



**CONSUMER ATTITUDES AND BELIEFS TOWARDS ONLINE
ADVERTISING WITHIN THE CULTURAL CONTEXT
A STUDY ON ALGERIAN AND TURKISH UNIVERSITY
STUDENTS**

Abdelhamid GANA

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MASTER THESIS

PUBLIC RELATIONS AND ADVERTISING

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Anadolu University, Institute of Social Sciences

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FINAL APPROVAL FOR THESIS

This thesis titled “**Consumer Attitude and Beliefs Toward Online Advertising Within The Cultural Context A Study on Algerian and Turkish University Student**” has been prepared and submitted by **Abdelhamid GANA** in partial fulfillment of the requirements in “**Anadolu University Directive on Graduate Education and Examination**” for the Master of Arts **Department of Advertising and Public Relations** has been examined and approved on **29/05/2017**.

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ABSTRACT

CONSUMER ATTITUDES AND BELIEFS TOWARDS ONLINE ADVERTISING WITHIN THE CULTURAL CONTEXT A STUDY ON ALGERIAN AND TURKISH UNIVERSITY STUDENT

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The internet has strong commercial potential. This commercial aspect gave rise to advertising on the internet. Hence, the advertising market has seen vast evolution in information consumption due to the parallel evolution of new media. Yet the century marks a period of continuous evolution in the way people around the world consume media and informations. Online advertising is displayed in several formats, such as simple and expand banners, skyscrapers, pop ups and under, transparent flash and pre-home. Regardless the medium where the advertising displaying either social media platforms, websites' fronts, search engines, and so on. Literature showed that differences between cultures are key factors of the effectiveness of advertising in general and online advertising in particularly. In this way this study is attempt to find out the differences between Turkey and Algeria about cultural dimensions, the differences about the attitudes and beliefs toward online advertising, then it attempts to address the relationship between cultural dimensions and these attitudes and beliefs. Therefore it is an exploratory study according to the descriptive approach. The data were collected with an online questionnaire. In this study, a comparison of results was done to see the differences between Algerian and Turkish respondent's thoughts and evaluations about cultural dimensions and the attitudes towards online advertising, then the possible relationships between cultural dimensions and consumer's attitudes and beliefs. As a result, it was found that there are some differences between Algeria and Turkey in cultural dimensions and consumer's attitudes.

Keywords: online advertising, cultural dimensions, consumers' beliefs, consumers' attitudes



ÖZET

TÜKETİCİLERİN KÜLTÜREL BAĞLAMDA ÇEVİRİMİÇİ REKLAMCILIĞA KARŞI TUTUM VE İNANÇLARI: CEZAYİRLİ VE TÜRK ÖĞRENCİLER ÜZERİNDE YAPILAN BİR ÇALIŞMA

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İnternet, güçlü bir ticari potansiyele sahiptir. İnternetin bu ticari yönü, internet üzerinde reklamların yayınlanmasına yol açmıştır. Bu nedenle reklam pazarında, yeni medyanın paralel olarak gelişmesi nedeniyle bilgi tüketiminde de büyük bir gelişim görülmüştür. Yine de içinde bulunduğumuz yüzyıl, dünya genelinde insanların medya ve bilgileri tüketme biçiminde sürekli bir evrim dönemi niteliği taşımaktadır. Online reklam, reklamın gösterildiği sosyal medya platformları, web siteleri ve arama motorları gibi mecralar fark etmeksizin basit ve geniş bannerlar, skycraperlar, pop up'lar, şeffaf flash ve pre-home gibi birkaç formatta gösterilmektedir. Literatür, kültürler arası farklılıkların genel olarak reklamın etkililiğinde ve özellikle online reklamda önemli bir faktör olduğunu göstermiştir. Bu şekilde bu çalışma, Türkiye ile Cezayir arasındaki kültürel boyutlar arasındaki farklılıkları ve ardından online reklama yönelik tutum ve inanışlar arasındaki farklılıkları keşfetmeye çalışmış ve kültürel boyutlar ile inançlar arasındaki ilişkiyi ele almıştır. Bu çalışma, bu yüzden betimsel yaklaşıma göre keşfedici bir araştırmadır. Çalışmada veriler online anket aracılığıyla toplanmıştır. Bu çalışmada Cezayirli ve Türk katılımcıların kültürel boyutlarla ilgili değerlendirmeleri ve düşünceleri arasındaki farklılıkları ve online reklama yönelik tutumları, sonra kültürel boyutlar ve tüketicilerin inanış ve tutumları arasındaki olası ilişkiyi görmek için sonuçların bir karşılaştırılması yapılmıştır. Sonuç olarak, Cezayir ve Türkiye arasında kültürel boyutlarda ve tüketicilerin tutumlarında bazı anlamlı farklılıkların olduğu bulunmuştur.

Anahtar Sözcükler: Online reklam, kültürel boyutlar, tüketici inançları, tüketici tutumları.

Dedication

*To my parents, sisters, brothers,
And all the positive humans around me*

... ..

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I want to acknowledge the support of my family. I especially thank my mother and father who not only encouraged me, but believed in me from the beginning. Without them, the fulfillment of this memory would not have taken place.

STATEMENT OF COMPLIANCE WITH ETHICAL PRINCIPLES AND RULES

I hereby truthfully declare that this thesis is an original work prepared by me; that I have behaved in accordance with the scientific ethical principles and rules throughout the stages of preparation, data collection, analysis and presentation of my work; that I have cited the sources of all the data and information that could be obtained within the scope of this study, and included these sources in the references section; and that this study has been scanned for plagiarism with "scientific plagiarism detection program" used by Anadolu University, and that "it does not have any plagiarism" whatsoever. I also declare that, if a case contrary to my declaration is detected in my work at any time, I hereby express my consent to all the ethical and legal consequences that are involved.



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1. Introduction

The internet was originally designed for the military and scientific purposes, but it quickly became a tool accessible to a very wide audience. This new vector of communication has been widely spread due to its speed and its transnational dimension. Its limited cost has reinforced the progression of the number of Internet users. Eventually Internet users have come to form a new market using this tool of communication and information. In addition to the Internet's ability in forming a wide and fast net of communication, its strong commercial potential has also been perceived. This commercial aspect is giving a new perspective to advertising; online advertising. Hence, the advertising market has seen vast evolution in information consumption due to the parallel evolution of the new media. Yet the century marks a period of continuous evolution in the way people around the world consume media and information.

Online advertising first appeared in October 1994. A small graphic bearing the presumptive words, "Have you ever clicked your mouse right here? You will" it was the official start to the age of advertising banners'. From the beginning, as with the new Internet media, there has been a lot of enthusiasm for this new type of advertising which has developed extensively. That is because the Internet gives interactive characteristics, wide and interesting possibilities for advertisers. One of the most important possibilities that the Internet offers is the possibility measurement of real-time and specific targeting.

Online advertising is displayed in several formats, such as simple and expand banners, skyscrapers, pop ups and under, and transparent flash (see appendix A). Nowadays, online advertising is doing well. It reflects the evolution of the relationships of consumers with the new media. A better apprehension of the disseminated information and the generalization of the Internet everywhere make this medium of communication a privileged support of the advertisers. For them, the advertising impact with this medium can be much more important than that generated by television. Moreover, online advertising is complex. It changes the shape and sometimes takes place in the scenery of the sites. Commercial communications are multifaceted and give evidence to the rich diversity that makes it possible to solicit the consumer.

Not surprisingly, most companies nowadays turn to the web to advertise their products and services, due to the different important characteristics of the web such as: global reach, measurable effects and interactivity between companies and their customers or between customers themselves. For these reasons, it is very essential for advertisers and website owners to understand and know how to use the specifications of online advertising in order to achieve an effective and profitable campaign. Despite the decline in the growth of internet advertising in 2011, the enormous development noticed by the social media platforms has increased the growth of internet advertising in the last decade.

Tremendous amounts of budgets are allocated to advertising each year by the companies according to Interactive Advertising Bureau (IAB) internet advertising revenue report: internet advertising revenues in the United States totaled \$27.5 billion for the first six months of 2015, with the first quarter of 2015 accounting for approximately \$13.2 billion and the second quarter of 2015 accounting for approximately \$14.3 billion. Revenues for the first six months of 2015 increased 19.0% over the first six months of 2014. (IAB, 2015)

Advertising is the main tool for communicating with the consumer; it is the best way to influence its using or buying behavior. Consequently, an effective advertising strategy attracts the attention of the consumer. So, for a persuasive message, it should first get the attention of the recipient, his/her understanding and acceptance, and then change his/her attitude and behavior (Fishbein & Ajzen 1975).

Therefore, various studies show that attitude towards a specific type of advertising notably depends on attitudes toward advertising in general (Mackenzie & Lutz, 1989; Mehta, 2000 ; Dianoux, et al., 2014).

According to several studies, consumers attitudes could be affected by the cultural diversity. Cultural diversity represents an increasingly up-to-date reality in which companies must adjust their practices argue that marketing is directly affected by diversity (Andréani et al. 2008). However, it seems that at the academic level, cultural diversity is little explored by researchers.

In fact, the concept of cultural diversity in marketing and its components, such as advertising, has rarely attracted the attention of researchers in general. Existing research would often lack the societal dimension. Various articles discuss the subject but in a rather general way. For example, emphasis on the importance of respecting cultural differences and their influences in the marketing activities of the companies could not be less significantly important. It was also stated that this compliance will lead to great results for the companies that will take it into consideration as Pinder said about the respect for cultural diversity (Pinder, 2009).

1.1. Problem Definition

As it is said; people around the world live in a global village. The concept of global village as Marshall McLuhan has noted; is created with consumers' increasingly homogeneous needs and wants.

Last decade advertisers and marketers realized that the Internet along with social media platforms could be considered new medium to effectively reach consumers everywhere and every time. Not to neglect that consumers around the world receive advertisements with different contents regardless the geographical, political, ethnical and cultural borders. These new mediums provide consumers an environment of watching, sharing and reacting to the same content. From this point of view, international companies' marketers and advertisers in their online campaigns need to become more aware of differences within cultures and consumer beliefs and attitudes, then behaviors, to stay competitive in today's business environment. Even though international companies seek to communicate the same image of global brands across different cultures, the image of those brands may still be perceived differently due to alterations in cultural values. This in turn, results to different attitudes and behaviors.

On other hand, the culture is one of many dynamic factors that mediate consumers' beliefs and attitudes. Hence, scholars and researchers were required to keep reading of consumers' beliefs and attitudes as a superior to taking the pulse every so often.

Companies that seek to market their brands in foreign countries by using online advertising as a fast medium, need to take into consideration factors such as culture, language, socioeconomic conditions, technological development levels, governmental

regulations and so on. Ignoring these factors, cultural factors particularly is critical for the effectiveness of the online advertising (Schlosser et al., 1999).

Literature related to the online advertising topic has many examples of failed previous online campaigns, where the main reason of failure was the ignorance of the cultural diversity as a determinant to success (Chau et al., 2002). Therefore, this study aims to shed the light on the differences of the university students with regards to their attitudes and beliefs toward online advertising within the cultural context. In other words, the study is an attempt to reveal the possible relationships between belief factors and consumers' cultural backgrounds when the exposure to online advertising.

1.2. Purpose

During the reading and the searching of this study, not enough studies tackling the topic of online advertising attitudes of university students could be reached. This shortage realized by the researcher was taken as a motivating point to give more material to this topic. The end material of the thesis is expected to provide marketers and advertisers to design their online advertising campaigns successfully

For this study there are three main research questions, as narrated below:

1. What is the status of the cultural dimensions in Algeria and Turkey?
2. What are the differences in beliefs and attitudes towards online advertising between Algerian and Turkish consumers?
3. What is the relationship between cultural dimensions and consumer's beliefs and attitudes towards online advertising?

1.3. The Importance of the Problem

Due to the existence of the Ottoman Empire in Algeria and the nearby regions, the Turkish and Algerian cultures had some substantial similarities. However, and with time it is not the case anymore. Differences between the Turkish and the Algerian cultures appear clearly in accordance to; language, ethnicity, life styles and other life aspects. In the light with Hofstede's dimensions of collectivism vs. individualism, masculinity vs. femininity, and Pollay and Mittal's model of consumer beliefs, the study will focus on the following important points:

Understanding what are the factors which determines consumers' attitudes such as cultural dimensions which are the key factors for a successful marketing communication strategy, especially for advertising disseminated on the internet and social media platforms. The study will provide a platform for Turkish companies working in Algeria, especially when it is known that there are more than 200 Turkish companies operating. The study will establish a guideline for these companies for understanding Algerian market.

