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**A cross culture Study between Saudi Arabia and Spain
on human change of perception to the Value attributes
inserted in audiovisual Advertisements.**

Doctoral Thesis

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I understood through my readings putting together this research that when our needs change; as a result, our reaction/response or give it more important or less towards a value is a result of a process of change of human perception towards values, which is very much linked to our memory and culture value set. This process begins formulating from the child's berth. Learning the culture of any given structure is closely repeated through parents and the community, and governments. They all, as mentioned (Values), are communicated to humans through many different channels, verbal and non-verbal tangible and intangible.

It has been an exciting learning experience to investigate the topic of human perception alongside reading other researchers' work who also studied this condition on human change of perception.

I wish you a delightful reading...

Waad Ghassan Masoud

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Abstract

Advertisements have gradually crept into our lives as the economy, technology, and social culture have advanced. According to recent cross-cultural studies, there exists culturally based evidence for the relationship between the consumer perception of audiovisual advertisements and cultural value. The following is a summary of the information found in the video. According to this investigation, we find interesting results for both cultures—Saudi Arabia and Spain/Catalonia. It is interesting to find the similarities and differences in both cultures. As a result of their relationship, they both have different perceptions of values, reflecting on the changes in the history of its culture values and their differences and similarities in a variety of values such as sex, gender differences, economic prosperity, joy, and time. In this paper, we describe the recent findings in the field and propose some directions for future research.

CHAPTER 1

1.1 Introduction

1.2 Research aims and Objectives.

1.3 Hypothesis

1.4 Methodology

1.1 Introduction

The advertisement has been subjected to various analyses and interpretations. We can define advertisement as a tool that exposes consumers to new products and services that they are unfamiliar with. It is also known as a creative tool of communication as it puts the consumer into an interactive experience while viewing the advertisement. Advertisements are not only an informative tool, but based on previous studies, they also have an extensive effect on influencing consumer perception about a particular value in a culture. On a global level, international advertising has demonstrated an adaptation to its content and its elements to reach out to consumers in different countries. As a result, it is critical to identify the medium and media to consumers. Audiovisual advertising remains one of the most popular advertising mediums for corporations to promote their products in both online and TV-based formats (Liligeto et al., 2014).

Recent social studies on how people think have shown that culture influences how consumers think. You can see how this affects how people see things in the way that western cultures put more emphasis on objects that are separate from their surroundings. On the contrary, Asian cultures tend to relate by focusing on the relationship between the object and the context. Research also reveals evidence that human perception is influenced by cultural context, which means that a change in cultural context results in a change in perception. Therefore, perception can no longer be considered a constant process that is always universal across all humans and. Consumer perceptions in consumer behavior research suggest that advertisements act as a motivating force in the shaping of consumer perceptions as well as consumer responses. According to new research, value serves as the foundational role of human perception and cognitive processes. To hold a set of values is to make sense of the world for individuals and what forms a particular culture. As important. In his findings, he explains the hierarchy of

values in various cultures. (Hof) Even though much research has investigated many cultures around the world, there are few data findings about the Saudi-Arabian consumer, and further values and changes in perception have received little attention in the research field. Nevertheless, Saudi Arabian consumers have drawn attention in the academic and marketing fields. Researchers have been investigating consumers' attitudes towards advertisements viewed on smartphones.

Saudi Arabia is a growing country in terms of its population. As a result, there has been an increased growth in the development of technology in the Arabian region, which has led to a new advertising medium to serve as a tool to reach its targeted audience. The Internet's advertisement in Saudi Arabia has followed this advancement, and the number of Internet and mobile smartphone users has increased tremendously. Smartphones have changed the way consumers buy products; it has been reported that 76% of Internet users have searched for a product on their device, yet the research states that mobile advertisements have caught the attention of 93% of smartphone users (Shiza Saleem, Spring 2015). This is evident from the fact that smartphones are an efficient medium for reaching mobile users in Saudi Arabia.

The Saudi government applies restrict laws of content and sensory limiting all commercial advertisement. (MoCI) Ministry of Culture and Information, along with the Communications and Information Technology Commission (CITC), The limitation of content is identified with religion, social norms, and government bodies' rules. As commercial advertisements are strictly monitored by the Ministry of Culture and Information, Therefore, TV channels and electronic websites are not allowed to advertise freely (info.gov.sa. 2009). Since there has been less focus on the Saudi consumer as a population, it is further necessary to examine the consumer perception towards audiovisual advertisements viewed on TV and online through smartphones. This research is proposed to fill the gap in the academic advertising literature on consumer

perception. The literature is proposed to theoretically and empirically contribute to the literature.

It is speculated that it may not be applicable to Saudi Arabian consumers given the context, in which Saudi Arabian consumers have recently contributed to international research leading to interesting observations using modules and variables influencing consumer perception to values in one culture. This leads us to the final section of the study, which is to create a model that reflects consumer perception research. Objectives of this research on the topic of cross-cultural analysis of perception values towards audio-visual advertisements.

In the last few years, Saudi Arabia has made new legal changes. In fact, Saudi Arabia has taken a new direction for its people's education and lifestyle in its new 2030 plan. Vision 2030 also seeks to promote and fund an increase in cultural activities and entertainment. It is hoped that this change in social entertainment will be profitable for Saudi Arabia because it will promote jobs and activities, making life more enjoyable. This will include a drastic change in international involvement with Saudi Arabia, which will encourage the organization of cultural events and increase the number of entertainment projects and cultural venues. Furthermore, there are other interesting reasons why this research has chosen this region. Another goal of the Vision 2030 plan for Saudi Arabia is the development of cities, including upgrading infrastructure and fostering the recreational needs of residents. Recent law changes in Saudi Arabia in favor of women mean that women are now gaining more rights and autonomy; this will eventually change the dynamics of the culture, which we hypothesis will lead to a change in consumer perception. Furthermore, women are empowered to hold leading positions in Saudi Arabia and internationally. The level of exposure Saudi citizens are receiving is ideal for living a change through an international experience.

The laws have changed the dynamics of people's way of living and spending. The United Arab Emirates (UAE) has made a proposal to change the way people perceive the world.

Moving forward, this investigation aims to add to the field of cross-culture research, which contributed to this study in a reflective manner and towered over the Spanish Catalan consumer as well. A Mediterranean Sea country in Europe. It has an interesting culture that has also seen a moment of change in its culture and values after the Sino-Japanese War. The central question of cross-cultural research on perception is whether people from various cultures perceive the same set of stimuli in the same way and, if not, what factors contribute to the differences in perception across cultures.

Despite being virtually unknown in Spain 10 years ago, e-commerce has also contributed to this evolution and generated a significant volume of 7.7 billion euros in trade in 2009 (Red.es, 2010). Spanish sales rankings More than 40% of all Internet users in Spain shop online (Red.es, 2010); the actual purchase of a product is determined by age, education, income, and occupation (Morrison et al., 2001). Both public and private sectors must work together in order to bring the largest possible number of tourists to their destinations. More people are now concerned about health and beauty. The technology adoption theory has also been used to explain why people tend to buy online (Beldona et al., 2005).

Expert Internet users, also known as "super users," would belong to the first and second segments. They use the Internet intensively for business, learning, or leisure. They have years of Internet experience, and the number of hours they are online every week is higher than that of the average person. Some authors claim that the "online lifestyle" is essential when it comes to forecasting purchasing behaviors on the Internet. Other factors, such as the type of Internet connection or the experience of expert Internet users, also known as super users, would belong to the first and second segments. They use the Internet intensively for business, learning, or

leisure. They have years of Internet experience, and the number of hours they are online every week is higher than that of the average person.

Some authors (Chau, et al., 2002) claim that the "online lifestyle" is essential when it comes to forecasting purchasing behaviors on the net. Other factors, such as the type of Internet connection (Beldona, Kline, and Morrison, 2004) or the experience in Internet education, are learning how to do it. Diplomas provide entry to higher status. Diplomas increase a group's economic worth and/or self-esteem. The employer-employee relationship is the employer-employee relationship is viewed morally, like a family contract that is supposed to be based on mutual benefit. Hiring and promotion decisions should be based solely on skills and rules. Management is the management of groups. Management is the management of individuals. Relationships prevail over tasks, and tasks prevail over relationships. (Fluff; Teed, 1991, p. 67) [From PC's Mission] There does not appear to be a cause for low context culture. For example, France and Spain are high-context cultures. In Spain, advertisers spent \$6 billion on advertising, with 68% of total advertising expenditures allocated to television. 99% of Spanish households have access to television. Some values mentioned about in other studies, with a tendency to femininity (Chau, et al., 2002).

The masculinity/femininity dichotomy was chosen by Hofstede (Cienfuegos-Martinez et al., 2016; Hofstede, 1991, 2001; Lucker, 2002). Hofstede chose the masculinity/femininity denomination because this was the only dimension in which differences appeared in the responses from men and women in the same country. For example, cultures that rated high in masculinity, such as the Japanese, with 95 points, showed significant differences between the roles adopted by men and those adopted by women. (Cultural values in American and Spanish television advertisements at the start of the COVID-19 pandemic)

In the case of the cultural dimension of uncertainty avoidance (Hofstede, 1991; Hofstede & Minkov, 2001; 2010), the two groups have shown their usual differences. On the one hand, Spanish ads try to convey a message of tranquility and security, typical of cultures with a high level of uncertainty avoidance. These ads send messages transmitting peace of mind and stating that the situation is going to improve and that everything will return to normal. Pacheco Baldó, R. M. (Cultural values in American and Spanish TV advertising at the beginning of the COVID-19 pandemic, 2021) Other parts are going to be included in this study, such as a brief reflection about different stimuli that have an influence on human sensory perception, such as the perception of taste, smell, and hearing sounds. exhibiting on several different levels in life.

The outline of this paper will be demonstrated in six sections as follows: Chapter 1 will provide an overview of its objectives and hypostasis. Chapters 2 and 3 will show a well-structured literature review that will go over consumer perception and advertising, as well as the identification of the framework and the development of the hypothesis. Chapter 4 will explain the experimental design methodology used in this study. Chapter 5 presents an overview of the demographic profile and hypothesis, test results, and interpretation, followed by a detailed discussion and analysis. Chapter 6 will discuss the implications, describe the limitations of the research, and provide recommendations and suggestions for further research.

1.2 Research aims and Objectives.

We wish to investigate the medium of audio-visual advertisement and online users' influence on the consumer's perception. Saudi Arabian and Spanish values, Catalanian values We aim to compare perceived values in different cultures and investigate different influences impacting the change. This research will identify the evident reasons behind the change in values in one culture that influences consumer perception. to identify the factors that have the most influence on consumer perception change. Fourth, to determine the characteristics of personal, economic, and social-cultural factors that influence consumer perceptions of audiovisual advertising, as well as some demographic factors of Saudi and Spanish consumers that may be significant to consider during the analysis, such as age, profession, and number of years spent in education, and whether the differences between the two cultures can be attributed to differences in the two nascent economies.

1.3 Hypothesis

To analyze those perceptual measures and processes. The hypothesis will be accepted or rejected through the analysis of s participants who have undertaken the survey and watched the identical audiovisual advertisements.

H1: Consumer perception towards values presented in Audio visual and video streaming advertisements is influenced by personal and social-cultural values.

H2: Consumer perception of values in Audio visual and video streaming advertisement in Saudi Arabia is growing more like to the Spain consumer.

H4: The Saudi Arabian consumer perceives more values presented in one advertisement the Spanish consumer.

1.4 Methodology

This research study is quantitative in nature, and we employed a survey questionnaire. The measurement used in the research questionnaire was collected using a scale measurement, such as Likert type scales, which used 0 and 10-point scales. Prior to the full administration of the questionnaire, a pilot test was conducted with a random online sample of 1000 participants, 500 from each country. sampling native Saudi consumers and native Catalan consumers. The quantitative analysis will be applied using the program (the results of conducting the survey and finding statistical results).

CHAPTER 2

2.1. Perception

2.1.1 Types of different human perception a General overview of Human Perception senses

2.1.2 Visual perception

2.2 Culture

2.2.1 Perceptual processes are influenced by cultural values.

2.2.2 Elements contribute to making a culture.

2.3 Evidence that perceptual processes are influenced by culture.

2.4 Overview on Saudi Arabia culture and it's media.

2.5 Overview on Spanish culture and it's media.

2.1 Perception

Beginning with studies of perception around the turn of the century, psychologists and philosophers examined perception from a fresh perspective. When the organism was first taken into account, perception issues arose. A tree, a face, a book, a table, a dog, etc. are all examples of external referential items that are experienced in their entirety rather than as a collection of points, lines, colors, and other aspects that constitute them in the course of a perceptual experience. Gestalt psychologists have analyzed this phenomenon. The Gestalt laws were developed by a team of scientists, and they stress the significance of overall arrangements. Connecting the foreground and the backdrop is one of these principles, along with continuity, proximity, similarity, and closure. The maxim that "the whole is greater than the sum of the parts" holds true, proving the validity of these underlying ideas.

In a different vein, Merleau-Ponty (1975), a French philosopher and thinker active at the turn of the 20th century, argued that perception, viewed as the very foundation of knowledge, is the only means by which the human body may come into contact with the natural world. The author argues that it is only in the realm of the physical that knowledge may be accomplished, rendering the world comprehensible. With these pillars in place, the theory on the nature of the subject-object link takes shape.

American psychologist and researcher James Gibson (1962) proposed a psychophysical theory of perception that offered a different angle on the topic. His viewpoint adheres to a nativist stance, wherein one's senses are the sole source of knowledge. Perception is "innate in the newborn and learned in the adult," according to current integrative findings on perception, which indicate that the idea of learning emerges as part of the perception process. In some other studies, one's sense of touch is linked to their understanding of the world around them. However, scientists are less likely than philosophers to assume the veracity of sensory data. A

latter group believes that human perception is fallible due to the sensory constraints we all share. Perception and sensation are two processes that affect how people interact with their surroundings. To differentiate perception from sensations, which were also regarded as part of perception, perceptions were formerly referred to as sensory experiences. That is why it was previously thought of as sensations, as actual experiences, and the intricate structure of the brain as the source of more complex perceptions (Bartley, 1976). Modern psychologists are the ones who first thought to redefine the term "perception." They separated the phenomenon of feeling, which is part of the affective order of consciousness, from representational or image-based perception.

In addition, the researcher Binet described perception as "the process by which the mind completes an impression of sense through a parade of images." Compared to contemporary definitions, which center on the process rather than the outcome, the key distinction is the prioritization of the object in earlier works. In reality, Dember argues in his dictionary that perception refers to a thing or state, whereas perceiving refers to an activity or process. That is crucial, then: the process of perception itself.

The term "perception" describes how humans make sense of the chaotic world around them. According to Richard Gregory (1995), the mind serves as a "transducer" that "receives and transfers energy patterns from the outside world, such as coded signals and messages that are interpreted by the brain to infer the state of activity of the universe and of the states of the body itself." Examples include the work of psychologist J.L. Pinillos, who distinguished between the fact of perceiving and the sense of feeling in his experiments. He defined perspective as "sensory knowledge with its own entity, based on the detection of the distinguishing qualities of things and on a perception sensitivity of the physical invariants provided by the stimulus flow," which is what allows the feeling to occur automatically and lead to an understanding. Conventional wisdom holds that a person's sense of touch is just one of many examples of a

sensation. On the other hand, perception is the brain's approach to making sense of these experiences through organization. What we now call common sense was once known as knowledge to the ancients. Accordingly, perception is connected to the sensory sensations that reach us through the various organs and the brain that gives them meaning.

All the current definitions of perception agree that it is an active process in which the subject and object interact. Perception is a topic that has generated discussion and study, particularly in psychology. Therefore, we use the term "perception" to describe an organism's actions that occur in real-time in response to environmental cues. Words like "thinking," "judging," "remembering," and so on are used to refer to processes that aren't instantaneous and that persist after the stimulus is no longer present. Accordingly, while studying and describing perception, focus was placed on people's experiences rather than the objects in the physical world. This time, the subject, not the thing, is connected to the perceptual process. Because the relationship between property types elicits a wide range of emotions and personal experiences (Bartley, 1976),

2.1.1 Types of different human perception a General overview of Human Perception senses

The term "perception" refers to the mental activity through which an individual processes and makes meaning of sensory data collected from their surroundings. Processes including sensing, paying attention, and remembering all play a role in this intricate procedure. Vision, hearing, smell, taste, and touch are the five primary senses that allow us to take in information about the world around us. Light, sound, smell, taste, and touch are just a few examples of the sensory inputs that these organs process. The information received by each of these senses is processed and interpreted by distinct brain pathways and receptors. (Wilson, D. A., & Stevenson, R. J. 2003)

One of the earliest and most consequential senses in human evolution is olfactory perception, or the sense of smell. It oversees sniffing out and classifying various odorants in the air around you. The limbic system in the brain controls emotions, memories, and behavior, making the olfactory system unique among the senses. Because of this inherent link, smells have a powerful capacity to stir up feelings, bring back memories, and even impact conduct.

Olfactory receptors (ORs) are specialized receptors in the nose that bind only to certain odorants. The fact that people's perceptions of odors vary so widely is due to the fact that humans possess roughly 400 distinct types of odors, each of which is present in a slightly different combination in everyone. The olfactory bulb is the brain's initial processing unit for olfactory information, receiving signals from the nose's receptors. The information is then relayed to other parts of the brain, including the amygdala and hippocampus, which are responsible for processing emotions and storing memories, respectively. The power of smell to conjure up powerful feelings and memories is one of the sense's most striking features. This is because the brain's limbic system and olfactory system are intrinsically linked to one another. Lavender, for example, has been shown to elicit feelings of tranquillity, while vanilla elicits feelings of happiness. The smell of freshly cooked cookies, for example, can bring back fond childhood memories. Human conduct, especially in social relationships, is influenced by the olfactory sense. Olfactory cues, such as a signature perfume or cologne, have been found to be an effective means of identification and, according to some research, an indicator of an individual's emotional condition as well. In addition, scents have been shown to modulate a variety of social behaviors, including attraction and hostility.

In conclusion, olfactory perception is a highly developed and intricate human sense that is crucial in many facets of human behavior, including emotional regulation, memory recall, and social interaction. Although scientists are still learning a lot about the nose, it's clear that it's

capable of much more than merely smelling and naming smells. (Sobel, N., Prabhakaran, V., Zhao, Z., & Gabrieli, J. D. 2000)

The ability to listen to and understand sounds around you is known as "auditory perception." The human ear detects and converts sound waves into neural signals, which the human brain interprets through the auditory system. The human ear is capable of decoding sounds of varying frequencies, from the deep rumble of thunder to the high chirp of a bird. There are three major sections to the ear: the external ear, the middle ear, and the central auditory canal. The pinna and ear canal make up the outer ear, which aids in directing sound waves into the inner ear. The three tiny bones in the middle ear (the malleus, incus, and stapes) work together to amplify sounds and transmit them to the inner ear. The cochlea is part of the inner ear, which is responsible for converting the mechanical vibrations of sound into neural signals that can be processed by the brain (Bamiou, D. E., Luxon, L. M., & Rothwell, J. C. 2007).

The primary auditory cortex is in the temporal lobes and is one of several regions in the brain responsible for processing auditory information. The primary auditory cortex interprets the most fundamental aspects of sound, like pitch and volume. The information is then sent to the brain's secondary auditory cortex and auditory association cortex. These parts of the brain are in charge of more complicated tasks, such as understanding speech and music. The ability to localize the origin of a sound (auditory localization) is an integral part of the auditory perceptual process. The auditory system's capacity to analyze and interpret differences in sound's arrival time and intensity between the two ears makes this possible.

Communication relies not only on visual but also on auditory cues. The auditory system can decode the individual components of speech, including phonemes and prosody (the tempo and intonation of human speech). Disabilities in this ability can cause issues with speech and language, making it essential for their development and use. Sound localization, speech, and

language processing are only a few examples of the important roles that auditory perception plays in human life. Although scientists are still learning new things about the ear, hearing plays a much larger role in the world than just the detection and identification of sounds (Scott, B. H., and Johnson, I. S. 2003).

Gustation, or the sense of taste, is the capacity to identify and interpret volatile flavors and aromas in consumables. There is no way for humans to have persisted without the use of their sense of taste, which is one of the five that detects information from the external environment. We are able to taste because we can find and name specific chemical compounds in food and drink.

Taste buds are receptors in the oral cavity and on the tongue that mediate the perception of flavor. Sweet, sour, salty, bitter, and umami are the five traditional flavors. There is a specific taste receptor responsible for each of these sensations. Specifically, sweet taste is mediated by taste receptors, while bitter taste is mediated by a different set of receptors.

More complex taste experiences can be had through the mediation of other senses, such as smell or touch, in addition to the five primary tastes. Flavor, which is the combination of taste and smell, is perceived in large part by olfaction, the sense of smell. Physical properties of food and drink, such as smoothness or crunchiness, are perceived in part through touch, the sense of touch (Bamiou, D. E., Luxon, L. M., & Rothwell, J. C. 2007).

The ability to perceive the intensity and quality of taste sensations is an integral part of taste perception, which goes beyond simply detecting different taste sensations. The capacity to distinguish between varying degrees of a given taste is known as "taste intensity discrimination." The capacity to perceive the duration and location of a taste sensation are also part of what it means to have a "good" sense of taste.

In conclusion, the human sense of taste is a highly developed and intricate system that influences many facets of human behavior, including, but not limited to, dietary decisions and food preferences. Though scientists are still learning a lot about taste, it's clear that it's more than just a tool for picking out individual chemicals. Its interaction with other senses and the brain has an impact on our health and the decisions we make about what to eat.

The sense of touch, also called haptic perception, is the capacity to detect and make sense of various mechanical stimuli. These include, but are not limited to, changes in pressure, temperature, and texture. Mechanoreceptors are touch receptors that can be found not only in the skin but also in other tissues like the muscles and joints. In response to various mechanical stimuli, these receptors send signals to the brain that are interpreted by the nervous system as sensations of touch (Hayes, J. E. 2008).

The ability to sense and understand the spatial properties of objects, such as their shape, size, and texture, is a key feature of touch perception. Tactile spatial acuity is facilitated by specialized receptors in the skin known as Merkel cells and Meissner's corpuscles. These receptors are activated in response to a wide range of mechanical stimuli, including pressure and vibration, and transmit information about these sensations to the brain, where they are processed to form an impression of an object's three-dimensional shape and location.

The perception of the temporal properties of touch, such as the duration and rate of a mechanical stimulus, is also crucial. Skin receptors called Pacinian corpuscles play a key role in this capacity for temporal discrimination. In response to mechanical stimuli like vibration, these receptors send signals to the brain that are interpreted as the temporal properties of touch.

The skin and other tissues contain specialized receptors called thermoreceptors that mediate the sensation of heat or cold through touch. These receptors respond to heat or cold by sending signals to the brain, which enables us to gauge how hot or cold an object feels.

Touch perception is a multifaceted and highly developed human sense that is essential to many facets of human behavior, including but not limited to object recognition, spatial navigation, and social interactions. Although scientists are still learning a lot about the sense of touch, it's clear that it's capable of much more than just detecting and classifying mechanical stimuli. Having a complete and detailed picture of the world around you is the result of a complex interaction between various receptors and the brain (Wightman, F. L., & Kistler, D. J. 1992).

2.1.1 Visual perception

Moving forward in depth, visual perception has long shown interest in the advertising world and in consumer research. It is being recognized that visual perception is one of the most impactful senses for human perception. Acting as a channel for receiving messages, the process of human perception is being explained to have a direct link to human memory by connecting to the memory during the perceptual process in order to make sense of the world. As a result, we realized that when a person sees an image, the brain immediately accesses memory to recall information and make sense of the image. To better understand this constructive process, we also need to understand the perspective of the memory process. Not only human psychologists were investigating visual perception, in other applied research in consumer behavior, have found new models on the hypothesis that consumers being exposed to Commercials may be influenced through visual input and that exposure to commercials can alter long-term memory in a significant way.

To learn more about human visual perception and its relationships to memory, researchers have found that messages could be communicated through visual messages and used as a tool to access human memory. Further, it has been evident that adding input into the human memory using advertising cues is possible. In research that investigated consumers of Disneyland, it was found that those who have traveled to Disneyland as kids but have never seen the

advertising depicting a child shaking hands with Mickey may mistakenly feel that they, too, have met the Mouse. This study provides evidence that specific cues can be included in advertising to alter customers' memories by producing a false recollection. Consumers' processing of advertising information, evaluation of the commercial, and construction of brand attitude are impacted by the interplay between cultural arguments and cultural imagery. According to some schools of thought on consumer behavior, consumers are more likely to positively evaluate a product or service if it presents information that is consistent with or relevant to their needs. It has also been suggested in cross-cultural literature that the advertising arguments and images aimed at consumers from different nations may already contain implicit references to those consumers' unique cultural values, conventions, and traits. Discussion of the effects of exposure to various advertisements and brands on consumers' perceptions of such advertisements and brands, together with supporting visuals. It is in fact evident that pictures can elicit emotional responses from consumers that are just as influential as the logical reasoning made in advertisements (Burke & Edell, 1989; Edell & Burke, 1987; Holbrook & Batra, 1987). According to studies, commercials with images are more effective than those without. Furthermore, it is hypothesized that customers' visual and verbal message learning and processing are stimulated by advertising images (Childers & Houston, 1984; MacKenzie, Lutz, & Belch, 1986; Miniard et al., 1991). According to the literature, pictures are so important in advertising that even without explicit product-relevant information, they have a significant influence on the persuasiveness of advertisements (Peracchio & Meyers-Levy, 1997).

Research raised the question: Looking within perception and memory, studies seem to indicate the robustness of visual recall over verbal recall. Viewers can understand and identify the gist of complex visual scenes very rapidly and recall them with certain detail, even after a brief exposure to the original scenes. Nevertheless, when similar tests were carried out using auditory materials, the performance was lower. Further, from a different perspective, research

from media studies suggests that video information is processed with less effort than auditory information and that it is found that when consumers are watching television, their scenes are recalled more effectively when they are video-based rather than when they are audio-based. Also, audio/video redundancy seems to have a positive effect on memory (Gordon, 2004).

Readings on the function and anatomy of human memory have helped us understand that the process of forming long-term memories begins at a young age. As we mature, we gain knowledge of our bodies, our abilities as communicators, and our environments. As much as cutlery plays a significant role in molding our identity memory by learning and making meaning of the world around us, it is also a key factor in the vast variety of ways in which people interpret the world and give it meaning. Joshua Foer (2013) A recent study asserts that one's culture acts as a filter that modifies how one takes in information from their surroundings and stores it in memory. To see if their theory holds up, researchers compared the worldviews of Western and Eastern philosophers to investigate how different cultures may have different perceptions. It was found that people from the West have a tendency to focus on one concrete thing that is easily categorized or has direct relevance to them personally, whereas those from the East are more likely to focus on the big picture, looking for commonalities and patterns. In addition, cultural preferences for object versus context, individual versus group-based knowledge, or different emotional states will inevitably affect the components of events that are incorporated into memories and the component subprocesses employed to store and retrieve these memories. In a competitive advertising situation, the effects of culturally-verbal and visual congruency and incongruity have been studied. Information that is both timely and in line with a person's core values and beliefs is more likely to be noticed, understood, and responded to positively. Flaneur d'Eriksen in 2021 Although these theories have been explored before, research has expanded on them by using cultural arguments and images. to look at how cultural congruence (or lack thereof) in the message has an impact on consumers' perceptions

of messages presented in advertisements and brands when they are exposed to more than one of each (Eriksen et al., 1986).

2.2 Culture

Humans are social creatures, and since the beginning times of Homo sapiens, people have grouped together into communities in order to survive. As communities united to survive, a culture was created. Culture is the non-biological or social aspect of human life; basically, everything that is learned or made by humans is part of culture. Psychogenesis describes that almost every human behavior, from shopping to marriage to expressions of feelings, is learned. Learning customs is not a bad thing. Being familiar with unwritten rules helps people feel secure and "normal." Most people want to live their daily lives confident that their behaviors will not be challenged by others. Culture includes objects and symbols, the meanings given to those objects and symbols, and the norms, values, and beliefs that pervade social life.

Further, we can think of culture as a set of everyday practices and core themes such as individualism, collectivism, and honor, as well as the capacity to comprehend each of these values, themes, and ideas. For example, to someone raised in New York City, the marriage customs of a family from Nigeria may seem strange or even wrong. Often, a comparison of one culture to another will reveal obvious differences. But all cultures also share common elements.

The concept of cultural universals is described in the literature as patterns or traits that are globally common to all societies. One example of a cultural universal is the family unit: every human society recognizes a family structure that regulates sexual reproduction and the care of children. Researchers found that cultural universals often revolve around basic human survival, such as finding food, clothing, and shelter, or around shared human experiences, such as birth and death, illness, and healing (Barger, 2008).

When a significant portion of society agrees to uphold a set of beliefs or executes a set of prescribed ones, an enforceable act results in a cultural practice. This process of imposing a set of understandings on a group, which then evolves and imposes these understandings on others, is the basis of many different belief systems worldwide. After a while, these attitudes and actions are taken for granted, and any attempt to deviate from them by an individual or smaller group can cause friction on several levels. This has always been the case, but it has been especially true of religious communities and smaller sects seeking to modify or isolate themselves from mainstream cultural norms (Bókkon 2009). Various forms of social conditioning have multiple effects on the human mind. A person's values, beliefs, and responses to numerous topics all stem from their worldview, or how they place themselves, their loved ones, their community, and society in context with the greater whole. Ideally, in some groups, when exposed to other people's ideas, practices, beliefs, and technology (this is especially true of those sheltered from the world), as long as the core beliefs and values of the dominant group do not change, the culture will stay stable. People's systems of thought are particularly vulnerable, and the cutting edge of this attack is today's communication technologies. If a culture's commonly held beliefs are challenged, it might quickly lose its moral compass. Being exposed to and having conversations with people who have different experiences and perspectives from one's own might show the seeds of doubt that eventually cause a person to doubt a long-held, righteous, and unchangeable norm. Once this concept becomes widespread, it might cause a chain reaction that permanently alters the culture (Gordon, 2004).

A study on online journalism indicates that journalism has been one of the most influential forces in the global cultural shift. Therefore, journalists must be cautious while reporting cultural issues between cultures. As a result of the dynamics of globalization, civilizations that have been exposed to technology have suddenly gained knowledge of the activities of other

nations and cultures, making them vulnerable to a wide variety of ideological manipulations. In more traditional societies, friction can arise over issues such as fashion, morality or the lack of it, politics, economics, capitalism, religion, and social interaction (Kaplan 2001).

Recent years have seen a resurgence of interest in the study of the causes and consequences of cultural value inequalities. Recent research has clarified the origins of and uncovered the implications of cross-cultural differences in the importance placed on a variety of values (e.g., Hofstede, 1982, 1991; Inglehart, 1997; Markus & Kitayama, 1991; Schwartz, 1997; Smith & Schwartz, 1997; Triandis, 1995). Many different groups and individuals throughout nations have different value systems, as shown by research. Furthermore, people within a given society and those from other communities have vastly diverse value priorities due to their unique combinations of genetics, upbringing, environment, and enculturation (Schwartz et al., 1997). These striking variations are unexpected and may tell us something about the foundations and functions of values in human societies. That is not to say that people's natural tendency to respond positively to the value chosen is reflected in the cultural value hierarchy. Author Schwartz emphasizes in his study that a surprising amount of people agree that different cultures have different priorities when it comes to the values they hold dear, and this consensus has led to a sorting of these values into a hierarchy, which has been dubbed the "pan-cultural hierarchy." He also found that the average value hierarchy of samples from 13 countries follows the same pattern for teachers in 56 countries and college students in 54 countries. Security, conformity, achievement, and hedonism are constantly ranked highest, whereas values such as power, tradition, and stimulation are consistently ranked lowest. At the very least, the value systems of 83% of their samples correlate with this global order. As mentioned, group value hierarchies can only be understood in context. (Schwartz et al., 1997). Other academics in the field of cross-cultural studies have paid particular attention to value differences. Standardized symbols and shared linguistic practices are the foundations of cultures and shared cultural

values, and we see a growing agreement in one's choice of values in a collective culture within a single country or between cultures. Matters of particular importance are highlighted (e.g., wealth and other power values). Agreement is also found to be low on the relevance of specific values, such as hedonistic values like pleasure (Campbell & Naroll, 1972).

When Geert Hofstede was at IBM in the late 1960s and early 1970s, he conducted one of the most exhaustive studies to date on the effects of national culture on corporate leadership. Hofstede constructed a model of value dimensions that describes cultural norms based on survey responses from over 30 nations and 100,000 people. Hofstede identifies five key factors: self-perception, social status, gender roles, psychological safety, and the passage of time. One way to conceptualize the range of cultural values is as a scale or range, with one value's extreme at one end and its more moderate counterpart at the other. The Hofstede value chart's diagrams aid in cultural comprehension by illustrating shared tendencies among societies. We may learn about the culture and how others see other people's cultures by looking at these factors. These differences exist on many levels in all cultures, and there are several methods by which societies address them. Understanding these ideas allows us to better comprehend the cultural influences that shape each person's life. It helps make that experience clearer and safer. Clarity and a foundation for cultural understanding can be gained by looking at multiple dimensions of cultural values. Along one alignment, individuals are expected to prioritize the needs of others over their own. However, Hofstede discovered that societies that place a high emphasis on individuality and a low value on collectivism cherished individual rights, whereas cultures that put a high value on collectivism valued connections and harmony. Considering what has been discussed, each person's accomplishments and requirements are unique (Hofstede, 1982).

Earlier studies assessing the morality of lying identified cultural variations between Eastern (e.g., China) and Western (e.g., Canada) countries (e.g., Fu et al., 2001, 2011; Lee et al., 1997).

Despite this apparent duality, however, cultural factors may play a role. On another note, while both China and Singapore are in Asia and are influenced by Confucian and communal ideals, Singapore's society are more shaped by the norms and values of both East and West. As Ang and Stratton (2018) pointed out, Singapore is a one-of-a-kind multiethnic society because it combines British influence with Eastern and communal ideals. To test his hypothesis that exposure to different value systems influences one's moral judgments (Cameron et al., 2012), he conducted a survey among adults in three countries: one with a strong emphasis on individualism (Canada), one with a strong focus on collectivism (China), and one with both (Japan) and both (Singapore). A society in which individuals are expected to look out for themselves and their immediate families is called individualistic. Conversely, collectivism is thought of as the behavior of organizations whose members form cohesive and robust groupings. Their unwavering trust in one another helps keep them alive. (Khastar et al., 2011). Future research can delve deeper into the perception shift based on psychological foundations created by cultural influences.

Looking at the moral aspect of culture, fundamentally, unusual or disobedient actions are viewed as a danger to the shared consensus of a belief system and the culture upon which it is founded. When people are pressured to conform to a particular worldview, the whole fabric of civilization is at stake. Religion- and nationality-based definitions of "culture" are perhaps the most popular. While these are useful starting points for thinking about moral values in culture, they encompass much more. Culture can be defined in terms of a society's demographics, such as its racial and ethnic composition, religious and philosophical beliefs, and socioeconomic stratification. The study by Bauman (1999) provides a thorough and helpful investigation of these preliminary points of discussion concerning cultural issues. He names the hierarchical (Cicero, Plato), differential (Locke), and generic conceptions of culture as existing simultaneously, and he notes that the tensions and contradictions between them are "exactly

the most cognitively rich, fruitful, and thus academically exciting part of their content." However, with the expansion and maturation of the concept of culture begun by Marx and carried on by 33 Williams (1960) and into the postmodern contemporary world, they provide a much more nuanced view of the complicated interplay between culture and individuals, society, technological change, economics, the media, etc. The complex problem of avoiding or reconciling an opposition between cultural universality and relativity has not only persisted. Still, it has become even more central to the debate, which has moved well beyond the confines of the academy and into the realms of international law and human rights.

2.2.1 Perceptual processes influenced by cultural values

Everyday life is filled with cultural practices and contexts that foster distinctive modes of focus and awareness. These factors, taken together, help shape the "default" patterns of perception that are typical of a specific culture. Nonetheless, additional investigation may reveal that some predetermined elements, such as a shift in the environment, can cause a shift in the default patterns of perception, if only temporarily. More study is needed to understand the mechanisms through which values become actions. This type of research was done in several of the studies. Thus, we should consider the transient nature of some cultural impacts on both the individual and collective levels that can cause a shift in the default patterns of perception, such as age. This idea that our minds' information-processing machinery is static and universal is central to cognitive science. However, the data we've looked at suggests that engaging in cultural traditions helps shape one's mental and perceptual processes. Social and physical aspects of one's culture influence one's ability to perceive. Researchers have looked into how culture impacts individuals' ways of perceiving the world. Several things happen in the course of human life in any given culture that can cause such shifts in perspective and perspective-holding, both individually and collectively. A study conducted on underlying arguments

describes how Westerners' context-independent and analytical perceptual processes cause them to zoom in on a salient object regardless of its setting, while Asians' context-dependent and holistic approaches cause them to pay more attention to the object's relationship to its environment (Nisbett and Miyamoto, 2005).

One comparative study between Chinese and American cultures provided further evidence for this. In one study, children from rural China and the United States were shown photographs of three things (a man, a woman, and a baby) and asked to choose two objects out of three that went together. American children are more likely to group objects based on shared analytic features or shared categories (e.g., a man and a woman are grouped together "because they are adults," while Chinese children are more likely to group two objects based on relational context information, such as "because the mother takes care of the baby." These results have been confirmed in a similar study with Chinese and American university students. These two groups of findings point to culture's role in the final step of perception, namely perceptual classification. It has been observed that there are cultural variances in how people perceive similarities, both at the conceptual level and with more strictly perceptual stimuli. In one experiment, Norenzayan and coworkers showed people from Europe, Asia, and East Asia pictures of a target object and asked them to choose which of two sets of four other objects was most like it. In one group, every item was similar to the target in one way or another, while in another group, several things were similar to the mark, but no single one was a perfect match (Nisbett and Miyamoto, 2005).

One study in the field of cognitive sciences suggests that people of different cultures use comparisons of stimuli in the classification process in different ways. Cultural factors: a more or less holistic versus analytic perspective interpretation's cultural impact Participation in socialization processes, such as child-rearing techniques unique to each culture, may help

individuals acquire a culturally distinct pattern of attention (Kuwabara & Smith, 2012). Caregivers, who bring their own attention style to the task of socializing youngsters, are likely to instill in their charges a pattern of attention that is culturally specific. When babies and their moms are spotted interacting with toys in their homes. In contrast to Japanese moms, those in the United States are more likely to name their children's toys and highlight their features. Unlike in the United States, Japanese mothers are more likely to include their infants in everyday social activities. It's possible that infants raised by mothers in the United States who place a premium on labeling objects will pay more attention to those objects and how to correctly classify them, while infants raised by mothers in Japan who place a premium on social practices will pay more attention to the relationship between the object and its surroundings. (Nisbet & Miyamoto, 2005).

(Miyamoto et al., 2005) photographed one thousand hotels, post offices, and schools in small, medium, and large Japanese and American cities to see if and how cultural differences in perceptual settings can affect patterns of attention. Perceptual locations in Japan were determined to be more complex and to have a more significant number of objects than those in the United States based on objective and subjective assessments. This suggests that Japanese settings prompt viewers to take in the big picture, whereas American scenes may have them zoom in on a selected few key element. It was demonstrated by Miyamoto et al. that slight variations in attention patterns result from cultural differences in the perceptual environment. Undergraduates in the United States and Japan were shown 95 scenes from either Japan or the United States and asked to rate how much they appreciated each scenario. A change blindness task was administered to participants in a second, seemingly unrelated investigation. Those immersed in the Japanese perceptual environment, regardless of their own culture, were better able to spot shifts in the field or context than their American counterparts. These results show that specific attention patterns are supported by the perceptual setting. Someone once said that

a cultural value affects more than just how people perceive the world. Participating in diverse social activities causes permanent and transient modifications in perception, as has been shown in recent studies exploring the mechanisms underlying such cultural variances (Nisbett and Miyamoto, 2005).

2.2.2 Mainstream cultures and the formation of subcultures

There is no way for a universal management structure to accurately reflect the values of a diverse range of nations. A dominant subculture can take over the system if its members are well-represented in the collective group at the top. For this reason, a dominant subculture might establish its own form of cultural imperialism. Cross-cultural academics have only approached this topic from the perspective of one nation's dominant culture versus the dominant culture of the other. As a result, this has been implicated in the Hofstede study in a cultural company. The management system does not reflect its subcultures but is imposed by a dominant culture. Interaction between the Different Analytical Levels and Hofstede's Theory of Cultural Differences forms one definition of a "cultural lag" as a delay in adopting new cultural practices relative to other areas. It's not just physical innovations like the cell phone that have the potential to alter societies; innovations in finance and politics are also powerful agents of transformation (Hebdige, 2013).

2.2.3 Elements contribute to making a culture

As we mentioned earlier, values play a big role in forming a culture. Such important elements can be strongly integrated into individuals and collectives at a core level. Such reflection can be seen in moral choices; values are essential considerations. A value is something of worth, although there is some debate about what exactly that means in the literature of ethics. All sorts of things—professions, financial stability, material possessions, romantic partnerships, intellectual pursuits, and so on—hold significance in the eyes of individuals. Those who cherish

something will go to great lengths to obtain it. In a nutshell, values are a significant force in shaping individual and collective behavior.

However, values can also be categorized in different ways. Sharing common ideals is crucial. In this setting, harmony and agreement have replaced disharmony over opposing moral principles. Values held in common by a group, family, association, society, or nation are known as "social values," since they form the basis for creating these groups. Having shared values serves as a binding agent, or "cement," for a group. It has been argued that this kind of social or group consensus constitutes "social capital."

Considering the subjectivity involved, each individual's core values will be unique to that person. Only some people have the same set of values, making disagreements over these topics inevitable. Ethicists classify a dispute between two or more people's genuinely held values as an ethical dilemma when the principles at stake are highly argumentative. Rather than relying on the traditional "actual self-importance" method, which seeks to identify the values that the members of a culture unanimously approve, the research proposes instead to use the "perceived cultural importance" method, which seeks to identify the values that the members of a culture unanimously believe to be important in the culture. The authors evaluate the perceived cultural value method across five studies. The findings consistently show that values with high perceived cultural relevance have a greater influence on cultural identification than values with actual high self-importance. These results have a substantial bearing on how cultures are conceived and evaluated (Wan et al., 2007).

We have taken the cores to conduct this research on investigating two different cultures, following the line of thought on the relationship between human perception of values in one culture and the influences of different variables on the change of cultures. To build on previous cross-cultural investigations, we discovered from existing research and data that Saudi Arabia

is one of the least studied countries in cross-cultural studies of value versus perception. While we chose to conduct this research using a cross-cultural study between an Asian Middle Eastern country such as Saudi Arabia and a European country, Spain was overlooked for a variety of reasons. Spain has been one of the countries sampled and studied by many researchers in the field of cross-cultural research. Spain was one of the 48 countries selected for the study conducted by Hofstede. It was evident to us that adding new data about Spain would act as a contribution to show further updated insight about Spanish individuals' perceptions of a set of values. Saudi Arabia is a younger country compared to Spain. However, research has revealed an intriguing parallel in which both countries have experienced or are experiencing a cultural shift. During World War II, Spain was governed by a monarchy that infused a set of intact values directed towards a conservative moral culture. Furthermore, Spain was mostly defined as a collectivistic country that has evolved into an individualistic culture. Spain's culture has changed since the government emerged from the catholic dictatorship and adopted conservative values. Similarly, Saudi Arabia has long been directed by conservative cultural values that have emerged from its triple social structure. Nevertheless, Saudi Arabia in its present moment is experiencing many shifts in its culture with the recent proposed plan by the government of Saudi Arabia 2030. In the next part of this chapter, we will go over details on both cultural structures and factors impacting the formation of its present culture.

2.4 Overview on Saudi culture

The Kingdom of Saudi Arabia occupies a sizable portion of the Arabian Peninsula. Most people are of Arab descent, originally coming from several nomadic tribes that roamed the area. Fundamentally, Saudi culture is conservative and traditional. Islamic teachings permeate many facets of life, from interpersonal relationships to politics and the law. The Saudi people share a common moral compass and cultural values, including hospitality, loyalty, and a strong sense

of obligation to support society. In many cases, they have a strong sense of dignity and worth. But now the country is also quite advanced, both technologically and industrially. At the time of this writing, traditional traditions and modern values are being reconciled in a way that swiftly alters societal conventions and regulations of behavior. Regional, ethnic, and tribal groups might have vastly different cultural norms and perspectives. Therefore, all definitions of a typical "Saudi culture" in this profile are open to variation based on factors such as socioeconomic class, religious belief, and tribal affiliation of the observer (Evason, 2019).

Industrialization and urbanization have been hastened in Saudi Arabia thanks to the oil industry's contribution to the country's GDP. The majority of the nation's infrastructure was constructed after the 1970s. Education may either strengthen a culture by teaching future generations how-to live-in harmony with one another and the wider world, or it can weaken that culture to the point where it eventually collapses. It is the responsibility of the online journalist to present information fairly and accurately, taking cultural sensitivity, attitudes, values, and beliefs into account so that people of different backgrounds can maintain their own unique worldviews without having them supplanted by foreign ideas and assumptions (Hall, 1982).

As a result of the dynamics of globalization, civilizations that have been exposed to technology have suddenly gained knowledge of the activities of other nations and cultures, making them vulnerable to a wide variety of ideological manipulations. In more traditional societies, friction can arise over issues such as fashion, morality, politics, economics, capitalism, religion, and social interaction (Keen 2008). Teenagers today accept cultural shifts, both favorable and harmful, without question. Accepted conventions from the past are preserved, while questionable ones evolve. Technologies, religions, economies, and consumer preferences all shape the ever-evolving cultural landscape. Culture's bedrock attitudes, values, and beliefs shift

and evolve in response to new information and social pressures. According to Sriramesh (2007), a society's interpretation of its belief systems is subject to change due to economic and other factors. It has been evident that generational shifts can impact culture, with studies showing that younger generations are more likely to be receptive to alternative interpretations of normative behavior and more likely to adapt established cultural practices to meet the needs of their own communities and subcultures. The same problems can be brought on by someone from a more flexible, adaptable, and less dogmatic culture. Bias can arise from a lack of knowledge of cultural processes, manifesting as criticism or contempt for more organized and collective cultures. In this regard, the Western media's misunderstanding of the Islamic world serves as an example. It might be argued that over the past decade, the term "Muslim" has been used to encompass a wide range of people and religions from the Islamic world. This overlooks the fact that people of similar cultural backgrounds may hold different political views or condone the same behavior as a social group (Akbarzadeh & Smith, 2005). Cultural competence in online news reporting may not even be required because "the Internet has persuaded the notion that anyone can be a journalist" (Knight 2009).

A financial and banking body for Saudi Arabia, SAMA was founded in 1952. In other words, it oversees commercial banks, development banks, and other financial institutions. As the country's central bank, it is responsible for issuing, regulating, and maintaining the value of the riyal, as well as serving as the government's banker and overseeing foreign reserves and investments. Nonprofit organization status is accorded to this Islamic establishment. To comply with Islamic law, financial institutions are prohibited from charging interest on deposits but may impose fees in exchange for making loans and paying a commission on savings accounts. Despite the fact that the government has increasingly favored private sector expansion, it still controls the majority of the money supply and sets the majority of business pace.

There are several commercial banks in Saudi Arabia, some of which are partnerships between local and international financial institutions. Banks, like every other firm operating in the nation, must have a Saudi partner. While others are 100% controlled by Saudi Arabia, Historically, banking regulations have been lax in enforcement, and private banks have exhibited considerable flexibility and inventiveness in their interpretation of Islamic banking standards.

As fuel prices rose and governments spent more money, the service industry exploded in the second half of the twentieth century. Almost 80% of the labor force is involved in some service industry, such as government jobs, the military, commerce (wholesale and retail), and the service industry (hotels, restaurants, etc.). Approximately a quarter of the GDP is produced by these industries.

Over three-quarters of the workforce in the kingdom are foreign nationals, and this trend has persisted for quite some time. Those from other parts of the Middle East and South Asia have tended to be unskilled or semi-skilled laborers, while Westerners, especially Americans, have held the most highly skilled professions in the country. There are very few protections for workers in Saudi Arabia; for example, employees cannot form unions or go on strike.

Since the late 20th century, rapid population growth in Saudi Arabia has led to a rise in the number of native Saudis entering the labor force. In response, the government began advocating for a "Saudization" policy in the 1990s, where businesses were required to hire fewer migrant workers. Still, highly educated young Saudis showed little interest in working in jobs previously filled by expatriates and were therefore seen as boring. Female residents have historically had few possibilities for paid work outside the house because most male-dominated occupations were off-limits, whereas domestic help services have attracted a large number of women from other countries.

The majority of the government's income comes from oil sales. Tariffs, licensing fees, the sale of government-held assets, and sales and use taxes make up the rest of the budget. Exemptions are frequently provided for the income tax that international enterprises must pay and the levy that companies that employ more foreigners than Saudi citizens must pay each foreign employee. The Zakat is a mandatory tax for Muslims that supports the poor and disadvantaged in Saudi Arabia. Tobacco goods and sugary drinks are subject to a significant excise tax in the country as of 2017. In 2018, in concert with other Gulf countries, a value-added tax of 5% was imposed on most goods and services; in July 2020, to make up for revenue lost due to the collapse of oil prices, the rate was raised to 15%.

Although there has never been a formal written constitution in place for the kingdom, in 1992, King Fahd published the Basic Law of Government (Al-Nim al-Assas li al-km), which outlines the duties of government officials and the rights and responsibilities of the citizenry. The King serves in all three legislative, executive, and judicial capacities. Regularly, he has presided over the Council of Ministers (Majlis al-Wuzar) in the traditional capacity of prime minister. The council oversees the executive and administrative departments of the government, including those in charge of foreign and domestic affairs, the military, finances, health care, and education. The king has absolute power over who serves on the council and who he removes from office. In 1993, the Basic Law of Government allowed for the creation of a new quasi-legislative body called the Consultative Council (Majlis al-Shr), which comprises several technical specialists whose members are nominated by the King. Legislation is drafted by the Consultative Council and then promoted to the King for signature by the Council of Ministers. Recent technological developments have enhanced the system's effectiveness, especially in communication. Allowing travelers to receive travel authorization through SMS beginning in 2010 is a real possibility. Smartphones have made it possible for parents to give their consent using an official app called Absher. This opened up opportunities for certain women to go

places and do things without needing to be accompanied by a male guardian. But it also made it simpler for male guardians to monitor and manage female charges (Philby, 2022).

The family's longstanding ties to the Wahhabi religious establishment have also been influential in ensuring the family's continued dominance in both the secular and religious spheres. All key religious functionaries are appointed by the crown and are nearly always picked from the ranks of the Wahhabi ulama; in return, the sect provides the government with support. Historically, groups appealing to Islamic principles or religious extremists have posed the greatest danger to the established political order. Numerous organizations have engaged in political violence and/or operations abroad.

The majority of Saudis still adhere to their cultural dress norms. Men wear a shirt that hits at the ankles; it is called a thawb (or dishdasha) and is often fashioned from white cotton. Women traditionally wear a thawb, a loose-fitting pair of pants. When women wear a full veil, or "abaya," a long black cloak. When out in public, the niqab covers the face, and the jib covers the hair and crown of the head. Ornate silver jewelry is a staple of Bedouin women's dresses. Saudi Arabia's cuisine is significantly inspired by Turkish, Persian, and African civilizations and shares many similarities with the cuisine of neighboring Persian Gulf countries. Pork and wine are forbidden in Islam, and even animals considered ritually permissible, such as lambs, must be slaughtered according to strict dietary laws. Over 80% of Saudis now call one of the five largest cities home, contributing to the country's modern cosmopolitan character. In Saudi Arabia, there is a clear delineation between the sexes, which shapes and affects how people of different genders view their personal space. Most Saudi Muslim women prefer to cover their hair or heads if they are around men considered "non-mahrams" or unrelated to their husbands. Some societies expect women to cover their hair and faces, typically with an abaya long robe and a niqab hair and face veil. As the public sphere is seen as a place where women might meet and mingle with males, many Saudi women cover their faces whenever they go out. Women

are breaking convention by removing their hijabs or never donning them in the first place, mostly younger women in cities. People, however, tend to be extremely sensitive to the distinction between public and private spaces. If a Saudi man was working on a roof and could see into his neighbor's garden or courtyard, he would notify the head of the household to warn his female family members not to enter the park or courtyard without covering themselves. Unless they have a common relative, men and women tend to avoid one another in social settings.

In recent years, as the government of Saudi Arabia shifted its laws on gender segregation, Saudi Arabians had long lived under those restrictions, just less than 5 years of *alkulwa* male and female coexistence in public spaces; permitted and *kehilla* religious edict were not the same thing; and unrelated men and women together in an enclosed area were not permitted. Many Saudi Arabian buildings were restricted to males or females as a precaution against the latter, e.g., most schools and universities. There were "family only" areas such as shopping malls that do not allow lone guys to enter, and there were also segregated entrances for men and women at banks, universities, and government buildings. While male and female Saudis are discouraged from socializing with one another, this has not stopped the emergence of online cross-gender connections. Forums online allow people of different sexes to talk to one another in ways that don't necessarily go against Saudi Arabian norms (Evason, 2019).

Subtle differences exist among Saudi citizens, depending on factors such as tribal membership, education level, religious persuasion (Sunni vs. Shi'a), and geographical region, i.e., rural or urban. The majority of Saudi society is of middle-class or affluent socioeconomic status. Those who belong to the upper crust are usually easy to spot thanks to their ostentatious possessions such as flashy cars or prestigious surnames. Because of this, they could be more devout, sophisticated, affluent, or influential in fields like oil. Those who have ties to the royal family are automatically given extra authority. But one does not automatically command respect just

because they are wealthy or intellectually accomplished. In Saudi Arabia, honesty, honor, and how they treat others are considered far more valuable than their wealth or status. The patrilineal kinship system is still widely used in Saudi society, and the emphasis on community is vital. Families and communities rely heavily on one another. This is because of the strong sense of obligation instilled in people and the collectivistic nature of society, which is al-wajib. The charitable sector is, in fact, a significant focus for many Saudi Arabian organizations. It is widely acknowledged that those in positions of power have a special responsibility to look out for society as a whole. That's why those with more resources tend to feel compelled to help those who are less fortunate. When people are grieving, their communities must come together. When a family experiences a tragedy, such as the loss of a loved one, it is common practice for members of the community to pay daily visits and offer comfort (Warburton, 2019).

The Kingdom of Saudi Arabia (KSA) is home to a civilization steeped in Islamic tradition and values that starkly contrast with the Western worldview on several fronts. In the case of Saudi Arabia, culture plays a significant role in both Islamic religion and ethics and Arab civilization's traditions, language, history, and heritage. This group maintains that Saudi society would benefit from increasing its ties to other organizations to broaden the reach of Saudi cultural output and strengthen Arab cultural life more generally. Knowledge, values, an ethical code, modes of thought and expression, and a stable social order based on religion and faith were all explicitly defined as part of "culture" in the Sixth Development Plan of Saudi Policy (1995–2000). The Sixth Development Plan of Saudi Policy, 1995–2000 This policy outlined the areas in which the Saudi media infrastructure would need to be expanded, such as production and programming sizes (Abdulhamied 1997).

Social responsibility theory, which has its roots in the establishment of Saudi media institutions, as well as the press institute system, publications, and the publishing system, as well as intellectual property paradigms, all play a role in the relationship between the media in

Saudi Arabia and their audiences, social systems, and other institutes in Saudi society (Hijab 2003). In the same way that worldwide issues have affected Saudi Arabia's media and mass communication, journalists have also been influenced by foreign media messages. According to sibility theory, which has its roots in the establishment of Saudi media institutions, as well as the press institute system, publications, and the publishing system, as well as intellectual property paradigms, all play a role in the relationship between the media in Saudi Arabia and their audiences, social systems, and other institutes in Saudi society (Hijab 2003). In the same way that worldwide issues have affected Saudi Arabia's media and mass communication, journalists have also been influenced by foreign media messages. According to Hijab (2003) the ability to openly discuss and professionally handle the influx of information is the key to assisting media workers in meeting global concerns and mitigating their impacts. While Saudi culture is distinct, it is not an island unto itself, impervious to other influences. Saudi Arabia is home to a constantly changing society, accepting some international standards while rejecting others for religious or cultural reasons (Alhemesh 2004).

This media globalization process in the KSA is not unique; the spread of technology has allowed the introduction of non-Western ideas and practices to various societies. All over, this has sound effects that can't be ignored. A good example is zation process in the KSA is not unique; the spread of technology has allowed the introduction of non-Western ideas and practices to various societies. All over, this has sound effects that can't be ignored. A good example is Keane's (2005) claim that worldwide media connections encourage a feeling of global interconnectedness. The rapid global spread of information through the media assures that news articles from around the world become increasingly similar. Increases in global communication infrastructure often impact social variety and spark overt conflicts in the new global society. Television, movies, and other forms of media are viewed as polycentric systems with various competing centers, and this has been described as cultural globalization, the

growth of the transnational Competition between these hubs raises the bar for all forms of media, which benefits viewers (Kuipers 2010).

Transmission of information and globalization

It's fair to say that people's ideas and beliefs significantly impact how they act. Rebuilding Saudi society will require either a philosophical or a cultural shift, as both affect community growth visibly. Our research addressed this issue by synthesizing the literature and clarifying the significance of cultural factors in societal evolution. (Esmail, 2019)

The media have both "found" and served as a primary dissemination tool for the idea of global culture. That's why the media culture of the world is essential to any definition of global culture. Subsea data cables and communication satellites have made it possible to vastly enhance the speed with which information may be transmitted, received, stored, and disseminated all over the world. One possible explanation is that language has always been vital in mediating cultural exchange. But as machines have become more advanced, more numerous, and more widely dispersed in their ability to analyze information, a shift has occurred in a global society. Every culture has become aromatic in the world (Poster 2006). In addition, as Poster (2006) shows, the rate of change in these information engines is so high that modern institutions have difficulty keeping up. The arts and entertainment sectors have struggled to keep up with the rapid development of new media while clinging to old commodity forums. Due to massive consolidation, just a handful of significant media-producing players are left in the world. People used this technology to increase their global knowledge about other cultures and preserve their own customs and beliefs with satellite technology, but now anyone with access to a computer and the Internet may launch their own culture company. Although cultural homogenization may emerge due to globalization, cultural diversity may be preserved through the power of individual cultures, especially in the community media sector (Forde 2011).

Furthermore, the usage of nontraditional settings, such as online platforms for entertainment production, has and will continue to affect society and present new challenges to educators. Time magazine's 2006 "Person of the Year" was voted on by the people, and the Internet was the clear winner. It boldly claimed that the world would have to change if the people took control of the media (Thompson 2007). According to Grossman (2007), technological advancements have given modern humans fertile ground for self-expression in ways their ancestors could never have imagined. YouTube is a paradigmatic example of the new areas that the Internet has made available for cultural resistance. Its 800 million monthly users watch 3 billion hours of video, and its 4 billion daily pageviews add up to more than a trillion yearly. The ramifications of this shocking number are far-reaching. Anyone with an internet connection and a spare few minute may watch videos, read news from around the world, analyze it, and provide their opinion. Influences of Saudi Arabian Culture on Online Journalism
Author: Khalid Alhomoud, Master of Arts (Honors), Bachelor of Arts in Media Studies.

2.5 Overview on Spanish culture

In the last half century, Spain has undergone a dramatic and, by most counts, successful political and economic transformation from relative underdevelopment and authoritarianism to wealth and democracy. In the immediate aftermath of World War II, which resulted in the reestablishment of democracy in Western Europe, Spain remained a culturally and diplomatically isolated country, governed by authoritarian institutions. Moreover, whereas democratic Europe experienced a period of rapid economic growth and growing trade integration, Spain was burdened by the destruction yielded by its civil war fought in the 1930s, the pursuit of autarkic policies, and a long history of relative poverty. Following the decision to liberalize its economy in the late 1950s, Spain quickly transformed into a modern manufacturing and service-based economy, experiencing unprecedented levels of prosperity,

massive urbanization, and a growing middle class. With the death of its dictator in 1975, Spain embarked on a peaceful transition to democracy, the construction of a broad welfare state, and its integration into the European Union.

This successful transition to economic and political modernity is particularly relevant, both theoretically and from the viewpoint of policymakers, because Spain stands as one of the few countries that managed to move peacefully from underdevelopment and authoritarianism to democracy and prosperity in the last decades. Most of today's wealthy democracies, concentrated in Europe and North America, were already industrialized and had liberal political regimes by the middle of the twentieth century. With the exception of a few Asian cases and, more recently, some small Eastern European nations, the rest of the world, which was either underdeveloped, undemocratic, or both a few decades ago, has a long way to go to catch up with the developed West (Boix, 2004).

The transformation of the Spanish economy led to significant structural changes in Spanish society. The evolution of output shares of different economic sectors after 1930 Agriculture fell from 23 percent to 10 percent between 1960 and 1975. Industry remained at 30 percent. The service sector experienced a 10-percentage-point increase. Construction went up from 5 to 7 percent. In terms of employment, the proportion of people working in agriculture dropped from 41 percent to 23 percent. Most of the fall in agriculture was absorbed by a jump in the service sectors, which employed 40 percent of the population in 1975. The structural change in the economy was accompanied by strong migration flows. The share of the three top destinations (Catalonia, Madrid, and the Basque Country) rose from 20 to 32 percent of the population between 1950 and 1975. By contrast, the southern part of the peninsula declined from 35 percent to 25 percent in the same period. These migrations resulted in an

unprecedented increase in urbanization. The proportion of Spaniards living in cities with over 100,000 inhabitants climbed from 30 percent in 1940 to 50 percent in 1975.

Since the dictatorship of Francisco Franco and its rocky transition to democracy, Spain has drastically modernized the institution of the family. Until his death in 1975, dictator Francisco Franco idealized conservative Catholic values and cemented the family as the basic unit of Spanish society. Under Franco, the veneration of traditional femininity and the socialization of women to become mothers forced women to conform to the social pressures tied to their gender. This conformity demonstrates the entrenched presence of sexism in contemporary Spanish history.

In Franco's one-party state, women were forced back to the home in order to fulfill their "natural" purpose as wives and mothers. The female vote was revoked, women's university attendance became practically nonexistent, and wives needed written consent from their husbands to hold a job outside of the home. The regime even forbade women from opening bank accounts without the authorization of their fathers or husbands. Traditional femininity served as the paradigm, defining women's social worth and purpose and cementing their status as a subordinate segment of Spanish society. This lack of opportunities and forced status of inferiority supported the institution of the traditional Catholic family and, in turn, served to solidify the power of Franco's regime (Gunther & Montero, 2000).

Recent studies of the beliefs and values of Spaniards clearly reveal that Spain fits well within the ranks of developed Western European societies. Although certain specific values, beliefs, or behavioral norms are either stronger or weaker than the European average, the overall pattern suggests that Spain has adopted a typically West European cultural orientation. Several of the clichés associated with the "Spanish national character" are debunked in a study by Lopez Pintor and Wen (1982) (Gunther & Arbor, 1988). They derived a list of stereotypes of Spanish

character from several works by prominent Spanish writers and historians (Menéndez Pidal, Americo Castro, Madariaga, Lain Entralgo, and others) and then used recent survey data to see if these cultural traits were, indeed, widespread among contemporary Spaniards. Two sets of traditional values were found to be completely inaccurate as descriptions of contemporary Spanish culture. The austerity and non-materialism regarded as components of the traditional lifestyle have definitely given way to the values and purchasing habits of a mass consumption society. In addition, the exaggerated sexual stereotypes associated with traditional Spain, especially machismo and Donjuanismo, are not widespread.. Differences between the values and beliefs of men and women are narrowing substantially, as are differences between masculine and feminine roles and behavior in sex roles, as a result of the decline of feudal social relations and the entry of women into the labor force. To this list of vanishing traditional traits could be added an exaggerated concern with one's position in the social hierarchy; survey data has found that this is now regarded as little more than one aspect of the stereotype associated with the Castilian regional subculture. A more rigorous examination of the contemporary values of Spaniards was undertaken by Francisco Orizo (1983), in conjunction with a cross-national study of values in nine European countries (Stoetzel, 1982). The findings of these studies further undermine the credibility of the central components of the traditional stereotype. In the present times, Nina Evason (2018) describes how the masculine and feminine statutes have shifted. Consider that some Spaniards may have different levels of sensitivity regarding gender, race, and ethnicity. People commonly describe one another by their physical attributes. It is normal to call girls "beautiful princesses" or refer to a convenience store as a "chino" because an Asian immigrant owns it. Spaniards tend to call out to one another a lot, perhaps complimenting passersby or joking about friends. It is common for Spanish men to make comments (piropos) on women's beauty when they see them—for example, calling them "princesses" or "gorgeous." This is not necessarily a sexual advance and is common across all

ages. For example, it is normal to see a man offer a very kind compliment about his grandmother's looks every time he sees her. Nevertheless, the acceptability of these comments varies depending on the person.

In place of the integrative function of religion reported in many other studies, for example, researchers found that "religion and ceremonial practices often provoke higher active negative reactions which ignite class conflict, thereby reinforcing class polarization." Further, he found that class tensions within the community were more salient and intense than feelings of hostility or suspicion between neighboring towns. Before the findings of these anthropological studies may be properly assessed, some caveats are clearly in order. First, the geographical location of the village is of considerable importance. In general terms, the northern rural regions differ profoundly in their social structural characteristics from southern towns, except perhaps for isolated sierra villages. Peasants in the north tend to own their own lands, and class differences are minimal. Neither intense religiosity nor intolerance are distinctly Spanish traits. To be sure, until recently, religiosity in Spain was much higher than the European average, and more Spaniards (87%) claim to believe in God than do most other Europeans (75%); but only 22% of Spaniards mentioned "religious faith" as an important virtue—a figure that is close to the European average (17%) and much below Ireland's 42%. Religion is an essential element of Spanish culture. Almost every Spanish city has Catholic churches and cathedrals. The predominant religion in Spain is Catholicism. Due to recent arrivals of African and Middle Eastern refugees, Islam has become Spain's second largest religion. There is also a large portion of atheists and a small percentage of Jewish people. Nevertheless, religious holidays and traditions are quite popular with most people in the region. Las procesiones the processions are a prominent tradition in Spain that dates back to the 16th century. They are organized marches like parades that are a manifestation of faith and a commemoration of religious happenings.

In addition, studies showed that Spaniards are close to the European average in several measures of tolerance for others and on a composite index of permissiveness. While we may regard Spain as fundamentally modern and European, there are some features of Spanish culture that do distinguish it from other European countries, and some of them have a significant impact on Spanish politics. Moderation: Throughout, studies of Spanish public opinion revealed that most Spaniards were to be found near the center of the political spectrum. There has been a gradual shift to the left since the mid-1970s and a decrease in the number of persons placing themselves at or near the exact center of the continuum (probably representing a gradual depopulation of the "mantis" as "false centrists" progressively learned about politics and the meaning of the left-right continuum); but the modal opinion among Spanish voters today is still of the moderate center-left. This moderation also characterizes the most important "partisan subcultures" of contemporary Spain. In sharp contrast with the Second Republic, where extremist anti-system parties and movements could be found on both the left and the right, there are today no significant parties of the extreme left or extreme right outside of the Basque Country. Political passivity: Spaniards are less interested in and involved with politics than most other Europeans. Levels of electoral turnout are usually below average for industrialized societies. Avoidance of work is not found to be a particularly Spanish characteristic. While Spaniards report less job satisfaction than other Europeans, Uiey places greater stress on the importance of diligence in work than respondents of any other European country: 41% of Spaniards mention this as an important virtue, compared with a European average of 23%.

Membership in political parties and other secondary organizations is also quite low. Individualism: Some scholars have argued that Spanish culture is characterized by high levels of individualism and a low sense of civic commitment, resulting in high levels of tax evasion. Gregariousness: At the same time that Spaniards defend their individuality, they are also

regarded as gregarious and as placing much value on friendly interpersonal relations. Newspaper and magazine readership is below the European average, while television viewing is relatively high. Given the low levels of "social partisanship" in Spain, the low levels of party identification (in part due to the relative novelty of partisan competition), and the heavy dependence on television as a source of political information, the images of party leaders have played perhaps disproportionately important roles in the dynamics of electoral competition. Increasingly European: Spaniards have shifted decisively in the manner in which they perceive Spain as relating to the rest of the world. Traditional self-images had combined elements of isolationism and neutrality in both world wars as a result of their perceived status as a "bridge" to Latin.

Numerous anthropological studies have been undertaken in Spain, examining in great detail the dynamics of social life and the nature of dominant values and beliefs. 10 Most of these studies have focused on small villages and have reached similar conclusions: Village residents had a highly localized image of reality, with strong communal loyalties and attitudes of rivalry or suspicion verging on xenophobia towards neighboring villages and the outside world. Religion (particularly local saints and relics) exerted a powerful unifying and integrative influence on village society. In politics, villagers exhibited a "subject" orientation. They deferred to the authority of village headmen (caciques) in electoral matters. As a villager said to Pitt-Rivers, "When they tell me to vote, I ask for whom, and when they tell me for whom, I vote." "And if they don't ask me to vote, I stay at home and mind my own business"). Caution must be exercised so that the findings derived from studies of very small villages, typically in the north of Spain or in isolated mountain valleys, are not inappropriately extrapolated to other parts of the country as well. Gilmore, for example, found in a survey of this literature that 26 of the 27 studies he examined dealt with villages having fewer than 2500 inhabitants, and most

of them were smaller than 1000 in population. He found very different patterns of beliefs and social interactions in his own study (Nina Evason, 2018).

Cross-cultural studies on advertisement research indicate that French, Spanish, and American cultures all place a premium on the individual; however, the meaning of being one's own person and how this is done change from one culture to the next. Across the three cultures, the six critical advertising messaging techniques identified in this study are the Efficient Individual, the Sensual Individual, the Attractive/Healthy Individual, the Esteemed Individual, and the Intellectual Individual. The implications of the problems of standardization and specialization were examined, and cultural differences were cataloged. It is assumed that individualism, like all other values, will endure since it is mirrored in society's institutions and cultural goods like books, films, TV shows, music, and commercials. To discuss the individualized focus of marketing campaigns. The overview herein locates individualism within the larger framework of rhetorical theory. It provided a concise summary of the main points. It illustrates the findings of prominent social scientists investigating individualism as a cultural ideal. Historical Perspectives on Individualism In the medieval age, individualism was not tolerated because of the rigid social order. Medieval social philosophy was primarily shaped by St. Augustine's argument that God had assigned everyone a specific duty in society at the time he wrote *The City of God*. During the early modern period (16th–18th century), For the first time, as the concept of the person began to take shape and the basic unit of society shifted from the community to the individual, it became feasible for an individual's interests to be at odds with those of society as a whole. A person's birth into a family typically includes several generations of relatives. Everyone in L matures into a caretaker role, watching for their own and friends' inner circles. Only nuclear families are eligible for this exchange in return for their loyalty. Belonging is fundamental to one's sense of identity, whether rooted in the social network to which one belongs or in the person. Young people are taught to view problems from a group

perspective. The "I" concept is ingrained in the minds of children. keep the peace at all times. One of the hallmarks of direct confrontation is frankness. One who shied away from a truthful individual Communication in a complex environment Trespassing brings dishonor and loss of reputation. To trespass is to incur shame, both individually and collectively. That's why we go to school: to acquire the skills to Education The educational goal is skill acquisition. A college education is the key to a better job and a higher social standing. Earning a degree improves one's social status and financial situation. The relationship between an employer and employee is the morality of the employer-employee relationship is conceptualized as akin to that of a familial contract predicated on mutual benefit. Decisions about hiring and promotion are made. Taking employees' social networks into account when making hiring and promotion choices violates company policy. Organizational management the essence of management is people management. There does not appear to be a causal link between individualism and poor context. According to Geert Hofstede's dimensions, there is a strong tendency to avoid uncertainty in Spanish culture. People prioritize permanent solutions over those options that are risky or more ambiguous. This is unsurprising considering that almost every Spaniard was heavily affected by the Global Financial Crisis. The country went into recession in 2008, and the unemployment rate peaked at over 25% in 2013. 7 Almost everyone knows someone who either lost their job or has been out of work for years. Conditions have improved a lot, and there is less paranoia surrounding economic insecurity than there was five years ago. However, the experience has led many to feel a strong desire for stability and security in their lives. Positions in the civil service, for example, have become highly sought after because they provide lifelong employment. The effects of the economic crisis have hit the younger generation of Spaniards harder than anyone else. The youth unemployment rate peaked at over 50% in 2013; as of March 2018, it is estimated that 35% of young adults are unemployed. 9 This has left many feeling disaffected with their options as career pathways that worked for their parents are no

longer assured. Young Spaniards have had to find new ways and places for opportunity, meaning most are prepared to go abroad to look for work. Indeed, a 2015 Cambridge study showed that millennials believed the ability to speak English was more useful for them than a university degree. In the meantime, a common term has emerged to describe those who have essentially given up on their job search: "ninis" (short for "Ni estudian ni trabajan," or "They neither study nor work"). Cultures with high uncertainty avoidance typically have a preference for rules. While this may be the case in Spain, there is not very much respect for following them. The phrase "Quien hizo la ley, hizo la trampa" (whoever made the law, made the loophole) summarizes many Spaniards' attitude that rules are made for the benefit of the lawmaker rather than the people. For example, it is generally assumed that the political sphere is corrupt, and people's taxes are being siphoned off to the wrong place. Resentment for the government is especially strong among the younger generation. A recent study by the Foundation for European Progressive Studies found that the majority of young people believe that politicians are more interested in their own generation than in them.

E-commerce, which was nearly nonexistent in Spain a decade ago, has contributed to this shift and generated 7.7 billion euros in trade volume in 2009. top-selling products in Spain. More than 40% of all Spaniards who have access to the Internet make purchases online; yet, factors such as age, level of education, and profession all play a role in the final decision to buy. To attract the most visitors, businesses and governments must collaborate. The preference for online shopping has also been attributed to technological adoption. Superusers, or Internet users with a great deal of experience, would fall into the first and second categories. They extensively use the web for all their professional or personal needs. They've been using the Internet for a long time and spend more time online each week than the average individual. Some writers argue that the "online lifestyle" is critical for predicting online purchase habits. In addition, further considerations, such as the quality of one's Internet connection and one's

level of Internet Superusers, or Internet users with a great deal of experience and expertise, would fall into the first two categories. They extensively use the web for all their professional or personal needs. They've been using the web for quite some time, putting in more time than the average user does each week. (Red.es, 2010) Some researchers argue that a consumer's "online living style" is crucial for predicting their online shopping habits. How to learn on the Internet also depends on the user's Internet connection speed and previous experience with online courses. A college education is the key to a better job and a higher social standing. Earning a degree improves one's social status and financial situation. The relationship between an employer and employee is the employer-employee relationship, which is morally understood as akin to a familial contract that is meant to be founded on mutual benefit through mutual linkage. Decisions about hiring and promotion were made. When making hiring and promotion choices, companies are not allowed to take employees' social networks into account. Overseeing people is what organizational management entails. Forget the interpersonal fluff; get to work (1991).

Some values are described in the Hall of Fame. Other examples of messages communicated in media advertisements in Spanish, like those in other countries with a strong penchant for certainty, aim to fill consumers with a sense of calm and safety. These commercials reassure viewers by promising that things will get better and eventually return to normal. (Pacheco Baldó, R. M., "Cultural values in American and Spanish TV advertising at the beginning of the COVID-19 pandemic" 2021); Statistics show that six billion euros were spent on commercials in Spain, with television ads accounting for 68% of all commercial budgets. In Spain, 99% of households have a TV. Information content, gender roles, and government control have all been the focus of other international advertising studies.

Spanish culture has a deep social dimension. It is considered normal for people to stay up late talking with friends after a meal, sometimes into the early hours of the morning, a period of

time known as "la sobremesa", a period of time known as "la sobremesa." Those who do not engage with this aspect of the culture may feel a slight social barrier with Spaniards, as they often bond and build closer friendships over these late-night conversations. Colleagues and friends also often meet during siesta hours and talk over a small beer (caja) to pass the time. Public spaces play a large role in Spaniards' social lives. Plazas (public squares) provide a place for people to mingle without necessarily planning an occasion, and most towns and suburbs of major cities generally have restaurants, cafes, and bars within walking distance. These popular places provide Spaniards with the opportunity to see the public, catch up with friends, and hear the latest news. As most socialization tends to occur outside of people's homes, people can get to know many of the locals in their suburb or town, reinforcing a sense of community belonging. For example, elderly people may be able to maintain a healthy social life simply by sitting at cafes on popular streets, watching locals, and waiting to be spoken to by those passing by. Bullfighting (la corrida) is considered more of an art than a sport by its Spanish fans. They often emphasize the technique involved. It may also be seen as a representation of national identity; the species of bull used (toro bravo) is only found in Spain. Bullfighting remains a controversial matter in Spain. In 2011, the Catalan parliament voted to ban bullfighting in the region. Muslim and other migrant populations have sometimes been subject to exclusion due to cultural differences from the dominant Spanish culture. There was once a significant stigma surrounding the Moors, to the point that people would make a point of emphasizing their Spanishness through their last names. This reflects how there is a certain amount of pride associated with being Spanish.

Nina Evason, 2018, describes the Spanish family (familia). Family in Spain is the most important aspect of most Spaniards' lives. Spanish. Spaniards. Spaniards tend to manage their personal problems through their families, relying on relatives for support when in difficult situations. This family network of support was particularly crucial during the financial crisis

and recession, when many Spaniards lost their jobs. Some people had to move back into their family home after years of independent living. Spain has one of the lowest birth rates in Europe. Some Spaniards attribute this to a lack of commitment to long-term relationships as well as financial instability. However, most couples generally aim to have children if they can. Traditionally, Spanish families have been focused on the social and interpersonal aspects of child development. For example, Spanish children generally do not have a set bedtime, as is common in the West. Pre-teen children are usually allowed to stay up late with their parents and their parents' friends at restaurants long past 10 p.m. People tend to manage their personal problems through their families, relying on relatives for support when in difficult situations. This family network of support was particularly crucial during the financial crisis and recession, when many Spaniards lost their jobs. Some people had to move back into their family home after years of independent living. Spain has one of the lowest birth rates in Europe. Some Spaniards attribute this to a lack of commitment to long-term relationships as well as financial instability. However, most couples generally aim to have children if they can. Traditionally, Spanish families have been focused on the social and interpersonal aspects of child development. For example, Spanish children generally do not have a set bedtime, as is common in the West. Preteen children are usually allowed to stay up late with their parents and their parents' friends at restaurants long past 10 p.m. ars. Spaniards tend to manage their personal problems through their families, relying on relatives for support when in difficult situations. This family network of support was particularly crucial during the financial crisis and recession, when many Spaniards lost their jobs. Some people had to move back into their family home after years of independent living. Spain has one of the lowest birth rates in Europe. Some Spaniards attribute this to a lack of commitment to long-term relationships as well as financial instability. However, most couples generally aim to have children if they can. Traditionally, Spanish families have been focused on the social and interpersonal aspects of child

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children generally do not have a set bedtime, as is common in the West. Preteen children are usually allowed to stay up late with their parents and their parents' friends at restaurants long past 10pm. They often play with the children of other families whilst their parents socialize. Spanish households are becoming smaller and the family structure is changing with modernity and urbanization. However, family members generally seek to live in close proximity to each other where possible. Today, the nuclear family structure is the common living arrangement in Spain – this being a household comprising a couple and their unmarried children. Spanish children may live with their parents longer than what is common in the West, sometimes into their 30s and 40s. This cultural pattern reflects the closeness of family relationships; however, it is often necessitated now by the high cost of living and economic struggles faced by younger generations in Spain over the past decade. Generally, once a child has met a long-term partner, they will seek to move out of their parents' home. There is a Spanish saying that "casado casa quiere" (a married person wants a house) while refers to young couples wanting their own privacy and space. When they are in a committed relationship. This aspiration can literally include homeownership, but not necessarily. For these reasons, sometimes three generations may live together with grandparents moving in to help with raising children. Spain and its Spaniards are completely self-sufficient. It is common for them to live alone or as a couple and receive visits from children, other relatives or friends often throughout the week. Elderly Spaniards also often know many locals throughout their town or neighborhood that they may see at plazas or during their daily errands. It is very uncommon for families to put elderly relatives in retirement villages or old-age care homes. If someone is in need of daily care, they usually move in with other members of the family.

Traditionally, men are the primary income earners, while women are responsible for domestic duties and raising children. This division of roles still prevails, particularly in rural areas. Children's responsibilities (e.g., dropping them off at school, parent-teacher interviews, etc.)

continue to fall primarily on the shoulders of women. To some degree, women may be judged by their domestic ability. A mother, for example, may judge her son's new girlfriend based on her culinary skills or whether she offered to help around the house. However, today the majority of Spanish women are in the workforce and have their own careers in conjunction with their household duties. These standards are fading with every generation. Indeed, they have already changed rapidly in the past few decades. It is becoming increasingly common for couples to share domestic roles. For example, more Spanish men are taking on a more dominant domestic role as stay-at-home dads. However, Spanish culture continues to carry some sexist undertones. Stereotypes that depict women as beautiful and unintelligent are quite popular in Spain. While "machismo" is not as strong in Spain as it is in Latin America, this cultural phenomenon somewhat influences gender roles. Men are expected to have a large sexual appetite, so while infidelity is not accepted or encouraged, it is somewhat thought to be inevitable on their behalf. Meanwhile, women are expected to be more virtuous and loyal to their husbands (Antonia, 2005).

Spanish youth may begin dating as early as 13 years old, but these relationships tend not to be serious. Teenagers tend to meet at school and socialize in groups. Common places to socialize and go on dates include cafes, parks, and beaches. As people get older, their interest in potential partners gets more serious. However, Spaniards may take a long time to commit to one relationship. In urban areas, couples may live together for years before getting married. Some may choose not to marry and remain in de facto relationships. The number of consensual unions in this arrangement doubled from 5.9% of total couples in 2001 to 14.5% in 2011. The average age of first marriage has risen steadily over the past few decades, reaching 33.2 years old in 2013. A growing number of couples are also opting for civil marriages rather than religious ceremonies. Divorce was legalized in Spain in 1981. Since then, religious beliefs around this matter have become more relaxed. Divorce and remarriage are now common. At the time of the 2011 Spanish census, 56.5% of the adult population was married, and 5.8% were divorced. Same-sex marriage was also legalized in 2005. According to the Spanish National Statistics

Institute, over 2 million marriages for same-sex couples have been performed since (Advameg, Inc., 2018).

CHAPTER 3

3.1. Values

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3.1 Values

Values, in their most basic definition, are the non-tangible traits or beliefs that are supported and acknowledged by a community. According to Haralambos, a value is "the conviction that an object or concept is good and worthy." It specifies the goals and means through which success can be measured.

Values are basic and fundamental beliefs that guide or motivate attitudes or actions. They help us to determine what is important to us. Values describe the personal qualities we choose to embody to guide our actions; the sort of person we want to be; the manner in which we treat ourselves and others, and our interaction with the world around us. Thus, values are collective conceptions of what is considered good, desirable, and proper or bad, undesirable, and improper in a culture.

Familiar examples of values are wealth, loyalty, independence, equality, justice, fraternity and friendliness. These can be defined as ideas or beliefs that a person holds desirable or undesirable. They contain a judgmental element in that they carry an individual's ideas as to what is right, good, or desirable. Values can differ from culture to culture and even person to person. Values play a significant role in the integration and fulfillment of man's basic impulses and desire stably and consistently appropriate for his living. Values enable individuals to feel that they are part of something bigger than themselves. Value is the foundation for understanding the level of motivation. It influences our perception.