The study also can provide a primary data for future studies that their interest is about the effectiveness of online advertising by measuring the effective role of national culture on consumers' attitudes and beliefs towards online advertising in particular. According to the literature, national culture contains a set of norms, behaviors, beliefs and customs that exist within the population of an independent nation.

With the results of this thesis managers and advertisers can spend their budget more effectively. They can use consumers' attitudes within cultural context to target the right consumers using the right message for their advertising campaigns. Therefore, International companies should develop management tools and other practices in accordance with the national culture they are operating in.

1.4. Limitations

The study faced some limitations, first, the short number of respondents of both samples for this study comparing to the global number of the selected population affected the research results. Therefore, the results of our research will not be generalizable to all populations, as a result, other age groups and demographically different groups were not fully covered in this research. Even though the author had carefully conducted the sampling selection in the attempt to lead the most representative samplings for the whole populations of Algerian and Turkish consumers, the results could have improved if the total number of respondent was increased. Furthermore, the selected population to do this study was university students, thus collected data represent a very small part of the society.

On the other hand, the study had another limit of cultural dimensions; the study examined two of six cultural dimensions proposed from Hofstede's model. To examine all dimensions more time and group of work are needed.

1.5. Definitions

Culture: a collective programming that distinguishes a category of persons other resulting shared values and symbols (Hofstede and Bond, 1988)

Stereotype: the set of cliches, preconceived images, summaries and trenches, things and beings that puts the individual under the influence of the social environment (family, environment, education, profession, dating, mass media, etc.) and determine to a greater or lesser degree our ways of thinking, feeling and acting (Machung, 1989)

Attitude: One of the most popular definitions of attitude is that of Fishbein (1975), which defines attitude as a predisposition learned to respond favorably or unfavorably to an object or class of objects.

Beliefs: Belief refers to the intellectual thoughts of a person who holds for truth a statement or fact without necessarily an objective and acceptable demonstration of that attitude (Wolin et al, 2002).

2. LITERATURE REVIEW

For better understanding consumers' attitudes towards online advertising within the context of different cultures, and the relationships between those attitudes and cultural dimensions related literature is examined.

2.1. Related Models and Theories

This chapter provides an overview over the most relevant theories and models related to consumers' attitudes and culture as determinants of responses to advertising in general and online advertising particularly.

Hofstede's well-known cultural dimensions model is predicted to be used as one of our theoretical frameworks by applying some of its dimensions which have a relation with our topic.

Hofstede's model of national culture consists of four dimensions at the first study by analyzing collected data from business employees working in a multinational corporation between 1967 and 1973. The dimensions are: Power Distance Index, Individualism versus Collectivism, Masculinity versus Femininity and Uncertainty Avoidance Index (Hofstede, 2001). Two dimensions were added later "Long Term Orientation versus Short Term Normative Orientation and Indulgence versus Restraint" (Hofstede and Minkov, 2010).

The cultural dimensions represent independent preferences for one state of affairs over another that differentiate countries (rather than individuals) from each other. The country scores on the dimensions are relative, as we are all human and simultaneously, we are all unique. In other words, culture can be only used meaningfully by comparison. Hofstede's work has won recognition among researchers and academics throughout the years. Bond, (2002) noted that "Hofstede has become one of the most widely cited social scientists of our time." The framework has proved to be a useful instrument for understanding differences in consumer behavior across cultures and the model has been applied to a number of areas within global branding and advertising. Therefore, some researchers consider Hofstede's cultural dimension as a theory provides a measurement of different national cultures.

On the light of this, the current study will adopt two dimensions which it was considered that they may have a significant correlation with the other variables of this

topic. Focusing on these two dimensions allows us to understand which role can culture play on consumers' attitudes and beliefs forming process in two different countries.

The second model adopted in this work is Pollay and Mittal's (1993) model which elaborate the primary structure of consumers' beliefs and attitudes about advertising in general; they focused in their work on advertising messages delivered in an electronic marketplace.

Thereby, advertising attitudes have been defined here in as either macro-level societal beliefs, or micro-level personal beliefs about advertising. These factors are defined in Pollay and Mittal's model by the following functions of Internet advertising: a) personal use of internet contains these factors: product information, social role and image, hedonic and pleasure. b) Societal effects, contains the following factors: good for the economy, materialism, value corruption, and falsity/ no sense. Pollay and Mittal's seven factors identified distinctive consumers segment, to examine the structure of beliefs underlying attitudes toward advertising, and to estimate the relationship between attitudes toward advertising and these beliefs.

Pollay and Mittal model's seven factors are used to measure attitudes toward advertising in general. Previous studies in the field concluded that these model is valid to measure consumers' attitudes toward all types of advertisements appears to internet users.

Though this model was also initially designed to assess consumers' beliefs and attitudes toward traditional means of advertising, researchers argue that this can be applied to Web advertising as well, since consumers' responses to Web advertising are quite similar to their responses to conventional means (Ducoffe, 1996; Wang & Sun, 2010; Wolin et al., 2002). Wolin et al. (2002) used seven-belief factor model to examine the attitudes of consumers and behavior toward Web advertising by measuring the beliefs of consumers about Web advertising. In their research, they measured consumers' beliefs by modifying Pollay and Mittal's original wording and phrasing through operationalizing three or four-scale items (Wolin et al., 2002).

2.2. Culture

Although culture is a single term, it encompasses several definitions. For many, culture implies a value judgment on the way of another person and their life, knowledge and/or manners. A person belongs to a culture if he had acquired certain skills in specialized areas of knowledge. Triandis (1994) Historians often use "culture" to describe the characteristics of a civilization in which a company may have excelled.

Hofstede and Bond (1988) defined culture as a collective programming that distinguishes a category of persons other resulting shared values and symbols. Generally, the concept of culture is represented by the following components: material culture "technology and economics", social organization "kinship, education and class structure", the supernatural "values and beliefs", the aesthetics "folklore, music and drama" and language (Hofstede and Bond, 1988)

In the light of this, culture can be defined as the frame of knowledge, traditions, customs, particular of one human group, or to one civilization. It is transmitted socially, from generation to generation and not through genetic inheritance, and largely determines individual behavior.

For international marketers or advertisers, these given meanings to culture may be too narrow. The specialists of the international advertising should approach an understanding of culture from the perspective of anthropologies, who work on the differences between groups or societies then specify their cultural patterns (Birnik & Bowman, 2007). Hence, marketers and advertisers will be able to assess the influence of culture on international commercials; many researchers have used aspects of intercultural theory which is the theory of "cross culture" (Hofstede, 1980, 1991, and 2001, Hall 1976, 1984).

In their way to reach all countries, international companies are faced with new cultures, new values and new ways of interpreting the sent signals or messages. Researchers point that cultural factors strongly influence the communication, particularly in the context of international marketing and online advertising. The problem from the perspective of companies is to predict how the recipient will interpret the message in order to deliver it properly (Almeida, et al., 2002, Hamel, 1991).

Although culture has long been seen as a crucial factor in the way of advertising, there are still some disagreements about its importance. Most radical discussions about

standardized advertising say that coherent needs of people canceling cultural issues; consumers buy again because they are aware of their need for a product. These researchers often see that the textual information is more important than the image. Moreover; they find that the image is independent of the cultural interpretation (Pelsmacker, et al, 2010).

According to Lehtonen (2006), persuasion does not depend on the message, but depends on the mental processes evoked by the message in the mind of a person and within well-defined contextual, situational and individual conditions. These mental processes are influenced by the culture of the person. However, some researchers suppose that it's naive to assume that the meanings of the messages are universal since culture is not unique to everyone (Schiffman, 2014).

2.2.1. National culture

In order to discuss the concept of culture, it is a must also to address the concept of national culture. In this regard, Roger Hall (1979, 1984), Hofstede (1980, 2001), Trompenaars (2004) are among the authors who have written books that are now as an authority in the field. These, however, have the disadvantage of only describe the culture of nationalities such as the French, Americans, Japanese culture. Verbunt (2005) points out that fewer crops seem to identify with national realities. Nevertheless Castells (2009) contradicts Verbunt's ideas. Castells mentions that at this time of globalization, we rather deal with the "revival" of nationalism. This revival is seen by the constant questioning of existing nation states and the extensive reconstruction of identities based on nationality, continually affirmed relative abroad. Castells (2009) says that this tendency to nationalism surprises many because it was believed that the economic globalization, the internationalization of political institutions and the universalism of a largely shared culture were those to dominate.

From the perspective of Berger and Luckmann's (1966) work on the social constructions of knowledge; the local culture allows the individual from an early age to internalize particular points of view and common sense of regional customs, contributing to formulate his/her worldview. This "sub-culture" is to take back the term of Anglo-Saxon's subculture, can be imported into other places to build a trans-local culture or blend with the dominant global culture while retaining some of its local

characteristics (Üstüner and Holt, 2007). Moreover, the local culture may be the source of an identity rooted in the family's native region for geographically mobile individuals (Ramos et al., 2016). Thus, the local culture may constitute a relatively rich component of worldviews carried by individuals, even in contexts where it is hybridized in contact with other cultures.

2.2.2. Relationship between culture and advertising

In this section, we first demonstrate the relationship between culture and advertising. Then, we will examine this relationship by addressing various components of advertising discourse: language, stereotypes, identity and images.

According to Cathelat (1987) marketing is defined by the desires and expectations of consumers. Marketing's first supposed priority is the consumer. For ensuring the message to be encoded correctly, it is important to understand the receiver. For better understanding of the consumers, marketers and advertisers should focus on the consumers' needs, values and cultures. The needs are closely related to values (Lambin and Chumpitaz, 2002). Indeed, research has shown that certain values were closely associated with certain behaviors of the individual. For example, some people will enjoy a cup of coffee for its taste because they are attached to the values of enjoyment, whereas others will perceive coffee as a stimulant to improve productivity; that is with more emphasis on the accomplishment value. Finally, for those who attach great importance to interpersonal relationships, having a coffee with others will be part of a social ritual (Kahle, et al. 1986).

The values are learned through socialization and exposing the individual to several cultural values (Lambin and Chumpitaz, 2002). The conduct and behavior of an individual will therefore be guided by different cultural influences and this is why the encoding of the advertising message must reflect the culture of the receiver. Cathelat (1987) explains that the behaviors, thoughts and feelings of an individual are shaped by the culture that surrounds them. The individual appropriates certain cultural patterns or forms of conduct. For an advertisement to be able to symbolically meet the needs of the individual, it must take account of these cultural models. Advertising is strongly influenced by culture. For De Mooij (2005), culture would even be a form of expression of its manifestations.

Advertising is strongly influenced by culture, but advertising also influences culture by being a powerful agent of transmission and strengthening of cultural models. Therefore, the act of purchase itself is a cultural act as advertisements are now based on several theories to better understand the consumer. According to Chau et al. (2002), the advertising image is a cultural phenomenon as well as literature, cinema and/or theater. It consists of images, signs and symbols that shape the environment and lifestyles.

2.2.3. The Relation between culture and language

Language is central to communication and communication difficulties often arise from language differences (Usunier 1992). The language and culture maintain close relationships that can be perceived in two different ways: language influences culture or language is an expression of culture.

The linguist Sapir points that, language influences the way of how we perceive the world, to describe reality and interact with others (Usunier 1992). An individual will build their communication according to different categories constructed in his/her mind through language. Language is not only an instrument to describe the world around people, it actually shapes it. Benjamin Lee Whorf, an anthropologist and linguist, goes further by stating that the language structure worldview and determine the social behavior of the individual (Chau et al., 2002).

The language can also be seen as a reflection of a culture; the language becomes part of the culture in which the individual evolves. The metaphors are useful to show how the language is the expression of a culture. For example, in oriental countries, the sun is perceived as cruel. A girl will not therefore be described as a ray of sunshine, but as a moonbeam (De Mooij, 2005). The language is not only verbal; it appears in other forms it takes on a cultural dimension. It is based on the history of a nation or cultural background and a clean design and lifestyle in a given culture. Learning a language is also learning a culture, because it is impossible to learn a language without knowing the context in which it is used in. The language conveys a clean symbolic expression of each culture.