Value helps to understand what ought to be or what ought not to be. It contains interpretations of right or wrong. These influence attitudes and behavior. It implies that certain behaviors or outcomes are preferred over others. These allow the members of an organization to interact harmoniously. These make it easier to reach goals that would be impossible to achieve individually. These are goals set for achievements, and they motivate, define and color all our activities cognitive, affective, and connective. It has been indicated that Sources of values are,

first is the family, A child learns his first value from his family. Second are Friends and peers, they play a vital role in achieving values. Third Community or society, as a part of society, a person learns values from society or different groups of society. Fourth is from School, Media, Relatives Organization, Religion and History.

The values of a culture may change, but most remain stable during one person's lifetime. Socially shared, intensely felt values are a fundamental part of our lives. These values become part of our personalities. They are shared and reinforced by those with whom we interact. (<https://www.iedunote.com/values>)

3.1.1 Values in cross-culture studies

Micro-macro notions have been used to explain values. Values drive behavior at the individual level since they are the internalized norms by which one balances their own wants with the expectations of others. People can assess the range of choices open to them. Values are the macro-level cultural practices that offer purpose, structure, and cohesion to social life. Values as seen by others (Parashar, Dhar,2004).

Eastern cultures, which tend to place more emphasis on social values, and Western cultures, which put more emphasis on individualism, ethically judge lying differently. Most studies of cultural differences focus on contrasting Eastern and Western nations, but research has yet to explore cultural differences inside this binary. This led us to conduct a study comparing moral judgments of an adult lying by people of different ages and cultures in three nations (China, Singapore, and Canada). To effectively engage in local globalization, one must acquire an in-depth understanding of local cultures, subcultures, and procedures, all of which alter the cultural "software" of the mind (Khastar et al., 2011).

Hofstede demonstrates that five key dimensions cannot be characterized with other criteria like work level or economic growth but are well described by cultural elements. These findings

provide credence to his contention that a country's cultural norms significantly affect how its citizens view their place of employment (Khastar et al., 2011)

3.1.2 Values conceptualizing

The value theory makes two claims to universality. First, people in all cultures recognize the same set of basic values. Second, these values form the same circular motivational continuum in all cultures. Every language and group have unique value terms, but all can be located on the circular continuum and subsumed under one of the basic values. Individuals and groups differ in the priority they ascribe to particular values, but not in the content and structure of the values they recognize. To assess these claims, researchers have developed numerous instruments to measure values and studied diverse cultural groups.

Paired-comparison approaches (Bilsky, et al. 2015; Oishi, Shimmack, Diener, & Suh, 1998) ask respondents to compare the importance of each of the ten labeled basic values to each of the others. Best-Worst scaling approaches (Lee, Soutar, & Louviere, 2008) ask respondents to choose their most and least important value from sets of five or six of the ten values at a time. Both these direct approaches assume that people have articulated values to which they have access. The first and most widely used instrument, the Schwartz Value Survey (SVS: 1992, 1994), asks respondents to rate the importance of each of 57 value items as guiding principles in their lives. Items, chosen a priori to represent each value, are averaged to yield ten value scores. This direct approach assumes that latent, basic values of which people are not necessarily aware underlie and influence their responses.

To assess whether respondents discriminate between the ten values, researchers have run multidimensional scaling (MDS) analyses. Analyses of paired-comparison and of Best-Worst scaling data discriminated the ten values in samples from Australia, Brazil, China, Germany, Israel, Spain, and the USA (Bilsky, et al. 2015; Lee, et al., 2008, 2011; Oishi, et al., 1998).

Analyses of SVS data from samples in 60 countries on all inhabited continents (Schwartz, 1992, 2006) discriminated at least eight of the ten values in 96% of samples. As expected for fuzzy categories, items from adjacent values in the circle are often intermixed. Confirmatory factor analyses (CFA) of pooled data in two subsets of 27 of these countries discriminated against all ten values (Schwartz & Boehnke, 2004).

Schwartz developed the Portrait Values Questionnaire (PVQ) to measure the basic values indirectly (Schwartz et al., 2001). The PVQ does not mention the word values. The items briefly describe different people in terms of the goals, aspirations or wishes they consider important in life. For example, 'It is important to him/her to have a good time' is a hedonism item.

Now let's analyze a different aspect of the values that are held to be universal: The American sociologist (Talcott Parsons, 1961) discusses the Universalism values in social studies in his book "the school class as a social system: some of its roles in American society." A child's place in the family is determined by the circumstances of his or her birth. But in modern industrialized societies, adults can take steps to improve their social standing, such as developing their professional abilities. The concept of family, *la Familia*, is central to the collective identity of many Latin American civilizations. The family, especially the extended family, plays a significant role in Mexican culture. Harmony and connections are preserved by focusing on social and collaborative needs rather than individual preferences in decision-making, conflict resolution, and negotiation. On the other hand, individualistic societies prioritize the needs of the individual. As early as preschool, kids in the United States are exposed to this value (Hofstede, 1982).

According to Hofstede, there are two ways of looking at the world—or paradigms—based on how much stock you put in the ideals traditionally associated with each sex. When we talk about a culture's gender norms, we're talking about its propensity or bias toward establishing

and maintaining stereotypically male and female occupations. The values of nurturing, care, sharing, quality of life, and relationships are valued more highly in feminine societies than in masculine ones. The terms "quantity of life" and "quality of life" are sometimes used to describe these two factors. According to Hofstede's research, countries with high levels of masculinity (like Japan, Austria, Venezuela, and Italy) have a disproportionate number of men in positions of power, while countries with low levels of masculinity (like Denmark, Norway, the Netherlands, and Sweden) have more equitable gender roles. as reported by Hofstede (1982). You must understand these principles have nothing to do with a person's gender. This does not imply that males are excluded from feminine cultures or that women have no interest in "masculine" cultural norms. Finally, gender dimensions can vary considerably within any culture, just like any other value dimension. The significance of time in different cultures can also shed light on how people from those communities conceptualize the past, present, and future. In many social and political structures, upholding long-established customs is crucial to maintaining modern institutions' smooth functioning and maintaining interpersonal bonds. Some communities look to their traditions to safeguard the status quo of accepted social behavior (Livermore, 2009).

Culture's perspective on time as it relates to completing tasks or developing interpersonal bonds is another cultural reference to time. For example, a manager from the United States negotiating a business contract in India needs to be aware that meetings will take place whenever people show up, which could be hours beyond the appointed time. A CEO used to focusing on getting things done will find working with an Indian who values relationships over productivity quite challenging. Promptness is a hallmark of professionalism in the United States, but in other cultures, the concept of time is more fluid and open. Therefore, explaining the values associated with social pursuits that are deemed desirable or relevant to a culture or civilization is helpful. This can be achieved by learning about value dimensions and their impact on various cultural

systems. Taylor Cox acknowledges, based on his culture model, that "cultural factors in leadership and organizations" vary "across gender, nationality, and racial/ethnic groups as it relates to time and space orientation, leadership style orientations, individualism versus collectivism, competitive versus cooperative behavior, locus of control, and communication styles. Moreover, research shows that there are subcultures inside broader, more visual cultures; understanding this is crucial for successful cross-cultural collaboration. It is desirable to compare a culture to a cross-cultural norm (Campbell & Naroll, 1972) to uncover distinctive and informative features of that culture. From this, we can deduce that values significantly impact many facets of psychological functioning. But what causes people to place various discounts on different things, and how does this happen? Differentiating between the phylogeny and ontogenetic points of view allows us to address these concerns. The evolutionary viewpoint clarifies why different cultures share many common values. The ontogenetic outlook investigates how people's value systems are shaped over time. Finally, the evolutionary view argues that the primary determinant in the formation of human values is the importance of social networks to individual survival. To increase their chances of survival, groups naturally encourage their members to talk to one another and coordinate their actions based on shared goals and priorities. Members of a group learn to communicate and express their needs in ways that are acceptable to their peers through trial and error (Livermore, 2009).

It has been shown that people's values affect their attitudes to societal diversity, including how they view members of minority groups. Researchers in Israel ran an experiment in which they showed pictures of Jewish weddings to study participants to gauge how much of an impact the images of religious diversity or homogeneity would have on their perceptions of the group. Assuming complete cultural homogeneity, the photographs showed conventional Jewish and Israeli weddings. Photos of non-stereotypical weddings were demonstrated in the heterogeneity condition. These included a marriage between two guys and one between a man and a woman

disguised as Ultra-Orthodox Jews. After that, participants reported whether or not they would be willing to interact with a relationship whose members practice different religions (a Jewish woman married to a Muslim man). Those with solid conservation principles tempered their first reactions to the photos. Those who placed a premium on conservation values were more tolerant in the homogeneity condition than in the heterogeneity condition. On the other hand, those who put a low priority on conservation principles were more tolerant of the heterogeneity condition or unaffected by the images. These results were confirmed in two further studies when participants were shown different sets of photos depicting other targets of tolerance. Values were found to have a moderating effect on respondents' responses to diversity in Israel. Scientists dug deeper into the link between diverse social networks and open-mindedness (Duda, 2016).

The impacts of network diversity on tolerance were muted by the relative relevance of conservatism and adaptability as virtues. This research supports the conclusion's validity and demonstrates the complexity of the value-behavior nexus. Growing research suggests that a person's sense of value hierarchy is established at a young age. Children and adolescents (aged 5-12) exhibit a value system with a circular structure (ages 78–79). This indicates that by age 5, children have developed the ability to distinguish between values and that their value hierarchies reflect the conflicts and overlaps between values. However, the importance of different values shifts as a regular part of a child's and adolescent's psychological and social growth. As an essential component of an individual's identity, a person's value hierarchy tends to become stable during adolescence and generally remains unchanged throughout adulthood. Personality and upbringing have a role in shaping an individual's value system, but environmental factors also play a role (Duda, 2016).

Several research has attempted to estimate the heritability of value preferences. Uzefovsky, Döring, and Knafo-Noam concluded that 29%-47% of 7-year-olds' choices for higher-order

values (other than openness) can be attributed to genetics. Seven to eleven-year-olds, on the whole, place between 28% and 55% more weight on exposure to experience than on conservatism and between 11% and 38% more value on all values excluding success. Ongoing studies have revealed that a child's social and cultural milieu is another critical factor in shaping their value priorities. Parents and primary caregivers are the primary sources of inculcating morals and ethics in children (Uzefovsky et al.,2016).

Regarding socializing norms and principles, few institutions are as effective as families. It is a common parental goal for their kids to share their beliefs, and research shows that they do so to a significant degree. Children actively participate in value transmission within the family, forming their own judgments about whether or not to embrace their parents' beliefs based on their own perceptions. When kids have a strong emotional connection to their parents, they tend to see their parents and their values as similar. However, much of the value congruence between parents and offspring is attributable not to direct value transmission but to the shared environment and culture. For instance, families often have similar socioeconomic backgrounds and cultural upbringings because of shared exposure at home and in the broader community (Hitlin and Piliavin, 2004).

Adolescents, like adults, have more say over their surroundings, reflecting the natural progression of human development. With more leeway, they can pick and choose who they associate with. Adolescents spend more and more time in peer and community gatherings, where they may be exposed to ideas and ideals that might help shape their developing value systems. Research has uncovered various influences on moral development, from biological influences to the effects of social institutions like families and schools to the weight of cultural norms and traditions. The ability to alter one's morals. The general public and academics alike tend to believe that shifting one's moral compass is a simple matter, especially when compared

to the difficulty of altering one's qualities or other personality quirks. Since values are seen as personal and reflective of what one finds most important, they presume that individuals can rearrange their values as they see fit. However, when respondents were polled about whether they could change their values if they desired, most said that doing so would be highly challenging, even more so than altering their personality features. Some have proposed this because people believe changing their values is complex and improbable. After all, doing so would require them to change the foundation of who they are. Results from a wide range of studies indicate that values tend to remain steady (Bardi and Goodwin, 2011).

Values were shown to be highly stable throughout repeated testing in longitudinal studies (e.g., one month, around). There has been little to no change in stability after two, three, or even eight years. It is astonishing how consistent people's values have been over time, given that circumstances and chance can influence people's self-reports of what they value most. Still, values might shift over time. The results of studies show that big life transitions can cause significant shifts in one's values. An obvious one is adopting a new culture whose values are at odds with that one was raised with. Examining Russian immigrants to Finland uncovered a shift in those individuals' core beliefs. After living in Finland for around 19 months, I began to place more excellent value on universalism and security and less on power and achievement. The deals of Polish immigrants to the UK were consistent with those of native Brits, according to a separate survey. Immigrants' beliefs on autonomy and authority converged with those of British citizens after 18 to 21 months of residence in the UK. Crucially, both researches found substantial overlap between participants' views before and after the migration (Vecchione et al., 2016). Can one person's values be intentionally altered to become more aligned with another's? Values are frequently influenced by the social institutions that people belong to. As I thought this was a challenging task. Evidence from various fields suggests, for instance, that exposure

to an education university does not significantly alter one's core values. Several studies have detailed interventions that successfully bring about moral evolution (Roccas et al., 2017).

Values research has also revealed that the structure of value shifts within a single person closely resembles generic values. An asset's posing value tends to fall as its intrinsic worth rises. This result supports that interpretation and is consistent with the idea that values constitute a coherent meaning system. All other parts must adapt when one portion of the system is altered. In conclusion, a person's values are a guiding principle for daily actions. Personality, social, developmental, occupational, organizational, and cross-cultural psychology are just a few areas from which we've drawn inspiration for this overview. In a collaborative effort, these scientists proved that values are a common denominator connecting disparate psychology branches. The study of values reveals how people are driven by enduring aspirations. Because of their intangible character, values are reliable predictors of behavior in both personal and social settings, with the same value yielding vastly different results in each.

For this reason, conservation values can be used as a predictor of both religiousness and the roots of Values in any culture, and at the individual level, are depictions of the aims considered socially acceptable. They play a vital role in the emerging systems of shared meaning that emerge when people work together toward a common objective.

There has been a lot of focus on the importance of values in culture (Furnham 1984; Rim 1984; Luk and Bond 1993; Bilsky and Schwartz 1994; Dollinger, Leong, and Ulicni 1996), so it's clear that there's more to learn. Cross-cultural psychologists assume that core cultural values define, to a large extent, what culture is. In the simple self-importance method, core values are those that the culture strongly endorses. Therefore, the name fits. The writers of this article propose a technique for determining fundamental values based on the degree to which they are seen as vital by members of the culture at large. The authors evaluate the perceived cultural

value method across five studies. Perceived cultural importance was more influential in cultural identity than actual self-importance in all analyses.

3.1.3 The Value of Economic prosperity

Growth, stability, and international competitiveness are all indicators of economic prosperity. Prosperity in the economy is vital to the well-being of any nation, as well as to its ability to compete on the international stage.

Recognizing cultural diversity as the social component, one that stimulates innovative problem solutions, is crucial to economic success. It's commonly believed that productivity increases when employees represent a variety of cultural backgrounds in the workplace. According to their literature study, Cox and Blake (1991) were the first to discuss how businesses could employ cultural diversity management as a competitive advantage. Alesina and La Ferrara's (2005) idea proposes using a culturally diverse workforce with complementary talents to boost factor productivity in production processes. Increased productivity is linked to more excellent knowledge, as shown by studies employing an R&D-based endogenous growth model (Aghion et al). extends on this idea, arguing that increased rivalry encourages firms to pursue creative activities (2001, 2005, 2009). These include (Aghion and Howitt 1992; Grossman and Helpman 1991; Romer 1990).

The Spanish Ministry of the Economy sponsored an article which Foster's discovery of an ambivalent effect in Warhol's emotionally flat simulacra pictures not only adds a traumatic component to postmodernist art and culture but also reinforces Bauman's argument of the fluidity, instability, and allegiance to the chaos of postmodernity. This age emerged out of a radical break with the dominant modernist culture and aesthetics at that crucial social and economic moment, "which has variously been called media society, the society of This view is shared by many (Jameson 1984, vii). Perhaps the clearest example of the negative effects of

the economic and technological imperialism exerted by the United States on a global scale through the Hollywood film industry and other market-oriented media corporations is found in Jameson's definition of postmodernist culture and aesthetics as an emotionally troubled and inauthentic (or simulacra) product, aimed at satisfying the predetermined demands of a mass consumer society unhinged from its cultural heritage. Madelena Gonzalez uses the "The United Colours of Benetton" family model and fusion cookery to illustrate the dominance of these mass media in shaping cultural constructions of reality in the consumer culture. In her own words: Advertising would have us believe that all races and ethnicities are together as one happy family, enjoying the fruits of consumer capitalism, portrayed heroically as a great social equalizer (Jaén, 2017)

3.1.4 The Value of Gender Masculinity versus femininity

It is common practice in some cultures to teach youngsters of both sexes the same values. Historically, some cultures have tended toward a more feminine ideal. Women and men in these societies hold similar views on the need to improve one's own life and that of others, as well as on the importance of being humble, working together, and lending a hand. In masculine communities, competition and suffering in ideas and material goods take center stage, but in female-dominated cultures, the victim is center stage. In societies where men make up the majority, it is generally accepted that 321 managers who are aggressive and brutal despite women, flexible, followers, and sensitive are the most effective. Workers value income, fame, and advancement in masculine societies. One's career determines the significance of one's life., which in turn is defined by one's financial and occupational standing. Conversely, in communities that place less emphasis on masculinity, cooperation and security at work are prized, less emphasis is placed on output, and growth is tracked through connections with others.

"The Importance of Ethnic Culture in Organizations at Different Levels of Analysis Based on Hofstede's Theory of Cultural Differences" (2011) The division of labor between men and women is assessed along this criterion. For example, teaching youngsters of both sexes the same values in some cultures is standard practice. Some cultures are more traditionally feminine than others. Women and men in these countries tend to hold similar views on the importance of improving one's lot in life, practicing humility, working together, and being of service to others. In masculine society, competition and suffering in ideas and material goods take center stage, while in feminine cultures, the spotlight is on a person who has been mistreated. It is commonly held that in communities where men predominate, 321 managers who are aggressive and brutal despite women, flexible, followers, and sensitive are the most effective. Workers value income, fame, and advancement in masculine societies. The meaning of one's existence is shaped by one's work, which in turn is defined by one's financial and occupational standing. Conversely, in communities where masculinity is less prevalent, cooperation and security at work are prized, work has less emphasis on orientation, and development is characterized in terms of interpersonal relationships (Khastar et al., 2011).

3.1.5 The Value of Sex

Making love has numerous positive effects on one's mental and emotional health (sex is strongly linked to a better quality of life). Examples of these advantages include: Sex can improve our sense of self by increasing our confidence and decreasing our sense of inadequacy. Going back to studying the social and cultural structures that have such an impact on not only our sexual experiences but also our interpretations and understandings of those experiences. Because of this point of view, researchers have begun to concentrate on the relative importance of different people's interpretations of sexual acts. Traditional conceptions of sexuality have been shaped by philosophical and religious texts. However, in recent years, attitudes and ideas

toward same-sex marriage have shifted significantly (SSM). Only 20 years ago in the United States did the legal status of same-sex couples not even make it into the ballot, whereas today, SSM has been legalized in the idea of gender stereotypes within a culture, as evidenced by the Hijra of India. The Hijra in North India is a realm of the Bother, according to Chakraborty, the brothers are women and men who do not conform to traditional gender roles, such as asexual women and transsexual men. Those with these traits are looked down upon in their society and often relegated to separate neighborhoods. Chakraborty, K. The North Indian Hijra identity: sexual and gender stratification by possible castration. This class, defined as Hijra, can cause undue stress to the Indian male because of the fear of being misunderstood as Hijra and expected to undergo the process of nirvana or rebirth as a woman.

Emotions such as guilt and worry can affect sexuality and traditional values that discourage open discussion of sexuality or emphasize chastity over gratification. Discourse about one's religious views has the potential to reveal latent conflicts when one presents feelings of guilt, shame, or worry. The way other people evaluate a woman might have an impact on how she values herself. With her newfound sexuality, she may feel that people are considering her. This affects her sense of self-worth, and if her sexual issues are exacerbated by low self-esteem, the cycle will continue.

Additionally, research indicates that Arab women's lack of sexual education has a role in the emergence of vaginismus. Numerous venues exist from which to obtain sexual education. Sexually relevant information was primarily obtained from acquaintances or the media in Iran and Turkey. Seventy-eight percent of the males and fifty percent of the females in a small survey of low-income Black, Hispanic, and Multiracial 17- to 18-year-olds in the United States reported viewing pornography more than ten times in the previous 146 with eleven percent of the males reporting viewing pornography multiple times per day.

Cultural norms are not always consistent with the practitioner's perspective. For instance, the Body sex practiced in Asia, Latin America, and Sub-Saharan Africa is defined as the intentional alteration of the vagina to simulate a virginal state, signifying a woman's freshness and vigor and increasing vaginal friction during sexual activity. *Curr Sex Health Rep* (2016).

To the extent that human sexuality was re-conceptualized as the province not of religious morality but of human nature, the study of sexuality was established as the scientific domain of biology and medicine, psychiatry, and the new discipline of sexology (Weeks, 1985). Research and analysis in the sexological tradition usually had several significant commonalities over much of the twentieth century, despite some critical shifts over time (Parker & Gagnon, 1995). Almost all of the work that has come out of this tradition (and, to be fair, most of the current contemporary sexology conferences) views sex as a natural force that contrasts civilization, culture, and society. Higher mean sexual frequency was associated with social development, individualism, low power distance, and low dominance of Animism and Buddhism; to Catholicism's important role in socioeconomic development; to raise questions on the negative view of Christianity and the positive view of oriental religions.

The University of the Basque Country, * Burgos University Silvia Ubillos, Daro Paez, and José Luis González* Culture and Sexual Behavior. Most people in the world live in monogamous cultures; however, in so-called "simple" societies (those without cities and class distinctions), polygamy (marriage with more than one spouse) is acceptable. Seven hundred and eighty-eight of the 849 organizations included in Murdock's anthropological atlas feature polygenetic unions (one man has multiple wives), but just four are polyandry (a wife may have various husbands). Silvia Ubillos, Daro Paez, and José Luis González*, University of the Basque Country, * University of Burgos, Culture and Sexual Behavior. Sexual behavior occurs less frequently and is less widely accepted in more primitive communities, according to an anthropological study.

The standard view, before comprehensive sexual surveys were conducted, was that couples had sex between twice and twice and a half times each week. When comparing European and American cultures to those of the Dani and Cheyenne, We at Herford claimed that the former were more interested in bloodshed and war than sex. More time and effort spent on violence and conflict means less time and effort spent on sex and eroticism, both within a person and society (Nieto, 1989).

Despite widespread assumptions to the contrary, recent surveys conducted in developing countries reveal sexual behavior frequencies comparable to those observed in the West and in communities traditionally deemed to have lower sexual activity. Based on his findings, Hofstede concludes that people from high power distance cultures place a premium on things like uniformity, female submissiveness to male partners, and child submission to authoritative figures. Furthermore, they advocate for authoritarian ways of thinking. Self-control restrictions against strong presentation of emotions will be more noticeable in societies where power distance and respect for authorities are highly prized (Smith & Bond, 1993). Subjects in these societies experience and display fewer emotions overall, both happy and negative because showing too much joy in public could be interpreted as a lack of respect (Basabe et al., 1999). That may explain why eroticism and sexual activity are less prevalent in these societies. However, the imposition of male authority in these civilizations may also contribute to more excellent sexual activity. For instance, in Indian, Asian, and African cultures, masculine control is highly valued, and female compliance is expected, especially regarding sexuality and reproduction. Women are overtly viewed as objects of lust (Fainzang & Journet, 1991, Rushing, 1995).

Masculine societies tend to be less tolerant of deviations from norms, more focused on material achievement, and more firmly rooted in traditional gender roles (Hofstede, 1991; 1998).

Cultural masculinity may be linked to more aggressive sexual behavior among men because men in these societies feel pressured to demonstrate their "excellence" in sexual performance to maintain a traditional masculine image (Gilmore, 1994). High levels of collectivism and inequality of power characterize Islamic societies. Obedience to God's will, which defines one's destiny, is related to the theocratic order of social relationships in these societies. Responsibility is intrinsic to group membership and collective servitude; acting independently is seen with suspicion because of this (Chamoun, 1989). Islam's view on married sex is more progressive than Christianity's. It has a less problematic image of masculine sexuality and places less weight on guilt. This is due to the cultural norm that a married woman should do whatever her husband asks of her. Muslim societies also place a premium on chastity and have harsh penalties for adultery. Furthermore, some Muslim communities (such as Sudan, Senegal, and Somalia) practice rites that mutilate a woman's sexual capability, but it should be recognized that these rites pre-date Islam (Gebhard, 1987). Because a wife's primary role is in childrearing, many cultures use excision to protect a young bride from the temptations of sexual desire.

The Christian and Jewish traditions have a longstanding reputation for being sexually conservative because of their emphasis on family formation. Protestant reformers were less forgiving of celibacy among the clergy and more accepting of sexual activity inside married couples. There were firm rules for actions that could jeopardize the Puritanic family unit (such as adultery and illegitimate children). Contrary to popular belief, puritan Protestantism did not limit sexual conduct between married couples (Katchadourian & Linde, 1979). It has been demonstrated, both on an individual level and using European samples, that more adherence to any form of Christianity—whether Greek Orthodox, Catholic, or Protestant—is associated with less sexual diversity (Sandfort et al., 1988, p. 159). Many believe that Muslims, Taoists, Hindus, and Buddhists have more progressive views on sexuality than Christians do. However, this belief is based more on romantic literature than culture (Gebhard, 1987).

The people of Latin America, Asia, India, and Africa all share a common appreciation for the cooperation and achieving shared goals. In individualistic societies, people's happiness is largely determined by their subjective experiences and the pursuit of their pleasure, while in collectivistic societies, people's happiness is determined mainly by their ability to complete their communal obligations successfully. For two people in a culture that values autonomy, starting a committed relationship out of love seems like the most logical course of action (Triandis, 1995). Christianity is an essential part of Western society, which values individuality in its expressive and instrumental forms. Western individualist culture is characterized by a tension between sexuality norms that emphasize monogamy, fidelity, and marriage with the goal of procreation (as in the Catholic and Protestant conception of love) and those that emphasize exploration, maximizing pleasure, and finding one's fulfillment (as in the hedonistic values of the counterculture). When people or groups focus excessively on aggressive behavior, they have less energy left over for sensual pursuits like sex and eroticism (Nieto, 1989).

Culturalist explanations, which emphasize values and conventional standards, might be blind to the discrepancy between the two. Chile has no divorce law, and the country's predominantly Catholic culture frowns upon the practice. However, among women of the urban working class, segregation and serial polygamy is well ingrained and often legitimized by legal artifacts. In addition, culturalism causes people to confuse sexual practices and behaviors with what is essentially an erotic ideology, which reflects cultural shifts through standards that have little to do with sexual activity. The middle class in Brazil is home to some of the most progressive and open-minded talk about sexuality in public discourse. In addition, compared to Anglo-American and European cultures, the intensity with which affect is displayed and the proximity with which the body is held is more significant in this culture (Kottak, 1994). Nonetheless, the repertory of sexual behaviors is relatively conventional (Parker, cited in Bozon, 1995), and the frequency and variety of sexual behaviors are not significantly different from "colder"

countries. Sexuality may have been more impervious to such scrutiny than other spheres of human experience because so much of its seeming power seemed to be tied to biological existence and the experience of the body (Fung, 2013).

3.1.6 The Value of Gender expression

Name, pronouns, dress, hairstyle, behavior, voice, and physical characteristics are all ways in which people might express their gender identity. The use of appropriate restrooms and changing rooms are an essential part of expressing one's gender identity. In popular culture, these cues are typically categorized as either masculine or feminine. However, ideas about what constitutes masculinity and femininity shift over time and among countries. Human mental health and happiness depend on its ability to confidently and authentically reflect your gender through the actions and choices in clothing. There is a widespread worry among transgender persons of receiving hostile comments, physical harm, or discrimination if they are open about their gender identity in public. The LGBTQQTSTSI is an acronym for "lesbian, gay, bisexual (or bi), transgender, queer/questioning, and Two-Spirit" (2S). The acronym may occasionally be followed by a * or a +. The identities and orientations represented by this acronym still need to be completed. The terms "lesbian," "gay," and "bisexual" refer to different sexual identities. A transgender person is someone who does not identify with their biological gender. Some folks might feel more comfortable with a different name or description. Many members of the LGBTQ+ community use the term "queer" to describe themselves. It is also a positive term for describing LGBTQ2S+ communities and movements. The term "questioning" refers to someone unsure of their sexual or gender identity or is open to exploring their options. Some indigenous communities have a traditional word for people who identify as male and female spirits; this is "two-spirit" (2S). This could have to do with their religion, sexuality, or even gender identity (Diversity and Inclusion (Fung, 2013).

3.1.7 The Value of Time

Considerations for the future versus immediate considerations Societies that reward moral behavior (in terms of both stamina and wealth) in the long run have a long-term outlook. Societies that foster virtues like respect for conventions and conformity to societal demands are said to have a "short-term outlook." Confucian teachings offer an optimistic and pessimistic take on this component, which is relevant to businesses today. On the first axis, you will find more prospectively focused values (especially hardship and economy). There is much energy in these numbers. On the other pole, these values are more time-bound and unchanging in the present and the past (Khastar et al., 2011).

An article provides a critical analysis of empirical research that has examined the effects of cultural differences on the psychological and social aspects of aging. Different aspects of aging, such as personality, social interactions, and cognition, are compared between Western (mainly North American and German) and Eastern (primarily Chinese) cultures. The evaluation supports my claim that getting older is a way of creating a new purpose in life. People in any culture gradually absorb the norms and beliefs of their society. By maturation, these cultural norms have become ingrained aspirations. Cultural differences in emotional and social maturation arise when people of different societies age in their ways (Khastar et al., 2011).

One of humanity's most fundamental requirements is the drive to give one's life significance (Heinemann et al., 2016). From infancy onward, people use artifacts of society like education, employment, sexual roles, and friendships to form their sense of what is most valuable in life. Gradually, people learn to reconcile conflicts between societal demands and their objectives by, among other things, internalizing societal demands and making them into personal aspirations. Both the human development literature (where this phenomenon is referred to as "cultural learning") and the immigration literature (where it is called "acculturation") have

names for this phenomenon. By observing their parents, children in autonomous cultures (Markus & Kitayama, 1991) develop an early appreciation for their independence and individuality (Keller, 2003; Keller et al., 2004). Their parents keep a certain distance (in terms of face-to-face contact, object stimulation, and mutual eye contact) and teach them to think of themselves as independent entities that can express themselves through speech, writing, and physical activity (Keller et al., 2004). In contrast, children raised in societies where individuals are very dependent on one another (Markus & Kitayama, 1991) benefit from "proximal parenting" (Keller, 2003), in which they are exposed to a great deal of physical touch and stimulation from their caregivers. They learn to put the group's needs ahead of their own by being pushed to conform to the standards set forth by their parents and the community at large (Keller et al., 2004). Those of independent cultures are pushed to learn by adventure when they enter formal education (Chao, 1994). On the other hand, members of interdependent cultures receive more dogmatic instruction and formal training in morality and interpersonal skills (Chao, 1994). (Wu, 1996). See Greenfield, Keller, Fuligni, and Maynard (2003) for a thorough examination of how these processes are successful in both cultures, resulting in adolescent persons who generally share similar cultural values. There is evidence to suggest that these intensify with age. Compared to younger people, older adults believe they have less power to affect change in the world, as suggested by the research of Neugarten (1977). As a result, they place a premium on transforming themselves to accommodate shifting social norms.

The life-span theory of control proposed by researchers Heckhausen and Schulz that elaborates on this idea by suggesting that as people age, they become less likely to engage in primary control (i.e., striving to bring the world into line with their goals) and more likely to engage in secondary control (i.e., changing oneself to adjust to the world). Similarly, Brandtstädter and colleagues (Brandtstädter & Rothermund, 2002) propose a dual-process framework, which argues that age-related declines and the resulting losses in resources lead older people to favor

accommodative processes (i.e., adjusting personal goals to make them consistent with situational constraints) over assimilative processes (i.e., modifying the actual situation following personal goals). The selected optimization with compensation model also depicts how people's goals shift fluidly as they enter their later years in response to losses brought on by aging. Although not concentrating on losses and reductions associated with aging, socioemotional selectivity theory (Carstensen, 2006) contends that people view their remaining time on earth as shrinking. Because they know their time is running out, the elderly place a premium on activities that will give their lives more profound meaning.

Similarly, terror management theory suggests that validating cultural worldviews can help alleviate existential fear, which is triggered when one realizes death is inevitable by doing so, one gains a sense of symbolic immortality, in that a piece of oneself that is in accord with the cultural worldview will continue to exist in the culture even after one's death. By bringing together these two schools of thought, I suggest that as we become older and our perception of the future narrows and our awareness of our death increases, we might find emotional purpose in life by affirming and internalizing the values of our society.

Ho, Fung, and Tam (2007) looked at the differences between the personal and cultural values of young and elderly Chinese adults to see if the older generation was more likely to support and internalize cultural norms. Power, achievement, hedonism, stimulation, self-direction, universalism, compassion, tradition, conformity, and security were among the 56 values used to gauge respondents' values in the Schwartz Value Questionnaire (Schwartz, 1992). Values were assessed by having participants rank the relative relevance of each value to them. The inter subjective importance approach (Wan et al., 2007) was used to quantify cultural values by having respondents rate the significance of each value in the context of their own culture (i.e., the Chinese culture). Ho and coworkers (2007) were the first to look at generational disparities in cultural values using the ten value categories. Except for authority and tradition,

older individuals reported higher cultural values than younger participants, showing that people may be more likely to accept cultural values with age. The next question Ho and coworkers (2007) tackled was whether or not older adults internalized cultural values to a greater extent than younger adults. They calculated the r-squared for 56 values based on the participants' self-assessments and their respective cultures' norms. They discovered a generation gap in the correlation coefficients, with an increased link between individual and cultural values seen in those with more life experience. They also compared the average generational variations in participants' personal and cultural beliefs. Age made a more considerable difference in the gaps between individual and cultural values than age.

Ho et al. (2007) analyzed age variations in personal values to understand better the factors that led to more excellent agreement between individual and cultural values among older participants. Older individuals indicated more significant endorsement of all communally oriented personal value categories (i.e., universalism, compassion, tradition, conformity, and security) than younger ones. They also showed less support for the more proactive personal value kinds (i.e., accomplishment, hedonism, stimulation, self-direction) than their younger counterparts. These results, however, are from a cross-sectional study, implying that as Chinese people age, they shift from agentic values to community values, leading to a stronger bond between individual and collective identities. There is preliminary support for the theoretical premise that people internalize cultural values to a greater extent as they age. *Aging in Culture* (Fung, 2013).

Age

Age is one of several factors that can cause a person's values to shift over time. First, as people's bodies and minds change over time, the relative importance of various values changes. Second, as we age, we go through many life cycle stages, each of which has its own benefits and

drawbacks, which encourage the pursuit of specific aspirations while discouraging others. Third, people of different ages and socioeconomic, political, physical, and other contexts have different life cycles and aging experiences. If generational differences in morals can be explained by the passage of time, they take roughly the same form in other societies. Cultural variances in the associations between age and values may result from individual differences in experiences and cultural variations in the sequence, expectations, and opportunities connected with the many stages of life.

Security (.25), conformity (.33), tradition (.36), altruism (.13), universalism (.20), autonomy (-.10), stimulation (-.39), hedonism (-.33), achievement (-.03), and power are all negatively associated with age (-.03)-(-.11). Culture's appreciation for continuity, familiarity, and security is universal. In most nations, their growth is linear up until age 75, and then they level out. Equally pervasive is the belief that stimulation and hedonism are incompatible. The increase slows down with age, yet they keep going up. In around a third of the world's countries, the age at which people are at their peak capability of self-management is roughly 59, but otherwise, the trend is relatively consistent. The correlations for these six variables align with what we could expect given the physical aging process and the various stages of human growth. As we get older, we tend to become more set in our ways, loyal to the people and things we know, and resistant to trying anything new (Glen, 1974).

There is substantial cultural variation in the patterns of value-age connections for the other four values. When life stage transitions are considered, average correlations align with expected ones. When adults settle down with families and careers, they often shift their attention from self-promotion to altruism (care for the well-being of others) or "universalism" (a concern for the good of all people) (Veroff, Reuman, & Feld, 1984). Various patterns of age-related change in these values are at least partially attributable to differences in the timing, expectations, and

opportunities associated with life phases and the different countries' social, economic, and cultural settings.

3.1.8 The value of Family

Family values passed down from previous generations are essential to your child's development. If you take the time to define it, you'll have a clearer picture of what's at stake and what it means when discussing things like family time, playtime, and even more weighty topics like spirituality and the values you hope your child will adopt. The importance of families and family values are inextricably linked concepts. Instead, family values are contextualized in society much like the Family itself. Because of this, families can be analyzed in various contexts, such as inside the same Culture, across cultures, and from the inside. The cultural context in which families exist is considered in this additional analysis, which may include a comparison of the attitudes and family systems of two or more nations.

What is suitable and desirable for society is reflected in its values. The American people place high importance on concepts like freedom and the pursuit of happiness. As a result, the ideas held by the general public about what is suitable for families are taken into account in a family values study. However, family values are rarely addressed or defined in books about marriage and families. Part of the reason for this is the disagreements that exist among marriage and family experts on the topic of family values. High divorce rates, a high percentage of out-of-wedlock births, an increased proportion of single-parent households, and the ongoing development of individualism are all cited by those who believe the Family is in decline as proof of the fall of family life and weakened family values. One evidence for the erosion of family values is a poll published in The New York Times in which respondents ranked independence higher than being a spouse and parent (Cherlin 2001). However, others who believe that the family unit is dynamic and constantly shifting maintain that families are

socially defined and are influenced by the particular social, economic, and political climate in which they live. Writers that take this stance, such as (Nock 1999), argue that "Family as an institution is much larger than any one person. Therefore, we need to consider the social dynamics that contribute to the emergence of innovative family forms whenever huge numbers of individuals act in concert to generate them." Marriage and family books often refer to signs or measures of family values rather than providing a definition. As such, a survey of people's opinions on many facets of matrimony and family life could be part of an intra-family-values analysis. A study conducted in 16 different countries found that between 70% and 90% of respondents believed that having a child outside of wedlock was not immoral. These countries included India, Singapore, Taiwan, the United States, Guatemala, Thailand, Mexico, Canada, Great Britain, Spain, Lithuania, Hungary, Colombia, Germany, France, and Iceland (Gallup Poll 1997).

Even though half of the American respondents felt that having a child outside of marriage was immoral. The United States nonetheless had the highest percentage of unwed births worldwide. It is a comprehensive source of consternation for scholars studying the importance of Family, asymmetrical beliefs and behaviors highlights, and modern families' challenges. "Believe in both the traditional and the modern form of the family simultaneously" (Wolfe, 1998). In contrast to the belief that the family unit is in decline, the same survey found that the vast majority of respondents in fourteen countries agreed that having a child was necessary to feel fulfilled (the United States and Germany were the only two countries where fewer than 50% of respondents supported this view). In comparison, most respondents in thirteen countries indicated they wanted few children, either two or one. One perspective, the Family in decline, may claim that the alarming rise of individualism is reflected in the trend towards smaller families, while another view is that the Family in transition may argue that families' material circumstances (their ability to financially support children) play a role in shaping parental

decisions. Quality time spent together is another indicator of what's most important within a family. More than half of the 3155 youngsters surveyed, ages 2 to 18, who were asked about their daily media consumption also had televisions in their bedrooms (Roberts et al. 1999). Kids today spend about four and a half hours a day in their rooms glued to screens, frequently using multiple devices at once. Spending 4.5 hours asleep each night provides little time for family time or, on school nights, studying. The findings would lend credence to a declining family theory, while those who favor a family in transition may point to children growing up to be more self-reliant as evidence that the family unit is evolving. Others may see these results through the lens of Arlie Hochschild's research (A.Hochschild's 1996). which argues that home is not always a safe place where family members may heal each other's wounds and boost each other's self-esteem. The findings imply that there are moments when group members become distant from one another due to the heated atmosphere. But if given a choice between employment and Family, 70% of males in their twenties and thirties, according to a new survey by Radcliffe Public Policy, would choose to spend more time with their loved ones (Grimsley 2000).

Family in Decline advocates are curious about the consistency between how respondents feel and how they act. According to the results of one survey, both parents and children felt they needed to spend more quality time together (Galinsky 1999). Mothers of teenagers and young adults (those aged 13-18) were likely to feel like they didn't spend enough time together than their offspring (36% vs. 15%). Sixty-four percent of fathers thought they should spend more time with their kids, whereas just 39 percent of kids felt the same way. From the perspective of a family in transition, juggling a job and family life is a difficult task that leaves parents feeling burdened and conflicted. All too frequently, "parents are hesitant pickers when it comes to contemporary households. They do not see opportunities as liberating, but rather burdensome" (Wolfe 1998).

3.1.9 The value of Joy "Happiness"

Is there a universal human experience of joy, or does it vary from society to society? According to the Universalist point of view, happiness is on par with agony. All humans are familiar with the pain sensation and know what it feels like to touch a hot stove and take precautions to avoid it. From a cultural perspective, happiness is more akin to beauty which varies significantly from one society to the next.

Researchers further indicate that since the meaning of the word "happy" can be interpreted in various ways, the first stage in the explanation was to provide a working definition. They use the term "happy" to refer to a subjective emotional state, which I describe as a positive evaluation of one's life. Earlier works provide further elaboration on this definition. Taking Bentham's original definition of happiness as "the total of joys and pains," this definition is a good fit. "Life satisfaction" and "subjective welfare" are synonyms for "happiness" in this context. What exactly do people need in their lives to be content? Or, is it possible for some people to be content even when living in circumstances that would make others miserable? (Veenhoven. 2000).