Language and culture are closely linked and that is why the language is a major constraint in the development of an international advertising campaign. A study conducted by Duncan and Ramaprasad (1995) shows that only 11% of international

brands opt for language standardization across all countries. The misunderstood translations are often the cause of phenomenal failures in advertising. The mental categories activated by a word in one language is necessarily activated the equivalent categories in another language. The transmitter and receiver do not necessarily share the same communication codes, the same repertoire of meanings. The expression of trust concept is an example. The mastery of the language must go beyond the mere ability to translate correctly. Not only are the meanings of the words enough to be learned, but also their meanings within a given culture. Translation of advertising is actually "a true rewrite that involves a search for meaning equivalence" (Prime and Usunier 2003). In order to avoid these translation problems, international commercials will often reduce the textual content and increase the visual part of the message.

2.2.4. Culture and stereotype

The term "stereotype" has its origin in the field of printing. It was used for the first time to describe a new method of reproduction from a fixed model. The stereotype was a duplicated printed object. The first attempt to define this term took place in the early twentieth century with the publication of a book entitled "Public Opinion" by Lippmann (1922). Subsequently, the concept has been taken up by several areas of research and the stereotype would no longer be defined only in terms of images, but also in terms of ideas. In this direction it will develop many attempts at definition.

In sociological or psychosocial approaches, the stereotype is defined as the set of "clichés, preconceived images, summaries and trenches, things and beings that puts the individual under the influence of the social environment (family, environment, education, profession, dating, mass media, etc.) and determine to a greater or lesser degree our ways of thinking, feeling and acting "(Morfaux 1980). According to the author, certain characteristics can be attributed to stereotypes:

- The frequency: a stereotype is an often repeated structure.
- The congealing: the repetitive use of the stereotype led to the congealing of the association of stereotypical terms.
- The absence of specifically identifiable origin.
- The significance in the collective memory: a stereotype is distinguished by its Sustainability and its inclusion in the socio-cultural memory.

- The abstract and synthetic character: when is a thematic or ideological representation, stereotype appears as a simplified formula.

According to these definitions presented in sociology, cultural stereotype takes the form of a widespread opinion and is most often a type of individual, social group, a culture. Stereotypes can reduce the difference and that's what makes them dangerous. They are both a simplistic representation of the other, but they are also a defense way against the difference of others.

Stereotypes significantly contribute to the formation of characters representations. Advertising should be careful in the choice and in the description of its characters. Advertising is often accused of perpetuating stereotypes and to strengthen traditional social models. Advertisers often stay in gender stereotypes, believing that they are present in all cultures. It is noteworthy to say that women and men do not necessarily have the same function in different countries (Hofstede, 1994).

2.2.5. Culture and identity

Culture is defined as the set of beliefs, practices, norms and values acquired by the individual and shared by a group. In this sense, it is actively involved in the formation of an identity. That is the fact of belonging to a group that gives the identity uniqueness. The concept of identity is very broad and there are several definitions for it. Identity means both of what is specific to an individual or group and the singles (Dictionary of Sociology, 2007). In the concept of identity, it is necessary to consider two perspectives: individual who includes personality and that relates to collective culture and sense of belonging to the nation (Kaufmann, 2004). In addition, the identity of an individual varies in time and is built in social interaction, in the events and experiences that the individual will do (Kaufmann, 2004). Personal identity refers to all that is unique about a person, his individuality, tastes, preferences, abilities. Social identity encompasses all the attributes that identify an individual from outside. It refers to social groups and statutory which ranks the individual. Sometimes, identity considered as a clear association such as gender, nationality, age group, occupational category, or less obvious categories as to identify with the supporters of a football club. Person's Social identity can be defined as the entire of social categories which it is likely to be identified (Jacquemain et al., 2006). Cultural identity is an important part of the social

identity of a group. It is a dynamic and complex sense of belonging to one group or multi-cultural groups. It defines the way people identify themselves in relation to various cultural contexts in which they live as their ethnic group and their country of residence (Alsina, 1998). The individual, social and cultural dimensions are intimately linked in the process of identifying an individual.

In advertising, advertisers will build on this notion of identity by giving the consumer the opportunity to recognize or identify with the characters. Usually, the advertisements addressed to women will resort to female figures and those for men will contain a male reference. However, even if an advertising character is not representative of the target, it can still complete its identification function (Guidère 2009). In the context of intercultural communication, the notion of identity is also important to understand the cultural minorities. A study by Koslow et al. (1994) showed the reactions of the Hispanic cultural minority in the United States where their language is exclusively used in advertising or combined with English. It shows that the combined use of both languages in the same commercial is more optimal. The results indicate that the exclusive use of the English language creates some problems of understanding and identification. The combination of the two languages helps to avoid feelings of exclusion and respects the cultural identity of the Hispanic minority. In other words, in a multicultural context, language can act as a symbol of ethnic identity Blomart and Krewer, (1994). The identity is primarily a conceptual link between the individual and culture. And when an advertisement integrates all these concepts, it becomes a reflection of a cultural identity.

2.3. Hofstede's Cultural Dimensions

Geert Hofstede, a social psychologist and a Dutch anthropologist interested on interactions between cultures. He has been awarded many times for his research on interactions between cultures around the world. One of his most noticeable achievements concerns the establishment of a theory on cultural dimensions which proposes a systematic structure for the evaluation of differences between nations and cultures.

The theory is based on the idea that value can be placed on six cultural dimensions. It is about power distance (equality versus inequality), collectivism (as opposed to

individualism), the avoidance of uncertainty (as opposed to the acceptance of uncertainty), masculinity (as opposed to femininity), temporal orientation and pleasure (as opposed to moderation). Hofstede has gathered most of his data on global cultural values through surveys conducted by IBM, a US technology and consulting firm. He then proposed a scale using a scale of 1 to 120.

The cultural dimensions proposed by Hofstede (1980) emerged as most appropriate for this study. Hence, two cultural dimensions of them will be examined in this study to investigate the possible relationships between these cultural dimensions and consumers' attitudes towards online advertising.

The reason of the focus on two of six cultural dimensions only is related to the short time given to this study, if all cultural dimensions will be addressed correctly, the study need lot of time to measure these dimensions in both countries. It also needs a large group of work who will expect to collect data from a large sampling from Algeria and Turkey. Therefore, the author chose these two dimensions because they are expected to measure culture directions in general in both countries. In the following section Hofstede's cultural dimensions will be mentioned:

2.3.1. Power distance

According to Hofstede (1980), the power distance index is: "the distance from power consists in the acceptance and expectation by the members of the organizations and institutions with the least power. This power is distributed unevenly. This dimension does not measure by the level of power distribution in a given culture, but rather analyzes the feelings of people. A low score of distance from power indicates that a culture expects and accepts that power relations are democratic and that its members are perceived as equal. A high score means that members of society with less power accept their condition and realize the existence of a form of hierarchical position (De Mooij 2005).

2.3.2. Uncertainty avoidance

This dimension refers to the tolerance of a society for uncertainty and ambiguity. "This dimension measures how a society manages unknown situations, unexpected events, and anxiety about change. Cultures that have a high index are less tolerant of change and tend to minimize anxiety about the unknown by putting in place rigid rules,

regulations and/ or laws. Companies with a low index are more open to change, have fewer rules and laws, and more flexible guidelines (Hofstede, 1980; De Mooij, and Hofstede, 2010)

2.3.3. Long-term versus short-term orientation

This dimension describes the time horizon of a society. Short-term oriented cultures give value to traditional methods, take considerable time to create relationships, and generally perceive time as circular (De Mooij, Hofstede, 2010). This means that past and present are interconnected and that what cannot be done today can be done tomorrow. The opposite is the long-term orientation, which perceives time as linear and looks at the future rather than the present or the past. Such a company aims at objectives and gives value to the rewards.

2.3.4. Indulgence versus restraint

This dimension measures the ability of a culture to meet the immediate needs and personal desires of its members. Cultures giving value to moderation have strict social rules and norms below which drive satisfaction is regulated and discouraged (Hofstede, 1980).

2.3.5. Individualism versus collectivism dimensions

This dimension refers to what extent people are integrated in groups. People in individualistic cultures tend to focus on personal achievements. And they are expected to take care of only themselves and their immediate families. In other words, in individualistic societies ties between people are loose. Its opposite, collectivism, people tend to behave as members in a group. Hence, ties between individuals are strong and the group is expected to take care of its individual members who might consist of family, extended family, cast and so on. They protect each other by the name of loyalty (Hofstede, 2001).

This cultural dimension will also influence the behavior of individuals. For example, when taking decisions, the collective culture will seek consensus within the group while in the individualistic culture, individuals will make a decision based on their own objectives. In addition to vary from country to country, the degree of individualism also varies within the country itself. Table 2.3 brings together some of the differences between a collectivist society and an individualistic society.

Table 2.1 *Comparison between the collectivistic and the individualistic societies*

Collectivistic Societies	Individualistic Societies
Identity is according to the social group of belonging	Identity is based on the individual
Reference to “we”	Reference to "I"
Orientation towards the community	Orientation towards oneself
The individual is born into an extended family or a group that will be loyal to him	Each individual takes care of himself and his immediate family
The ideal of equality exceed that of freedom	The ideal of freedom prevails over that of equality
Search of harmony and consensus in society	Search of personal growth
Confidence in group decisions	Confidence in individual decisions

Individualism and collectivism dimension also has a relation with the low-context communication. Low-context communication, involving the use of explicit and direct messages, is predominant in individualistic cultures, while high-context communication, including the use of implicit and indirect messages, is predominant in collectivistic cultures (Hofstede 2001). In high-context cultures, speakers (as senders) tend to relay the meanings of their messages with an indirect way in a relevant context, and listeners (as receivers) tend to research for those indirect meanings. People from high-context cultures generally find low-context advertisements pushful and offensive, while those from low-context cultures generally find them informative and persuasive (Joby, 1995, Rossman, 1994).

Furthermore Hofstede (2001) mentions that Individualism is expressed in social expectations that foster self-care, self-reliance, and care for immediate family members. In individualistic societies, person’s self-image tends to be defined foremost in terms of “I”. Collectivism, on the other hand, favors close social frameworks, where individuals are predicted to care about their non-immediate (distant) family members and representatives of a particular in-group in exchange for two reasons: support and

loyalty. In collectivistic societies, person's self-image tends to be defined foremost in terms of "we" (Hofstede, 2001).

Literature confirmed that collectivism and individualism are key factors to determine advertisements' persuasiveness. For instance, (Yung and Gordon, 2004) study concluded that advertisements employing individualistic values were found to be more persuasive to Americans, whereas advertisements with collectivistic appeals were more effective with Koreans. Furthermore, United States' advertisements were found to stress more individualism, self-improvement, and product benefits, whereas Korean advertising messages were more concerned about family, groups, and other people (Yung & Gordon, 2004).

2.3.6. Masculinity versus femininity

This dimension measures the level of importance a culture attaches to male stereotypes such as assurance, ambition, power and materialism, as well as stereotypical feminine values such as emphasis on human relationships. Cultures with a high score on the masculinity scale tend to have more obvious gender differences and tend to be more competitive and ambitious. Those with low scores present fewer gender differences and give more values to relationships construction.

This dimension's masculinity side represents a preference in society for heroism, assertiveness, achievement and material rewards for success. Society at large is more competitive. On the contrary, femininity stands for a preference for cooperation, modesty, caring for flexibility of relationships and quality of life. Society at large is more consensus-oriented (Hofstede, 2001).

Femininity culture puts more values on relations and life quality. However, in the business context Masculinity versus Femininity is sometimes also related to as "tough versus tender" cultures (De Mooij & Hofstede, 2010). According to Burke, Stets and Pirog-Good (1988) and Spence (1985) femininity and masculinity or one's gender identity refers to the degree to which persons see themselves as masculine or feminine given to the distinguish between what it means to be a man or woman in society. Femininity and masculinity are more related to social than to the biological. Being male or female is categorized by social behaviors (e.g., dominant or passive, brave or emotional), in other words, social definitions are what define males as masculine while

females as feminine, however, it is not always the case, for example it is possible for one to be female and see herself as masculine or male and see himself as feminine.