Furthermore, Denmark has the happiest people on Earth, with an average score of 8.2 on a scale from 0 to 10. Zimbabwe has the lowest (3.2). This variation follows a predictable structure. Happiness levels are highest in progressive nations, those with the most advanced economies, secure legal systems, equitable political systems, and transparent governments. 75% or more of the variation in average happiness between countries can be attributed to the social traits. Instead of asking people how they feel about their lives, you may get similar findings using the Affect Balance Scale (Inglehart, Foa, Peterson, & Wetzels 2008).

Interestingly, people's priorities sometimes align with the social conditions that make them happy. It has been shown that discrimination against women leads to significantly lower

happiness levels in a population (Chin-HonFoei, 2007), notwithstanding widespread acceptance of this policy in these societies. and even in countries where favoritism is considered a moral imperative, corruption nevertheless hurts people's quality of life. Consistency Across Countries in Terms of Happiness Outcomes Within countries shows that there is also a wide range of levels of satisfaction. Even in a country where most people report being quite happy, like Denmark, some 5% of the population still gives themselves a rating of 5 or below on the 0-10 answer scale, whereas, in a country like Zimbabwe, some 13% give themselves a rating of 8 or higher (Chin-HonFoei, 2007).

3.1.10 The value of freedom

The right to speak freely about one's beliefs, preferences, and emotions is often seen as a potent symbol of personal freedom in Western Culture. Self-expression, or the "assertion of one's individual features" (Merriam-Webster, 2006), is highly valued in individualistic cultures due to the importance placed on the value of freedom and individuality within these societies. Therefore, "expressive individualism" (Bellah, Madsen, Sullivan, Swidler, & Tipton, 1985) refers to expressing one's inner ideas and feelings to fully embrace one's unique identity. The ability to freely express oneself through the written and spoken word and by one's own choices, actions, and artistic endeavors is one of the most fundamental rights guaranteed by the United States Constitution and the Bill of Rights.

The cultural definition of the self and the cultural model of relationships are two aspects of the individualistic cultural context that must be considered to make sense of expression, which is undeniably prevalent in the United States and Western cultures (D'Andrade, 1990, 1995; Quinn & Holland, 1987). Since self-expression entails the projection of one's own thoughts and ideas

onto the world, the importance of self-expression is dependent on the concept of the self. However, the significance of self-expression may change in a cultural setting where the normative model of relationships and the idea of the self are different. For example, the cultural privilege of expression may not be universal in more collectivistic societies. Thoughtful expression, for instance, may not be valued or even encouraged in East Asian Culture.

The current study investigates the cultural disparities in the impact that expressing one's inner qualities—in this case, one's preferences—has on people from East Asian and European American cultural backgrounds. We take an artistic view of the phenomenon of publicly stating one's choices as opposed to internally deliberating over one's options. Is there a correlation between how openly one discusses their preferences and how seriously they take them, and thus how seriously they take the possibilities they choose? How does this vary between persons whose society highly values self-expression and others whose Culture places little value on it? Our goal is to investigate how commonly held beliefs regarding the significance of self-expression in cognitive and affective processes like preference and decision-making vary among cultural contexts.

While freedom of speech is highly prized in the United States, it is not accorded the same cultural significance in East Asia. The effects of this cultural difference on people's psyches have been demonstrated in four research. European Americans place a higher importance on freedom of speech than their East Asian and East Asian American counterparts, (According to studies 1 and 2). Expressed preferences were the focus of Studies 3 and 4. Study 3 found that European Americans, but not East Asian Americans, were more invested in their choices after expressing them. This cultural difference was explained by Study 4's investigation of the link between the value of the expression and the impact of choice expression, which found that European Americans place a higher value on self-expression than East Asian Americans.

Recent studies have shown that the psychological effect of expressing oneself freely can be moderated by one's cultural views.

3.1.11 Self-Expression and Psychological Processes

In addition to supporting the existence of cultural differences, our results also shed new light on several well-established social psychology theories. The current study highlights the significance of expression to psychological well-being and cultural factors' role in determining how self-expression influences mental processes. Because they live in a culture where their views define them and where the expression of those beliefs shows (or exposes) who they are, the findings suggest that self-expression makes European Americans more devoted to their choices and preferences. This line of thinking raises concerns about the potential impact of culturally held attitudes and assumptions on the effects of self-expression.

The benefits of verbalizing one's emotions have been well-documented in the scientific literature. In the United States, for instance, research focusing on the effects of various forms of verbal communication has shown positive physical and mental health outcomes (Pennebaker, Kiecolt- Glaser, & Glaser, 1988). Indeed, scientists have developed interventions that encourage people to talk about how they feel about important topics like breast cancer treatment and their experiences coping with it (Stanton et al., 2002). Interventions aimed at encouraging people to express their emotions have led to beneficial effects on health. The value of these interventions lies not in the fact that people have thoughts or sentiments about themselves but in the fact that they are given a forum to do so. Gross and his team have further demonstrated the significance of expression by analyzing what occurs when people cannot openly express their emotions (Gross, 1998; Gross & John, 2003). Cognition suffers when people cannot articulate their feelings (Richards & Gross, 2000). Cultural preconceptions about the value of expression may account, at least in part, for the observed sound effects of

expression (and the negative consequences of repression) on psychological functioning. According to studies on the relationship between Culture and social networks, talking about how they feel with close friends and Family is a common and helpful way for European Americans to seek social support (Kim, Sherman, Ko, & Taylor, in press; Taylor, Sherman, Kim, Jarcho, Takagi, & Dunagan, 2004).

The impact of words on American minds has been studied before. Examples include research by Kiesler and coworkers (Kiesler, Roth, & Pollak, 1974; Kiesler & Sakumura, 1966) showing that when people express their opinions in public, they are more likely to stick by them. A similar phenomenon was discovered by Higgins and Rholes (1978): when people express their attitudes aloud, they tend to internalize them more, even if they are inconsistent with their own. Our work here offers a sociocultural perspective on such occurrences. Thus, for people from the European-American cultural environment, where internal attributes define who they are, what is represented (i.e., various internal attributes) through these behaviors implicates the self. As a result, after people have spoken their opinions, they are more likely to stand by them as a means of self-defense. Cultural conceptions of what it means to express oneself and what constitutes oneself set limits on these consequences of expression, and if one was to travel to a society where these concepts were interpreted differently, one might observe different results.

3.2 Advertisement

When it comes to marketing, "perception" refers to the way in which a target audience forms an opinion about a product or service that may or may not be founded on reality. A soda advertising featuring a skinny actor or actress drinking the product could lead viewers to believe that they, too, will lose weight after consuming the advertised product. For sociologists, it's all about values: how people in different groups define and share them in accordance with the norms that shape their identities, roles in society, and ways of thinking. Advertising, as a

kind of mass communication, is an integral part of the informational and linguistic environment of contemporary society. Television Advertisements often have one of three purposes: they either introduce a product, reinforce an existing impression of the product, or persuade the viewer to make a purchase. T.V. commercials are an effective marketing strategy and an effective form of mass communication. Commercials on television are a powerful tool for shaping the attitudes of future generations. Television commercials have a significant impact on consumer habits. In his article, Krik explains that "because of the audio-visual aspect of T.V., it has a powerful impact on the public; this medium can provide commercials to mass viewers." T.V. commercials can be a good source of data about various businesses and items. Television commercials have been shown to significantly affect customer purchasing behavior, according to previous empirical studies.

T.V. advertisement in Saudi Arabia. The Saudi consumers appear to pay more attention to television commercials than newspaper ads. Because T.V. commercials have a higher probability of generating a response from viewers, they are increasingly being used by advertisers. Television and other forms of video advertising have the edge over more traditional forms of marketing because of the dual sensory experience they provide to viewers. This is extremely useful because it ensures that more people will be exposed to a brand's message, including those who cannot read the slogan in question. Professionally produced video advertising can inspire a favorable emotional response from the viewer and shape their opinions and preferences (Hameed et al., 2014)

The importance of topics and events may vary, depending on the societal and cultural factors employed to define them. On top of that, people rely heavily on the news media for their daily dose of knowledge (Cacciatore et al., 2012). Since people are embedded in many social networks (e.g., organizations, institutions, and communities), they must be able to

contextualize and make sense of the worldview presented in the mainstream media (Hanitzsch et al., 2010). An individual's self-image is heavily shaped by the media, which preys on people's anxieties and their desire to feel safe (Bare, 1998)

Consumers often adopt the lifestyle the media pushes because it is consistent with the influences they experience. This means that the media promotes behavioral norms and patterns, which society imposes as social models. As a society's current members become exposed to more and more versions of a particular model, that model's popularity rises, and its adoption rates rise along with it (Herman & Chomsky, 1994, p. 302). A correlation between the values and standards of society's ruling class and the media's promotion of particular models is evident. Furthermore, the usage of nontraditional settings, such as online platforms for entertainment production, has and will continue to affect society and present new challenges to educators. Time magazine's 2006 "Person of the Year" was voted on by the people, and the Internet was the clear winner. It boldly claimed that the world would have to change if the people took control of the media (Thompson, 2007, pp. 83-90). According to Grossman (2006/2007, p. 42), technological advancements have given modern humans fertile ground for self-expression in ways their ancestors could never have envisaged. YouTube is a paradigmatic instance of the new arenas the Internet has opened up for cultural resistance. Its 800 million monthly users watch 3 billion hours of video, and its 4 billion daily pageviews add up to more than a trillion yearly (Grossman, 2012).

The ramifications of this shocking number are far-reaching. Video and news stories from around the world may be accessed with the touch of a mouse, allowing anybody to see, analyze, and critique these works.

3.2.1 Advertisement influence perception

Picking the correct message to promote is crucial for effective advertising since it can shape customers' behavior, their understanding of their own needs and wants, and even their sense of identity and self-worth when presented through different mediums. As time has shown, advertising has a noticeable impact on people's thinking. An experimental study found that offering women idealized depictions of women exacerbated their body image issues when male commercials sexily objectified females; however, viewers of both sexes experienced dissatisfaction with their physical appearance.

3.2.2 Advertisement influencing cultures

Marketing efforts will be most successful if directed at the types of people most inclined to buy wares. Draft messages that will resonate with the intended audience. Spread the word frequently via the Internet and print media.

(Jaffe, 2005). As a result of this ongoing shift, businesses must learn to read their customers' minds to remain competitive. Gone are the days of advertisers telling consumers which brands they should buy, and in their place is the empowered consumer who makes the final decision. With the help of well-documented studies in cognitive psychology, we can deduce specific rules for the type of information that best affects memory, which is particularly relevant given the rise of digital technology and the subsequent shift in consumer consumption patterns. The greater the similarity between the experience and the proposed after-experience activity, the higher the risk of source confusion and subsequent memory distortion (Johnson et al., 1988). It is also more likely to be accepted and integrated into one's original recollection if the post-experience information comes from a reliable source, like a police officer, as opposed to a "goofy dude" (Lampinen & Smith, 1995).

Post-experience information that seems credible (such as indicating something that might have happened, like meeting Mickey Mouse at Disney World) has a much greater chance of shaping

one's memory than does post-experience information that seems impossible (like meeting aliens at the park) (Pezdek, Finger, and Hodge 1997). The more frequently one is exposed to knowledge after an experience, the more likely the information will be accepted as accurate and stored in long-term memory (Zaragoza & Mitchell, 1996). It has been discovered that in an experimental situation, participants are more inclined to accept incorrect post-experience information if the disparity is slight and they do not notice it (Tousignant, Hall, and Loftus 1986). A curiosity in how particular forms of advertising execution, including autobiographical references, could impact the past has emerged until recently (Braun, Ellis, and Loftus 2002). The "border impact" of misinformation, or the point at which it will be discovered and no longer affect the original memory, has received little attention.

3.3 Cultural influence in Advertising

As is well-known, engagement, brand memory, and purchase intent are all driven by emotions, and culture is a key factor in shaping these responses. A brand's ability to evoke specific feelings in a target audience can be better defined if a quantitative understanding of that audience's culture has been attained. A study compares and contrasts Swedish and Pakistani advertisements based on their cultural values and how those values differ from or are at odds with, those of their respective national cultures. The research shows that Swedish and Pakistani ads emphasize ideals closely associated with the respective cultures. Pakistani commercials are more likely than Swedish ones to rely on cultural values when trying to reach their target demographic. Geert Hofstede argues that a person's disposition and worldview are heavily shaped by the culture in which they were raised and by their experiences. His book, "Cultures and Organizations: The Hardware and Software of Minds," explains how individuals, communities, and nations all have distinctive ways of processing information and expressing emotion. What we commonly refer to as "culture" is the accumulated thought patterns of a

people or the "software of minds" (Hofstede: 2010). In addition, Markie de Mooij argues that Hofstede's model of national culture is the first to be based on consumer behaviors, as she has correlated the dimensions of Hofstede's cultural model that are relevant to advertising and branding using meta-analysis of consumer behavior data (De Mooij, 2010).

Overall, Pakistani advertising reflects cultural values that Hofstede does not strongly associate with Pakistani society. Although the scores on the Hofstede cultural comparison show that Sweden and Pakistan are nearly opposites, their advertisements share many similarities. There is a need for more investigation into this question, and it can serve as a springboard for new studies.

According to Hofstede, collectivist and masculine cultures like Pakistan use emotional appeals to customers to sell their wares, while the more individualistic and egalitarian cultures like Sweden favor humor to get their point across (Hofstede, 2010). Swedish commercials get their point across by connecting the dots between the ad's situation and its message, while Pakistani commercials take a more roundabout approach by tying together disparate elements.

3.4 Consumer perception of advertisement

When it comes to marketing, "perception" refers to the way in which a target audience forms an opinion about a product or service that may or may not be founded on reality. A soda advertising featuring a skinny actor or actress drinking the product could lead viewers to believe that they, too, will lose weight after consuming the advertised product. According to studies in cognition and human perception of advertising, consumers' intense feelings for a product may be explained by the consumers' tendency to see elements of their own identities in the ads and branding for that product. Strong unfavorable emotions, such as revulsion, may result from not being able to identify with the brand or product being advertised or believing that the values associated with the brand do not reflect the consumer's own. Personal,

Characteristics, Economic, and social-cultural factors. As buyers, we are influenced to purchase goods that we are led to believe will help us achieve our idealized selves in terms of intelligence, social standing, etc. A consumer's reaction to an advertisement is heavily influenced by its physical appearance, psychological content, and social context. There is a universal need for consumers to pursue the fulfillment of their self-image, even though doing so sometimes requires overcoming significant constraints and difficulties. Taking into account, the elements above allowed us to establish the impact of that individual difference in how people respond to advertisements. Despite these considerations, we must also consider the economic variables that deal with income, the market economy's current situation, and economic expectations. Evidence shows that these characteristics influence consumers' choices long after seeing the ad. Depending on various economic factors, we attribute more weight to some ads than others. Social factors, such as religion, family, friends, and traditions, play a role in how an ad is received by its intended audience. Given the intricate nature of social structures and their impact on our very cognition, it stands to reason that social factors play a significant role in shaping how we interpret advertisements.

Perceived product information and attributes Consumers' evaluation and purchase decisions are influenced by the information presented in advertising regarding product traits, including characteristics, features, and valuable content. In order to choose products that best suit their needs, consumers often conduct extensive research about a product's features and benefits. Because advertising's primary function is to educate consumers about a product or service's features and benefits, it naturally impacts consumers' final purchasing decisions. Still, when a business advertises on television or the Internet, consumers evaluate not only the product's attributes but also the Company's reputation in the ads, the price of the product, how well-known the product is, its value to the consumer, and the benefits it provides, as well as the

country of origin. Recent studies have shown the significance of the quality above. It affects how consumers feel about ads later on. Reference

3.5 Advertisement and its influence on consumer change of perceptions

One of the most influential influences on how consumers view a product is the fact that they first saw it in an advertisement of a company's advertising and marketing initiatives will aid in establishing a favorable reputation among target audiences. Studies in psychoanalysis, social psychology, cognitive psychology, and neuroscience, among others, have been conducted to determine whether or not the messages conveyed in advertising and social media have an effect on people's long-term memories and how they interpret events in various settings, including those related to identity, consumption, politics, sexuality, and ethnicity. Also, studies have shown that cultural factors significantly affect how people remember and interpret the past. Based on the literature collected in the perception study, each individual's interpretation of the advertising they see is likely influenced by their personal history of knowledge about the world. There are significant distinctions between how people of various cultural backgrounds interpret their environment, as evidenced by studies. It will be fascinating to see how advertising influences our ability to remember things in the future (EM-Lyon 2008). Multiple affirmations of the connection between advertising and its impact on consumers' perceptual processes are uncovered by studies of these individuals. The role of advertising in causing shifts in values and perception has also been studied. Consumers are exposed daily to cultural activities and situations that reinforce interesting cultural trends. Those habits and settings are usually incorporated into the standard perception pattern inherent in any culture. However, consumers' default perceptual patterns may be subtly shifted by environmental factors (Norms and Values 2015).

Previous studies have declared results that confirm the importance of memory about consumer perception of advertisements and consumer responses to those viewed advertisements communicating marketing messages when seeking to further understand the influence of advertising on consumer perception. According to consumer behavior studies, there is a clear correlation between the memory formation and retrieval processes and the consumers' overall level of perception. Memory-stored values can be influenced by one's cultural leanings, level of social interaction, exposure to group vs. individual knowledge, and mood. (Sama, 2019). According to neuroscientists, human perception is essentially a linguistic and cultural process that lends meaning to the millions of sensations we encounter daily, as everything we experience is a fabrication of the brain. To a large extent, people's perceptions of the world are shaped by the significance they assign to the data they gather from their senses, experiences, and the environment (Majid & Levinson, 2011).

Further neuroscience study demonstrates that even a simple event, such as watching TV and seeing an image of a culturally significant object, such as the Statue of Liberty, will instantly access incredibly diverse information systems in the brain. According to research by Mason and Morris (2010), when consumers see an ad depicting the Statue of Liberty, they are more likely to form an opinion on the ad's message that is consistent with their own sense of independence as an American. One's perception is more likely to be chosen when it is distinct from its surroundings. Perceptions that are in motion are more likely to be selected. Perceptual selection is enhanced by repeated exposure. Possibilities are expanded when consumers are presented with either a new or a familiar option. To the extent that a person's perception is novel, it will stand out in their history of knowledge. It is more likely to be chosen when it is already well-known. The Act of Seeing The perceptual process refers to the mental procedures that a person takes to sort through and make sense of data received from the environment. The stairwell consists of real-world artifacts. One watches passively out of curiosity. The items

selected are those that the person can actually see. A person's perceptions of the world are organized. It is up to the individual to make sense of what they are sensing. The person answers back. Everyone has their own unique way of choosing which experiences to focus on and how to interpret those experiences. Therefore, when people respond differently to the same scenario, we can gain some insight into their behavior by considering their perceptual process and perception's role in shaping their answers. Studies in psychoanalysis, social psychology, cognitive psychology, and neuroscience, among others, have shed light on how the messages conveyed in advertising and social media can shape people's long-term memories and how they react to those memories in a variety of settings, including those involving people's own identities and experiences as consumers, as well as those involving politics, economics, and the dynamics of race and gender. Cultures have also been shown to play an essential role in molding human memory and worldview. Based on the literature collected in the perception study, it may be hypothesized that each individual's interpretation of the advertising they see is influenced by their personal history of knowledge about the world. There are significant distinctions between how people of various cultural backgrounds interpret their environment, as evidenced by studies. Interesting data about the potential effects of advertising on memory will be made public later (Schacter et al., 2016).

An investigation of the meanings and uses of different types of cutlery This study seeks to compare the cultural values that present themselves in each culture regarding advertising and its impact on consumers' perceptions of their physical attractiveness. They analyzed Russian and American TV commercials to draw conclusions about the two countries' advertising industries. This research aims to provide a broad, exploratory overview of the primary appeals used in advertising and to explore the variations and similarities that have been identified. We consider each person's values individually. The most popular advertising arguments have been cataloged. The paper gives detailed accounts of a few incidents, each of which shed's light on

potential approaches to advertising in multiethnic settings. As with other aspects of advertising, consumers' memories can influence how they respond to commercials. Examining the impact of commercials that sexually objectify women on state body dissatisfaction and perceptions of women: The moderating roles of gender and internalization, researchers found that both men and women experienced increased levels of body dissatisfaction after viewing such ads. The current study randomized 437 female and male participants to either view advertisements that sexually objectify women and portray appearance ideals or to view advertisements unrelated to appearance. Findings showed that women and men exposed to advertising that sexually objectified women reported higher levels of body dissatisfaction, with the latter being more pronounced for women. People who have seen those ads frequently have created an opinion of their own worth based on what they've learned about the relative value of the sexes (Courtney 2012).

Gender roles learned through cutlery have less influence than cultural beliefs recalled via repeated exposure. The literature review on memory coding and short-term memory suggests that mentally repeating the information or, even more effectively, giving it meaning and associating it with other previously acquired knowledge can facilitate or improve the transfer of data to long-term memory for more permanent storage. Information on a topic that is very interesting to a person is more likely to be stored in long-term memory, therefore intrinsic factors like motivation are also important. It's a natural process that starts with sensory input. It is crucial to consider how to alter the process of laying down a memory, in which focusing on an event induces more neurons to fire. Often, it heightens the intensity of the experience and boosts the odds that it will be permanently stored in memory. Onward in the mind's eye. When someone has a clearer idea of what was communicated to them, they are more inclined to draw judgments based on the reliability of those views. If an object is consistently perceived as being or acting in a certain way, that person is more likely to conclude that this is the case. Repeatedly

viewing these commercials ensures that the intended messages are received unambiguously. This is according to research from the University of Chicago (2016).

According to a later study, marketers utilize autobiographical advertising to make consumers want their items by appealing to their own sense of nostalgia. This study aims to investigate whether consumers are misled into thinking that they had the same childhood experiences shown in advertising. In the Experiment, subjects were shown a Disney commercial in which it was implied that they had once shaken Mickey Mouse's hand. Those who saw the advertisement were more likely to report feeling more confident in their claim that they had shaken Mickey's hand as a child at a Disney resort compared to those who saw the control group's advertisement. The confidence boost could result from the recall of an authentic experience or the fabrication of a new one. Another study had participants view a Disney commercial that said they had shaken hands with a fictional character who couldn't possibly have been (e.g., Bugs Bunny). Again, compared to the control group, those who saw the advertisement were likely to believe that they had met the improbable figure when they were younger (Braun et al., 2002)

The boost in assurance is consistent with the theory that using one's experiences as a reference point can result in forming a fabricated or distorted memory. Remembering anything that isn't now in front of you (in the sense of recovering a representation, mental image, or concept) is called recall, and it necessitates the unearthing of information directly from memory, such as recalling the name of a familiar individual. As the brain works to make sense of what it's seeing, a trait called "Closure" (the tendency to try to form wholes out of perceived parts) comes into play. However, when the perceiver makes up details for a missing piece, it can lead to an inaccurate interpretation. Even though those commercials were probably trying to plant a new

memory on top of an old one to provide closure, we can see how that idea could backfire due to how our brains process information (Braun et al., 2002)

In-depth research on cross-cultural studies that have probed numerous nations has led us to conclude that there is a robust connection between the Values of different cultures. However, it has also become apparent that advertising can influence the shift of human perspective. One's degree of value deviation from the norm is positively correlated with the variety of life experiences one has had. Even while the importance of a value is instilled from a young age, as described in research, acquiring a set of salted values from one culture does not necessarily mean that it is just what identifies individuals who choose for themselves. The advertising industry has also been heavily implicated in manipulating customer beliefs and attitudes. Technology has been crucial in bringing media to customers in all its guises and hubs. Many advertising outlets have pondered their success in grabbing consumers' attention or staying in their immediate vicinity.

CHAPTER 4

EMPIRICAL PART

4.1 Hypothesis

4.2 Methodology

4.3 Quantitative methods

4.4 Design

4.4.1. Participants Sample and population

4.4.2. Tools and instruments

4.4.3 Digital platform tool

4.5 Procedure

4.6 Defining scale items and their validity.

4.7 Commercial description of the videos

4.1 Hypothesis

General:

H1. The perception attributed to values depends on culture and gender.

- Regardless of the advertising objective pursued by advertisers to associate certain values to an advertising brand, the result will depend on the gender of the target audience and the cultural context in which the product is advertised.

Specific:

H2. The perception of the values attributed to a given advertisement depends on the culture.

H3. The perception of the values attributed to a given advertisement depends on the gender.

H4. There is an interaction between culture and gender in the objective set by advertisers in the attribution of certain values of a product.

H5. There is an interaction between culture, gender, and age in the objective set by advertisers in attributing certain values to a product.

4.2 Methodology

This research study is quantitative in nature, and we employed a survey questionnaire. The measurement used in the research questionnaire was collected using a scale measurement, such as Likert type scales, which used 0 and 10-point scales. Prior to the full administration of the questionnaire, a pilot test was conducted with a random online sample of 1000 participants, 500 from each country. Sampling native Saudi consumers and native Spanish consumers. The quantitative analysis will be applied using the program (the results of conducting the survey and finding statistical results).

4.3 Quantitative Method

As discussed in the literature review, and later on developed in the theoretical framework, viewers who had identified with the values they may have perceived in each advertisement yet also identified them. Further in the analysis part reflecting on the general hypothesis. we took the turn on comparing results between both cultures and considering age and gender.

Our quantitative objectives are to collect and analyze numerical data. We have constructed a survey with the purpose to use them to later enable us to find patterns and averages, make predictions, test relationships, and generalize results to wider populations. We investigate relationships between the studied variables and draw conclusions to answer the hypothesis. We have bulleted our questionnaire using closed ended questions in the first part to collect basic data about the participants, such as age, gender, education, average income level and civil status. The second part of the questionnaire is the induction stage where participants view 7 video advertisements. We used a measuring scale for the viewer to choose between 0 - 10.

4.4 Design

4.4.1. Participants Sample and population

A total of 1,156 participants were part of the initial sample, of which 189 were discarded for not having completed the ad hoc questionnaire or for not having answered all the questions related to the videos.

Of the definitive sample, 587 are of Arab nationality and 380 of Spanish nationality. Of the total of 967 participants, 469 are men and 498 women.

A random selection was applied while taking into account the first criteria, only original native nationals in both countries were allowed to participate. This means immigrants and second-generation immigrants were discounted. Because the survey was conducted online, it has given

us the possibility to have people participate from big cities and rural areas. The second criteria for the sample of this study were individuals between the age of 20 and 60 years old.

Following our last criteria, only People who had access to the internet and had used their phone, tablet, or computer were able to take the survey.

It was checked that all the participants had income considered to be of a medium-high socioeconomic level. Those that did not meet this condition were discarded.

Regarding the age variable, no significant age differences were observed by culture (Chi square = 5.537; $p = .136$) or by gender (Chi square = 6.238; $p = .101$), as can be seen in the following

Table 1.

	Age	Arabic	Spanish	Men	Women	
	18-24	132	72	95	110	
	25-34	184	103	189	227	
	35-44	136	101	114	101	
	45-55	135	104	70	60	
Table 4.1 . participants by						Number of country and by
	gender					

4.4.2. Tools and instruments

- Ad Hoc Questionnaire
- Videos

A random selection from the YouTube online web page seven different international advertisements

- Digital platform tool (Qualtrics)

An existing platform called quartex was utilized to build digital survey solutions. It facilitates all the different features that enabled us to build the survey, especially putting emphasis on the second part of our survey, the induction part where we show the videos. The platform also allowed us to track our sample and their performance directly and to see the actions to take and to have the biggest impact possible to collect the most accurate results.

4.4.3 Conceptualization of variables

The variables that are used in the hypothesis are based on concepts that were found in the literature review, as well as in the discussion of the theoretical framework of identification with Culture values and change of perception then Adding to the research application of applied studies in the school of psychology and consumer perception in the research field. In the contents of audiovisual advertisements. The aim of our study is reflecting on how concepts show a reelection of the participant perception, The results will be used for this research specifically taking into consideration The given variables. Age and gender, which later on we will be comparing both variables in between the two cultures Saudi Arabia and Spain. Other specific the hypothesis.

Variables

- **Independent variables**

- Country: Arabic vs Spanish
- Gender: Men vs. women
- Country/gender: Arabic men, Arabic women, Spanish men and Spanish women

- **Dependent variables**

- Score given to each value
- Proportion given to each value of the set of scores given to all the values.
- Order of the scores awarded for each value in each of the ads

4.5 Procedure

. 4.5.1 Pilot test

First, a pilot test was developed with several participants to ensure that everything worked correctly. A small preliminary study used to test the proposed research study before a full-scale performance was conducted. The primary purpose of the pilot study is to evaluate the feasibility of the proposed major study. The pilot test was also used to estimate costs and necessary sample size of the greater study. A pilot test is sometimes called a pilot experiment, pilot project, pilot study, feasibility study, or pilot run. The pilot test was run once the proposed research project has been fully designed with the objective to aim for a final launch of the project using a full survey operation that is implemented to determine whether problems exist with the question are and the induction part. that need to be addressed prior to putting the production survey in the field. Traditional pilot tests are common and have been a part of the survey process, the pilot test was conducted online sampling 40 participants. Using the pilot test results were finally able to identify the parts in which the participant found easy to skip or did not give a response

to. It also was modified to a shorter version so that the participants would complete the Survey fully.

4.5.2 The data collection survey

We have conducted a survey to collect our data on a digital platform called www.qualtrics.com.

The reasons why we chose to conduct a digitized survey is because our sampling happened during the of covid 19 while traveling was not allowed, and it was still mandatory to keep social distance.

The survey is divided into two parts. The first part we collected profile information about the participant's anonymous data not related to any personal contact information, rather information about the participant gender, age, level of education, employment and civil status, income, and family size. The data collected in this part are referred to as dependent variables.

After the participant has answered all the questions, the participant moves to the second part, the induction. In this part participants are asked to watch seven advertisements. After they have viewed each one independently, the participant is asked to rate on a scale of 0.-10 whether the view of any of the provided values. 0 not present and 10 strongly present. The values presented are the value of Gender, sex, time, family, joy, and freedom.

4.6 Defining scale items and their validity.

In the first part of the survey, we asked participants to provide anonymous data not related to any personal contact information. rather information about gender, age, level of education, employment and civil status, income, family size.

In the second part of the survey, we asked both groups of participants to measure the values as indicated on a scale of 0 to 10. Both groups were given the same videos in the same order. The values were also arranged for both groups in the same order. 0 - 10 don't see anything at all 10- this value is presented strongly.

4.7 Commercial description of the videos

a. Video Number 1

<https://www.youtube.com/watch?v=6dTN6UWbEKA>

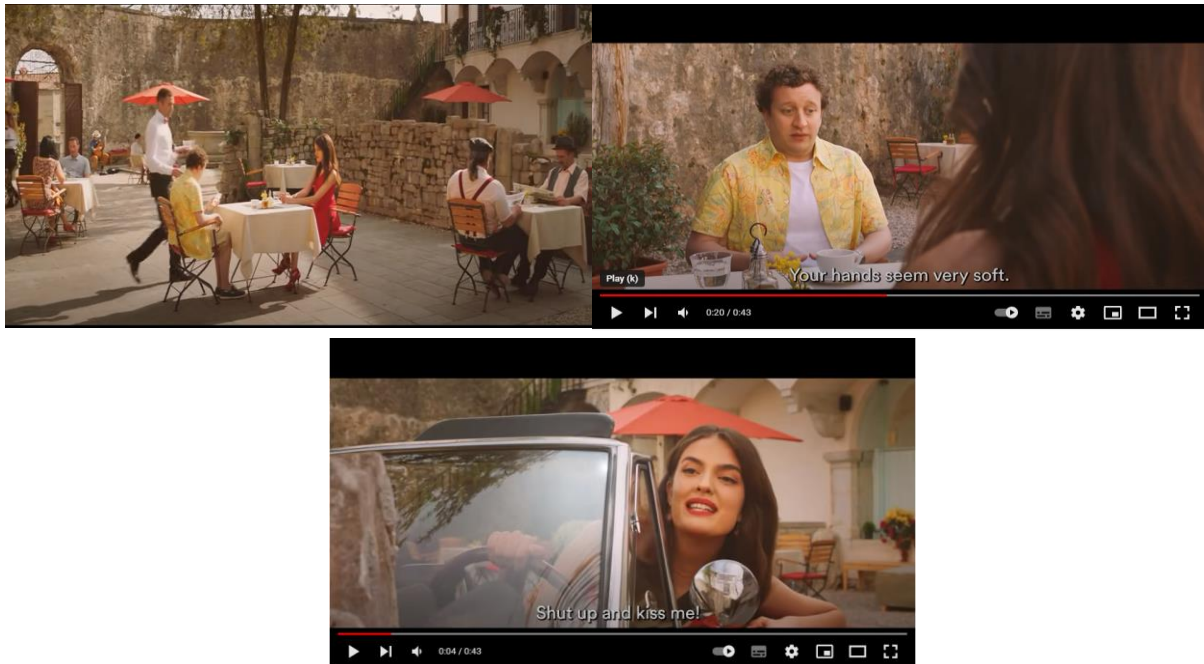


Figure (4.1) advertisement Babel Language learning - Spanish passion

Description

Babel, the conversation masters, are shaking up the language learning game and redefining the meaning of value. Building on the success of W+K's launch campaign from 2016, the brand has once again partnered with the ad agency to unleash a new campaign, 'Wise Guy, Spanish Passion', in the United Kingdom. This film campaign, published in June 2017, aims to inspire, and empower people to finally speak the language they've always dreamed of. With 2 media assets, Babel and Wieden + Kennedy are bringing education to life in a new and exciting way.

b. Video Number 2

https://www.youtube.com/watch?v=SIHpyFyv6RM&has_verified=1



Figure (4.2) advertisement Funny French sex commercial - Awareness for safe sex campaign Against AIDS

Description

The video depicts a comical sketch of a wandering male member, sauntering through a public lavatory. As it approaches a female counterpart, she scurries away in alarm. Other feminine illustrations flee in its presence, leaving the lonely penis to trudge away dejectedly. Suddenly, a woman enters the scene, and, with a stroke of her pen, she adorns the forlorn member with a condom. The transformation is instantaneous, as the female figures are now drawn to the newly protected appendage, and the two sexes come together in harmony.

c. Video Number 3

<https://www.youtube.com/watch?v=FJKPmnyPqsg&list=PLgHO5TqRarJY8a>

[hVnNt8Us4kPn2mm_YVI](#)

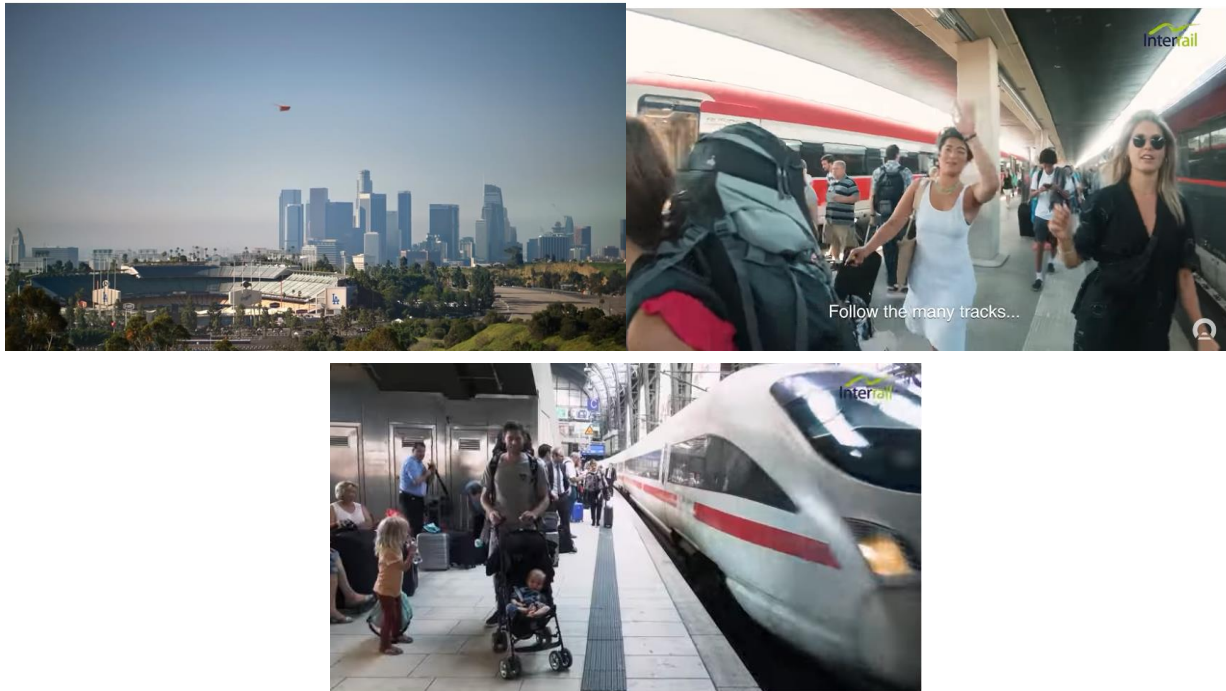


Figure (4.3) Advertisement Discover Los Angeles -a global tourism campaign called #EveryoneisWelcome

Description

Los Angeles beckons, a vibrant melting pot of cultures and lifestyles, where the streets pulse with the energy of diversity. Skateboards glide, feet pound the pavement, bodies sway to the beat of 'Real Love Baby' by Father John Misty. The city is alive with the spirit of inclusion, as seen through the eyes of Layla Shaikley, the #mipsterz movement leader, and through the movements of Madonna's choreographer Megan Lawson and dancer Jo'Artis Ratti (Big Mijo). Come one, come all, to this vibrant metropolis where all are welcome. Join us in spreading the message of acceptance far and wide. #EveryoneIsWelcome.

d. Video Number 4

<https://www.youtube.com/watch?v=oOqnSLyemso>

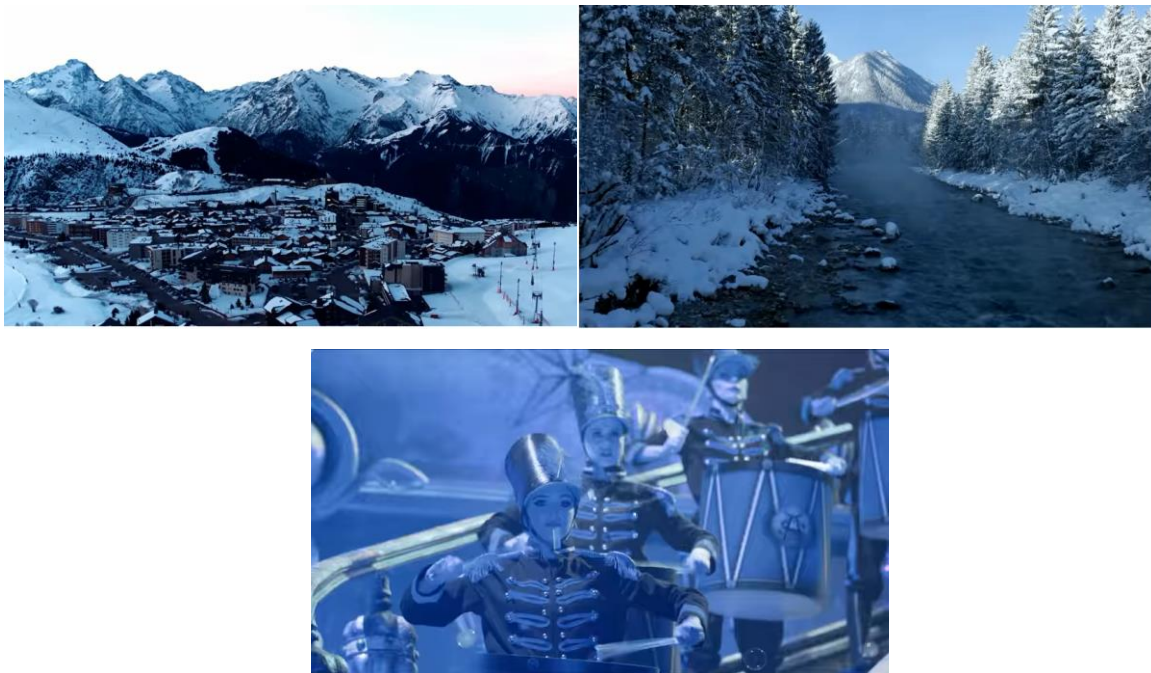


Figure (4.4) Advertisement tomorrow land festival -Tomorrowland Winter 2019

Description

The countdown begins. Mark your calendars, set your reminders, and clear your schedule, because Tomorrowland is back, and this time it's taking over the snowy peaks of the French Alps. Yes, you read that right. 30,000 revelers will gather to usher in a new era of Tomorrow, as the world's largest dance music festival takes over the Alpe d'Huez ski resort. But it's not just about the music, oh no. Ticket packages include the opportunity to hit the slopes and take ski lessons, because when in the French Alps, you got to make the most of the stunning scenery. But don't dilly-dally, the clock is ticking. Pre-registration is now open, and without it, you'll miss out on the main ticket buying page which opens later this year. Don't let this opportunity slip away, join us for a winter wonderland of music, fun, and unforgettable memories.

e. Video Number 5

<https://www.youtube.com/watch?v=BIFJLU330FE>



Figure (4.5) Advertisement New Magnum chocolate & Hazelnut Praliné

Description

Indulgence awaits, in the form of a new creation from the masters of chocolate and ice cream. Imagine, a rich hazelnut ice cream, enveloped in a cloak of luxurious Belgian chocolate, and speckled with the crunch of caramelized hazelnuts. A woman, dressed in a glamorous festive outfit, enters the ice cream factory, where she is greeted by a mad scientist of confectionery, dressed in a white lab coat, with wild hair. She sits with purpose, exuding confidence and allure, as he crafts this masterpiece before her eyes. She takes a lick, and the world melts away, as she is transported to a realm of pure bliss. This is the feeling of the new Magnum chocolate & Hazelnut Praliné.

f. Video Number 6

<https://www.youtube.com/watch?v=oucMJrETUNA>

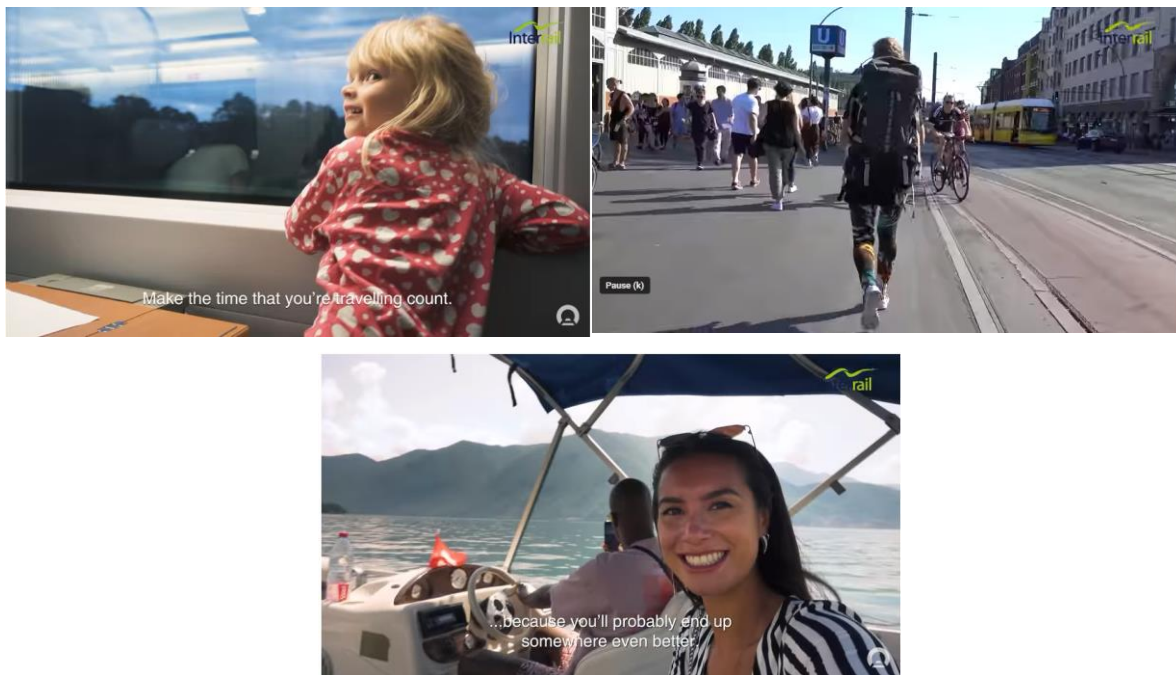


Figure (4.6) advertisement Interrail, a train transport company promoting 33 countries, 1
Pass. Create your own story!

Description

An Interrail Pass is not just a mere train ticket, it's a golden key to unlock a world of wanderlust and adventure. Imagine, the freedom to chart your own course, to explore the best that Europe has to offer. From bustling cities to picturesque landscapes, the choices are endless. It's a chance to meet new people, to chase the horizon and make memories that will last a lifetime. With an Interrail Pass, the possibilities are endless, and the journey is yours to shape, where will your tracks take you?

g. Video Number 7

<https://www.youtube.com/watch?v=lxgoJvxeUw0&t=7s>

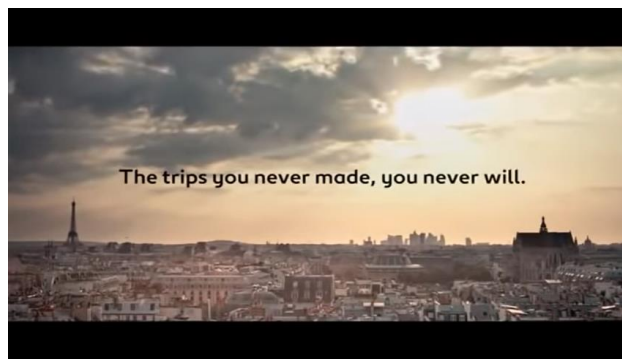


Figure (4.7) advertisement The Best Expedia "Paris" Travel Commercial. "I lost you because..."

Description

The commercial paints a poignant picture, of an elderly woman sitting alone in a bustling café, in the heart of a European city. A young tourist approaches her, seeking directions, and as she points him on his way, memories flood her mind. We are transported back in time, to when she was young and in love, experiencing the thrill of new romance in the very same city. The advertisement then takes us on a journey, through the winding streets and intimate corners of the city, where we see other couples lost in their own moments of love and connection. The commercial concludes with a sweeping panoramic view of the city, as the text appears on the screen "The trips you never made, you will never." The woman's voiceover reflects on how her own missed opportunity, the decision not to take that trip, cost her the love of her life. "I lost you the moment I decided not to come to this city, to that coffee shop. I lost you because I never met you.

CHAPTER 5

Results

5.1. Analysis of results

5.2. Global analysis of values

5.3. Analysis of each of the values

5.4. Analysis of the values as a whole for each of the four groups under study (Arabic men, Arabic women, Spanish men and Spanish women)

5.5 Individual analysis of each of the advertisements

5.1. Analysis of results

For the statistical analyses of this thesis, the following tests were performed:

Test of comparison of means for independent samples according to culture and for the sum of the scores given to each of the values in the total of the seven advertisements.

Comparison of means test for independent samples according to gender and for the sum of the scores given to each of the values in the total of the seven advertisements.

Descriptive data on the number of participants by country and gender.

For each of the values an Anova (Arab male, Arab female, Spanish male and Spanish female).

Contingency table between the total of each of the values and country/gender.

For each of the advertisements, the following statistical analyses were performed: comparison of means for independent samples by country and gender for those values associated with the advertisement and a multivariate analysis by country/gender for the values associated with the advertisement and the variable age as a covariate.

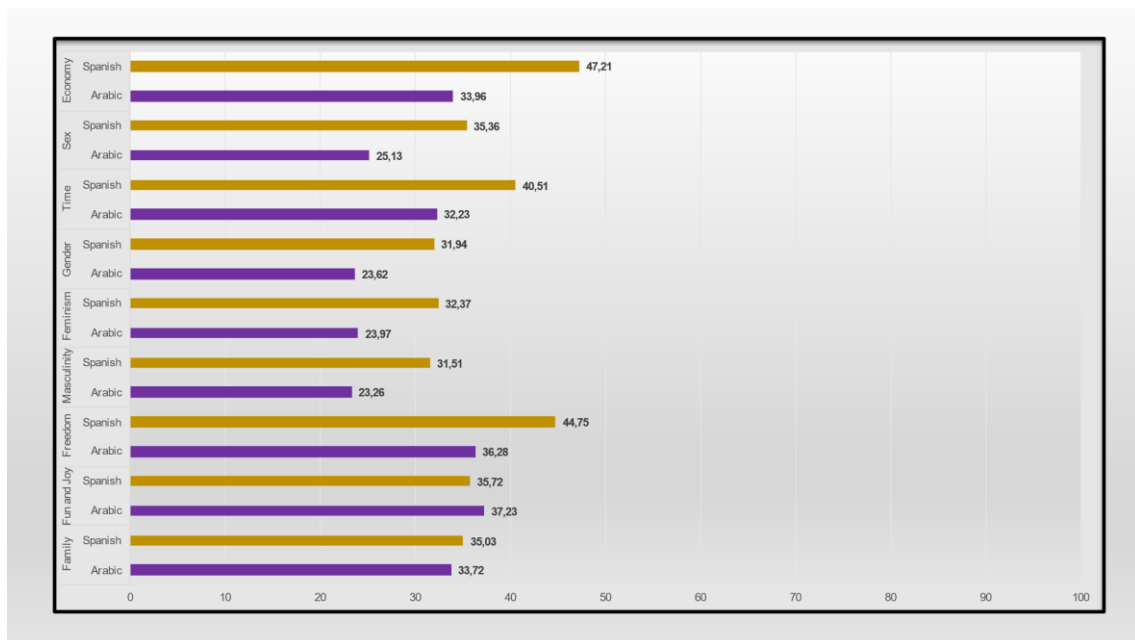
5.2. Global analysis of values

Global analysis according to culture of each of the values contemplated.

Table 5.2. Mean, deviation, t and significance por each value by culture

Value		Mean	Deviation	t	Sig.
Family	Arabic	33,72	18,91	-1,134	.257
	Spanish	35,03	18,56		
Fun and Joy	Arabic	37,23	17,41	1,395	.164
	Spanish	35,72	15,74		
Freedom	Arabic	36,28	17,90	-8,108	.000
	Spanish	44,75	14,35		
Masculinity	Arabic	23,26	19,94	-6,709	.000
	Spanish	31,51	17,75		
Feminism	Arabic	23,97	20,17	-6,776	.000
	Spanish	32,37	17,84		
Gender	Arabic	23,62	19,68	-6,854	.000
	Spanish	31,94	17,54		
Time	Arabic	32,23	18,83	-7,575	.000
	Spanish	40,51	14,95		
Sex	Arabic	25,13	18,05	-9,167	.000
	Spanish	35,36	16,14		
Economy	Arabic	33,96	18,80	-12,148	.000
	Spanish	47,21	14,56		

Differences are observed for all values except Family and Fun and Joy as shown in Table 5.2.

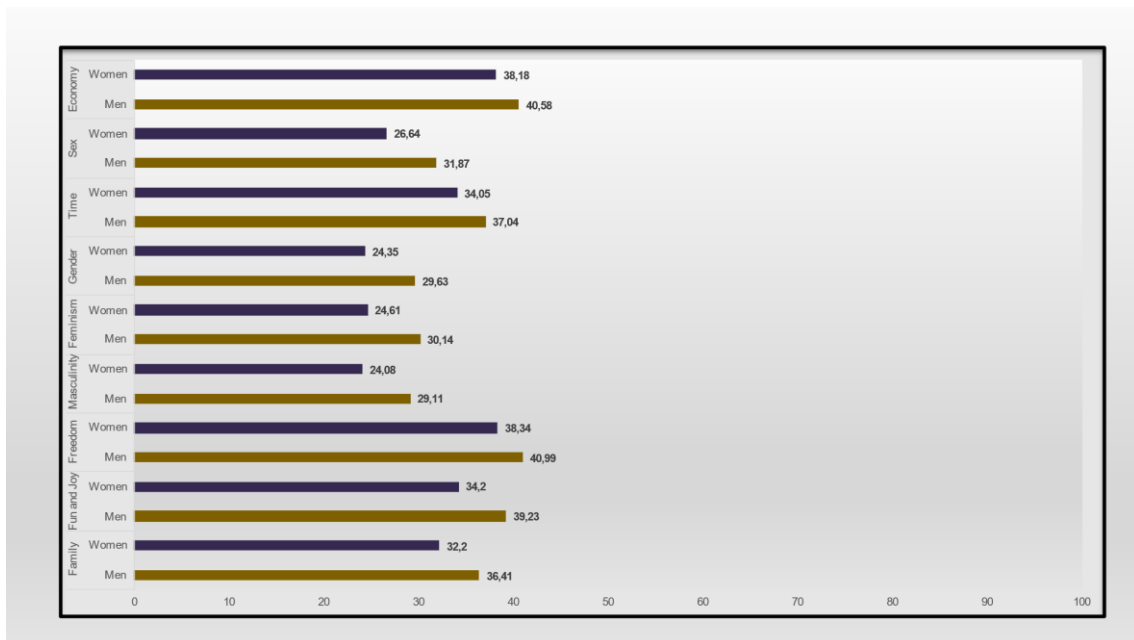


Graphic 5.1. Means of the total score for each value by culture

Table 5.3. Mean, deviation, t and significance por each value by gender

Value		Mean	Deviation	F	Sig.
Family	Men	36,41	17,50	3,647	.000
	Women	32,20	18,28		
Fun and Joy	Men	39,23	16,11	4,699	.000
	Women	34,20	17,04		
Freedom	Men	40,99	16,73	2,418	.016
	Women	38,34	17,33		
Masculinity	Men	29,11	19,59	4,032	.000
	Women	24,08	19,15		
Feminism	Men	30,14	19,41	4,389	.000
	Women	24,61	19,63		
Gender	Men	29,63	19,21	4,283	.000
	Women	24,35	19,03		
Time	Men	37,04	17,85	2,600	.009
	Women	34,05	17,76		
Sex	Men	31,87	17,94	4,544	.000
	Women	26,64	17,74		
Economy	Men	40,58	18,07	1,996	.046
	Women	38,18	18,61		

Differences are observed for all values as shown in Table 3.



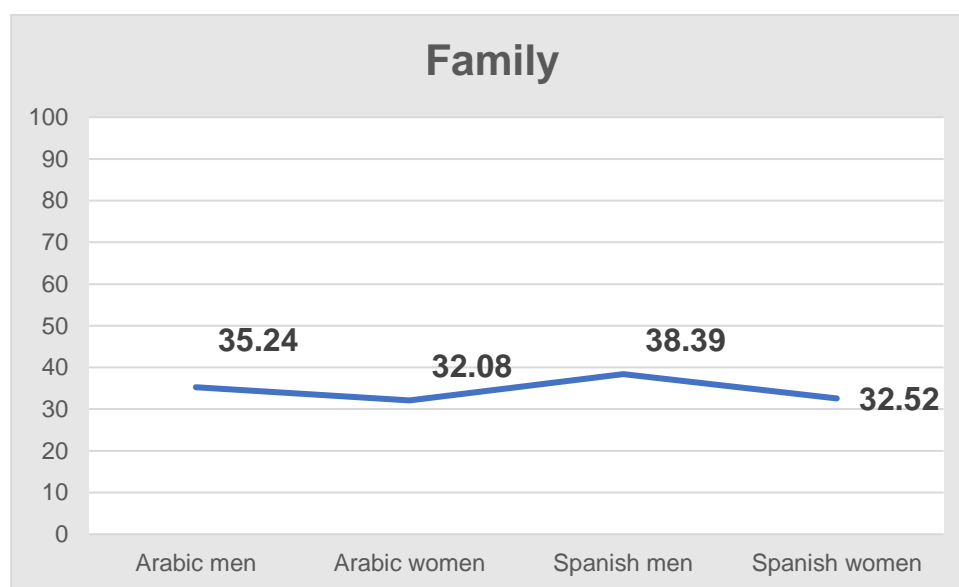
Graphic 5.2. Means of the total score for each value according to gender

5.3. Analysis of each of the values

Value Family

Table 5.4. Mean, deviation, F and significance for family value

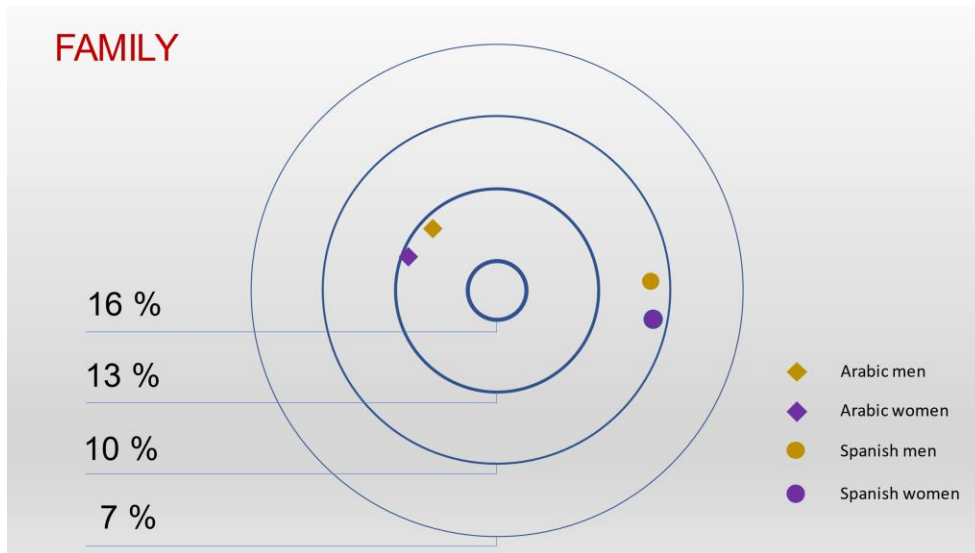
Value		Mean	Deviation	F	Sig.
Family	Arabic men	35,24	18,07	5,271	.001
	Arabic women	32,08	19,67		
	Spanish men	38,39	16,30		
	Spanish women	32,52	18,03		



Graphic 5.3. Mean family scores

After performing the post hoc comparisons, significant differences were observed between Spanish men and Arabic women ($p = .005$) and Spanish women ($p = .019$)

The following graph x shows the percentatge of valuation given to the family value in proportion to that given to the rest of the values as a whole.



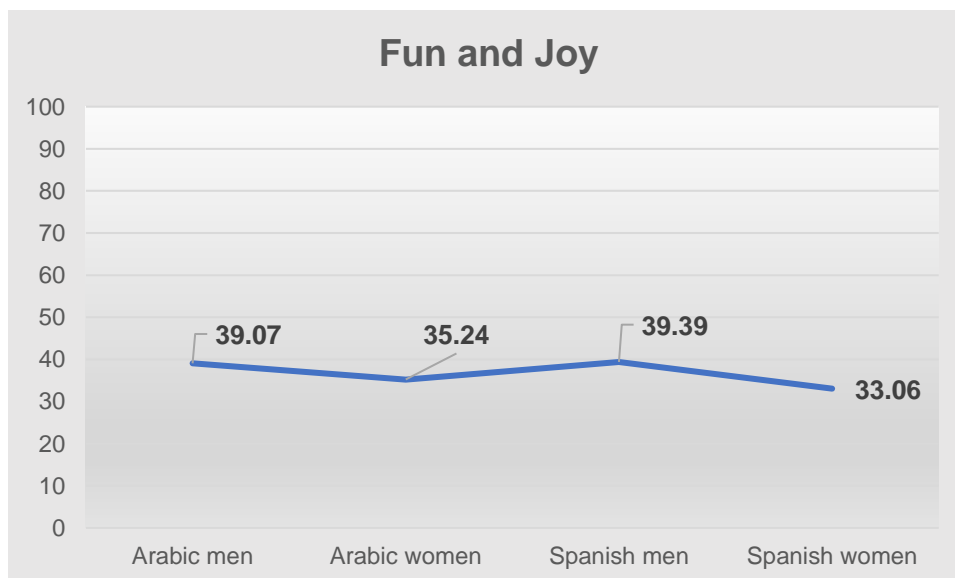
Graphic 5.4. Percentages by group

After performing the test of comparison of means of qualitative measures, the result Chi square = .021, therefore significant differences between the groups are observed.

Value Fun and Joy

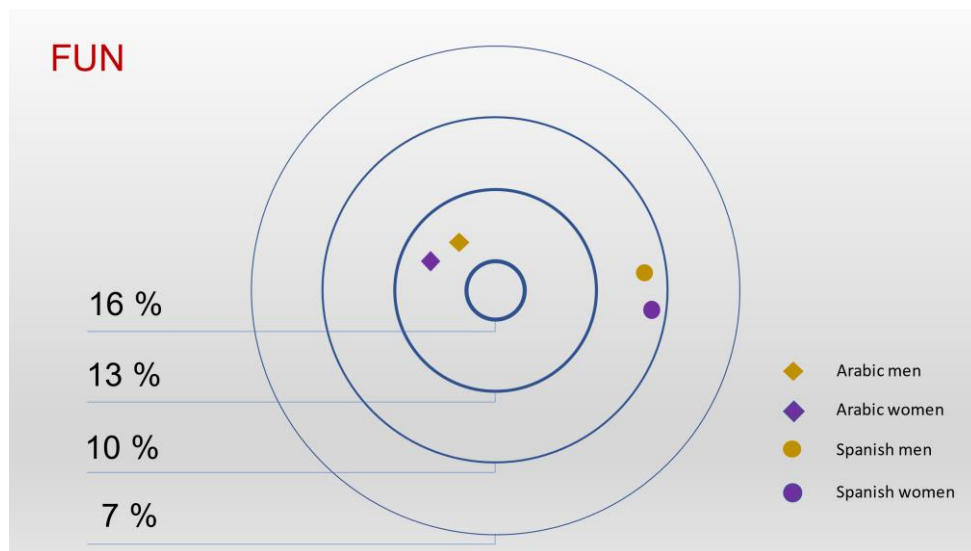
Table 5.5. Mean, deviation, F and significance for fun and Joy value

Value		Mean	Deviation	F	Sig.
Fun and Joy	Arabic men	39,07	16,82	7,531	.000
	Arabic women	35,24	17,84		
	Spanish men	39,39	14,95		
	Spanish women	33,06	15,85		



Graphic 5.5. Mean Fun and Joy scores

Post hoc comparisons: Spanish women with Arabic men ($p = .001$) and Spanish men ($p = .001$)



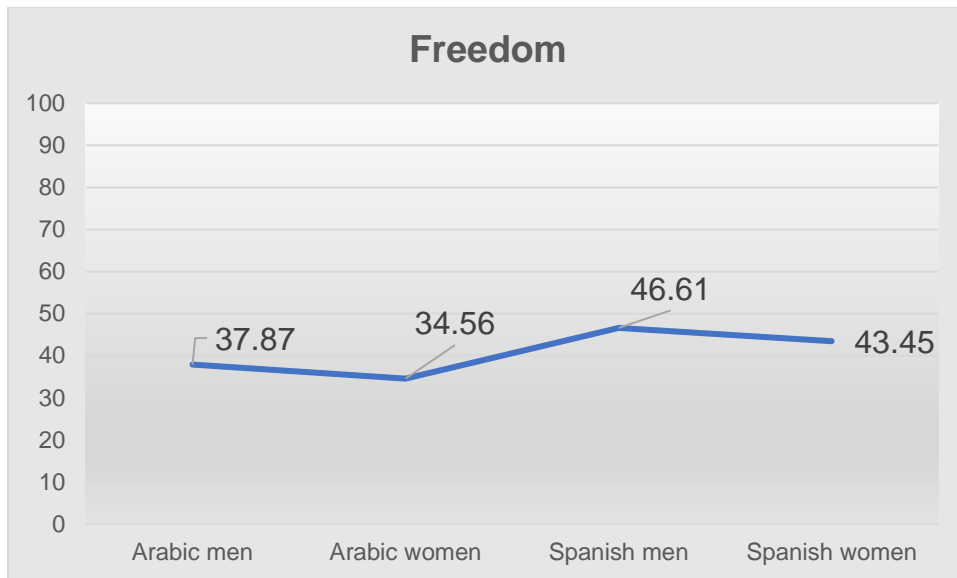
Graphic 5.6. Percentages by group

After performing the test of comparison of means of qualitative measures, the result Chi square = .294, therefore not significant differences between the groups are observed.

Value Freedom

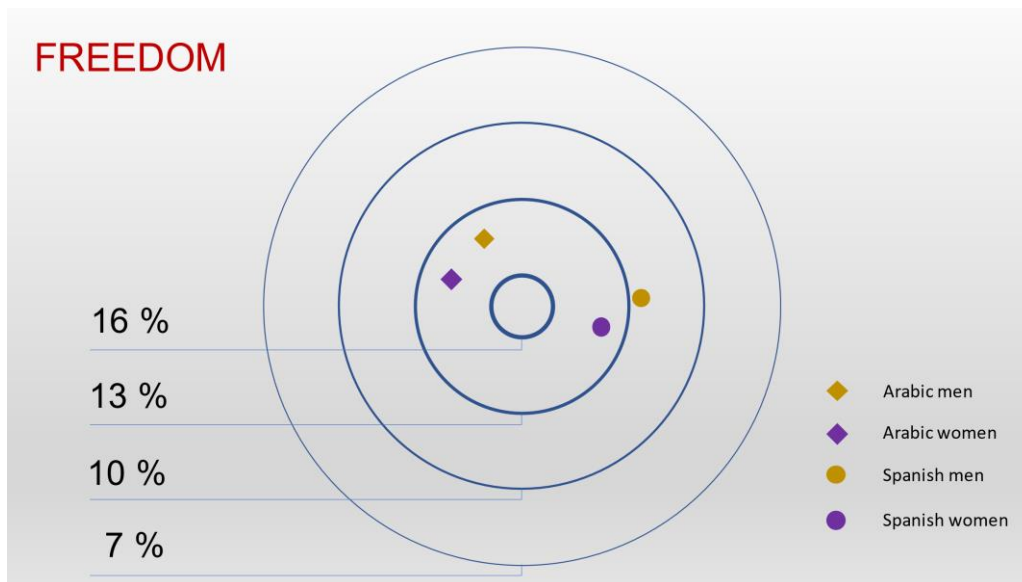
Table 5.6. Mean, deviation, F and significance for freedom value

Value		Mean	Deviation	F	Sig.
Freedom	Arabic men	37,87	17,57	23,509	.000
	Arabic women	34,56	18,12		
	Spanish men	46,61	13,40		
	Spanish women	43,45	14,91		



Graphic 5.7. Mean Freedom scores

Post hoc comparisons: Spanish men with Arabic men ($p = .000$) and Arabic women ($.000$); Spanish women with Arabic men ($p .003$) and Arabic women ($p = .000$)



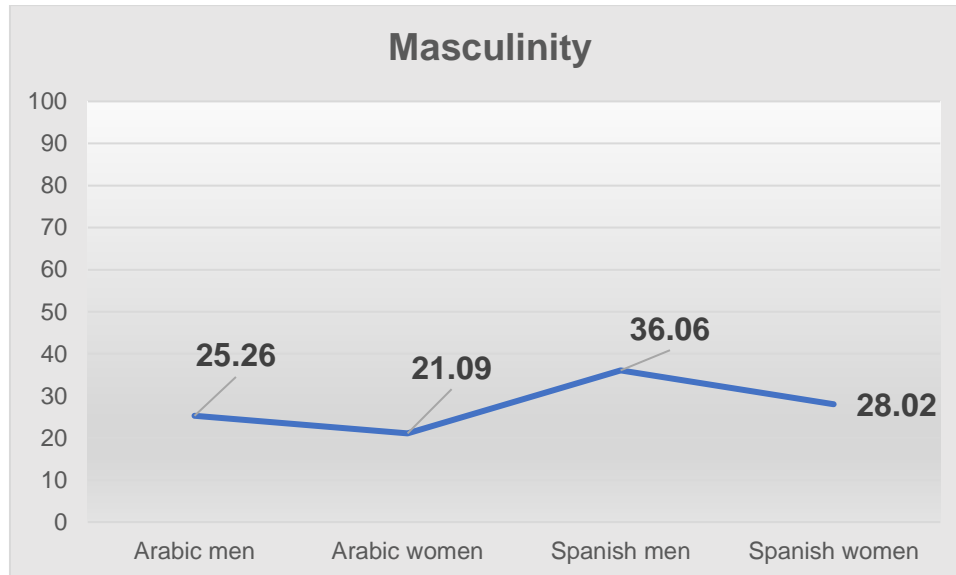
Graphic 5.8. Percentages by group

After performing the test of comparison of means of qualitative measures, the result Chi square = .699, therefore not significant differences between the groups are observed.

Value Masculinity

Table 5.7. Mean, deviation, F and significance for masculinity value

Value		Mean	Deviation	F	Sig.
Masculinity	Arabic men	25,26	20,13	22,581	.000
	Arabic women	21,09	19,54		
	Spanish men	36,06	16,53		
	Spanish women	28,02	17,97		



Graphic 5.9. Mean masculinity scores

Post hoc comparisons: Spanish men with Arabic men ($p = .000$), Arabic women ($p = .000$) and Spanish women ($p = .002$); Spanish women with Arabic women ($p = .002$)



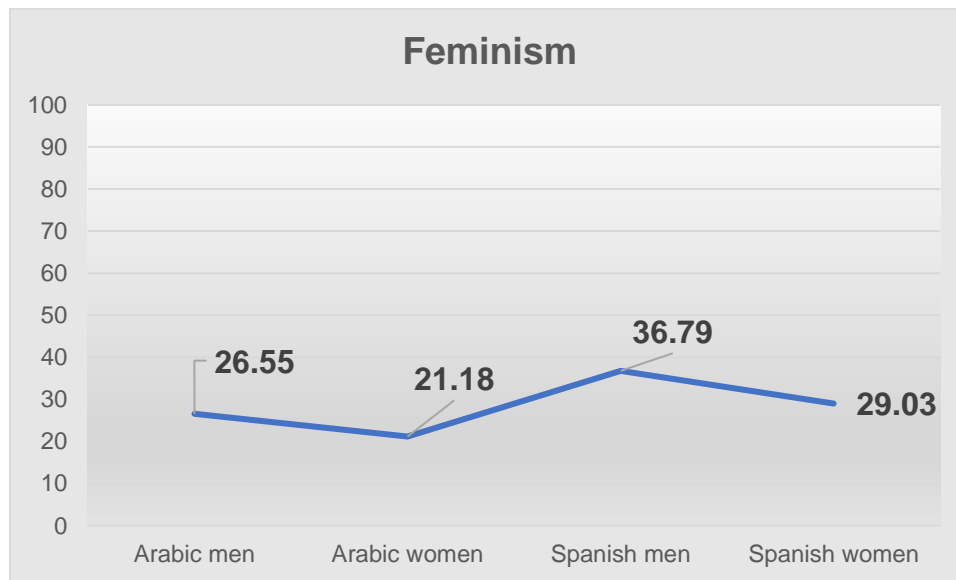
Graphic 5.10. Percentages by group

After performing the test of comparison of means of qualitative measures, the result Chi square = .000, therefore significant differences between the groups are observed.

Value Feminism

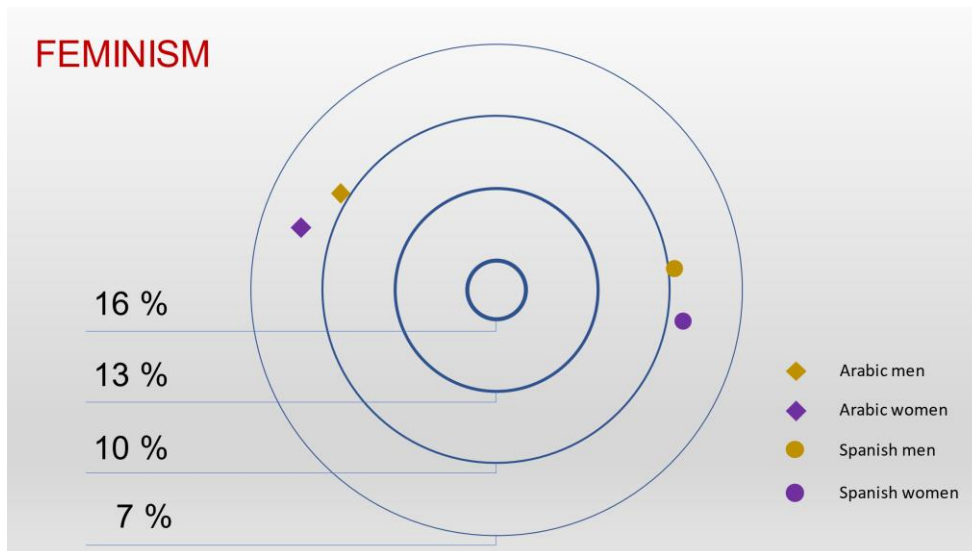
Table 5.8. Mean, deviation, F and significance for feminism value

Value		Mean	Deviation	F	Sig.
Feminism	Arabic men	26,55	20,60	23,993	.000
	Arabic women	21,18	19,56		
	Spanish men	36,79	16,13		
	Spanish women	29,03	18,44		



Graphic 5.11. Mean feminism scores

Post hoc comparisons: Arabic women with Arabic men ($p = .009$), Spanish men ($p = .000$) and Spanish women ($p = .000$); Spanish men with Arabic men ($p = .000$), Arabic women ($p = .000$) and Spanish women ($p = .002$)



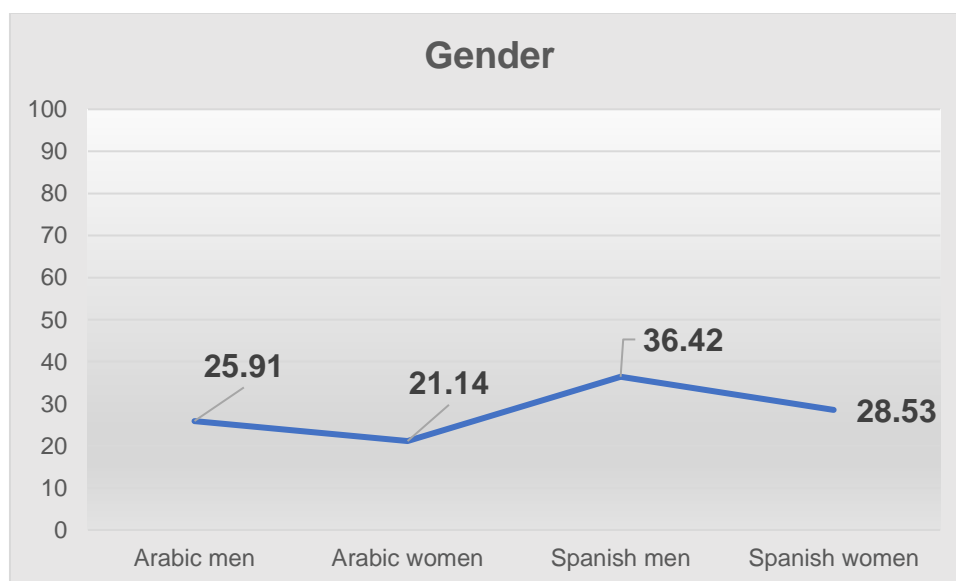
Graphic 5.12. Percentages by group

After performing the test of comparison of means of qualitative measures, the result Chi square = .000, therefore significant differences between the groups are observed.

Value Gender

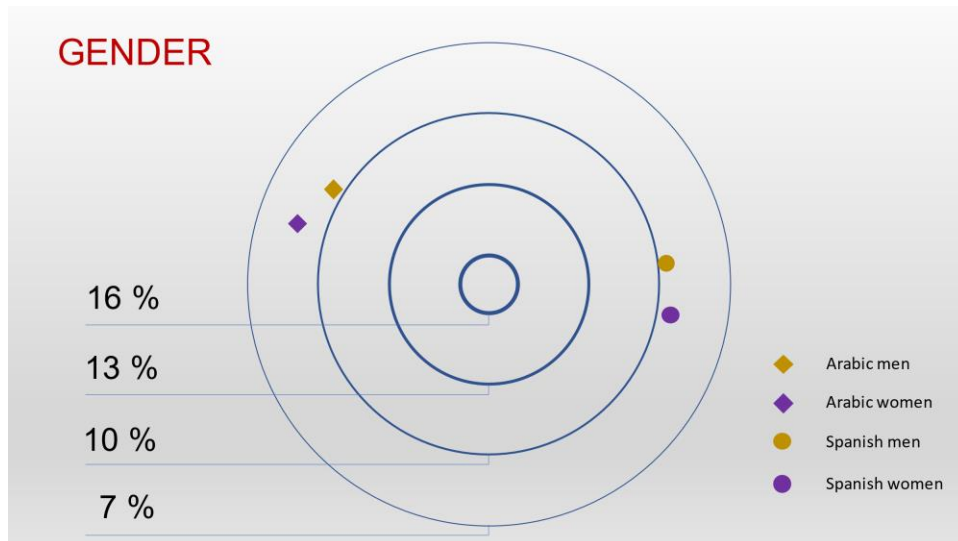
Table 5.9. Mean, deviation, F and significance for gender value

Value		Mean	Deviation	F	Sig.
Gender	Arabic men	25,91	19,76	24,079	.000
	Arabic women	21,14	19,32		
	Spanish men	36,42	16,04		
	Spanish women	28,53	17,98		



Graphic 5.13. Mean gender scores

Post hoc comparisons: Arabic women with Arabic men ($p = .008$), Spanish men ($p = .000$) and Spanish women ($p = .000$); Spanish men with Arabic men ($p = .000$), Arabic women ($p = .000$) and Spanish women ($p = .002$); Spanish women with Arabic men ($p = .038$)



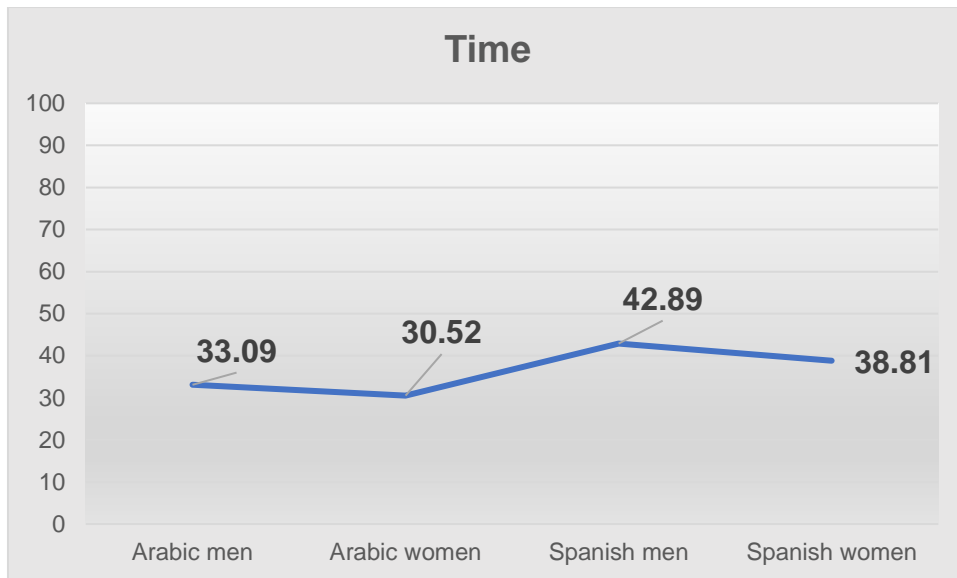
Graphic 5.14. Percentages by group

After performing the test of comparison of means of qualitative measures, the result Chi square = .010, therefore significant differences between the groups are observed.

Value Time

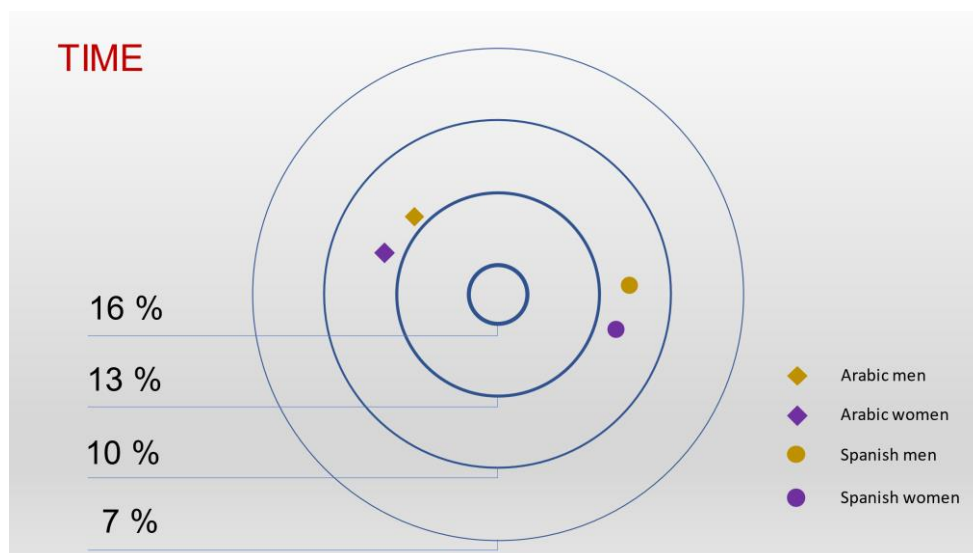
Table 5.10. Mean, deviation, F and significance for time value

Value		Mean	Deviation	F	Sig.
Time	Arabic men	33,09	18,85	21,272	.000
	Arabic women	30,52	18,68		
	Spanish men	42,89	14,03		
	Spanish women	38,81	15,41		



Graphic 5.15. Mean time scores

Post hoc comparisons: Arabic men with Spanish men ($p = .000$) and Spanish women ($p = .016$); Arabic women with Spanish men ($p = .000$) and Spanish women ($p = .000$).



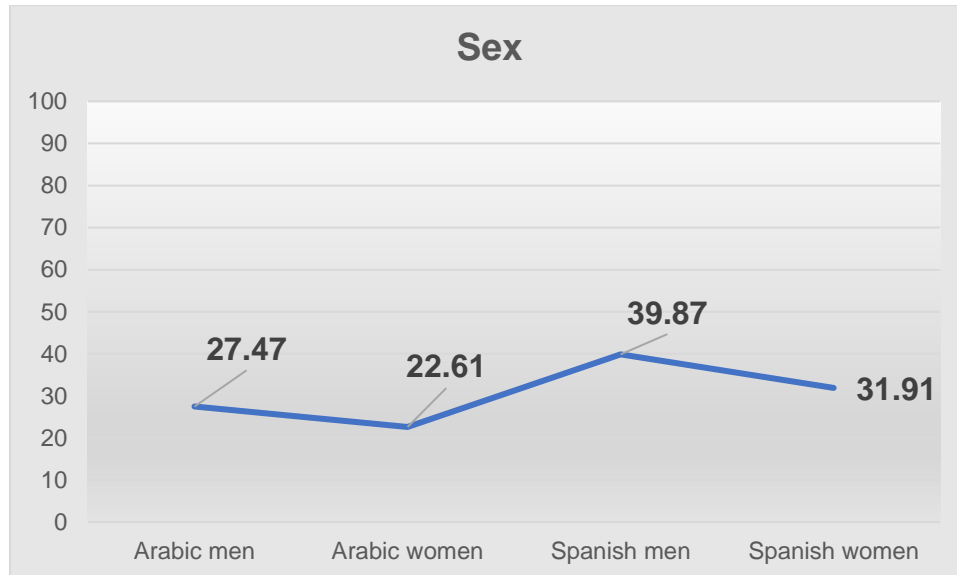
Graphic 5.16. Percentages by group

After performing the test of comparison of means of qualitative measures, the result Chi square = .000, therefore significant differences between the groups are observed.