As presented above, distinguishing gender identity is very essential to other gender-related concepts such as gender roles, male and female's social role is presumably set according to shared expectations of behavior given one's gender. For example, Eagly (1987) noted that gender roles might include women investing in the domestic role and men investing in the worker role. Spence (1985) differentiated between the concept of gender identity and that of gender stereotypes in which the latter is shared views of personality traits often tied to one's gender such as instrumentality in men and expressiveness in women. Accordingly, Gilligan (1982) defined gender identity differently than gender attitudes which are perceptions and views of others based on situations commonly associated with one's gender such as women thinking in terms of care and men thinking in terms of justice. In spite of the effect of the other gender-related concepts i.e. gender roles, gender stereotypes and gender attitudes on one's gender identity, yet they are not the same as gender identity (Spence 1985).

Sociologically, gender identity goes further to involve all the meanings that are applied to oneself on the basis of one's gender identification. In contrast, gender-related behaviors are motivated by these self-meanings. A person with strong masculinity is most likely to act more masculine, thereby; engage in more masculine-like behaviors such as behaving in a more dominant, competitive, and autonomous manner (Ashmore et al., 2013). So, the behaviors themselves are not as important as the meanings implied by those behaviors.

Beginning at birth, the self-meanings of one's gender are established in social situations, determined and cultivated in the process of the ongoing interaction with significant others such as parents, peers, and educators. While individuals are shaped by the shared cultural conceptions of the meaning of being male or female in society which are transmitted through institutions such as religion or the educational system, they may realize that their gender identity is the production of the masculine or feminine cultural model. A person may be labeled as female, but in term of self-views she may see herself in a stereotypical female manner such as being submissive, expressive, and warm. (Ashmore, et al., 2013), she may also see herself differently from what was labeled, inversely in a stereotypically masculine fashion such as being somewhat instrumental,

rational, and dominant. This means that, people can have personnel views of themselves along with a feminine-masculine dimension of meaning, some being more feminine, some more masculine, and some perhaps a mixture of the two. Therefore, their gender identity is a combination of these self-meanings and the feminine-masculine dimension, and it is the guides of their behavior.

2.4. Masculinity and Femininity Dimensions in Advertising

Image and utilitarian appeals are the most common types of advertising appeal. The images appeal also known as a value-expressive appeal or symbolic appeal Johar and Sirgy, (1991) holds a creative objective to create an image of the generalized user of the advertised product (or brand). In contrast, the utilitarian appeal, also called a functional appeal or quality oriented appeal is "a creative strategy that sums up the functional features of the product (or brand)" (Johar and Sirgy, 1991, p. 23), in term of product attribute or performance information.

The effectiveness of image and utilitarian advertising appeals are shaped by function of individual differences, such as gender, or personality traits, such as levels of self-monitoring Snyder and De- Bono, (1985). It is therefore, considered that cultural background will have an influence on individual responses to image and utilitarian appeal advertisements, and that this effect will be subjected to differences in the accessibility of masculine and feminine concepts in self-construal.

2.4.1. Culture and gender roles

The division of gender roles in society is the basis of one of Hofstede's dimensions labeled as 'Masculinity versus Femininity' (Arrindell et al., 2003, Hofstede, 1980). Hofstede's framework present new characterization of countries based on a continuum from masculine to feminine (Milner and Collins, 2000). Societies can be classified according on whether they try to minimize or maximize this social gender division. Some countries make a sharp division entrenched by masculine-dominant societies, others are more equality-based countries in which men and women take many different roles (feminine countries). Assertiveness, ambition, competitiveness and economic success are the main features of masculine cultures (Albers-Miller, 1996; Arrindell et al., 2003; Hofstede, 1980), while modesty, service, care and the quality of

relationships are the common trends in feminine countries. As Hofstede (1980) pointed out: 'In a masculine society, the public hero is the successful achiever, the superman. In a more feminine society, the public sympathy goes to the anti-hero, the underdog'. Examples of masculine countries are the United States, Australia, India, Japan and Mexico (Hofstede, 2001). In Hofstede's masculinity index, feminine countries include the Scandinavian countries, France, the Netherlands and Thailand. The United States and the Netherlands are both modern, Western countries, noting that the United States was rated masculine and the Netherlands feminine.

Though the work goals were the study objective of Hofstede's original research, other researches such as Arrindell et al., (2003) indicated that the masculinity/femininity dimension stretches further into the domains of school, work, family, politics and health. Advertising was selected by studies of Albers-Miller (1996). The countries that reflect contrary cultural dimensions as indicated by Hofstede can have different advertising content. Accordingly, the advertisements in a culture reflect the dominant masculine/feminine values in that certain culture (Milner & Collins, 2000; Zhang & Gelb, 1996) that also influences the advertisement responses.

2.4.2. Advertising and gender roles

The cultural context is the framework of advertising in which it selectively reinforces the roles and values of the culture. Maynard & Taylor (1999) saw the values as the conceptions of desirable end states. It represents that which is explicitly or implicitly desirable to a group or an individual. The values can only be learned through experience, and in turn it defines the roles in culture. The possibility of values to make change on perception depends on increasing or decreasing the chance that a stimulus takes to be perceived by an individual. Additionally, values can go farther to influence the interpretation of evaluations and subsequently the interpretation of what is communicated within advertising. Maynard & Taylor (1999) stated that the advertising images have to work through values in order to shape a person's self-image and contribute to the way one's identity is defined in society. The cultural context in which these images are conveyed and the meaning which advertising transfers is the key to understand the impact of advertising images

Zhang & Gelb (1996) emphasized that advertising reflects the cultural differences. Previous research has shown consumers' tendency to advertising messages that are identical to their culture and inspire ads messages from their cultural values. For example, advertisements in masculine countries focus more on product efficacy Albers-Miller, (1996) and these informational signals actually look preferred by most people in a masculine country. In contrast, television advertisements from feminine countries are characterized by more depictions of relationships (Milner and Collins, 2000) and center on the society and societal groups.

The efficiency of advertisements in any culture is completely reliant on the compliance of these advertisements with the prevailing cultural values and norms (Zhang & Gelb, 1996). The efficiency is determined by the received positive attitudes towards the advertisement. Burton and Lichtenstein (1988) defined this as a "predisposition to respond in a favorable or an unfavorable manner to a particular stimulus during a particular exposure occasion". Thus, the more congruence between advertising appeals and cultural norms lead to more favorable attitudes towards advertisements (Zhang & Gelb, 1996). This means that the effectiveness of a particular advertisement should vary according to the domestic cultures. Masculine countries can express more favorable or unfavorable attitudes toward a certain advertisement compared to that of a feminine culture.

2.4.3. The power of gender in advertising

Advertising has the ability to lure people into certain commodity unaware of being obsessed consumers as they continue to believe they can never be affected by advertising and can retain their right to freedom of choice. Even if consumers are not appealed by an advertising idea but still can affect people by subliminal message promoted by its images. People's behaviors are molded in certain archetypes and they would rather buy advertising than products. The image of the success and the expensive life style presented in the advertisement would attract people's attention more than the positive effect it suggests as they seek to fulfill the former.

Advertising would flourish in the cultures that manifest itself on gender basis by good exploit of femininity and masculinity. Even naturally it is common demographic segmentation variables, for this reason gender is widely exploited in advertising

cultures. Applying a segmentation strategy would be more appropriate as gender segments meet several criteria for successful implementation. It is straightforwardly identified; Accessible and Measurable, notably Large and profitable. Darley and Smith, (1995).

Advertising may significantly contribute to the development and perpetuation of gender-role stereotypes. However, it is rightfully argued that advertisement is a mere reflection to the realities at a particular point in time. The analysis of advertisements made by Goffman (1976), Jones (1991) referred to some instances of indicated stereotypes such as:

- Family: mothers are more tied and related to the members of their families, while fathers are the breadwinners that have lesser tights with their families.
- Functional ranking: thanks to their executive roles men enjoy higher social status.
- Relative size: men are always superior in terms of physical characteristics such as height, weight and strength.
- The feminine touch and the masculine stamina: women's role is basically related to raising and nursing activities, while men indulged in tough sports and activities, and engaging in dangerous experiences.
- Ritualization of subordination: women are excessively attributed to superficial activities such as lying on floors and beds, or fancied as an object of men's attacks.
- That raises the question that: "How does employing such advertising stereotypes affect the success of advertising campaigns?" There is some firm evidence refer that peoples in 21st century have considerably - if not radically- changed in terms of tastes and mindset. It is therefore not surprising that much of the researches on gender in advertising focus on the representation of women rather than men. The reason is the traditional portray to women as passive, gentle, easy to manipulate, often unintelligent, and their concerns are mostly connected to nursing and housekeeping. Contemporary women raised more concerns about inequality and the degrading representation they receive in advertising. And while maintaining their traditional roles, they have also excelled at new ones. Emancipation is no longer an issue for the majority of them. The power and the dominance should be equally shared between women and men as both genders are participating in almost all social roles. Even women are additionally

burdened with a biological role to be mothers; they have managed to successfully shoulder the extra responsibilities (Jones, 1991).

Gender cannot be easily handled when advertising is conveying a message to male and female audiences in terms of being equal. The change of individual's perception of the male and female's role in the society adds more complications to employing gender in advertising. The complication of involving gender in advertising also lies in the variance of gender identity across culture, time and space. The rise of burgeoning women with college degrees and employment in the 1970s helped to bring advertising gender stereotypes into research and discussed area. This issue was also pushed by the legal and public pressures exerted by the feminist movements. According to many researches gender role stereotyping is decreasing over time (Goffman 1976). However, that doesn't change the fact that gender issue still recognized in advertising and has to be looked out when promoting the majority of goods and services even if the differences between men and women are adeptly and well interpreted. But one should be aware of the inverse effects of the preoccupation with studies in gender role stereotypes as it may perpetuate gender inequality.

The developers of the companies' marketing strategy have not unanimously agreed on the absolute importance of gender in advertising. It may come as priority in some businesses and for others it may go under other segmentation variables such as age, education, and income (Pinkerton, 1995). Despite the absence of unanimity and consensus over the role of gender in advertising, advertisers still endeavor to create new gender images fulfill the contemporary role of women. The growing role of females in the society has prompted companies that were once considered male-serving companies to expand their business to target women. Pinkerton (1995) noted that many high-tech and car manufactures started to advertise in women's magazines. Even in the gender-neutral products such medicines, life insurance, holiday, etc., following gender-specific approach proved to be ineffective (Burton, 1995). For instance, women generally accept the good role-models in advertisements but they show negative response if the advertising strategy follows the "women only" tactics (Pinkerton, 1995).

2.4.4. Gender stereotypes in advertising

Gender elements are constantly used in the advertising industry. Gender and gender stereotype is a technique advertently and almost obsessively pursued in advertising (Van Zoonen; 2002). Many of the advertisements come in gender fashion in which men and women are depicted in certain ways. The pattern that female and male take in advertising is used to sell material goods as well as non-material concepts to males and females. The marketing strategy include prescribing, formulating and reformulating gender stereotypes in advertisements and then taking what is considered acceptable to both masculinity and femininity in the society (van Zoonen, 1994).

There is a specific pattern often goes unnoticed which the mass media use to represents men and women. Media messages can be held responsible for normalizing a social interaction of men and women based on a hierarchical gender-role stereotypes and the question has remained whether the media may also have normalized certain types of masculinity and femininity (van Zoonen, 2002).

Goffman (1976) studied the use of gender in advertisements and concluded that the depiction and use of gender in advertisements carries social messages related to societal norms and values that include the norms of gender relations. Research by Machung (1989) indicated a possible involvement of advertising in determining gender roles in societies; this can be done by exhibiting the contradictory expectations of university men and university women regarding their future familial roles. Machung (1989) come to the conclusion that by pointing out to these contrasting social orientations in advertising, the media fixate males and females on the contradictory gender roles that these students had. Machung's (1989) views refer to how the media as a powerful and pervasive medium is able to influence the way we structure our identities, and may even lead to generation of complex and contradicting gender roles amongst men and women (Vigorito & Curry, 1998).