Value Sex

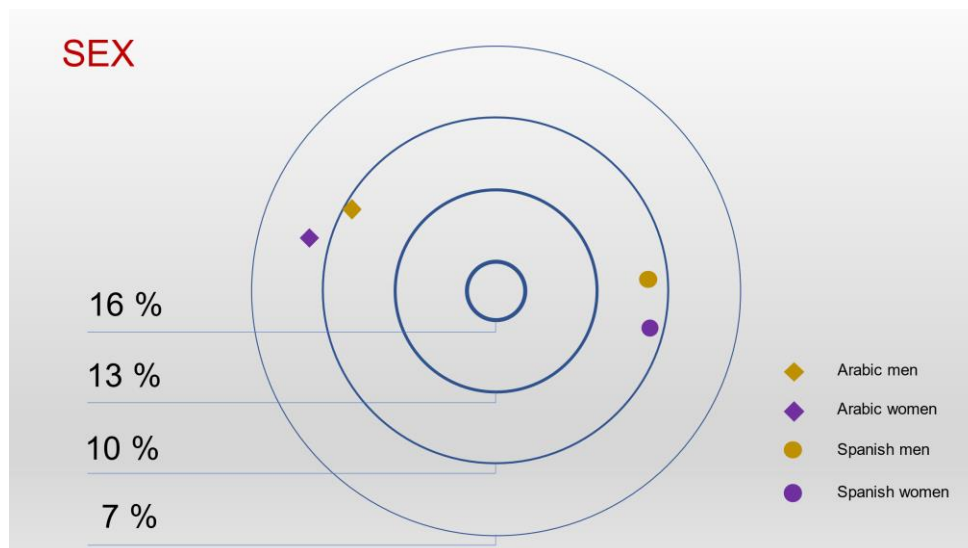
Table 5.11. Mean, deviation, F and significance for sex value

Value		Mean	Deviation	F	Sig.
Sex	Arabic men	27,47	18,19	38,251	.000
	Arabic women	22,61	17,58		
	Spanish men	39,87	14,34		
	Spanish women	31,91	16,68		



Graphic 5.17. Mean sex scores

Post hoc comparisons: Arabic men with Arabic women ($p = .008$), Spanish men ($p = .000$) and Spanish women ($p = .038$); Arabic women with Spanish men ($p = .000$) and Spanish women ($p = .000$); Spanish men with Spanish women ($p = .000$)



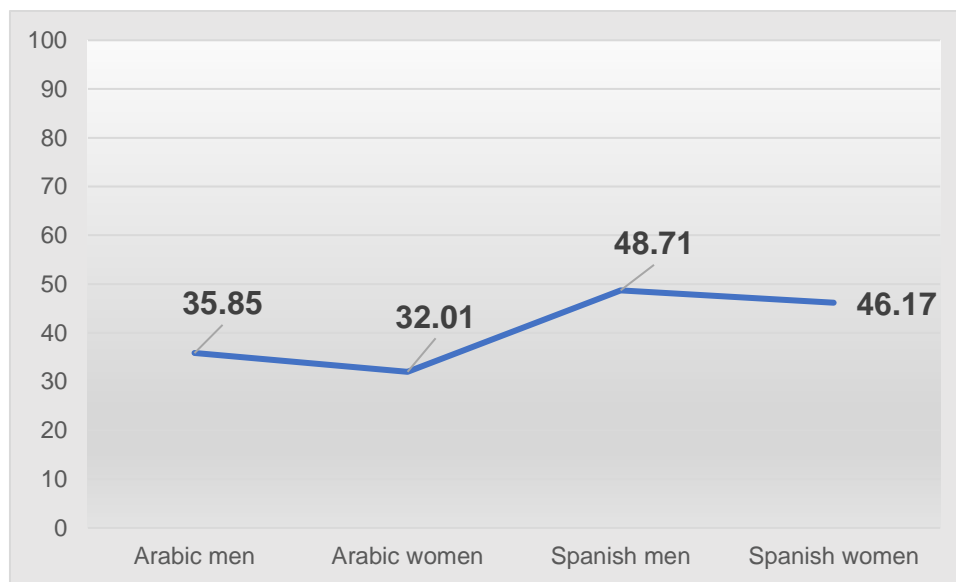
Graphic 5.18. Percentages by group

After performing the test of comparison of means of qualitative measures, the result Chi square = .000, therefore significant differences between the groups are observed.

Value Economy

Table 5.12. Mean, deviation, F and significance for economy value

Value		Mean	Deviation	F	Sig.
Economy	Arabic men	35,85	19,03	48,308	.000
	Arabic women	32,01	18,39		
	Spanish men	48,71	12,60		
	Spanish women	46,17	15,87		



Graphic 5.19. Mean economy scores

Post hoc comparisons: Spanish men with Arabic men ($p = .000$) and Arabic women ($p = .000$); Spanish women with Arabic men ($p = .000$) and Arabic women ($p = .000$).

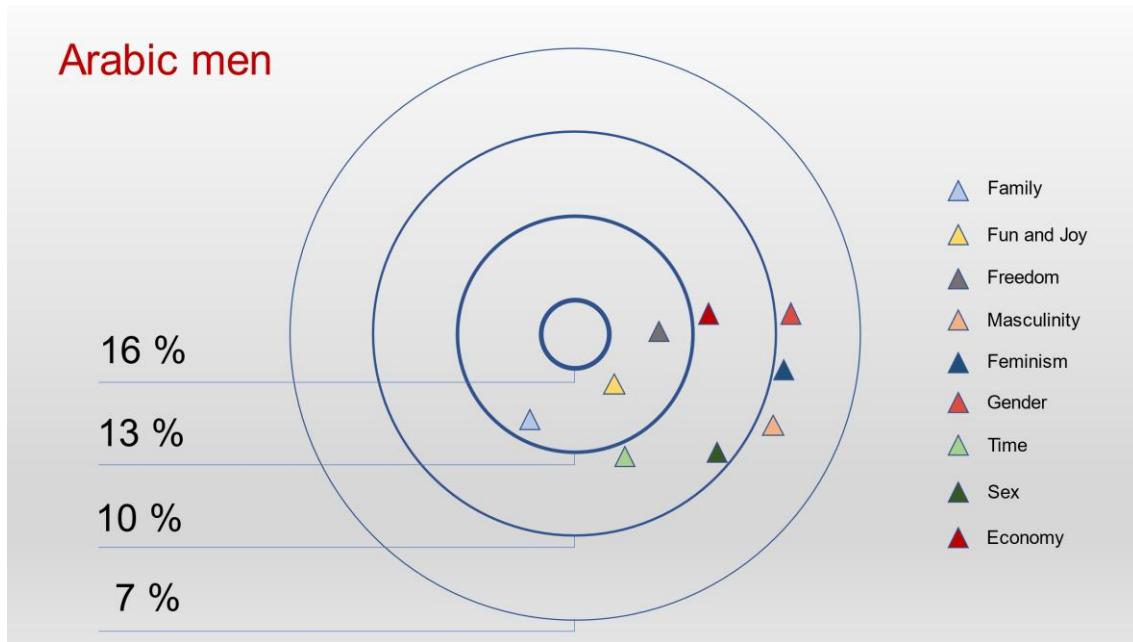


Graphic 5.20. Percentages by group

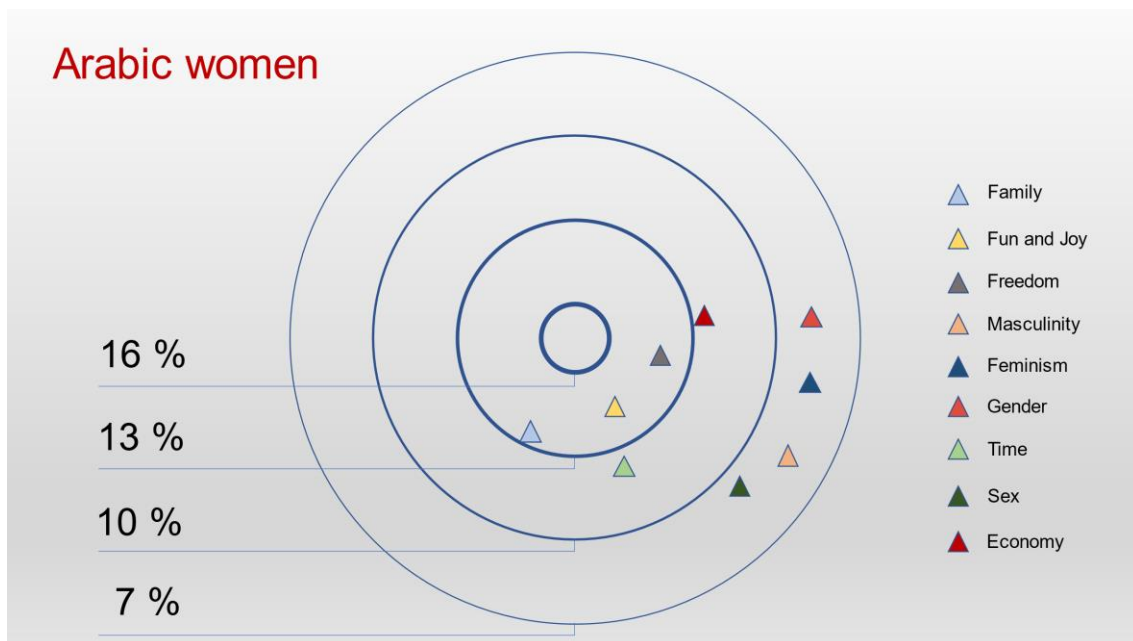
After performing the test of comparison of means of qualitative measures, the result Chi square = .000, therefore significant differences between the groups are observed.

5.4. Analysis of the values as a whole for each of the four groups under study (arabic men, arabic women, spanish men and spanish women)

Proportions of the values for each group studied

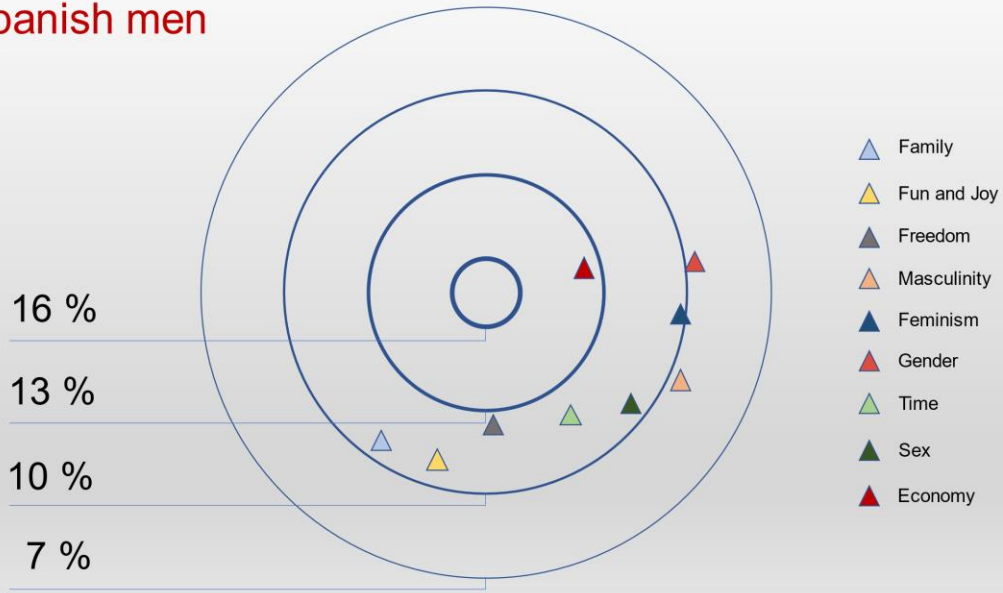


Graphic 5.21. Percentages of each value



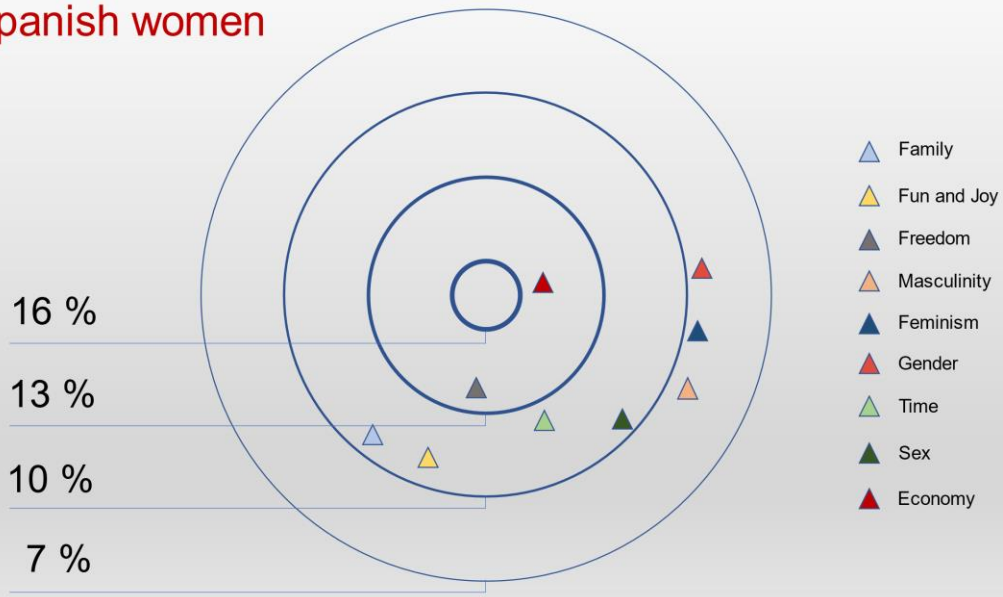
Graphic 5.22. Percentages of each value

Spanish men



Graphic 5.23. Percentages of each value

Spanish women



Graphic 5.24. Percentages of each value

5.5 Individual analysis of each of the advertisements

For all the advertisements, an ANOVA could be performed when it is verified that the age variable is not influencing the rest of the variables, but it has been decided to homogenize all the tests, so it has been decided to perform a multivariate analysis in all cases with the age variable as a covariate.

In each of the advertisements, only those values chosen in first or second place by one of the four groups (Arabic men, Arabic women, Spanish men, and Spanish women) were considered for statistical treatment.

Ad 1

Comparison between countries for the following values: Freedom, Fun and Joy, Sex and Economy

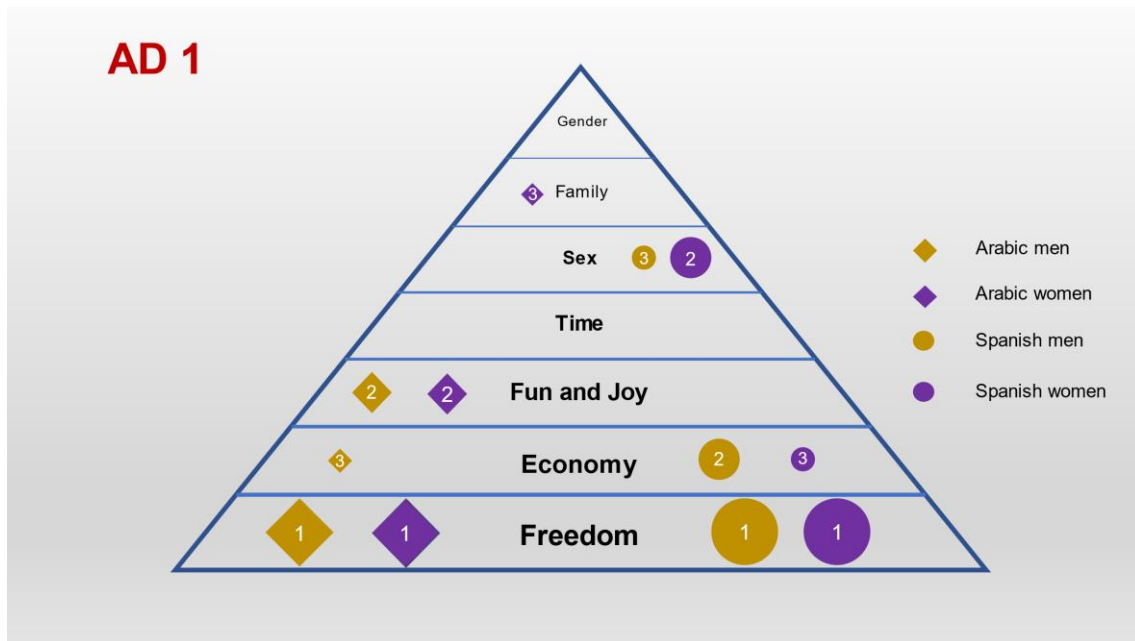
Table 5.13. Means and deviation for cultural group

Values	Arabic (n=587)		Spain (n = 380)		t	Sig.
	Mean	Deviation	Mean	Deviation		
Freedom	5,36	2,88	5,98	2,80	-3,296	.001
Fun and Joy	5,13	3,16	4,32	3,09	3,935	.000
Sex	4,09	3,64	5,29	3,23	-5,358	.000
Economy	4,76	3,34	5,44	3,35	-3,065	.002

Comparison between sex for the following values: Freedom, Fun and Joy, Sex and Economy

Table 5.14. Means and deviation for gender group

Values	Men (n = 469)		Women (n = 498)		t	Sig.
	Mean	Deviation	Mean	Deviation		
Freedom	5,97	2,67	5,27	2,99	3,841	.000
Fun and Joy	5,32	2,95	4,34	3,27	4,914	.000
Sex	4,81	3,36	4,33	3,68	2,086	.037
Economy	5,59	3,16	4,53	3,46	4,897	.000

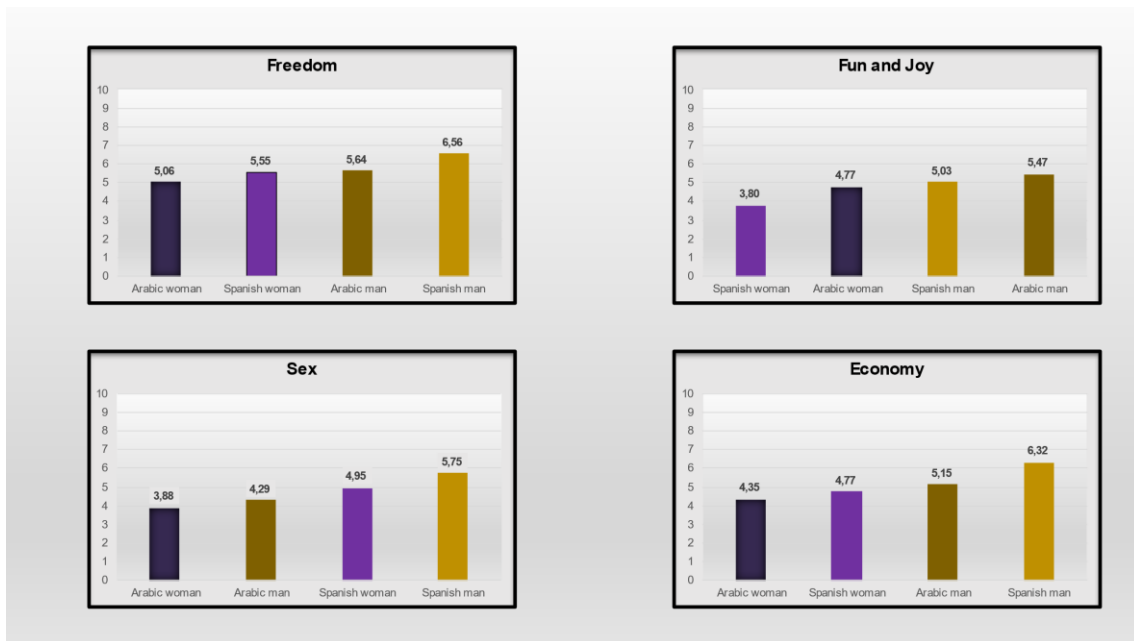


Graphic 5.25. Order of importance of values

Multivariate analysis of country/gender for the values: Freedom, Fun and Joy, Sex and Economy and as covariable Age

Table 5.15. Means, deviation and F for each group studied

Values		Mean	Deviation	F	Sig.	Eta	Power
Freedom	Arabic men	5,63	2,75	7,842	.000	.025	.990
	Arabic women	5,06	2,98				
	Spanish men	6,56	2,43				
	Spanish women	5,55	2,99				
Fun and Joy	Arabic men	5,47	3,00	10,862	.000	.034	.999
	Arabic women	4,77	3,29				
	Spanish men	5,03	2,88				
	Spanish women	3,80	3,15				
Sex	Arabic men	4,29	3,53	12,190	.000	.038	1.000
	Arabic women	3,87	3,75				
	Spanish men	5,75	2,81				
	Spanish women	4,95	3,49				
Economy	Arabic men	5,15	3,29	12,815	.000	.040	1.000
	Arabic women	4,35	3,36				
	Spanish men	6,32	2,83				
	Spanish women	4,76	3,57				



Graphic 5.26. Means for each value

Post hoc comparisons:

In the value of Freedom: Spanish men with Arabic men ($p=.002$); Arabic women ($p=.000$); Spanish women ($p=.001$)

In the value of Fun and Joy: Spanish women with Arabic men ($P = .000$); Arabic women ($p = .003$) and Spanish men ($p = .000$)

In the value of Sex: Spanish men with Arabic men ($P = .000$) and Arabic women ($p = 000$); Spanish women with Arabic women ($p = .009$)

In the value of Economy: Spanish men with Arabic men ($P = .005$); Arabic women ($p = .000$) and Spanish women ($p = .000$); Spanish women with Arabic men ($p = .014$) and Arabic women ($p = .000$)

No significant differences by age.

Ad 2

Comparison between countries for the following values: Sex, Freedom, Economy, and Gender.

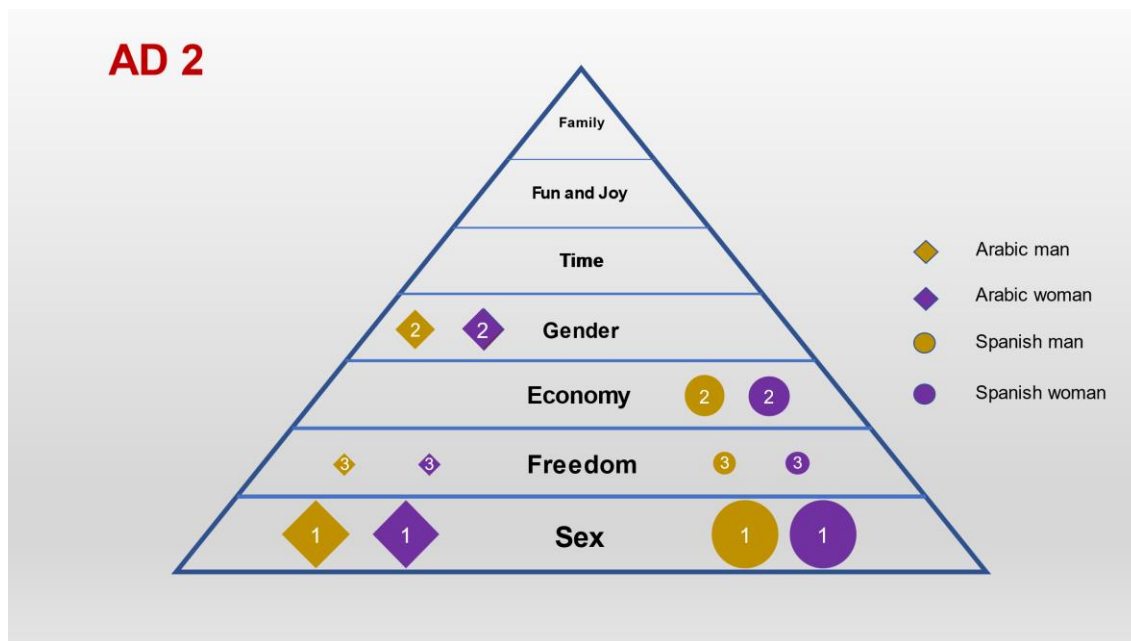
Table 5.16. Means and deviation for cultural group

Values	Arabic (n=587)		Spain (n = 380)		t	Sig.
	Mean	Deviation	Mean	Deviation		
Sex	6,62	3,71	7,29	2,88	-3,148	.002
Freedom	3,91	3,36	6,26	2,78	-11,753	.000
Economy	3,29	3,54	6,68	3,01	-15,922	.000
Gender	4,06	3,34	5,27	2,83	-6,073	.000

Comparison between sex for the following values: Sex, Freedom, Economy, and Gender.

Table 5.17. Means and deviation for gender group

Values	Men (n = 469)		Women (n = 498)		t	Sig.
	Mean	Deviation	Mean	Deviation		
Sex	7,13	3,21	6,65	3,60	2,193	.029
Freedom	5,13	3,20	4,56	3,46	2,639	.008
Economy	4,81	3,59	4,46	3,84	1,453	.147
Gender	4,95	3,12	4,15	3,24	3,907	.000



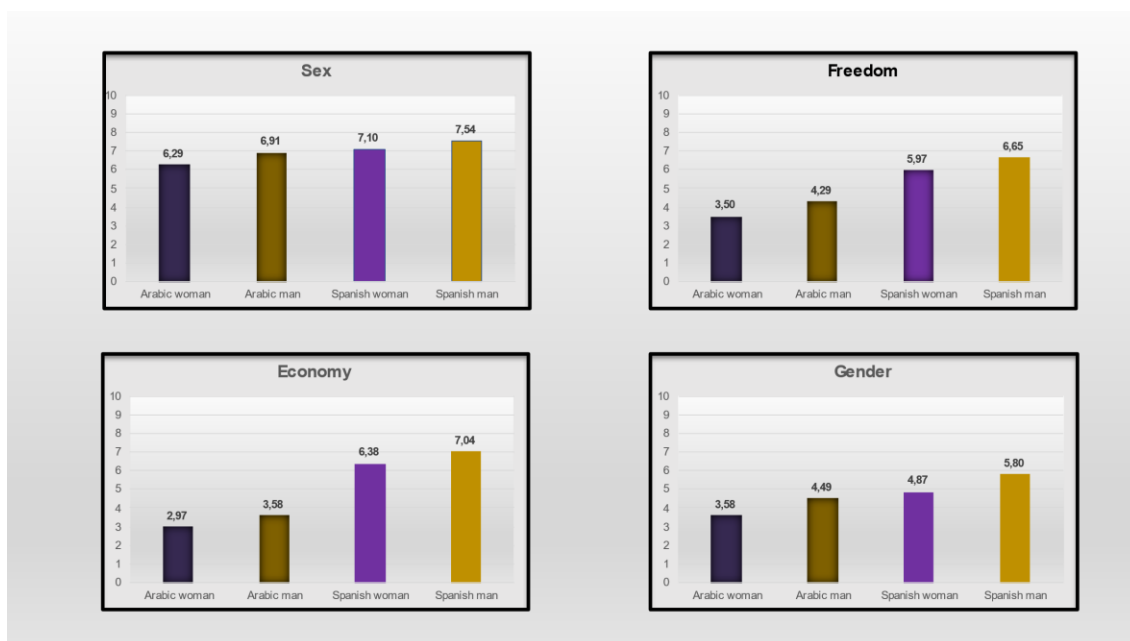
Graphic 5.27. Order of importance of values

Multivariate analysis of country/gender for the values: Sex, Freedom, Economy, and Gender and as covariable Age.

Table 5.18. Means, deviation and F for each group studied

Values	Mean	Deviation	F	Sig.	Eta	Power
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Sex	Arabic men	6,91	3,52	4,069	.003	.017	.915
	Arabic women	6,30	3,88				
	Spanish men	7,54	2,47				
	Spanish women	7,10	3,17				
Freedom	Arabic men	4,29	3,28	36,864	.000	.134	1.000
	Arabic women	3,50	3,41				
	Spanish men	6,65	2,41				
	Spanish women	5,97	3,02				
Economy	Arabic men	3,58	3,50	61,206	.000	.204	1.000
	Arabic women	2,97	3,55				
	Spanish men	7,04	2,54				
	Spanish women	6,38	3,32				
Gender	Arabic men	4,49	3,31	14,515	.000	.057	1.000
	Arabic women	3,58	3,31				
	Spanish men	5,80	2,50				
	Spanish women	4,87	3,02				



Graphic 5.28. Means for each value

Post hoc comparisons:

In the value of Sex: Arabic women with Arabic men ($p=.035$), Spanish men ($p = .001$) and Spanish women ($p = .021$)

In the value of Freedom: Arabic men with Arabic women ($p = .005$), Spanish men ($p = .000$) and Spanish women ($p = .000$); Arabic women with Spanish men ($p = .000$) and Spanish women ($p = .000$); Spanish men with Spanish women ($p = .040$)

In the value of Economy: Arabic men with Arabic women ($P = .030$), Spanish men ($p = .000$) and Spanish women ($p = 000$); Arabic women with Spanish men ($p = .000$) and Spanish women ($p = .000$).

In the value of Gender: Arabic women with Arabic men ($p = .000$), Spanish men ($p = .000$) and Spanish women ($p = .000$); Spanish men with Arabic men ($p = .000$) and Spanish women ($p = .003$).

No significant differences are observed by Age.

Ad 3

Comparison between countries for the following values: Freedom, Economy, and Fun and Joy.

Table 5.19. Means and deviation for cultural group

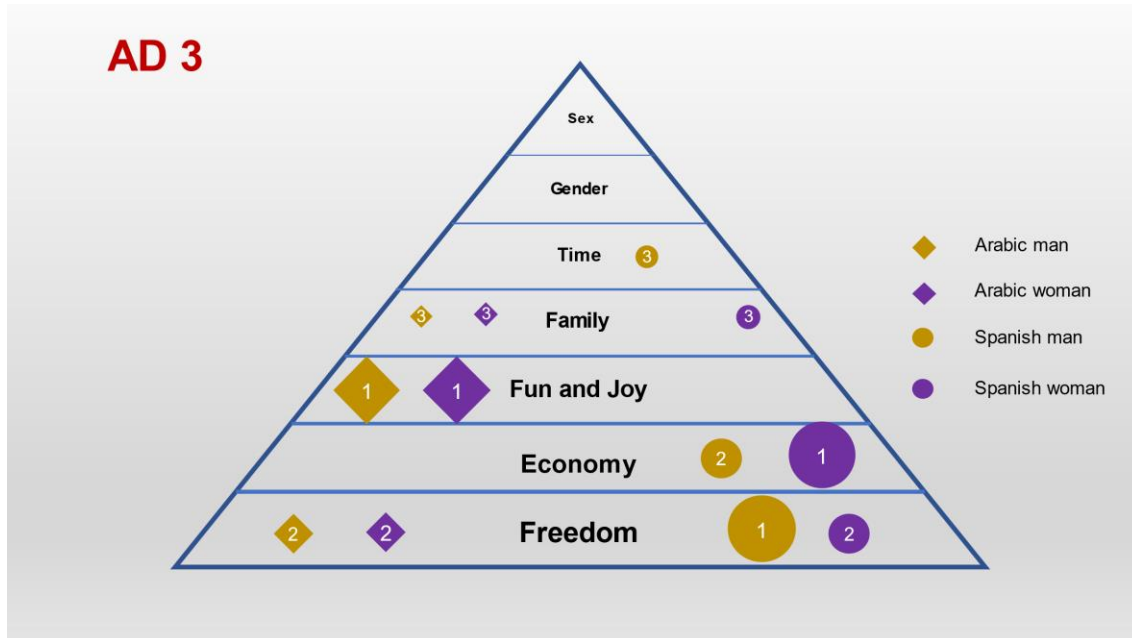
Values	Arabic (n=587)		Spain (n = 380)		t	Sig.
	Mean	Deviation	Mean	Deviation		
Freedom	5,54	3,07	7,02	2,29	-8,517	.000
Economy	5,04	3,43	7,20	2,58	-11,161	.000
Fun and Joy	5,64	3,12	5,58	2,67	0,301	.763

Comparison between sex for the following values: Freedom, Economy, and Fun and Joy.

Table 5.20. Means and deviation for gender group

Values	Men (n = 469)		Women (n = 498)		t	Sig.
	Mean	Deviation	Mean	Deviation		
Freedom	6,22	2,81	6,03	2,94	1,023	.307
Economy	5,91	3,19	5,87	3,40	0,202	.840
Fun and Joy	5,91	2,84	5,34	3,02	3,018	.003

AD 3

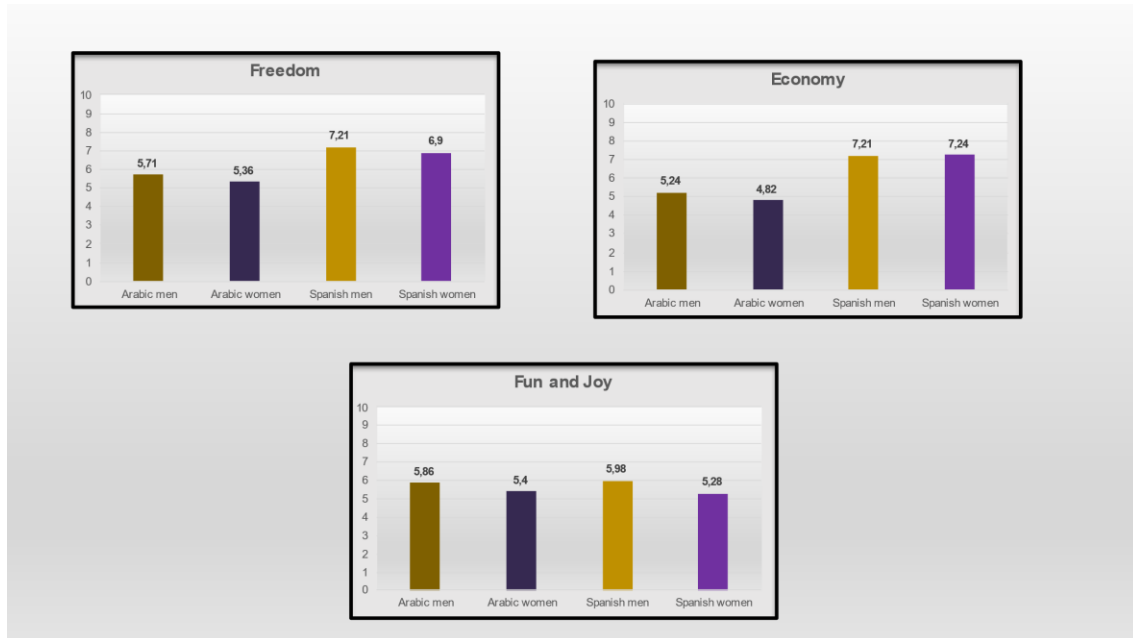


Graphic 5.29. Order of importance of values

Multivariate analysis of country/gender for the values: Freedom, Economy, and Fun and Joy and as covariable Age.

Table 5.21. Means, deviation and F for each group studied

Values		Mean	Deviation	F	Sig.	Eta	Power
Freedom	Arabic men	5,71	3,01	21,878	.000	.084	1.000
	Arabic women	5,36	3,12				
	Spanish men	7,21	2,09				
	Spanish women	6,90	2,42				
Economy	Arabic men	5,24	3,41	31,995	.000	.118	1.000
	Arabic women	4,82	3,44				
	Spanish men	7,21	2,25				
	Spanish women	7,24	2,81				
Fun and Joy	Arabic men	5,86	3,06	4,114	.003	.017	.919
	Arabic women	5,40	3,17				
	Spanish men	5,98	2,43				
	Spanish women	5,28	2,82				



Graphic 5.30. Means for each value

Post hoc comparisons:

In the value of Freedom: Arabic men with Spanish men ($p = .000$) and Spanish women ($p = .000$); Arabic women with Spanish men ($p = .000$) and Spanish women ($p = .000$).

In the value of Economy: Arabic men with Spanish men ($p = .000$) and Spanish women ($p = .000$); Arabic women with Spanish men ($p = .000$) and Spanish women ($p = .000$).

In the value of Fun and Joy: Arabic men with Spanish women ($p = .008$); Spanish men with Spanish women ($p = .028$).

Significant differences were observed for age in the following variables: Freedom ($F = 16,958$; $p = .000$); Economy ($F = 11,422$; $p = .001$); Fun and Joy ($F = 7,478$; $p = .006$).

Ad 4

Comparison between countries for the following values: Economy, Fun and Joy, and Freedom

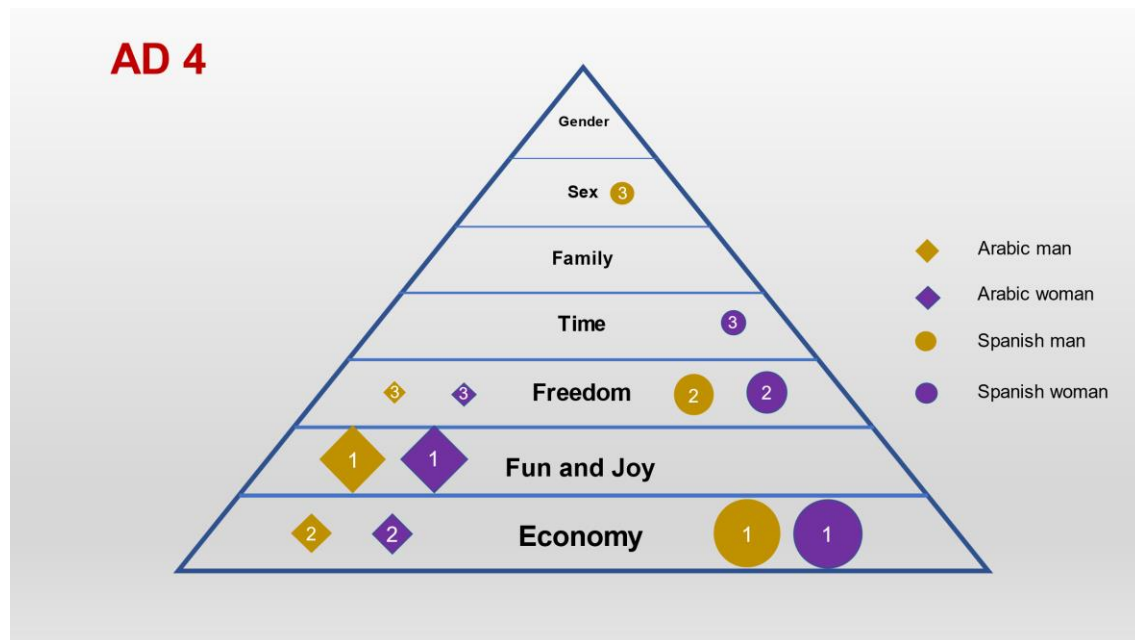
Table 5.22. Means and deviation for cultural group

Values	Arabic (n=587)		Spain (n = 380)		t	Sig.
	Mean	Deviation	Mean	Deviation		
Economy	5,42	3,38	6,93	2,71	-7,664	.000
Fun and Joy	5,67	3,01	5,05	2,90	3,128	.002
Freedom	5,14	3,11	5,77	2,63	-3,399	.001

Comparison between sex for the following values: Economy, Fun and Joy, and Freedom

Table 5.23. Means and deviation for gender group

Values	Men (n = 469)		Women (n = 498)		t	Sig.
	Mean	Deviation	Mean	Deviation		
Economy	6,06	3,21	5,97	3,23	0,395	.693
Fun and Joy	5,83	2,78	5,04	3,11	4,148	.000
Freedom	5,60	2,93	5,19	2,94	2,168	.030

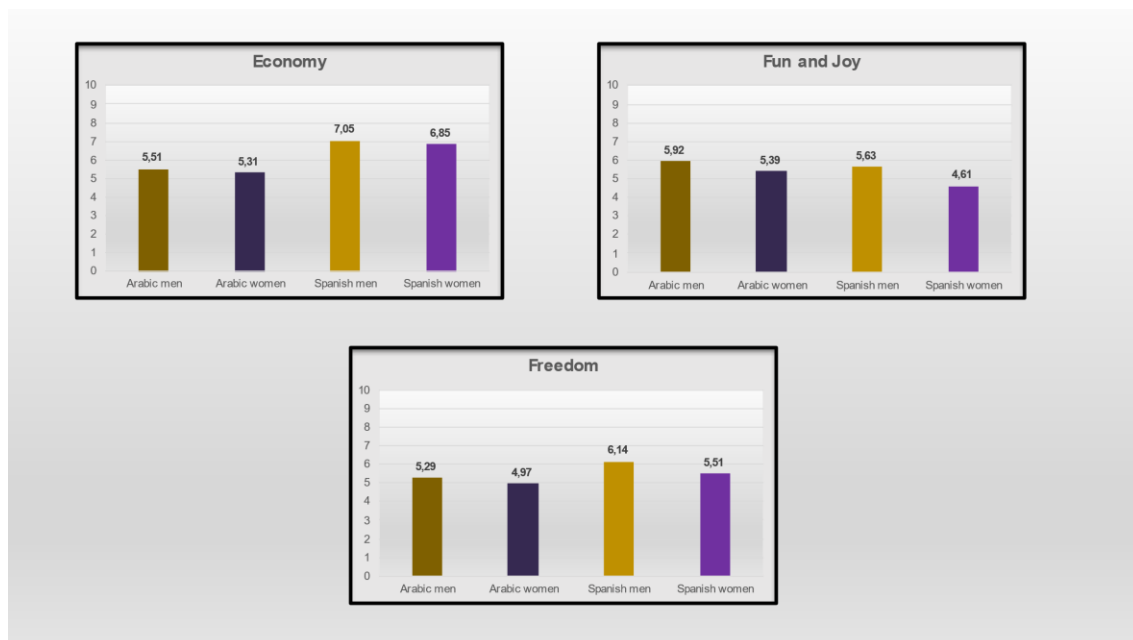


Graphic 5.31. Order of importance of values

Multivariate analysis of country/gender for the values: Economy, Fun and Joy, and Freedom and as covariable Age.