Goffman's (1976) analysis raises another question such as what are the kinds of constructions of gender that men and women are being exposed to in advertising, whether it is their own or opposite genders and do these various constructions of gender match or mismatch each other (Vigorito & Curry, 1998). In attempt to answer these questions and as well as to explain and analyze the construction of gender in advertising, Vigorito and Curry (1998) suggest to go farther and examining the viewers

and whom being influenced by these images instead of sticking to descriptive textual analyses of media content. It is undeniable that mass media is a powerful medium that can significantly influence and shape people's beliefs, attitudes and values all over the world. It can build a perceptual model of our social relations. Interpretation of media's messages varies according to the audiences' own culture, social and individual circumstances (Koivula, 1999).

Kilbourne (1995) in her answer to the question of what can be straightly learned from advertising, she stated that advertising is stereotyping vision to the society and creates a mythical world in which ugliness, overweightness, poverty, struggling or disabled either physically or mentally people have no existence. And it reduces the people's thinking and intellectuality to materiality (Kilbourne, 1995).

The hierarchical nature of gender system may reinforce and maintain the masculinity as the dominant gender in society. Every aspect of our lives is organized in gender fashion. People are hardly aware of how gender controls our social functions (Cranny-Francis et al., 2003).

It is for these reasons that the use of gender and gender stereotypes in advertising often goes unnoticed by viewers and accepted as the norm. Viewers rarely express concerns about the gender aspects presented in the advertisement, it may not even get the attention of the viewers because of the lack of the awareness about the gender stereotypes, they would rather unconsciously buy into it and accept it as norm. As results the gender stereotypes rather to be dissolved and diminished, it is unknowingly stored and maintained in the society.

2.5 Attitudes and Beliefs in Online Advertising

In this section, the attitudes and beliefs in online advertising will be defined and illustrated separately. Interrelated elements and aspects are also being tackled throughout the section.

2.5.1 Consumers' attitudes toward online advertising (AOAd)

Attitude is defined as an individual predisposition to coherently respond favorably or unfavorably to an object, event or stimulus (Ajzen and Fishbein, 1975). Individuals develop attitudes toward brands, product categories, types of stores, people, advertisements, etc. Attitudes are the reflection of an individual's overall assessment based on a set of associations that are related to the object. Attitude is an important and central concept in marketing. It has attracted interest from researchers for decades, as it is often seen as a relatively stable and lasting predisposition, and can help predict behavioral intentions and consumer behavior towards a product or service (Mitchell et al. Olson, 1981).

In addition, studies on the determinants of the attitude towards advertising in general began in the late 1960s, and since then, some authors have distinguished themselves in the literature. First, Bauer and Greyser (1968) investigated the influence of consumers' attitudes towards the economic and social impacts of advertising. Then, Muehling (1987) marks the literature, looking at the attitude towards the role of advertising (institution) and attitude towards the means and methods used (instrument), as well as on beliefs of consumers toward the practices, industry, effects and effectiveness of advertising. Pollay and Mittal (1993) discussed factors related to the personal uses such as product information, hedonic need, and social role and image. And the societal effects such as: good for the economy, materialism, falsity no sense and value corruption. A study conducted by Shavitt et al. (1998), was the first work integrated the demographic variables (gender, age, income, education) and seriously incorporated into the model.

Finally, in 2006, Dutta-Bergman examines consumer lifestyle variables, including importance to the product, price, brand, trends, the environment, health and religion, the innovativeness of the consumer also studied by this author.

The attitude is linked to many factors; it becomes a fundamental concept for marketing and advertising professionals, since on many occasions they will have to act

on them. Thus, attitudes represent a form of expression of the internal feelings of individuals, reflecting their favorable, unfavorable or indifferent position towards an object, situation or person, that is, the attitude comprises the individual's beliefs, thoughts and judgments related to behaviors (Dubois, 1993).

In this context, the attitude is based on a set of information regarding the object evaluated and progressively accumulated by the individual (cognitive component), is oriented, given that it expresses a positive or negative evaluation of the object (affective component), and is dynamic, As it predisposes the individual to action and as such, is a predictor of a behavior (behavioral component).

According to Solomon, (2008) attitudes in marketing perspective are defined as general evaluations of a product or service formed over time. An attitude satisfies a personal motive and at the same time, affects the shopping and buying habits of consumers. Therefore, consumers can shape negative or positive beliefs or feelings toward a product or service. On the other hand, Lars Perner (2010) defines consumer's attitudes purely as a composite of a consumer's beliefs, feelings, and behavioral intentions toward some object within the context of marketing. Other authors define attitudes towards online advertising (Aoad) as emotional reactions of consumer (i.e. interesting/ boring, symphatic/ annoying ...) (Mackenzie, 1989).

Several studies have been carried out in this field, in the Asian and European contexts, while little research has been conducted in the North African context and especially in Algeria. The literature review reveals that one of the first studies that empirically investigated consumers' attitudes towards online advertising is the work of Ducoffe (1996) who studied the attitude of consumers towards advertising on the web.

Ducoffe, (1996) proposed a model of advertising on the Web. It provides a framework for studying consumer attitudes towards mobile advertising. In 1995, Ducoffe developed a model to show that the value of advertising influences the attitude toward advertising on the web. This model assumes that entertainment, irritation and informativeness determine the attitude of the consumer to advertising on the web. In addition, research in the field of advertising on the web has shown that entertainment and irritation are factors determining the attitude and intention to use advertising.(Ducoffe, 1996)

Wang and Sun (2010), Ying & Shaojing (2010) have claimed that culture and advertising are naturally linked with each other. Consumers' beliefs and attitudes toward advertising are influenced by culture. They create a model of online advertising based on their belief that the internet's new characteristics may lead to create new beliefs and attitudes toward online advertising.

The three countries Wang and Sang have chosen are the United States, China and Romania because these countries have different cultural trends. For instance, in the United States, the online advertising is more developed than in China and Romania, and this is mainly related to the US's developed markets. Also, in terms of culture, China has an eastern culture that is completely different from the Romanian's, which is more likely European, and the American.

Wang's and Sun's (2010) model have asked the question about "how do consumers' beliefs and attitudes toward online advertising and consumer responses vary across the US, Romanian and Chinese cultures and hypothesized that: consumers' beliefs about online advertising have a positive effect on their attitudes towards online advertising (ATOA), the stronger positive attitudes toward online advertising, the more likely one will click on advertisements. The stronger positive attitude toward online advertising, the more likely one will shop online.

In this study, beliefs and attitudes about online advertising were measured on -5 point Likert scale. First, the scale that measures the beliefs is based on different factors. They are: entertainment, information, credibility, economy, and value corruption. Second, the scale that measures the attitudes is based on four items used as index of attitudes toward advertising. They are: I consider online advertising a good thing. I like online advertising; I consider online advertising very essential. I would describe my overall attitude toward online advertising very favorably. Also, behavioral responses toward online advertising were conceptualized as a set of advertising clicking and shopping experience. This study's results show that all beliefs factors toward (Atod) are statistically significant and all hypotheses are supported.

2.5.2 Consumer's beliefs toward online advertising

The attitudes toward advertising and consumer beliefs are indicators of the effectiveness of the advertising (Mehta, 2000). There are two different perspectives on the relationship between beliefs and attitudes towards advertising, which the first one considers that the two are equivalent and interchangeable.

The second perspective considers that the beliefs are the antecedents of the formation of an attitude toward advertising (Brackett and Car, 2001; Ducoffe 1996; Pollay and Mittal, 1993; Wolin et al., 2002). In later research, the second perspective has gained popularity. For instance, in a study conducted by Pollay and Mittal (1993), beliefs are defined as specific statements of object attributes, while attitudes are summary evaluations of objects. From the beliefs, attitudes operate at different levels of cognitive abstractions. Therefore, in order to measure consumers attitudes, their beliefs should be under measurement first.

Researchers have argued all along that the attitude toward advertising had cognitive and emotional history, as it was mentioned previous in this study (Ducoffe, 1996). The consumer tends to deepen the processing of information and give more importance to his beliefs when his level of involvement toward the product is high, so it uses more cognitive, while emotions are presents at a peripheral processing of product attributes “emotional or affective”.

Pollay and Mittal (1993) proposed a model of seven underlying factors fall into two categories. The first category labeled "personal use" consists of factors including product specifications (information), the social role and image, and the hedonic. The second category labeled "social effect" includes, good for the economy, materialism, falsity / no sense, and corruption of value.

2.5.2.1 . *Product information factor*

Studies suggest that the main role of advertising in general is that of informations provider that contributes to market efficiency. Product information is one of the personal use factors proposed by Pollay and Mittal (1994), it suggests that providing information in one of the advertising roles (ju-pak 1999). Solomon (2008) pointed that information seeking has often been compared to a rational problem solving process; where a conscious looking for information due to the gap in knowledge, which may

apply to some situations; but in most cases the information-seeking process is dynamic and changeable. It is dependent on the context and to a large extent on the individual performing it. A study conducted by (Ducoffe, 1996) concluded that informativeness and Web advertising value have a substantial, significant correlation. In this study the measurement of the product information factor was with the following statements: "Web advertising is a very valuable source of information about sales"; "Web advertising tells me which brands have the features I am looking for"; and "Web advertising helps me keep up to date about products available in the marketplace".

2.5.2.2 . Hedonic (pleasure) factor

The second factor of the personal use factors is hedonic and pleasure. Hedonism is a Greek philosophical doctrine supposes that seeking for the pleasure and avoidance of displeasure is the goal of human existence. Hedonism in its simple meaning holds that it is an essential aspect of human nature to seek pleasure and avoid pain. Therefore, people in their lives aims to maximize pleasure and minimize the pain as much as possible. Aristippus of Cyrene (435-350 BC) says:"every episode of pleasure is intrinsically good; every episode of pain is intrinsically bad. But physical pleasure tends to be much more intense, and tends to contain more hedons of pleasure more than mental pleasure." (Watson et al., 1998) in their study affirmed web advertising that can be characterized by these features: beautiful, sentimental, motivational, humorous and entertaining; due to its interactive multimedia capabilities.

In addition to that, Hoffman and Novak (1996) assert that image and content-rich websites containing messages embedded with enjoyable, therefore, the future of Web advertising will be represented with the interactive presentations of the advertised products' messages. they measured Hedonic/pleasure, with the following statements: "Sometimes I take pleasure in thinking about what I saw or heard in Web advertisements"; "Sometimes Web advertising is even more enjoyable than websites"; and "Some Web advertisements make me feel good".

2.5.2.3 . Social role and image factor

Social role and image represent the third factor of the personal uses factors, it refers to the functions of web advertising, like other forms of mass media advertising, as

(Pollay and Mittal, 1993) asserted, it promote social and lifestyle messages through associated status, portrayal of ideal users, social reaction to purchase and brand image.

Furthermore, the live, interactive messages in online advertising reinforce its ability to transfer these social messages toward the internet users as recipients. this factor is measured by statements like: "From Web advertising, I learn what is in fashion and what I should buy for keeping a good social image"; "Web advertising tells me what people like myself are buying and using"; and "Web advertising helps me know which products will or will not reflect the sort of person I am". Pollay and Mittal's work addressed the role that advertising plays in creating the product meaning.

2.5.2.4 . *Good for the economy factor*

Good for the economy, is a societal effect's factor, which refers to the opportunities online advertising gives to consumers to save their time, and makes it possible for them to choose from a wide variety of products and services provides online from their homes or offices. The prospects presented by e-Marketer, a United States research firm, for the years 2014 to 2017, suggest an increase in online purchases of 122% worldwide and about 74% in North America. As the continent has already tamed e-commerce for many years, its potential for growth, albeit imposing, is lower than that of Asia, which is industrializing at high speed. Nevertheless, US sales of more than 660 billion US dollar are expected in 2017 in the United States (nearly 440 billion US dollar), Canada and Mexico. In addition, another aspect of the economic motivation is consumers' ability to receive free products from advertisers and marketers like they do in online campaigns. This factor has been claimed to have a positive influence on consumers' attitudes toward Web advertising, nevertheless, previous studies didn't find a strong correlation as a predictor of consumers' attitudes (Pollay and Mittal, 1993; Wolin et al., 2002).