Table 5.24. Means, deviation and F for each group studied

Values		Mean	Deviation	F	Sig.	Eta	Power
Economy	Arabic men	5,51	3,46	17,450	.000	.068	1.000
	Arabic women	5,31	3,29				
	Spanish men	7,05	2,37				
	Spanish women	6,85	2,96				
Fun and Joy	Arabic men	5,92	2,86	7,535	.000	.031	.997
	Arabic women	5,39	3,15				
	Spanish men	5,63	2,66				
	Spanish women	4,61	3,01				
Freedom	Arabic men	5,29	3,13	8,173	.000	.033	.999
	Arabic women	4,97	3,08				
	Spanish men	6,14	2,47				
	Spanish women	5,51	2,73				



Graphic 5.32. Means for each value

Post hoc comparisons:

In the value of Economy: Arabic men with Spanish men ($p = .000$) and Spanish women ($p = .000$); Arabic women with Spanish men ($p = .000$) and Spanish women ($p = .000$)

In the value of Fun and Joy: Arabic women with Arabic men ($p = .000$), Arabic women ($p = .001$), Spanish men ($p = .001$).

In the value of Freedom: Spanish men with Arabic men ($p = .030$), Arabic women ($p = .003$).

Significant differences were observed in the following variables: Economy ($F = 14,216$; $p = .000$); Fun and Joy ($F = 4,484$; $p = .034$); Freedom ($F = 15,234$; $p = .000$).

Ad 5

Comparison between countries for the following values: Economy, Freedom, and Fun and Joy

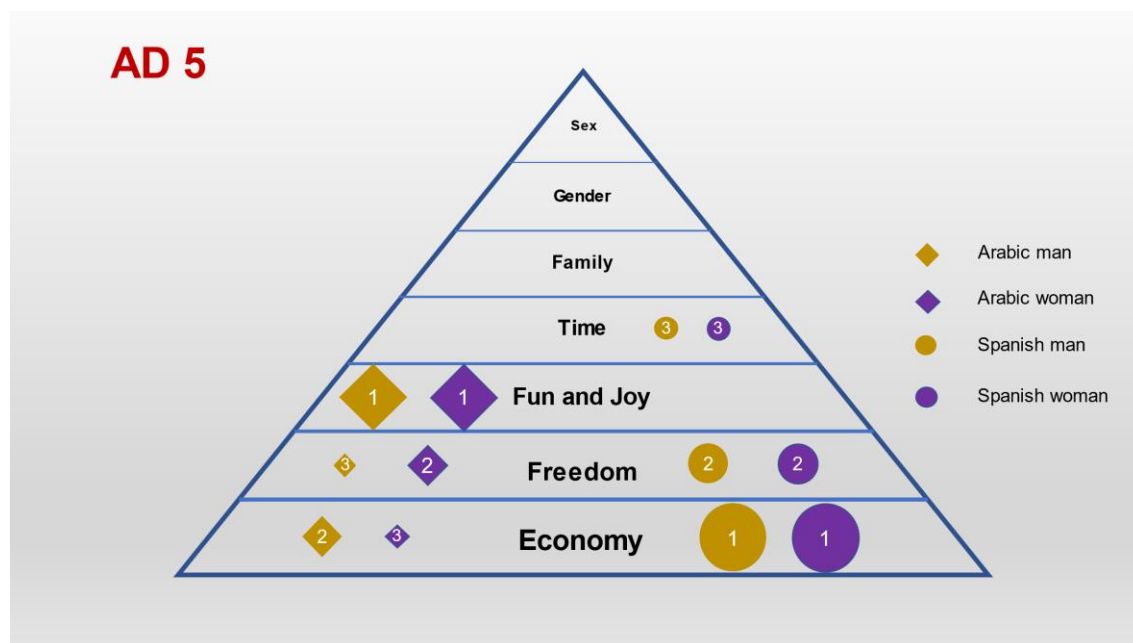
Table 5.25. Means and deviation for cultural group

Values	Arabic (n=587)		Spain (n = 380)		t	Sig.
	Mean	Deviation	Mean	Deviation		
Economy	5,42	3,45	7,09	2,61	-8,549	.000
Freedom	5,44	3,04	6,38	2,46	-5,253	.000
Fun and Joy	5,83	2,98	5,15	2,69	3,716	.000

Comparison between sex for the following values: Economy, Freedom, and Fun and Joy

Table 5.26. Means and deviation for gender group

Values	Men (n = 469)		Women (n = 498)		t	Sig.
	Mean	Deviation	Mean	Deviation		
Economy	6,15	3,18	6,01	3,32	0,649	.517
Freedom	5,98	2,80	5,66	2,91	1,742	.082
Fun and Joy	5,96	2,75	5,19	2,96	4,145	.000



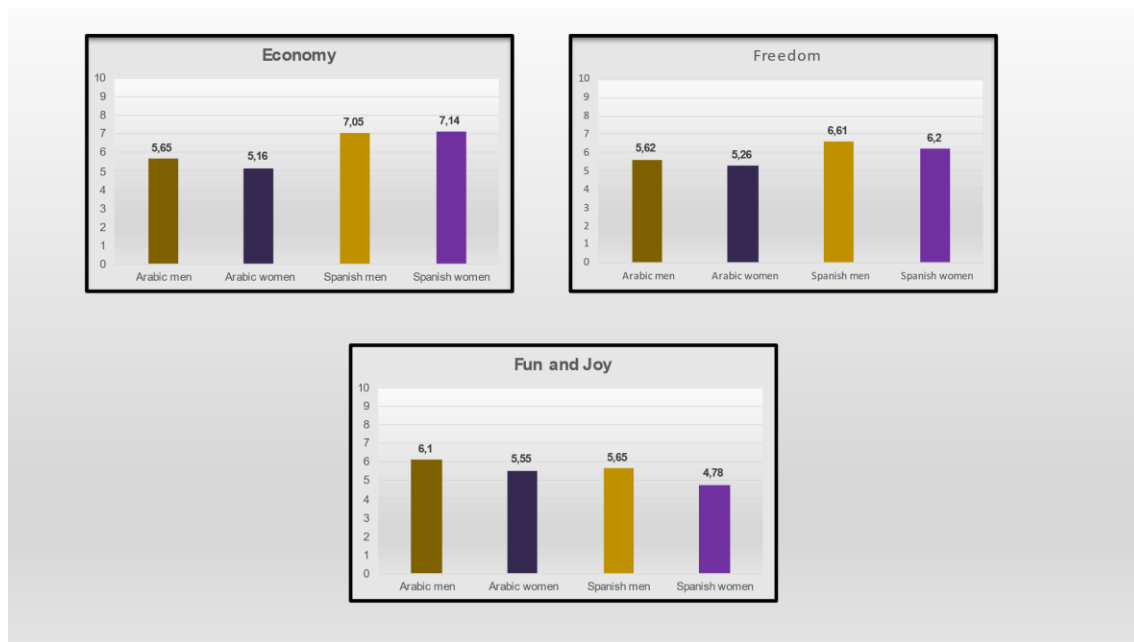
Graphic 5.33. Order of importance of values

Multivariate analysis of country/gender for the values: Economy, Freedom, and Fun and Joy and as covariable Age

Table 5.27. Means, deviation and F for each group studied

Values	Mean	Deviation	F	Sig.	Eta	Power
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Economy	Arabic men	5,65	3,45	19,081	.000	.074	1.000
	Arabic women	5,16	3,44				
	Spanish men	7,05	2,35				
	Spanish women	7,14	2,80				
Freedom	Arabic men	5,62	3,00	8,268	.000	.033	.999
	Arabic women	5,26	3,07				
	Spanish men	6,61	2,27				
	Spanish women	6,20	2,60				
Fun and Joy	Arabic men	6,10	2,88	7,755	.000	.031	.998
	Arabic women	5,55	3,07				
	Spanish men	5,65	2,50				
	Spanish women	4,78	2,77				



Graphic 5.34. Means for each value

Post hoc comparisons:

In the value of Economy: Arabic men with Spanish men ($p = .000$) and Spanish women ($p = .000$); Arabic women with Spanish men ($p = .000$) and Spanish women ($p = .000$).

In the value of Freedom: Spanish men with Arabic men ($p = .001$), Arabic women ($p = .000$); Spanish women with Arabic women ($p = .000$).

In the value of Fun and Joy: Arabic men with Arabic women ($p = .032$), Spanish men ($p = .046$) and Spanish women ($p = .000$); Arabic women with Spanish women ($p = .001$); Spanish men with Spanish women ($p = .004$).

Significant differences by age were observed in the following variables: Economy ($F = 6,860$; $p = .009$) and Fun and Joy ($F = 3,995$; $p = .046$).

Ad 6

Comparison between countries for the following values: Economy, Family, Freedom, Fun and Joy, and Time

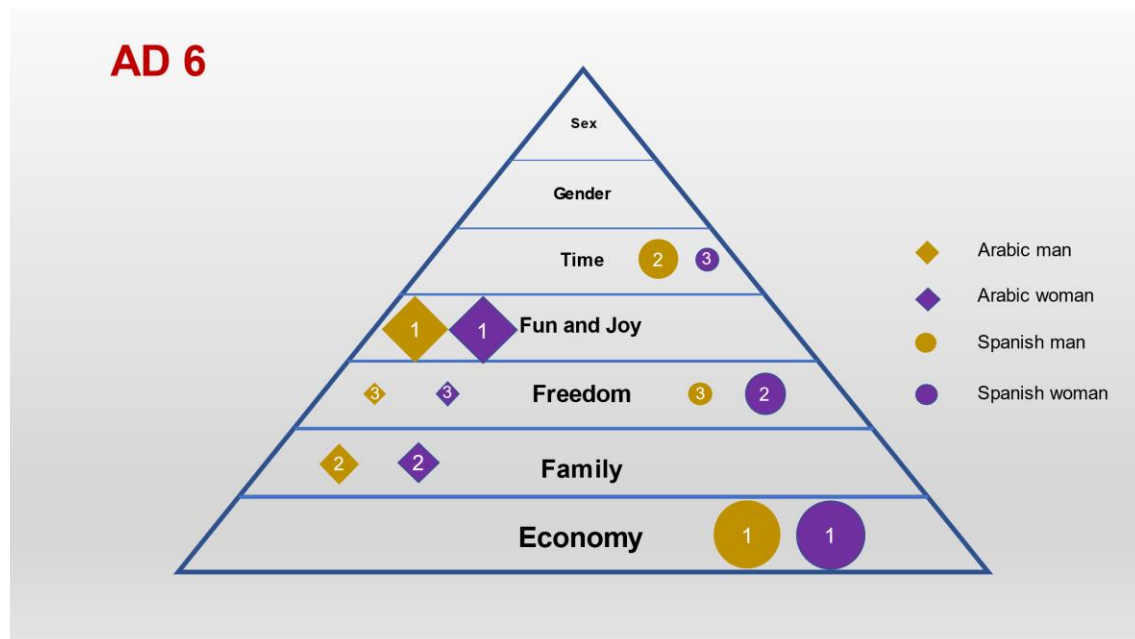
Table 5.28. Means and deviation for cultural group

Values	Arabic (n=587)		Spain (n = 380)		t	Sig.
	Mean	Deviation	Mean	Deviation		
Economy	5,35	3,36	7,47	2,56	-11,040	.000
Family	5,80	3,46	6,79	2,75	-4,915	.000
Freedom	5,51	3,08	6,97	2,30	-8,399	.000
Fun and Joy	5,99	3,19	6,06	2,54	-0,314	.754
Time	5,12	3,43	7,03	2,60	-9,820	.000

Comparison between sex for the following values: Economy, Family, Freedom, Fun and Joy, and Time

Table 5.29. Means and deviation for gender group

Values	Men (n = 469)		Women (n = 498)		t	Sig.
	Mean	Deviation	Mean	Deviation		
Economy	6,23	3,13	6,15	3,34	0,407	.684
Family	6,22	3,22	6,16	3,25	0,267	.789
Freedom	6,17	2,81	6,01	2,96	0,878	.380
Fun and Joy	6,18	2,89	5,87	3,00	1,598	.110
Time	5,83	3,24	5,91	3,29	-0,414	.679

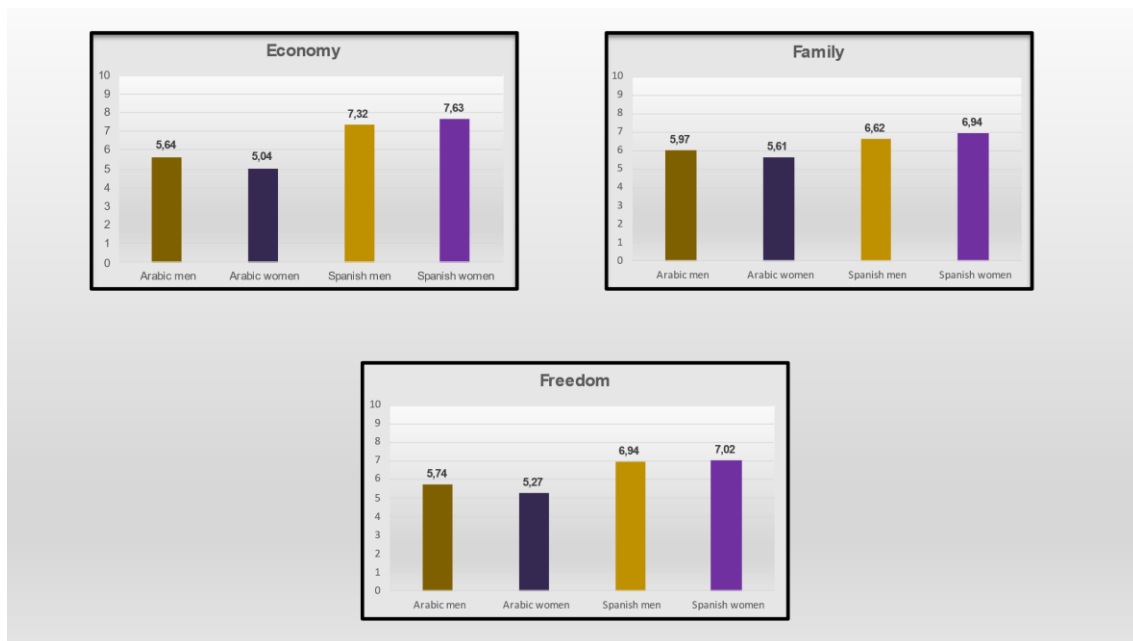


Graphic 5.35. Order of importance of values

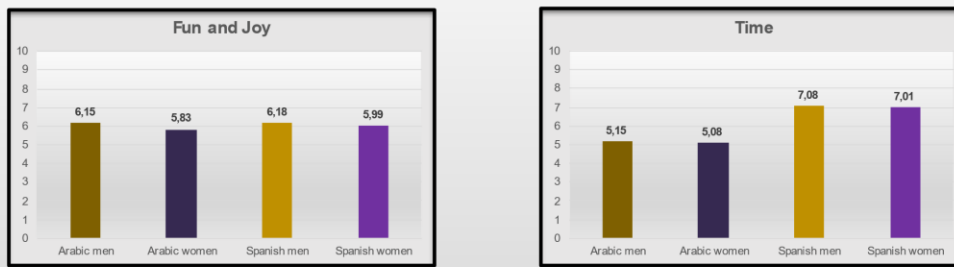
Multivariate analysis of country/gender for the values: Economy, Family, Freedom, Fun and Joy, and Time and as covariable Age

Table 5.30. Means, deviation and F for each group studied

Values		Mean	Deviation	F	Sig.	Eta	Power
Economy	Arabic men	5,64	3,36	34,206	.000	.125	1.000
	Arabic women	5,04	3,34				
	Spanish men	7,32	2,27				
	Spanish women	7,63	2,74				
Family	Arabic men	5,97	3,47	7,858	.000	.032	.998
	Arabic women	5,61	3,45				
	Spanish men	6,62	2,68				
	Spanish women	6,94	2,80				
Freedom	Arabic men	5,74	3,04	22,762	.000	.087	1.000
	Arabic women	5,27	3,11				
	Spanish men	6,94	2,14				
	Spanish women	7,02	2,42				
Fun and Joy	Arabic men	6,15	3,11	3,183	.013	.013	.826
	Arabic women	5,83	3,28				
	Spanish men	6,18	2,48				
	Spanish women	5,99	2,57				
Time	Arabic men	5,15	3,44	24,374	.000	.093	1.000
	Arabic women	5,08	3,43				
	Spanish men	7,08	2,36				
	Spanish women	7,01	2,78				



Graphic 5.36. Means for each value



Graphic 5.37. Means for each value

Post hoc comparisons:

In the value of Economy: Arabic men with Arabic women ($p = .044$), Spanish men ($p = .000$) and Spanish women ($p = .000$); Arabic women with Spanish men ($p = .000$) and Spanish women ($p = .000$).

In the value of Family: Arabic men with Spanish women ($p = .004$); Arabic women with Spanish men ($p = .013$), Spanish women ($p = .000$)

In the value of Freedom: Arabic men with Spanish men ($p = .000$), Spanish women ($p = .000$); Arabic women with Spanish men ($p = .000$), Spanish women ($p = .000$).

In the value of Fun and Joy: No significant differences were observed between the groups.

In the value of Time: Arabic men with Spanish men ($p = .000$), Spanish women ($p = .000$); Arabic women with Spanish men ($p = .000$), Spanish women ($p = .000$).

Significant differences were observed in the following variables: Economy ($F = 16,156$; $p = .000$), Family ($F = 5,923$; $p = .015$), Freedom ($F = 21,732$; $p = .000$), Fun and Joy ($F = 10,455$; $p = .001$), and Time ($F = 10,131$; $p = .002$).

Ad 7

Comparison between countries for the following values: Family, Time, Freedom, and Economy

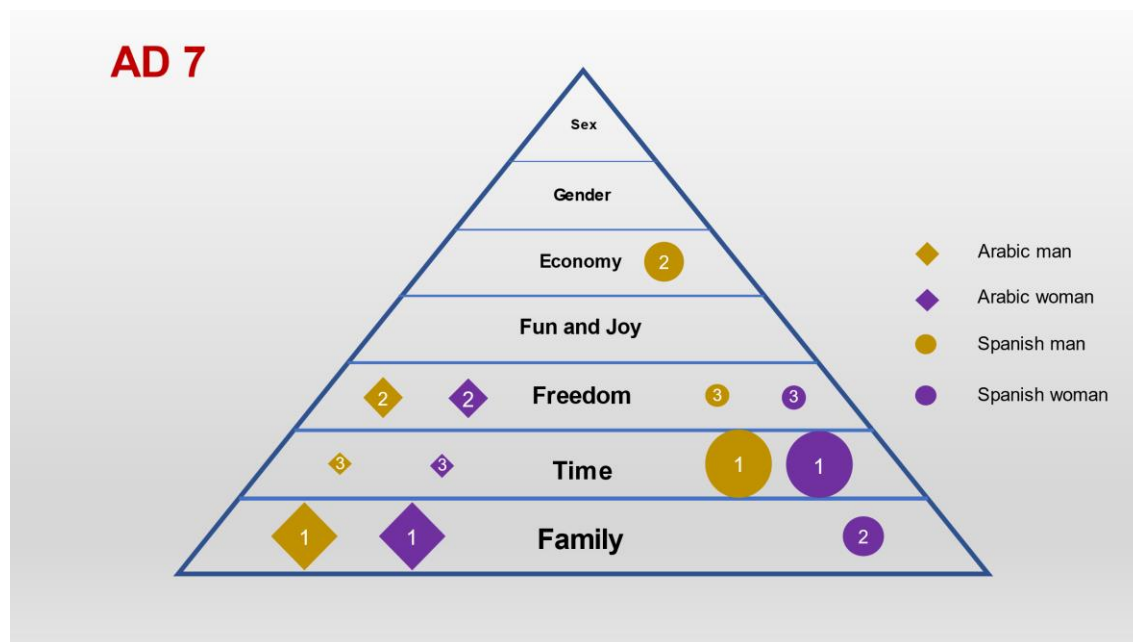
Table 5.31. Means and deviation for cultural group

Values	Arabic (n=587)		Spain (n = 380)		t	Sig.
	Mean	Deviation	Mean	Deviation		
Family	5,80	3,40	6,49	2,81	-3,415	.001
Time	5,25	3,33	7,04	2,67	-9,243	.000
Freedom	5,38	3,00	6,37	2,41	-5,657	.000
Economy	4,92	3,42	6,39	2,82	-7,281	.000

Comparison between sex for the following values: Family, Time, Freedom, and Economy

Table 5.32. Means and deviation for gender group

Values	Men (n = 469)		Women (n = 498)		t	Sig.
	Mean	Deviation	Mean	Deviation		
Family	6,21	3,11	5,93	3,28	1,342	.180
Time	6,07	3,07	5,85	3,33	1,065	.287
Freedom	5,93	2,79	5,62	2,85	1,726	.085
Economy	5,84	3,15	5,18	3,37	3,127	.002

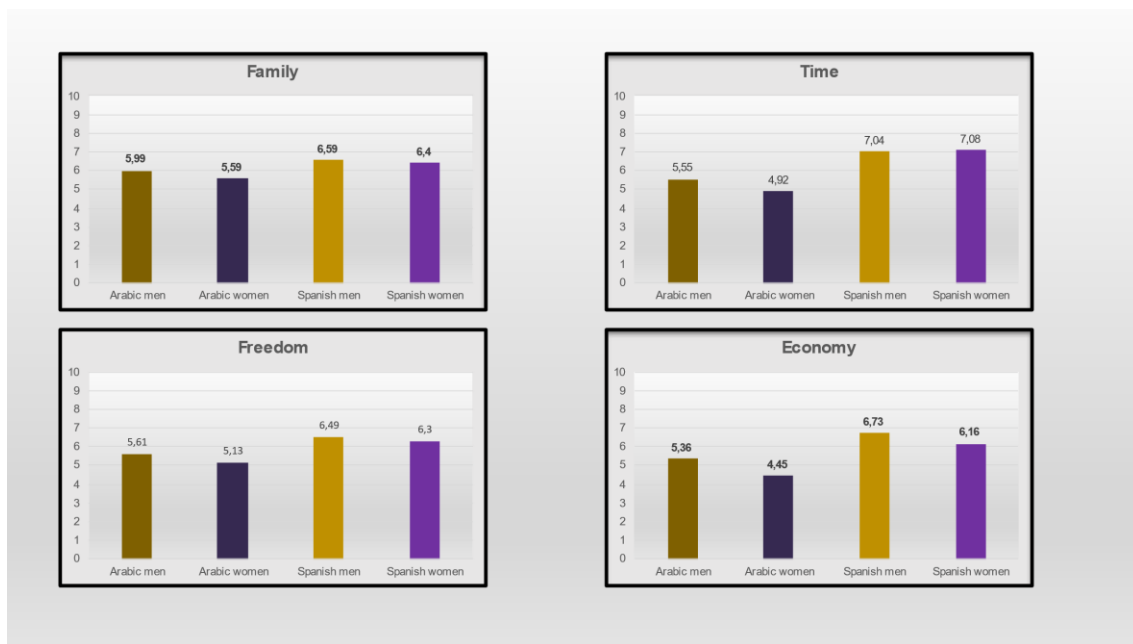


Graphic 5.38. Order of importance of values

Multivariate analysis of country/gender for the values: Family, Time, Freedom, and Economy and as covariable Age

Table 5.33. Means, deviation and F for each group studied

Values		Mean	Deviation	F	Sig.	Eta	Power
Family	Arabic men	5,99	3,30	3,443	.008	.014	.858
	Arabic women	5,59	3,50				
	Spanish men	6,59	2,69				
	Spanish women	6,40	2,92				
Time	Arabic men	5,55	3,24	23,824	.000	.091	1.000
	Arabic women	4,92	3,40				
	Spanish men	7,04	2,45				
	Spanish women	7,08	2,81				
Freedom	Arabic men	5,61	2,97	12,977	.000	.051	1.000
	Arabic women	5,13	3,02				
	Spanish men	6,49	2,31				
	Spanish women	6,30	2,49				
Economy	Arabic men	5,36	3,30	16,917	.000	.066	1.000
	Arabic women	4,45	3,50				
	Spanish men	6,73	2,62				
	Spanish women	6,16	2,95				



Graphic 5.39. Means of each group

Post hoc comparisons:

In the value of Family: Arabic women with Spanish men ($p = .004$) and Spanish women ($p = .011$).

In the value of Time: Arabic men with Arabic women ($p = .028$), Spanish men ($p = .000$), and Spanish women ($p = .000$); Spanish women with Spanish men ($p = .000$), and Spanish women ($p = .000$).

In the value of Freedom: Arabic men with Spanish men ($p = .014$), and Spanish women ($p = .041$); Arabic women with Spanish men ($p = .000$), and Spanish women ($p = .000$).

In the value of Economy: Arabic men with Arabic women ($p = .001$), Spanish men ($p = .000$), and Spanish women ($p = .012$); Arabic women with Spanish men ($p = .000$), and Spanish women ($p = .000$).

Significant differences by age were observed in the following variables: Time ($F = 8,546$; $p = .004$) and Freedom ($F = 16,813$; $p = .000$).

CHAPTER 6

6.1 Discussion

The purpose of this study is to check whether, despite the interest of advertisers to provoke certain emotions related to certain values, the perception received depends or not on the cultural context in which the advertisement is broadcasted and the personal characteristics of the audience (gender and age). It is well known how advertisers, with the creation of advertisements, aim to provoke a series of emotions and values among the target audience. Moreover, not only do they intend to provoke certain values, but also that these values are perceived in the same way by the target audience. Thus, the objective will be directly related to the characteristics of the target audience (female, male, young, adult, etc.).

These characteristics have been shown to influence consumers' decisions long after they have seen the ad. Depending on various economic factors, we attribute more weight to some ads than others. Social factors, such as religion, family, friends and traditions, influence how an advertisement is received by the target audience. Given the intricate nature of social structures and their impact on our cognition, it stands to reason that social factors play an important role in our interpretation of advertisements.

In short, this thesis aims to test whether the intention of advertisers is stronger than certain aspects related to the characteristics of the target audience. Thus, an advertisement created to transmit certain values should be maintained regardless of the target audience.

The above is summarized in the general hypothesis.

H1. The perception attributed to values depends on culture and gender.

- Regardless of the advertising objective pursued by advertisers to associate certain values to an advertising brand, the result will depend on the gender of the target audience and the cultural context in which the product is advertised.

In order to verify this general hypothesis, it will be necessary to check whether the different specific hypotheses are fulfilled or not.

H2. The perception of the values attributed to a given advertisement depends on the culture.

To test this hypothesis, in a first analysis, we considered the total valuation (in the form of a score) provided by the participants for each of the values analyzed. Specifically, for each of the values (e.g., family), we added up the rating that each participant attributed to this value in each of the seven advertisements. Taking into account that the score for each value was from 0 to 10, the score given by each participant to a given value could range from 0 to 70.

In a first evaluation, it was found that the cultural effect (Arab or Spanish) had a significant impact on the evaluation of all the values under study, with the exception of Family and Fun and Joy, with the scores provided by the Spanish population being higher in almost all cases. Thus, with the exception of Fun and Joy, the Spanish population scored each of the values higher than the Arab population.

In general, among the Spanish population, the values that have obtained the highest scores are: economy, freedom and time. These three values are totally interconnected, since it is necessary to have freedom to be able to earn money and, at the same time, to have time to be able to enjoy it. These results are in line with the conception of time in Western cultures. In these cultures, time is measured by clocks and calendars. The dependence on the clock has contributed to a mechanical and linear perception of time (present, past and future) in these societies (Ricoeur et al., 1979).

In these cultures, according to the concept of time, it is finite, valuable and fixed. Thus, time can be earned, bought or spent. A common phrase is "time is money", which illustrates the enormous value of such a precious commodity as time for millions of people (Cladellas, 2009), as well as the strong relationship between the values of time and economy.

Among the Arab population, the highest scoring values were: Fun and Joy and Freedom, followed by family and economy.

Among the Arab population, fun and joy is considered one of the most precious values. It is a value directly related to the high economic level of Saudi Arabia. It is a country with a very important economic wealth, mainly due to oil. The question remains, which will be answered in the discussion of the next hypotheses, whether this happiness is reflected equally among men and women, considering the little freedom and the unfavorable conditions they must face in their daily lives.

Family has a very important weight among both the Arab and Spanish populations.

Traditionally and as described by Nina Evason (2018), family has had a great importance in the lives of Spaniards. Fundamentally this has been considered as a basic support element, especially in times of economic crisis. Although among Spaniards family has a special relevance, in the Arab population this value acquires much more importance, since, as Evason (2019) states, it constitutes one of the most important values within their scale of values. This is especially true when a family experiences a tragedy, such as the loss of a loved one, and it is common practice for family members to come daily to support the affected family (Warburton, 2019). In these cultures, the family is conceived as a group of people totally linked to religion that has the same common goal and not as a small group, not to say individual, more typical of Western cultures.

In Eastern cultures, unlike Western ones, social values tend to be emphasized over individual values, which are more characteristic of Western cultures.

Therefore, it can be affirmed that, in general, the perception and importance attributed to values depends on the cultural context. Thus, it can be concluded that hypothesis H2 is almost entirely fulfilled.

H3. The perception of the values attributed to a given advertisement depends on the gender.

To test this hypothesis, the same calculations as those used for the previous hypothesis were performed but modifying the independent variable. In this case, the overall scores provided for each of the values were contrasted according to gender (men and women).

In contrast to the previous hypothesis, significant differences were observed between men and women in all values. In all cases, the differences were in favor of the male gender, regardless of the cultural context. It should be noted that it is in the Freedom and Economy values where the differences in the scores given by men and women are minimized.

Therefore, the hypothesis that the perception of values attributed to advertisements depends on gender is also confirmed.

From the two hypotheses, it can be concluded that the evaluative perception of an advertisement depends on culture and gender. Now then, do all men or women of a given culture have the same perception, or, do all men or women, regardless of their culture, have the same perception? To answer this question, we analyze the hypotheses H4.

H4. There is an interaction between culture and gender in the objective set by advertisers in the attribution of certain values of a product.

To answer this hypothesis, four different groups resulting from the combination of the culture and gender variables were considered. Thus, an independent variable was considered with the categories: Arabic Men, Arabic Women, Spanish Men, and Spanish Women.

This analysis was carried out by considering each of the values under evaluation separately.

In a first value of Family, significant differences were observed between Spanish men and the female population (regardless of their cultural background). Spanish men are the ones who give greater importance to the value of family, followed by Arab men. It follows that the

importance of the value of the family, in both cultural contexts, is determined fundamentally by the valuation made by the male gender.

A second value analyzed (Fun and Joy) shows significant differences between Spanish women and men (regardless of their cultural background). Thus, Spanish women are the ones who value fun and joy the least.

In a third value (Freedom), significant differences can also be observed. Spanish men and women value freedom considerably more than Arab men and women. These results seem to be logical if one takes into account the different conception of freedom in the two countries. Freedom is highly valued in individual cultures for being able to express ideas and feelings freely, quite the opposite of what happens in Eastern cultures, where freedom of expression and certain public manifestations are penalized and punished (D'andrade, 1990; 1995; Quim & Holland, 1987).

In the value Masculinity, there are differences between the Spanish population and the Arab population in favor of the Spanish population, although there are significant differences between Spanish men and the other three groups.

In the value Feminism, higher scores are observed among the Spanish population; although, at the same time, it can also be seen that Arab women are those who give significantly less importance to this value. The effects expressed in this value are very similar to those shown in the gender value.

In the Sex value, the results are very similar to those obtained with the Gender value. Thus, it can be seen that Spanish men, followed by Spanish women, are the ones who give greater importance to this value, while Arab women are the ones who value it the least.

These results are congruent with the clear delineation between the sexes in Saudi Arabia, which shapes and affects how people of different genders perceive their personal space. As

an example, most Saudi Muslim women prefer to cover their hair or heads if they are around men considered "non-mahram" or unrelated to their husbands (Evason, 2019).

Furthermore, research (Fainzang & Journet, 1991; Rushing, 1995) indicates that Arab women's lack of sexual education, combined with the religious and social beliefs of the country, is decisive for Arab women to prefer not to show too much interest in sex.

The following value (Time) also shows significant differences between the Spanish and Arab populations in favor of the former. Thus, in this order, Spanish men followed by Spanish women are those who assign greater importance to the value of time.

The Economy value shows exactly the same pattern as observed in the previous value. Spanish men followed by Spanish women are those who give greater importance to the value of the economy.

Consequently, we are in a position to affirm that hypothesis H4 is completely fulfilled.

H5. There is an interaction between culture, gender, and age in the objective set by advertisers in attributing certain values to a product.

Performing the same analyses carried out for hypothesis 4, but controlling the age variable, the results show that age is only significantly intervening in the values of Freedom, Time and Economy, with older populations giving greater importance to these values. Thus, and as a consequence of generational change, those values more deeply rooted in a given culture seem to lose weight with the passage of time (Veroff, Reuman, & Feld, 1984).

Thus, it can be affirmed that this hypothesis is partially fulfilled.

After the discussion of the different specific hypotheses, we will proceed to the discussion of the general hypothesis. That is, whether the intrinsic values of each of the advertisements have been perceived in the same way by the different cultural groups (Arab and Spanish) and

gender (men and women) and the product of the intersection of both variables (Arab men and women, Spanish men and women).

In the first advertisement (Babel), although the four groups of participants perceived the same predominant value (Freedom), the assessment made by each group was different. Thus, between Spanish men and Arab women, we can observe a considerable difference of 1.5 points between the averages.

The second most perceived value in this ad was Economy for Spanish men, Sex for Spanish women and Fun and Joy for both Arab men and women.

And finally, the third most perceived value in this first ad was Economy for Spanish women and Arab men; Sex for Spanish men and Family for Arab women.

Therefore, it can be seen how the value of Sex was only perceived by the male population or the value of Fun and Joy by the Arab population.

Considering the three highest scores given by the groups to the different values, it emerges that, of the total of the seven values analyzed, five of them were present among the three highest scores by some of the subgroups of the participants (Freedom, Economy, Fun and Joy, Sex, and Family).

In conclusion, the objective of the advertisers, although to a different extent, is fulfilled with the main value (Freedom); although the same does not happen with the secondary values, since in some cases the value of Fun and Joy was perceived and in other cases, the values of Economy and Sex.

Regarding the analysis of the advertisement Campaign against AIDS, the fundamental value associated with the advertisement (Sex) is the most perceived by the four groups studied;

however, the strength of its perception differs significantly among them. Thus, Spanish men and women value sex more than Arab men and much more than Arab women.

The second value perceived in this ad by the Spanish population was that of Economy and among the Arab population that of Gender. In this ad there was total unanimity when it came to determining the third most valued value: Freedom.

In conclusion, even though with nuances and with unequal intensity, there does seem to be a degree of coincidence between the objectives proposed by the advertisers and the valuation perceived by the participants.

In a third advertisement (Discover Los Angeles), the advertisers' objective was not fully met, since the different groups of participants did not perceive the same value as the main one.

Thus, while the Arab population perceived in first place the value of Fun and Joy, the Spanish women perceived the value of Economy and the Spanish men, the value of Freedom.

The second most considered value, both by the Arab population and by Spanish women, was Freedom, while for Spanish men it was Economy. Finally, the third most considered value by both the Arab population and Spanish women was Family, while for Spanish men it was Time.

In this ad, it is worth noting that there was total coincidence between Arab men and women and, on the other hand, total discrepancy between the evaluation made by Spanish men and women.

In the fourth ad (Tomorrow land festival) the advertisers' objective is not fully achieved either, because, while the Spanish population mainly perceives the value of Economy, the Arab population mainly perceives the value of Fun and Joy. The second option for the Spanish population is Freedom, while for the Arab population it is Economy. And finally, as a third option, the Arab population chooses Freedom, the Spanish men choose Sex and the

Spanish women, Time. In this advertisement, there is also total unanimity of choices among the Arab population and almost unanimity of criteria among the Spanish population, as they only differed in the third choice.

It is also worth noting that in this ad, Spanish men and women perceive values such as Time and Sex with a significantly higher weight than those perceived by the Arab population.

In ad 5 (New Magnum Chocolate) the advertisers do not fully achieve their objective either, since the values perceived with greater strength by the Spanish population are far from the magnitude with which they are perceived by the Arab population. Thus, Spaniards perceive in the first instance the value of Economy, while the Arab population perceives the value of Fun and Joy. Where there does seem to be a certain consensus is in the importance given to the second of the values (Freedom) between the Spanish population and Arab women. In the third option there is also a discrepancy between the choices made by Spaniards (Time) and Arab women (Economy) and Arab men (Freedom).

In this ad it is worth noting that the first three choices of all the subgroups do not go beyond the value that has been scored, in a general way, in fourth position.

In ad 6 (An Interreail Pass), almost the same thing happens as in the previous ad, since the value perceived as a priority by the Spanish population is Economy, whilst for the Arab population it is Fun and Joy. In the valuation of the second one there is also disparity, because while the Arab population considers the value of Family; Spanish men consider the value of Time and Spanish women, the value of Freedom. Finally, in third place, the Arab population chose Freedom, as did the Spanish men, while the Spanish women considered the value of Time.

In this ad, it is worth noting that the most highly rated value in general was Economy, which was also the only one considered in first place by the Spanish population, while for the Arab population, it was not even chosen among the first three values.

And finally, in ad 7 (The Best Expedia "Paris" Travel Commercial). There is also no coincidence in the value perceived as a priority; thus, for the Arab population it is the value of Family, while for the Spanish population it is the value of Time. As with the previous ads, the second and third values are also different between cultures and even between genders. Thus, for the Arab culture the second choice is Freedom, and the third choice is Time. On the other hand, for Spanish men the second and third values chosen were Family and Freedom, while for Spanish women they were Economy and Freedom.

CHAPTER 7

7.1 Conclusion

7.2 Suggestions for Future Investigations We see as further research.

7.1 CONCLUSION

A first conclusion notes the differences in Rents scores given to the values studied by the Arab and Spanish populations. The scores given by the Spanish population have been higher in all values except one, "fun and joy." These findings confirm, on the one hand, the importance of this value in Arab culture, and, on the other, how cultures, such as Spanish, developed socially with individualistic, egalitarian, feminine values and less avoidance of uncertainty, show on average greater intensity and acceptance of positive emotions, even when this is not accompanied by a higher frequency of emotional expressions.

All this suggests that the greater subjective well-being in these nations is not based simply on their best quality of life but also on the fact that their emotional expression is more intense. (Basabe, Páez, Valencia, González, Rime, & Diener, 2002; Basabe and Ros, 2005).

The results of this thesis make it clear how the perception attributable to certain values depends on the cultural context. Thus, it can be seen how the Arab population prioritizes social harmony over individual gain, while Spaniards priorities individual self-promotion. Values such as time, sex, and gender are considered important within Spanish culture, while they are minimized and rejected among the Arab population.

The value of fun and joy stands out in Arab culture, as these are positive emotions linked to the interest or well-being of society as a whole, or at least two people beyond the subject itself (Haidt, 2003).

In the same way, the low valuation given to time by Arab culture, unlike that granted by the Spanish population, could be explained by the high degree of religiosity existing in this culture. Since religious rituals deliver an orderly and safe vision of the world, they should reinforce the emotions of calm or serenity and the tendency to be still and savor life.

This paper also shows how values are expressed, among other ways, through norms. Thus, and as an example, in Saudi Arabia, where equality between men and women or sexual practice outside the context of marriage is normatively frowned upon, it is consistent with the low perception attributed to gender and sex values. This also largely explains the differences found between men and women within and outside the same cultural context.

If we assume that emotions are determined by cognitive representations, by our perceptions and interpretations of the world; these representations would then cause us to experience emotions (Ortony et al., 1988; Elster, 1999; Nussbaum, 2004), especially those that are strongly anchored to culture and involve some degree of reflective elaboration, such as well-being and moral emotions. In this sense, emotions can be considered indicators of the positions (meanings – ideas, beliefs, representations – assumed with different levels of appropriation) of people in a cultural community. And, therefore, they constitute a key access route to analyze the functioning of cultural systems in practical life.

Thus, in Arab culture, values like sex are associated with negative emotions like shame and rejection, whereas the value of freedom can mean longing for something you don't have as much as you would like and yearn for. This same case could perfectly occur among the Spanish population when considering as very important such values as time and economy, which are both precious and beloved.

The moments and circumstances in which an emotion is experienced, as well as the degree of intensity with which it is lived, have to do with social considerations, especially those of an ethical and normative nature. However, this quality of emotion is much clearer in emotions such as well-being and morals. For this reason, I believe that these two types of emotions constitute the most relevant cases for cultural analysis. They allow us to identify when and to what extent a practice, a belief, a norm, a value, or an institution has been invested with emotion

and commitment, as well as the opposite case. The emotional aspect of cultural content enables us to compare the different levels of appropriation and hierarchy with which they manifest themselves in practical life.

Cultural differences are indicators that people are more important to certain things than others, and why.

This thesis examines three of Hofstede's four cultural dimensions (missing year): the relationship with authority or hierarchical distance (via values such as freedom, time, and economy), cultural masculinity / femininity (via the value of gender), and individualism / collectivism (via values such as family, sex, and time).

Depending on the gender, there are old patterns of value sets held by people in their culture. As history reflects on how each culture evolved, there is still evidence of gender values and shared values within each culture.

Among the Arab population, fun and joy are considered two of the most precious values. As the economy is stable, one can reflect on Saudi culture. It enables people to have a much more leisurely and secure time. Not paying attention to time as much.

Both the Arab and Spanish populations place a high value on family. Family has traditionally been very important in the lives of Spaniards, as Nina Evason (2018) describes. Fundamentally, this has been considered a basic support element, especially in times of economic crisis. We could see that the value of family was highly valued in both cultures, particularly among men and in Spain. If we could reflect on the history of Spain moving from a collectivistic to an individualistic culture, The value of family is still deeply rooted in the culture and people, and we could see that even though there had been a change in the culture, it would take time for this value to change to the opposite end, like in other European individualistic cultures.

We could also say that there might be a change happening for the people now in Saudi Arabia with the opening up of the country to new plans for the country and giving women more freedom and independence. We could expect that the value of family will change slowly, as it did in Spain. The results show it: family is the highest-scoring factor in both cultures.

Significant differences were observed between men and women in all values. In all cases, the differences were in favor of the male gender, regardless of the cultural context. It should be noted that the differences in scores given by men and women are minimized in the Freedom and Economy values.

This could only reflect both cultures' polarization toward more masculinity and less presence toward gender equality.

In the first value, "family," significant differences were observed between Spanish men and the female population (regardless of their cultural backgrounds). Spanish men are the ones who give greater importance to the value of family, followed by Arab men. It follows that the importance of the value of the family, in both cultural contexts, is fundamentally determined by the valuation made by the male gender.

In the value of masculinity, there are differences between the Spanish population and the Arab population in favor of the Spanish population, although there are significant differences between Spanish men and the other three groups.

In the value of feminism, higher scores are observed among the Spanish population, although, at the same time, it can also be seen that Arab women are those who give significantly less importance to this value. The effects expressed in this value are very similar to those shown in the gender value.

The results obtained with the Sex value are very similar to those obtained with the Gender value. As a result, it is clear that Spanish men and women place the highest value on this value, with Arab women placing the lowest value on it.

These results are congruent with the clear delineation between the sexes in Saudi Arabia, which shapes and affects how people of different genders perceive their personal space. As an example, most Saudi Muslim women prefer to cover their hair or heads when they are with men who are not their husbands' relatives (Evason, 2019).

It could also be a representation of a tab that was shadowed as a result of not paying attention while watching the advertisement, so perhaps they said the participant had excluded the presence of the calendar or it is not discernible as it is shown and presented in the advertisement.

Furthermore, research (Fainzang & Journet, 1991; Rushing, 1995) indicates that Arab women's lack of sexual education, combined with the religious and social beliefs of the country, is decisive for Arab women's preference not to show too much interest in sex.

Dissociation how the belief system may affect one's ability to perceive or not as a result of not having to discuss or receive sexual education. Perhaps we don't associate enough to keep ourselves apart. And perhaps they are aware of what they are aware of.

Does the presence of this value increase awareness of its existence? If the economy is not doing well in Spain, could it be that the focus on those values becomes higher?

Advertisers' goals for putting a certain value on a product depend on how culture, gender, and age interact with each other.

So, for example, what is taboo is not addressed. The second-most perceived value in this ad was economy for Spanish men, sex for Spanish women, and fun and joy for both Arab men and women.

And finally, the third most perceived value in this first ad was economy for Spanish women and Arab men; sex for Spanish men; and family for Arab women.

Considering the situation he describes in an advertisement, in which the viewer can see themselves in the images associated with the advertisement, For example, the man in the

advertisement bears For Spanish men; the economy is symbolized by a beautifully restored traditional old café or restaurant. The nice fancy red car in which the woman crashed into the wall is also represented. Three representations of one economic need are required.

A beautiful woman is very attractive on a romance date with a man who is listening to her beautiful words, according to how Spanish women perceive the value of sex, taking into account also the attributes presented. The feminist movements kept women lingering for some romance while learning about Spanish culture.

It could be said that the Saud participant in the Arabic group views Europe as luxury and has hierarchical values for being in Europe if it were a sernary in nature instead.

Another cultural representation of a woman screaming and venting her rage is perceived as masculine. Women should be soft, speak in a low tone, and avoid expressing their anger.

As discussed earlier, the women of Saudi Arabia lack education and do not have space to talk about the topic of sex. They may focus on the funny scenes in the advertisement for travelling to Paris. If I had elicited emotions in the female groups by describing how Spanish women perceive time, the video depicted old age, and it was a woman grumbling as she missed her time.

It had provoked in the Arabic women the sensations of family as represented by old age and showing other age groups in advertisements. This is a representation of what is elicited in viewers in order for them to relate to what they desire.

Saudi women still place their values in their families. A woman's worth is also based on her role as a mother figure. We could say that the Arabic woman wishes for this to be finished for herself.

From our results, we could see a low interaction between the values and the age. Further, the variable age has been investigated in the research field in relation to time and age perception. The correlations for this variable should align with what we could expect given the physical

ageing process and the various stages of human growth. As we get older, we tend to become more set in our ways, loyal to the people and things we know, and resistant to trying anything new (Glen, 1974). It might be that we can see from the results that goals were mostly scored by people from Saudi Arabia. Families are still helping each other and caring for the elderly, as well as spending quality time with their grandchildren, which contribute to their happiness. a set of values to take care of all members of the family.

At least some of the different ways that these values change with age are due to differences in the timing, expectations, and opportunities that come with different life stages and the social, economic, and cultural settings of different countries.

7.2 Suggestions for Future Investigations We see as further research.

- To investigate the impact of those studied values in one culture on the mental health of the individual.
- The impact of change applied by the Saudi Arabia in the 2030 plan on the change of human perception to values in culture and the emergence of new subcultures.
- Future research can develop deeper into the perception shift based on psychological foundations (Khastar et al., 2011).

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APPENDIX

I. SPANISH PILOT TEST

Entrevistas/ Pruebas de grupo específicas

1. ¿Con cuál género te sientes más identificado?

Masculino

Femenino

Otro

2. Edad:

18-25 -- 25-35 -- 35-45 -- 45-50 -- 50-60

3. Educación

¿Cuál es el mayor grado o nivel de educación que has completado?

Preparatoria

Bachillerato

Licenciatura

Doctorado

4. Ocupación:

Empleado

Desempleado

Empleado por cuenta propia

Sin trabajo y en búsqueda

laboral

Sin trabajo pero en búsqueda inactiva por el momento

Amo/a de

casa

Retirado

Incapaz de trabajar

Otro: Especificaciones _____

5. Estado civil

Soltera

Casada

Separada

Viuda

6. ¿Cuál es su ingreso familiar anual (antes de impuestos)?

10 000- 18 000 euros 18 000- 25 000 euros 25 000- 36 000 euros 36 000- 60 000 euros

60.000- 110.000 euros

Anuncios

Después de ver un anuncio, seleccione cualquiera de los siguientes que le atraigan

[Vídeo 1](#) - [Vídeo 2](#) - [Vídeo 3](#) - [Vídeo 4](#) - [Vídeo 5](#) - [Vídeo 6](#) - [Vídeo 7](#)

Sexo



Libertad



Familia



Masculinity



Feminidad



Prosperidad económica



Tiempo



II. English pilot test

Dear Participant,

Thank you for taking the time to participate in My PhD survey Research project. Your participation is highly valuable for completing this study, I highly appreciate that you fill out all the questions and provide accurate information. The research aim is to help understand what influences our perception as consumers while viewing some advertisements. The goal of this survey is to collect information about advertisement viewers and habits. Your information will be kept highly confidential and will only be used anonymously in this research. You will not be asked for any identification nor contact information. The data you provide is going to be analyzed in groups. Finally, the survey will take 10 minutes to complete. Most of the questions are multiple choice.

1. What Gender do you most identify with?

Male Female Other

2. Age:

25-35 -- 35- 45 -- 45-50

3. Education:

What is the highest degree or level of school you have completed?

Some high school bachelor's degree Master's degree Doctorate degree

4. Occupation:

Employed Not Employed Self-employed Out of work and looking for work

Out of work but not currently looking for work A homemaker Retired Unable to work

Other: Specify: _____

5. Marital Status

Single Married Separated Widowed

6. What is your Annual Household Income (pre-tax)?

10,000- 18, 000 Euro 18,000- 25, 000 Euro 25, 000- 36, 000 Euro 36,000- 60, 000 Euro

60,000- 110, 000 Euro

Advertisements

After viewing an ad, select any of the following that appeal to you

[VÍdeo 1](#) - [VÍdeo 2](#) - [VÍdeo 3](#) - [VÍdeo 4](#) - [VÍdeo 5](#) - [VÍdeo 6](#) - [VÍdeo 7](#)

Sex

Freedome

1 | _____ | 7

Family

1 | _____ | 7

Masculinity

1 | _____ | 7

Femininity

1 | _____ | 7

Economic prosperety

1 | _____ | 7

Time

1 | _____ | 7

استبيان لبحث طالبيه دكتورا

III. Arabic Survey Flow

EmbeddedData

opp = Qual2380-1111Gen2Pt2SA
isNewValue will be set from Panel or URL.
testValue will be set from Panel or URL.
Q_TotalDurationValue will be set from Panel or URL.
ridValue will be set from Panel or URL.
V = F
RISNValue will be set from Panel or URL.
test2Value will be set from Panel or URL.
ResponseIDValue will be set from Panel or URL.

Branch: New Branch

If
If Q_URL Does Not Contain preview

Branch: New Branch

If
If Quota Overall (160) Has Been Met

EmbeddedData
gc = 3
term = overquota_start

EndSurvey: Advanced

Branch: New Branch

If
IfGeoIP LocationLocation From MapIs NotSaudi Arabia

EmbeddedData
gc = 2
term = GeoIP

EndSurvey: Advanced

Block: Default Question Block (17 Questions)

Branch: New Branch

If
If Q_URL Does Not Contain preview

Branch: New Branch

If
If isNew Is Equal to False

EmbeddedData
gc = 4
term = dupe

EndSurvey: Advanced

Branch: New Branch

If
If Q_TotalDuration Is Less Than 720

EmbeddedData
gc = 4
term = speeder

EndSurvey: Advanced

Branch: New Branch
If
If Quota Overall (160) Has Been Met

EmbeddedData
gc = 3
term = overquota_end

EndSurvey: Advanced

EmbeddedData
gc = 1
LS = $\$e\{(\{e://Field/RISN\}\%3402)*3\}$

EndSurvey: Advanced

Page Break

Q4 الحالة الاجتماعية؟

- عازب\ه (1)
- متزوج\ه (2)
- منفصل\ه (3)
- أرمل\ه (4)
-

Q5 ما هي أعلى درجة حصلت عليها أو مستوى دراسي أكملته؟

- تعليم مهني أو مدرسة ثانوية (1)
- درجة البكالوريوس (2)
- درجة الماجستير (3)
- درجة الدكتوراه (4)
-

Q6 ما هيه وظيفتك الحالية؟

- موظف (1)
- عاطل عن العمل ولكن لا يبحث عن عمل (2)
- موظف حر (4)
- عاطل عن العمل ويبحث عن عمل (5)
- حاليا ربة منزل (6)
- متقاعد (7)
- طالب علم (12)
-

5. ما هو دخل الأسرة السنوي (قبل إضافة الضريبة)؟

Q7

(1) 60.000 - 30.000

(2) 120.000 - 60.000

(3) 120.000 - 24.000

(4) 480.000 - 24.000

(5) + 480.000

Q8 هل تستخدم وسائل التواصل الاجتماعي أو مشاهدة قنوات التلفزيون؟

(1) الاثنان

(2) مشاهدة قنوات التلفزيون

(3) وسائل التواصل الاجتماعي

شاهدة الفيديو








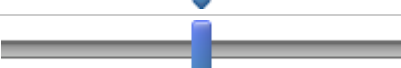


يرجى تقييم القيم المعروضة التي تري أنه تم تقديمها في الفيديو

بحيث ان (0) عدم وضوحها (-10) واضح جدا

للمشاهدة اضغط على كلمة فيديو باللون الأزرق

v1.1

10 9 8 7 6 5 3 2 1 0 -1

	الأسرة ()
	حرية التعبير عن الرأي ()
	المتعة والفرح ()
	حرية الاختيار ()
	حرية التعبير عن الذات ()
	التحيز للذكورة ()
	التحيز للأنوثة ()
	قيمة الوقت .على سبيل المثال (أهمية ما يقدمه الوقت) ()
	إحياء الجنسي ()
	الازدهار والرفاهية المالية ()








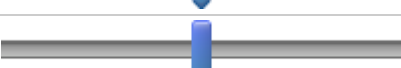


شاهدة الفيديو

يرجى تقييم القيم المعروضة التي تري أنه تم تقديمها في الفيديو

للمشاهدة اضغط على كلمة فيديو باللون الأزرق











10 9 8 7 6 5 3 2 1 0 -1

v1.2 بحيث ان (0) عدم وضوحها (-10) واضح جدا)

	الأسرة ()
	حرية التعبير ()
	المتعة والفرح ()
	حرية الاختيار ()
	حرية التواجد ()
	التحيز لجنس الذكورة ()
	التحيز للأنوثة ()
	قيمة الوقت .على سبيل المثال) أهمية ما يقدمه الوقت ()
	التعبير عن النشاط الجنسي ()
	الازدهار والرفاهية المالية ()











شاهدة الفيديو
يرجى تقييم القيم المعروضة التي تري أنه تم تقديمها في الفيديو

v 1.3 بحيث ان 0) عدم وضوحها (- 10)واضح جدا) للمشاهدة اضغط على كلمة فيديو باللون الأزرق
10 9 8 7 6 5 3 2 1 0 -1

	الأسرة ()
	حرية التعبير ()
	المتعة والفرح ()
	حرية الاختيار ()
	حرية التواجد ()
	التحيز لجنس الذكورة ()
	التحيز للأنوثة ()
	قيمة الوقت .على سبيل المثال) أهمية ما يقدمه الوقت ()
	التعبير عن النشاط الجنسي ()
	الازدهار والرفاهية المالية ()

شاهدة الفيديو
يرجى تقييم القيم المعروضة التي تري أنه تم تقديمها في الفيديو








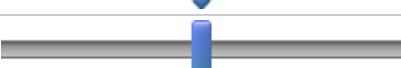


v 1.4 بحيث ان (0) عدم وضوحها (- 10)واضح جدا)
للمشاهدة اضغط على كلمة فيديو باللون الأزرق
10 9 8 7 6 5 3 2 1 0 -1

	الأسرة ()
	حرية التعبير ()
	المتعة والفرح ()
	حرية الاختيار ()
	حرية التواجد ()
	التحيز لجنس الذكورة ()
	التحيز للأنوثة ()
	قيمة الوقت .على سبيل المثال (أهمية ما يقدمه الوقت) ()
	التعبير عن النشاط الجنسي ()
	الازدهار والرفاهية المالية ()

شاهدة الفيديو
يرجى تقييم القيم المعروضة التي تري أنه تم تقديمها في الفيديو
بحيث ان (0) لم يتم تقديمها (- 10) تم تقديمها)
للمشاهدة اضغط على كلمة فيديو باللون الأزرق

V 1.5

10 9 8 7 6 5 3 2 1 0 -1

	الأسرة ()
	حرية التعبير ()
	المتعة والفرح ()
	حرية الاختيار ()
	حرية التواجد ()
	التحيز لجنس الذكورة ()
	التحيز للأنوثة ()
	قيمة الوقت .على سبيل المثال) أهمية ما يقدمه الوقت ()
	التعبير عن النشاط الجنسي ()
	الازدهار والرفاهية المالية ()











شاهدة الفيديو
يرجى تقييم القيم المعروضة التي تري أنه تم تقديمها في الفيديو

بحيث ان (0) عدم وضوحها (- 10)واضح جدا)

للمشاهدة اضغط على كلمة فيديو باللون الأزرق

V 1.6

10 9 8 7 6 5 3 2 1 0 -1

	الأسرة ()
	حرية التعبير ()
	المتعة والفرح ()
	حرية الاختيار ()
	حرية التواجد ()
	التحيز لجنس الذكورة ()
	التحيز للأنوثة ()
	قيمة الوقت .على سبيل المثال) أهمية ما يقدمه الوقت ()
	التعبير عن النشاط الجنسي ()
	الازدهار والرفاهية المالية ()











شاهدة الفيديو

يرجى تقييم القيم المعروضة التي تري أنه تم تقديمها في الفيديو

V 1.7 بحيث ان (0) عدم وضوحها (-10)واضحه جدا)

للمشاهدة اضغط على كلمة فيديو باللون الأزرق

10 9 8 7 6 5 3 2 1 0 -1

	الأسرة ()
	حرية التعبير ()
	المتعة والفرح ()
	حرية الاختيار ()
	حرية التواجد ()
	التحيز لجنس الذكورة ()
	التحيز للأنوثة ()
	قيمة الوقت .على سبيل المثال (أهمية ما يقدمه الوقت) ()
	التعبير عن النشاط الجنسي ()
	الازدهار والرفاهية المالية ()

Q76 ! شكرا على مشاركتك

End of Block: Default Question Block

Start of Block: Default Block

intro Gràcies a tots vostès per participar en el meu projecte de recerca doctoral. La seva participació és molt valuosa per completar aquest estudi i agraeixo molt el seu temps. A partir d'aquest qüestionari, la investigació pretén ajudar a comprendre què influeix en les nostres percepcions com a consumidors mentre es mostren determinats anuncis. Les seves dades romandran estrictament confidencials i només s'utilitzaran de forma anònima en aquesta Reserca. No Els hi demanarem cap identitat ni informació de contacte. Les dades que proporcionin s'analitzaran en grup. **El qüestionari es divideix en dues parts** -En la primera, si us plau responguin a la pregunta de la forma més completa. És important que anotin tota la informació necessària amb Precisió i detall. -En la segona, vostès hauran de d'identificar i avaluar els valors que apareixen a una sèrie de spots publicitaris. A cada vídeo s'expressen fins a 9 valors: Gènere, llibertat, alegria, economia, Llibertat d'elecció temps, sexualitat. Biaix a la masculinitat gènere, Biaix a la feminitat, Família, Si us plau, **0 no (aquest valor no s'observa res en absolut) - 10 molt** aquests valors que s'identifiquin en cadascun dels anuncis. Finalment, l'enquesta tardarà 15 minuts. Moltes gràcies per la seva participació.

Connecteu el vostre gadget als auriculars ara abans de continuar

Q1 Em comprometo a proporcionar les vostres respostes honestes i reflexionades a les preguntes d'aquesta enquesta

- Sí, em comprometo a proporcionar la resposta més exacta i correcta (1)
 - No em comprometo a proporcionar la resposta més correcta i precisa (2)
-

Q2 Edat

- 18 -25 (5)
- 25-35 (7)
- 35 -45 (8)
- 45-55 (3)

Q3 Amb quin gènere t'identifiques?

- Home (1)
 - Dona (2)
 - Altre (3)
-

Q4 Estat civil

- Solter/a (1)
 - Casat/da (2)
 - Divorciat/da (3)
 - Viudu/a (4)
-

Q5 Quin és el nivell més alt d'educació que has completat?

- Educació secundària (1)
 - Grau/Llicenciatura (2)
 - Màster (3)
 - Doctorat (4)
 - Click to write Choice 5 (5)
-

Q6 Ocupació

- Empleat (1)
 - Aturat (2)
 - Autònom (3)
 - Aturat buscant feina (4)
 - Treball domèstic (5)
 - Aturat no buscant feina (6)
 - Jubilat (7)
 - Incapacitat (8)
 - Altres: Especificar: (9) _____
-

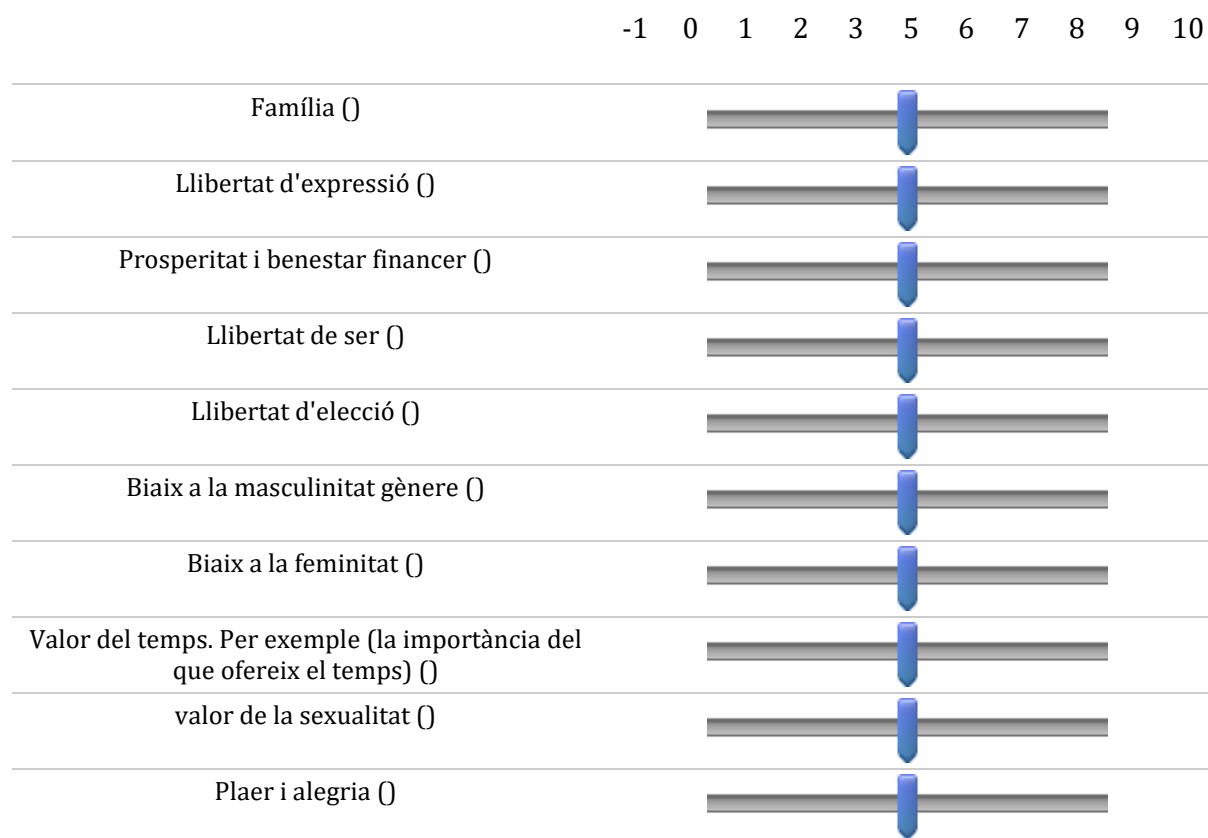
Q7 Quins són els ingressos anuals de la teva unitat familiar (abans d'impostos)?

- 10,000- 18, 000 Euros (1)
 - 18,000- 25, 000 Euros (2)
 - 25, 000- 36, 000 Euros (3)
 - 36,000- 60, 000 Euros (4)
 - 60,000- 110, 000 Euros (5)
-

Q8 Fas servir xarxes socials o mires canals de televisió?

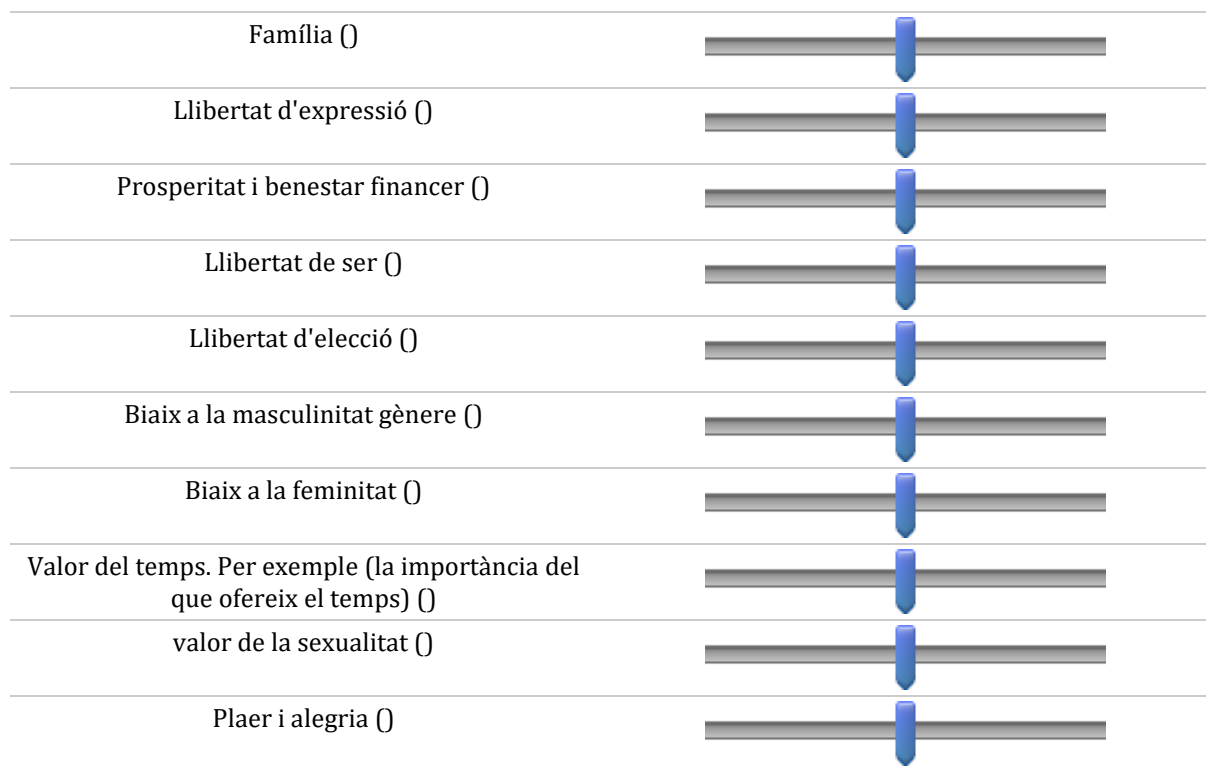
- Televisió (1)
- Xarxes socials (2)
- Tots dos (3)

V1.1 Qualifiqui si els valors que pot observar en el [vídeo](#) queden representats **0 no**
(aquest valor no s'observa res en absolut) - 10 molt



V.1.2 Qualifiqui si els valors que pot observar en el [vídeo](#) queden representats **0 no**
(aquest valor no s'observa res en absolut) - 10 molt

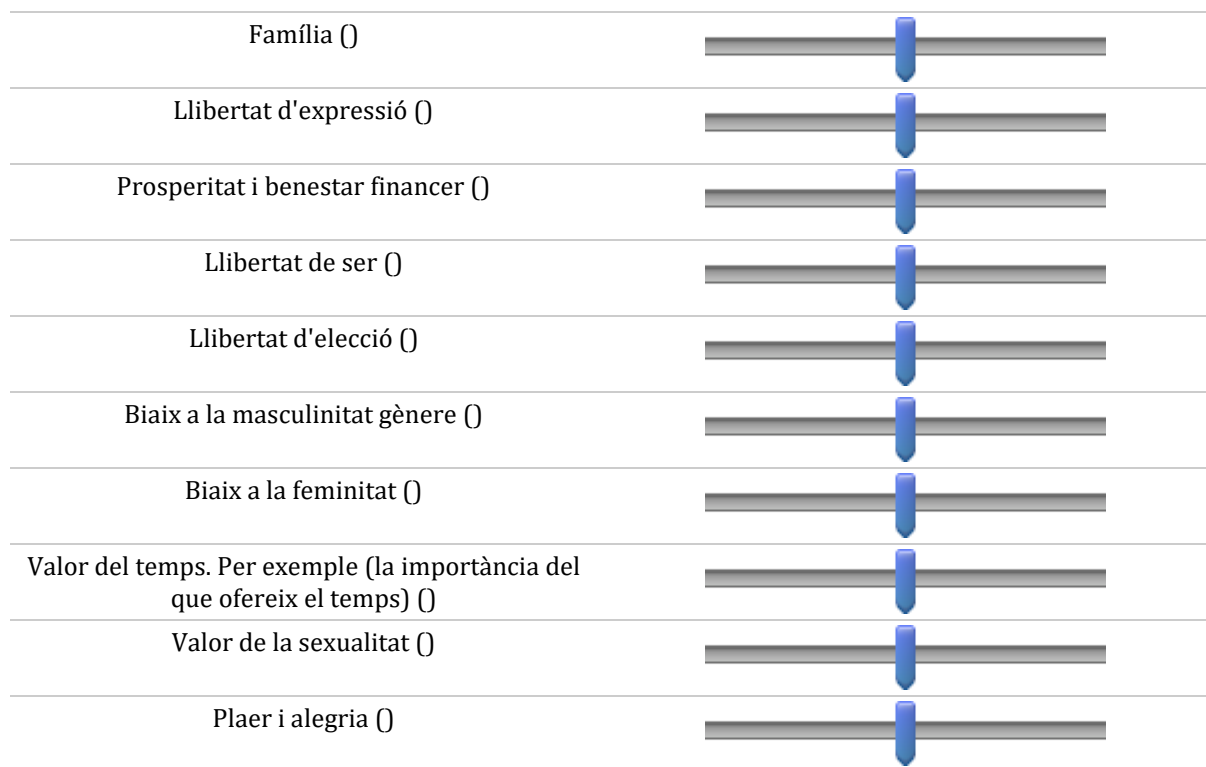
-1 0 1 2 3 5 6 7 8 9 10



V1.3

Qualifiqui si els valors que pot observar en el [vídeo](#) queden representats **0 no (aquest valor no s'observa res en absolut) - 10 molt**

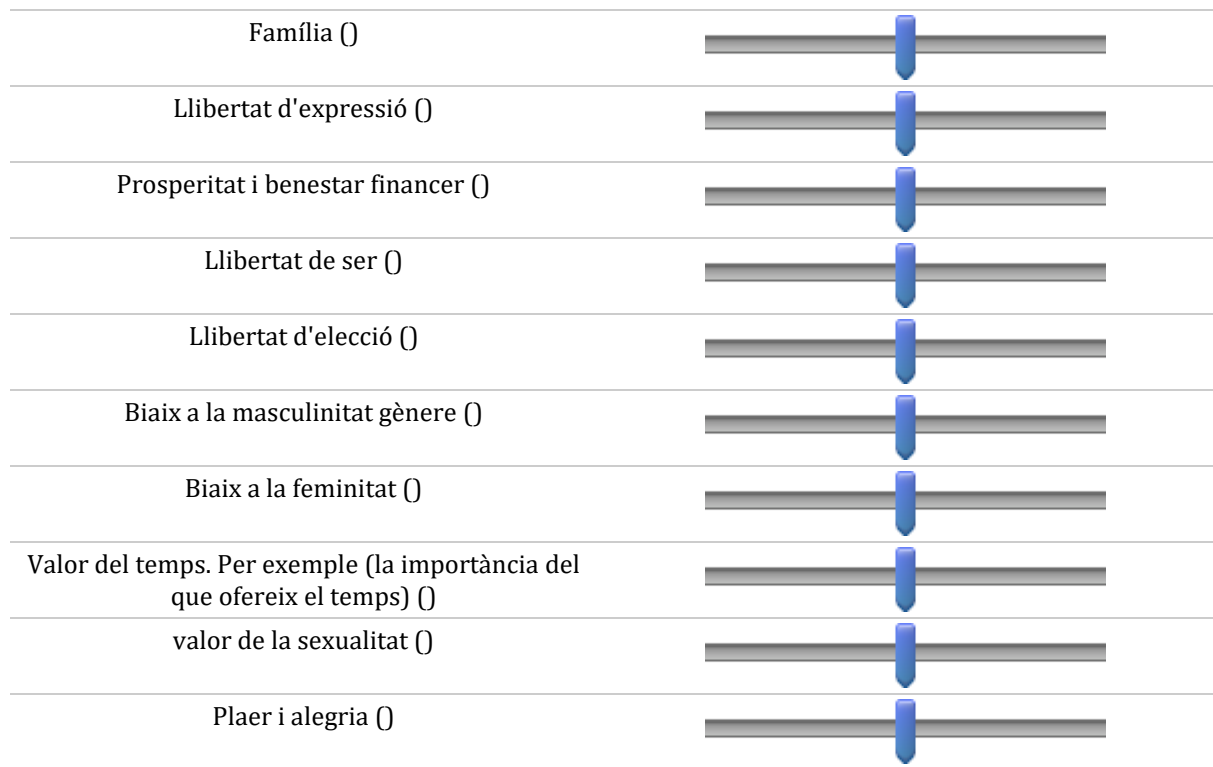
-1 0 1 2 3 5 6 7 8 9 10



V1.4

Qualifiqui si els valors que pot observar en el [vídeo](#) queden representats **0 no (aquest valor no s'observa res en absolut) - 10 molt**

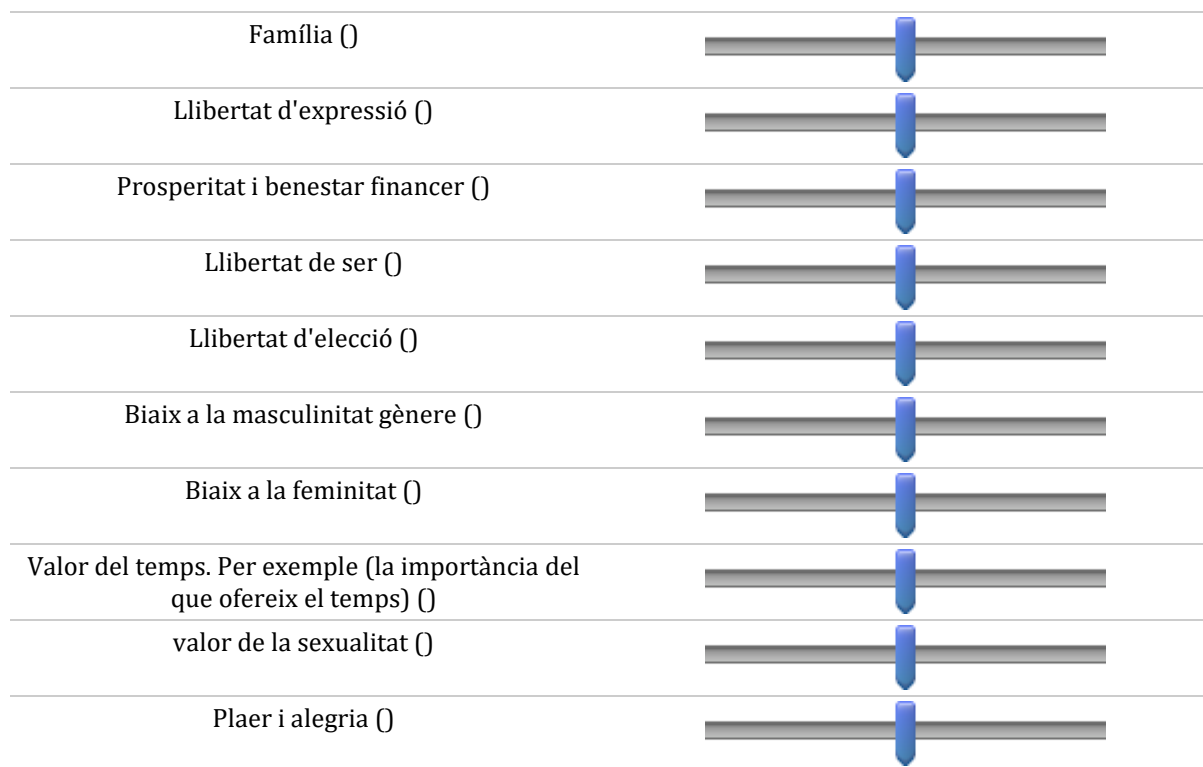
-1 0 1 2 3 5 6 7 8 9 10



V1.5

Qualifiqui si els valors que pot observar en el [vídeo](#) queden representats **0 no (aquest valor no s'observa res en absolut) - 10 molt**

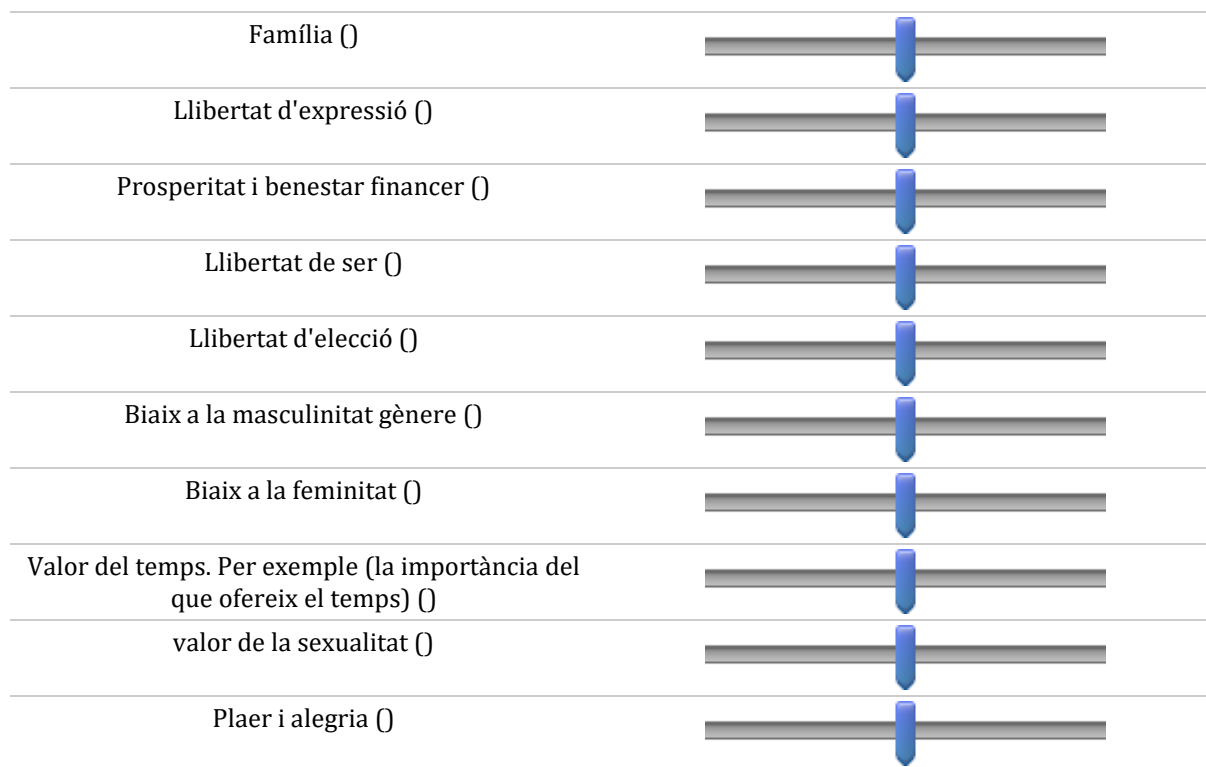
-1 0 1 2 3 5 6 7 8 9 10



V1.6

Qualifiqui si els valors que pot observar en el [vídeo](#) queden representats **0 no (aquest valor no s'observa res en absolut) - 10 molt**

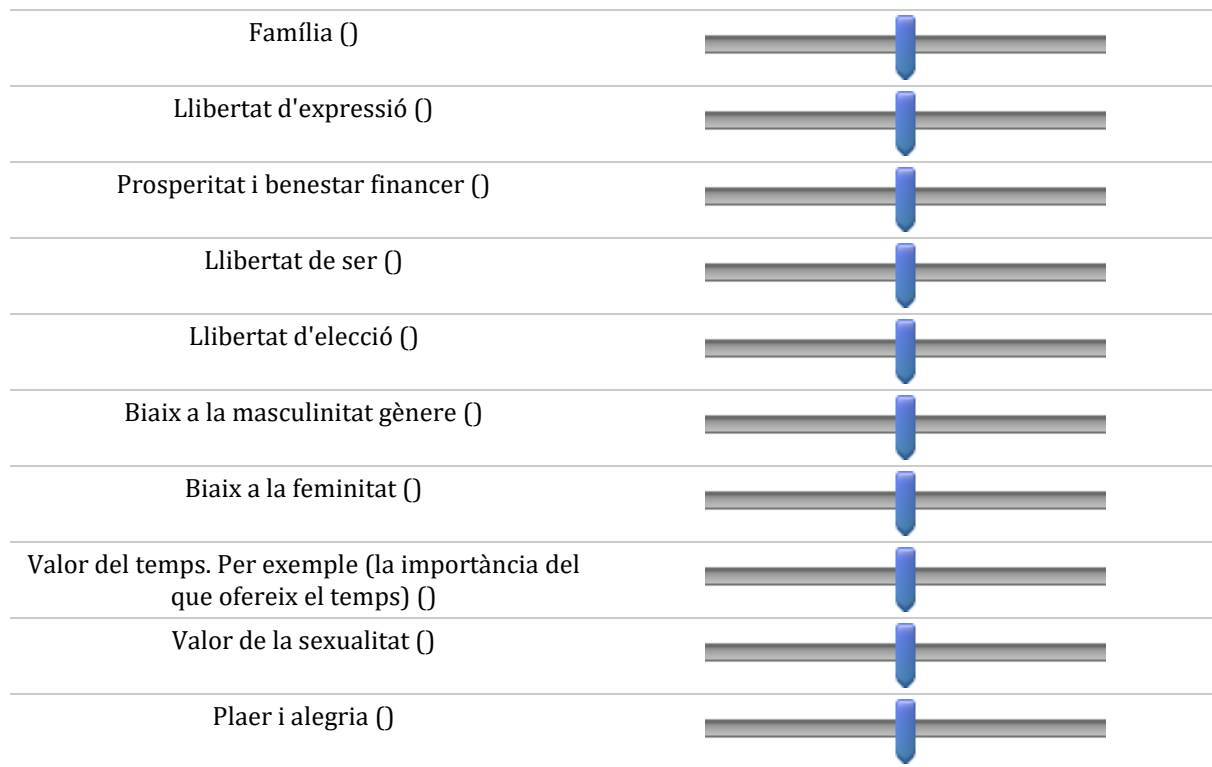
-1 0 1 2 3 5 6 7 8 9 10



V1.7

Qualifiqui si els valors que pot observar en el [vídeo](#) queden representats **0 no (aquest valor no s'observa res en absolut) - 10 molt**

-1 0 1 2 3 5 6 7 8 9 10



Q67

Moltes gràcies!

End of Block: Block 1

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