2.5.2.5 . *Materialism factor*

Societal effects' second factor is materialism, Pollay and Mittal defined this factor as a set of belief structures that sees consumption as the route to most, if not all, satisfactions. Web advertising provides an excessive commercial concerns resulting in materialism, because Web users in their everyday life are faced with attractive sets of

material goods through online platforms. For instance, online store fronts and online malls displaying a wide variety of goods tempt the consumer with their attractively displayed merchandise and services. This societal effect's factor was measured by the following statements: "Web advertising makes you buy things you do not really need"; "Web advertising increases dissatisfaction among consumers by showing products which some consumers cannot afford"; "Web advertising is making us a materialistic society- interested in buying and owning things"; and "Web advertising makes people buy unaffordable products just to show off".

2.5.2.6 . *Falsity/ no sense factor*

It may be said that the ultimate purpose of advertising is selling companies' products, which may be a product or service, idea or behavior. It is true that for this purpose, the approach of its communication through words, image, sound must be persuasive, with the ability to create the desire to obtain the product or service in the consumer mind. The question that can be asked is whether all products and services will have real qualities and capabilities that make them able of being desired only for what they are, "without a pleasant exaggeration and a dreamy fantasy of their attributes made by advertising, who seek to redirect consumers to its magic paradise where their dreams can come true" (Ducoffe, 1996).

In fact, it is understood that the answer will be no, because the consumer will be, in his purchase decision, influenced by emotional reasons that exceed the utility value and substantial nature of the product. therefore, we can see, that most of the products mentioned speak the truth, they do not say it all, hiding the bad side, privileging and exaggerating the good side, which is justified in Pollay and mittal's study "it cannot be said in general that advertising deceives", advertising like any other sales activity highlights the positive aspects of the product and skips the negative aspects. This cannot be considered like deceiving someone.

Falsity/no sense was measured with: "One can put more trust in products advertised on the Web than in those not advertised on the Web"; "Certain products play an important role in my life, and Web advertisements reassure me that I am doing the right thing in using these products"; "Web advertising helps the consumer buy the best brand for the price"; "In general, advertising is misleading"; "Most advertising insults

the intelligence of the average consumers"; and "In general, advertisements present a true picture of the product advertised" (Pollay and Mittal, 1993; Ducoffe, 1996; Wolin et al., 2002, Baudrillard, 1995).

2.5.2.7 . *Value corruption factor*

The society we live in is a hurried society, where everything seems to be volatile and disposable, objects are to be used and thrown away, food is fast food, people overwork, children spend extra hours in kindergartens, schools, in activities, in front of television and in games with consoles, the elderly are alone or in homes because there is also no time for them.

In fact, we can justify that all this is part of the evolution of modern society, but this evolution may somehow coexist with some concern about the excesses it is causing in the area of consumption and the deficiency of the values of the society itself we live in. Values, is the key word for this factor, and it relates to many other related issues, linked in complex processes, behaviors and attitudes of a society, being "the sources of norms, which are not linked to objects or specific behaviors ".

values can be defined as the maxims, principles, and norms by which a society manages itself, being of the three universal types, such as the beautiful, the good, the true and the abstract of commitments, such as justice, freedom, discipline, order, loyalty and responsibility, and are therefore objects of agreement that will allow a consensus on various forms of action of the population, and the more values shared by a larger society will be the approximation and understanding of this".

Therefore, they can be a social facts that is fundamental to the stability and coherence of societies, contributing to the existence of consensus, solidarity and social integration, making coherent and giving applicability to the set of rules or cultural models by which a society governs. Values may also express the relation between the individual's needs and the capacity of objects, economic, social roles, cultural models, etc., to satisfy them.

Many authors have been attempted to identify the essential values that can characterize an entire culture. In this context, a simplified list of nine core values was developed as the following: feeling of belonging, fun, excitement and pleasure in life,

warm relationships, self-realization or personal development, respect for others, sense of accomplishment, security and self-respect (Wells et al. 1995, Dubois, 1993).

In this sense, advertising and its powerful capacity for seduction will have a magnitude of comprehensiveness within society, influencing individuals in their way of understanding life. As a consequence, advertising can have a positive or negative impact on society's values and lifestyles.

It is possible that the children do not follow the values of the parents, becoming a more selfish and consumerist generation, where some of these values are distorted, perhaps due to the fantasy and facilitation that the society of mass consumption gives them (Pollay and Mittal, 1993). Thus, it may be said that in a consumer society such as ours, advertising appeals will be based on assumptions of values that will serve to reinforce in the attitudes of consumption of individuals (Pollay and Mittal, 1993).

The fourth societal effect, is measured with: "Web advertising sometimes makes people live in a world of fantasy"; "Web advertising takes undue advantage of children"; "Web advertising leads children to make unreasonable purchase demands on their parents"; and "There is too much sex in Web advertising today".

The seven factors model used by Wolin et al. (2002) is presented on the figure: 1 on the next page. They proposed this model to understand consumers' attitudes and behaviors toward web advertising. Our study is to investigate the upper part of this model because the focus of the research is the attitude rather than the behaviors.

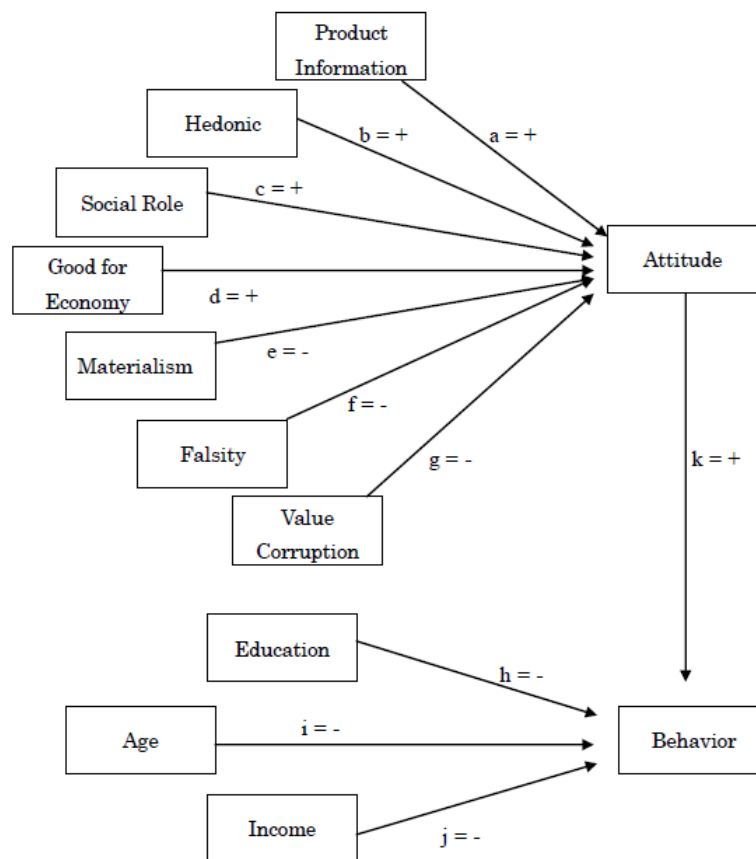


Figure 1: *The Model of Seven Belief Factors (Wolin et al., 2002)*

2.6 . Summary

The most studies reviewed in the literature referred to the importance of knowing consumers' attitudes and beliefs for a successful online advertising. Marketers should be aware about the set of factors which forms up consumers' attitudes toward online advertising these factors were well investigated and explained by existing studies such as Pollay and Mittal (1993) and Wolin et al. (2002). Furthermore, some of the existing literatures explore cultural differences of consumers' attitudes and the importance of these differences in the success and acceptance of advertising despite the cultural background (Zhang and Gelb, 1996; Cui et al., 2013). Investigating this topic revealed that there is a lack of cross-cultural studies addressed consumers' attitudes toward online advertising (Karson et al., 2006 in Wang and Sun, 2008). Table 5.1 presents the

summary of academic studies discussed the topic of attitudes and beliefs toward advertising in general and online advertising particularly.

Table 2.2: *Attitudes and Beliefs toward advertising*

Author	Field of the study	Year
Fishbein, M., and Ajzen, I	Belief, Attitude, Intention, and Behavior: An Introduction to Theory and Research	1975
Pollay and Mittal	Here's the Beef: Factors, Determinants, and Segments in Consumer Criticism of Advertising	1993
Ducoffe	Advertising Value and Advertising on the Web.	1996
Wolin et al.	Beliefs, attitudes and behavior towards Web advertising	2002
Dutta-Bergman	The Demographic and Psychographic Antecedents of Attitude toward Advertising	2006
Ying Wang and Shaojing Sun	Examining the role of beliefs and attitudes in online advertising: A comparison between the USA and Romania	2010

2.6.1. Proposed research model

The objective of this study as it discussed in the problem statement is to identify the differences in attitudes toward online advertising in a context of two countries (Algeria and Turkey). in the previous chapter, literature showed that there are a model of seven belief factors that may shape or influence the attitudes toward online advertising the model were adopted by Pollay and Mittal (1993) first then, it were modified for web advertising by Wolin et al.(2002). In addition to these beliefs factors our research seeks to find out the possible relationships between two cultural dimensions (collectivism vs. individualism, and masculinity vs. femininity) and consumers' attitudes and beliefs toward online advertising. The figure below shows our study's proposed model.

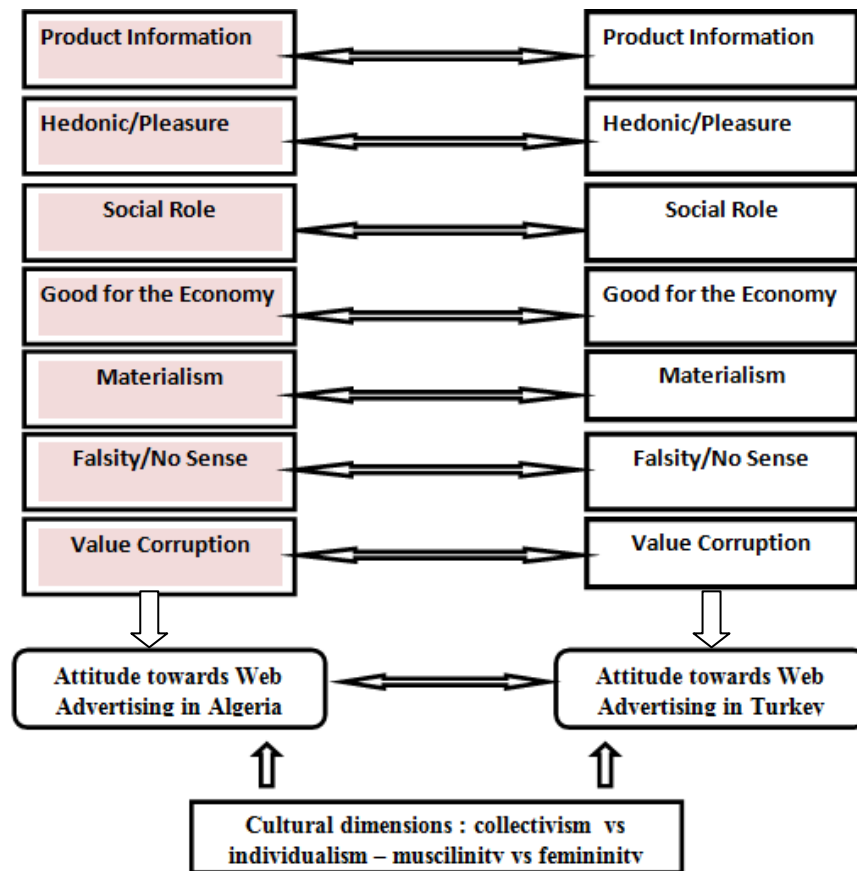


Figure 2.1: *The proposed model of consumers' attitudes and belief factors*

3. METHODOLOGY

3.1. Introduction

The third chapter of this study will describe the main methodological aspects privileged for this research project. First, we will outline the research design, survey and participants, data collection, data analysis, findings and comments, and results and conclusion. It will be conclude with the further recommendations that have been taken into account.

3.2. Research Design

As reported in the literature review, some studies have found that cultural diversity and gender differences have a real impact on marketing activities, especially in advertising (Andréani et al., 2008; Pinder, 2009; Wing, 2008). On the other hand, very few researchers were interested in relating the characteristics of advertising, national culture and attitude towards advertising in general (Aad) and attitudes towards online advertising particularly (Aoad). The study of the relationship between these variables is therefore still very “embryonic”. In order to contribute to the advancement of knowledge on this issue, the author chose to address the following main question:

What are the differences in beliefs and attitudes toward online advertising between Algerian and Turkish consumers within the cultural context? Do these attitudes negatives or positives?

First and foremost, the author intended to address this problematic by studying the attitudes and beliefs towards online advertising (Aoad) of each of the selected populations by addressing the beliefs factors.

The nature of the research questions made it possible to categorize the type of research carried out. In this case, this work adopted an exploratory research according to the descriptive approach since we are at the preliminary stage in the development of knowledge. It also opted for non - probabilistic sampling method in order to have enough respondents for our survey. Therefore, in order to speed up the data collection process, the study used the Snowball sampling, for both samples. The author sent the electronic questionnaire to his professors in Batna University in Algeria and Eskisehir Anadolu University in Turkey to send it to their list of students. They also requested the same service from other Algerian and Turkish colleagues. The author also asked some

Algerian and Turkish friends to transfer the survey link to their friends and colleagues mostly between the ages of 18 and 35 years.

The author sought through this study to specify theories / knowledge that appear plausible but have not yet been clearly established. He wanted to find out the possible associations (correlations) if any, between the selected variables. This study can also be called "deductive" since it used the existing theories and models in the field of attitudes and beliefs toward online advertising. By seeking to add principles, models and theories in order to accomplish the objective of the current study (Saunders et al., 2009).

In this case the research strategy will focus on the survey for collecting data. In fact, Gauthier (2009) explains that it is appropriate to collect data with more structured methods such as the questionnaire. In addition, the author designed an online questionnaire that we distributed to students and friends, mainly between the ages of 18 and 35, in Algeria and Turkey via their e - mails or sharing the online questionnaire link on facebook students groups. To be eligible for research, Algerian respondents had to live in Algeria while Turkish respondents had to reside in Turkey in order to avoid any form of contamination.

In addition it was taken into consideration that the results of this research will not be generalizable to all populations, Turkish and Algerian, given to the age group studied. Moreover, the fact that respondents are predominantly university students can influence the results of the survey. Nevertheless, this research will enable the author to decide certain facts about this specific population.

3.3. Survey and Participants

The questionnaire for this research, presented in Appendix C (English original version), Appendix D (Turkish version) and, Appendix E (Arabic version) was constructed in both official languages of Algeria and Turkey, in both Arabic and Turkish. The Arabic version has been reviewed and translated from English language by professor of English (**Amina Abdessemed**), while, Turkish version has been reviewed and translated from English by a Turkish student study in English (**Mazlum Erdoğan**).

The questionnaire begins with a short introduction, where the objective of the study was presented, and the confidentiality of the information obtained and thanks to the respondents for their participation. It is then divided into four sections. The first

section, asked questions about personal information such as: the gender of the individual, age, the level of education, and monthly income.

The second and the third section focused on the two selected cultural dimensions from six presented by Hofstede to measure consumers cultural context in both Algeria and Turkey. The second section contains questions about collectivism and individualism dimension, whereas, the third section contain questions about masculinity and femininity dimension. In order to re-measure this dimensions for Turkey and compare it with the results of Hofstede, and to measure for the first time in Algeria due to the absence of Algeria in Hofstede's original study.

Thus, the questionnaire follows an appropriate order, as advised by Malhotra (2004), namely, the questions are asked in a logical order, the first question is used to ensure adequate selection of respondents, the following questions are asked: Simple and harmless, the general questions are found before the more specific questions and the sensitive questions are located at the end. In addition, the questionnaire is divided into several sections and each question is numbered according to the classification of the variables in the literature.

Study's sampling was done on two levels. The first level refers to the choice of the two countries (Algeria and Turkey). In fact, these two countries were chosen because of contextual realities evident in Turkey. Turkey is one of the countries that make extensive use of the Internet and social networks. Turkey is a country of contrasts, in both the online – and offline – world. It's a nation where nearly 80 per cent of its population lives in modern urban environments like Istanbul and the capital Ankara; yet at the same time agriculture employs nearly a quarter of its 75 million inhabitants, and almost half of the country's land is given over for this purpose. On the other hand, according to the Arab Social Media Report conducted by the Dubai School of Government (2014), there are 6.8 million active Facebook users in Algeria (see appendix B). Although. Only 18, 1% of Algerians are connected and use the Internet. 20.8% (8, 2 million) of them have subscribed to high-speed mobile Internet, while 4% of Algerians (1.5 million) have access to fixed broadband Internet, according to the International Telecommunication Union's "State of Broadband 2015" report. (Haffposte Algerie, 2015)

The differences in the population number between Algeria and Turkey differ the number of internet and social media users as shown on the figure below:

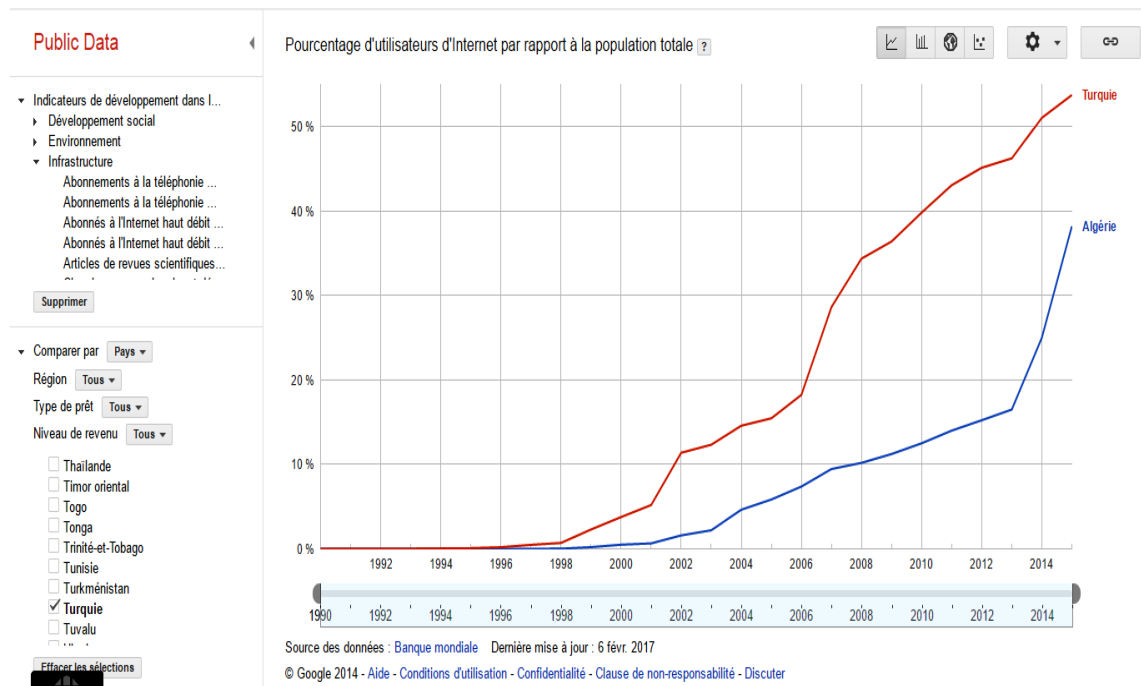


Figure 2: internet uses according country population.

3.4. Data Collection

As mentioned earlier, data from the quantitative phase were collected from two samples at a specific time and using an Internet survey by GOOGLE forms. The invitation sent by email to some professors in Algeria and Turkey to share it with their students and their friends to participate in the survey. The survey was divided into two waves. The first wave consisted first of all of reaching Algerian students; the second wave is to reach Turkish students.

Two Internet links were created and reserved for this survey, for a limited period of two weeks, from March 01 to 14, 2017. As a result; 154 Algerian students and 147 Turkish students respond the survey's questions. The Internet survey collects responses from an attached database, and validates responses as they arrive, and processes data immediately. Therefore, internet survey is a quick, time-consuming and inexpensive data collection method; it facilitates and accelerates the analysis of data (Saunders et al., 2009).

3.5. Data Analysis

First, it is important to note that the majority of the scales used to measure the constructs of this study were used by authors in previous research, maximizing the validity of these scales. An inspired scale of Triandis and Gelfland (1998) based on Hofstede's study of cultural dimensions, was used to measure two dimensions of culture (collectivism vs. individualism and masculinity vs. femininity). Then, a scale inspired by Pollay and Mittal (1994), then, adopted and modified by Wolin et al. (2002) was used to measure attitudes and beliefs toward advertising in general in the first study and online advertising in the second study.

All these constructs, mentioned above, were measured on a non-comparative 5-point Likert scale, ranging from 1 (strongly disagree) to 5 (strongly agree). The "sex, age, education level, and monthly income" variable was measured on a nominal scale by directly asking for instance for the sex or age of the respondent. More details on the scales, items and / or formulations of the questions and the sources (authors) used in the questionnaire can be found in Table 3.1.

Table 3.1 *Variables and Scales Used in this Study*

Variables	Scale Types	Questions	Sources
Personal Informations	Nominal (multiple possible choices)	From Q: 01 to Q: 04	/
Consumers' evaluations of Collectivism Dimension	Non-comparative Likert scale (5 points)	From Q: 05 to Q: 08	Triandis & Gelfland (1998)
Consumers' evaluations of Individualism Dimension.	Non-comparative Likert scale (5 points)	From Q : 09 to Q : 13	Triandis & Gelfland (1998)
Consumers' evaluations of Masculinity and Femininity Dimension.	Non-comparative Likert scale (5 points)	From Q: 14 to Q: 19	Hofstede (1984)
Consumers' Beliefs and Attitudes toward Online Advertising.	Non-comparative Likert scale (5 points)	Personal use questions. From Q : 20 to Q: 28 Societal effects questions. From Q: 29 to Q: 40	Pollay and Mittal (1994) and Wolin et at. (2002)

3.5.1. Pre-test

The pre-test consists of "evaluating questionnaires on small samples of respondents to identify and eliminate potential problems" (Saunders et al., 2009). The pre-test is used to test the instructions, content, formulation and sequence of questions, as well as the form, structure and completion of the questionnaire (Saunders et al., 2009). It then makes it possible to make improvements to the questionnaire and thus to ensure the collection of the relevant information required. As a result, a pre-test was conducted to test the questionnaire prior to official data collection.

The process surrounding the pre-test was divided into two stages. The questionnaire was first tested with five individuals from the researchers' entourage. This first stage made it possible to obtain comments and to make some corrections to the questionnaire, for example, the elimination of redundancy at the level of some items. Following the received comments, some additional adjustments were made and some additions were added to the questionnaire. Finally, in order to assess the fidelity and validity of the scales used, the questionnaire, once again modified, was distributed to students of two classes at the license degree in two faculties of communication in both Batna University in Algeria and Anadolu University in Turkey. This resulted in more than 20 valid questionnaires. As a result of these preliminary analyzes, this final version of the questionnaire was used for the final data collection. The method of running the questionnaire via the Internet required the construction of an online questionnaire via Google forms.

3.5.2. Data coding

Coding the questionnaire questions is a need for using statistical software, such as SPSS (Statistical Package for the Social Sciences). Table 3.1 shows the code given to each question of the survey. Questions were coded with their abbreviations for instance: product information factor questions coded as "Proinfo from 01 to 03". And collectivism vs. individualism factor was coded as: "from Coll01 to Coll04, and from Indu01 to Indu09"

3.5.3. Study's quality criteria:

Before performing statistical analyzes, it is important to verify the reliability and validity of our measurement scales. The Cronbach's alpha will verify the reliability of this study's statements.

3.5.4. Reliability

Reliability by Test-retest consists simply of re-administering the same test to the same subjects after a certain interval of time. The measured characteristic is stable (does not change) within the time interval considered. This characteristic must therefore be well defined, within a certain "theoretical framework". The stability of a test therefore indicates the extent to which test results can be generalized on various occasions. The more stable the test, the less the scores are sensitive to temporal variations irrelevant to what is measured. Once this type of reliability is assessed, it must consider two factors:

- The time interval between the two passes.
- The Experiences of the Examiners

The most common test of reliability is Cronbach's alpha coefficient, it is a statistic used especially in psychometrics to measure the internal consistency (or reliability) of questions asked in a test on the same subject to be correlated. Its value is between 0 and 1, being considered "acceptable" if alpha is higher than **0.7**

3.5.5. Cronbach's alpha reliability test

As it has been explained previously, our study scale's reliability is measured by Cronbach's alpha using SPSS. As a result, table 4.17 below demonstrates the values of Cronbach's alpha for each country. as it has been debated in the chapter of the methodology this study use the bottom line of **0.7** to accept Cronbach's alpha like the practices in previous studies of the field.

The result of reliability test for the Algerian sample with all scales demonstrated high value of Cronbach's at **.866**. On the other hand, the result of reliability test for Turkish sample too showed a high value of Cronbach's alpha with a value of **.766**. Hence, the results of reliability for scales used in this study for both countries samples are accepted. Furthermore, these scores of reliability reflect to what extent the questions of the survey were clear and understood by the respondents, and the items were relevant to the two countries in the context of this study.

Table 3.2. *Reliability Statistics for Both Samples (Cronbach's Alpha)*

items	Algeria		Turkey	
	Corrected Items-Total Correlation	Cronbach's Alpha	Corrected Items-Total Correlation	Cronbach's Alpha
Collectivism	,660	,848	,226	,768
Individualism	,673	,846	,421	,748
Masculinity-femininity	,657	,849	,366	,754
Product Information	,730	,840	,548	,729
Hedonic	,611	,851	,357	,756
Social Role and Image	,634	,849	,566	,725
Good for Economy	,609	,851	,475	,740
Materialism	,472	,862	,396	,750
Value Corruption	,505	,859	,459	,742
AOad	,316	,875	,459	,742
Total		,866		,766

In addition, all items of the scales above were measured by Cronbach's alpha for both countries. All items (**36 items**) were accepted with a significant value of Cronbach's alpha > 0.7.

4. FINDINGS AND COMMENTS

This chapter is divided into three parts. The first is devoted to the descriptive statistics reveal the general view of the survey result. The second part is related to the correlation analysis. The last part is to show off the result and comments.

4.1. Respondents' Socio-Demographic Profile

Study's data was collected from two different countries then two different samples the first sample is composed of 147 respondents. It consists exclusively of Turkish students. The second one is composed of 154 Algerian students. Our survey respondents are considered as Internet users who have access to the Internet since our questionnaire is administered in electronic way.

4.1.1. Gender

As mentioned in tables below, Turkish sample is composed of 78 male (53.1%) and 69 female (46.9%). And the Algerian sample is composed of 79 male (51.3) and 75 female (48.7%).

Table 4.1 Distribution of Turkish Participants According to Gender

		Frequency	Percent	Valid Percent	Cumulative Percent
	Female	69	46,9	46,9	46,9
	Male	78	53,1	53,1	100,0
	Total	147	100,0	100,0	

Table 4.2 Distribution of Algerian Participants According to Gender

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		5	3,2	3,2	3,2
	Female	70	45,5	45,5	48,7
	Male	79	51,3	51,3	100,0
	Total	154	100,0	100,0	

4.1.2. Age

The most predominantly age category of Turkish sample is the category between 18 and 24 years (44.2%). For Algeria the predominantly category aged between 18 and 24 years (66.7%).

Table 4.3 *Distribution of Turkish Participants According to Age*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18- 24	98	66,7	66,7	66,7
	25 - 29	36	24,5	24,5	91,2
	30 -and above	13	8,8	8,8	100,0
	Total	147	100,0	100,0	

Table 4.4 *Distribution of Algerian Participants According to Age*

		Frequency	Percent	Valid Percent	Cumulative Percent
		3	1,9	1,9	1,9
	18- 24	68	44,2	44,2	46,1
	25 - 29	58	37,7	37,7	83,8
	30 - and above	25	16,2	16,2	100,0
	Total	154	100,0	100,0	

4.1.3. Education level

Education level category is predominantly composed of undergraduate students (53.7%) for the Turkish sample, and it is predominantly composed of Master degree students (46.8%) for the Algerian sample.

Table 4.5 *Distribution of Turkish Participants According to Education Level*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		2	1,4	1,4	1,4
	Doctorate	15	10,2	10,2	11,6
	Master	51	34,7	34,7	46,3
	Undergraduate	79	53,7	53,7	100,0
	Total	147	100,0	100,0	

Table 4.6 *Distribution of Algerian Participants According to Education Level*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		3	1,9	1,9	1,9
	Doctorate	16	10,4	10,4	12,3
	Master	72	46,8	46,8	59,1
	Undergraduate	63	40,9	40,9	100,0
	Total	154	100,0	100,0	

4.1.4. Monthly income

The income level is predominantly (39.5%) between 300 and 900 TL. For Turkish sample, in contrast the income level is predominantly (42.2%) between 1000 and 5000 DA (1TL = 50 DA). The Algerian and Turkish income groups are very low, which can be explained by the fact that they are still studying.

Table 4.7 *Distribution of Turkish Participants According to Monthly Income*

		Frequency	Percent	Valid Percent	Cumulative Percent
valid	less than 300 TL	19	12,9	12,9	38,8
	300-900	58	39,5	39,5	78,2
	901-1500	32	21,8	21,8	100,0
	1501-2100	21	14,3	14,3	14,3
	2101and above	17	11,6	11,6	25,9
	Total	147	100,0	100,0	

Table 4.8. *Distribution of Algerian Participants According to Monthly Income*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		4	2,6	2,6	2,6
	1000 - 5000 DA	65	42,2	42,2	44,8
	6000- 10000 DA	22	14,4	14,4	100,0
	11000- 20000 DA	15	9,7	9,7	54,5
	21000- 30000 DA	13	8.4	8.4	60,4
	30000 DA and above	35	22.7	22.7	73,4
	Total	154	100,0	100,0	

4.2. Descriptive Statistics

The global results of descriptive statistics are shown in the table 4.09 in the next page. Some variables mean values seem to be completely similar for both countries. For instance, the mean values of factors such as: Product Information, social role, good for economy, materialism, value corruption, and overall attitudes toward online advertising are quite equal between Turkey and Algeria. The similarity between the two countries also showed in standard deviations values of the mentioned factors. (Table 3.1 in chapter three shows questions' numbers in the survey)

On the other hand, some variables, such as collectivism, individualism, masculinity- femininity, and hedonic factor, appear to have greater differences than the others in the mean and standard deviation values.

However, the differences in the standard deviations of both countries don't indicate great differences between Turkey and Algeria's samples. For instance, standard deviation for all items among the respondents of the two countries is quite similar. Except the small difference between the standard deviation of hedonic 03 among the Algerian respondents; is as low as 0.999, whereas, the one among Turkish respondents is 1.345. This refers to what extent the answers for this questions differ among the respondents of the two countries, and the greater value of standard deviation for Turkish respondents display that the answers vary more than the ones of Algerian respondents.

Table 4.9 *Descriptive Statistics of both Countries*

variables	country	N	Mean	Std. Deviation	Std. Error Mean
Collectivism	Algeria	154	3,567	0,913	0,074
	Turkey	147	2,906	0,772	0,064
Individualism	Algeria	154	2,836	0,975	0,079
	Turkey	147	3,377	0,833	0,069
Masculinity-Femininity	Algeria	154	2,534	0,864	0,070
	Turkey	147	3,523	0,815	0,067
Product Information	Algeria	154	3,589	1,124	0,091
	Turkey	147	3,488	1,121	0,092
Hedonic	Algeria	154	2,628	1,085	0,087
	Turkey	147	3,032	1,095	0,090
Social role	Algeria	154	3,054	1,227	0,099
	Turkey	147	3,327	1,230	0,101
Good for economy	Algeria	154	3,253	1,066	0,086
	Turkey	147	3,331	1,185	0,098
Materialism	Algeria	154	3,057	1,051	0,085
	Turkey	147	3,211	0,971	0,080
Value corruption	Algeria	154	3,693	1,050	0,085
	Turkey	147	3,490	1,081	0,089
Overall Aoad	Algeria	154	3,623	1,116	0,090
	Turkey	147	3,643	1,216	0,100

4.3. Comparison of Cultural dimensions, Attitudes, and Beliefs with Gender for both Countries

In this section analyzed whether the gender variable makes a significant difference cultural dimensions and consumers beliefs and attitudes toward online advertising. For this reason, the Independent Sampling t-Test statistic was first used by Turkish participants than by Algerian respondents. Tables below represent the results.

Table 4.9 *Comparison of Cultural dimensions, Attitudes, and Beliefs with Gender (Turkey)*

Variable	Gender	N	Mean	T value	df	P value
collectivism	Male	78	2.88	-0.364	145	0.716
	female	69	2.93			
Individualism	Male	78	3.25	-1.879	145	0.062
	female	69	3.51			
Masculinity Femininty	Male	78	3.37	-2.319	145	0.022*
	female	69	3.68			
Product information	Male	78	3.26	-2.558	145	0.012*
	female	69	3.73			
Hedonic	Male	78	2.97	-0.725	145	0.470
	female	69	3.10			
Social role	Male	78	3.08	-2.623	145	0.010*
	female	69	3.60			
Good for economy	Male	78	3.06	-2.982	145	0.003*
	female	69	3.63			
Materialism	Male	78	3.13	-1.142	145	0.255
	female	69	3.31			
Value corruption	Male	78	3.45	-0.438	145	0.662
	female	69	3.53			
Overall Aoad	Male	78	3.44	-2.152	145	0.033*
	female	69	3.87			

*p<0, 05

The Independent Sampling t-Test is used to see the differences between Cultural dimensions, Attitudes, and Beliefs with Gender, it has been found that there is **not** statistically **significant** differences between collectivism and individualism cultural dimensions (collectivism: $t = -2.558$, $df = 145$, $p > 0, 05$), (individualism: $t = -1.879$, $df = 145$, $p > 0, 05$). For this reason, it can be said that Turkish male and female respondents have no differences to perceive these two dimensions.

For the dimension of masculinity and femininity there is a statistically **significant** difference between males and females to perceive these dimensions ($t = -2.319$, $df = 145$, $p < 0, 05$). By taking a look to the means scores females with ($\mu = 3.68$) are scoring more than male with ($\mu = 3.37$). We conclude that females put more importance for femininity items more than males do.

For product information factor there is a statistically **significant** difference between males and females to perceive this factor of beliefs ($t = -2.558$, $df = 145$, $p < 0, 05$). By taking a look to the means scores females with ($\mu = 3.73$) are scoring more than male with ($\mu = 3.26$). We conclude that females put more importance product information obtained from online advertising more than males do.

For the hedonic factor there is a **not** statistically **significant** difference between males and females to perceive this factor of beliefs ($t = -0.725$, $df = 145$, $p > 0, 05$). By taking a look to the means scores females with ($\mu = 3.10$) are scoring little bit more than males with ($\mu = 2.97$). We conclude that females put more importance on hedonic and pleasure obtained from online advertising more than males do.

For the social role factor there is a statistically **significant** difference between males and females to perceive this factor of beliefs ($t = -2.623$, $df = 145$, $p < 0, 05$). By taking a look to the means scores females with ($\mu = 3.60$) are scoring more than males with ($\mu = 3.08$). We conclude that females put more importance on social role and image obtained from online advertising more than males do.

For the good for the economy factor there is a statistically **significant** difference between males and females to perceive this factor of beliefs ($t = -2.982$, $df = 145$, $p < 0, 05$). By taking a look to the means scores females with ($\mu = 3.63$) are scoring more than males with ($\mu = 3.06$). We conclude that females consider online advertising as good factor for the economy more than males do.

For the materialism factor there is **not** statistically **significant** difference between males and females to perceive this factor of beliefs ($t = -1.142$, $df = 145$, $p > 0, 05$). By taking a look to the means scores females with ($\mu = 3.31$) are scoring more than males with ($\mu = 3.13$). For this reason we can say that females are consider that online advertising lead to the materialistic society more than males do.

The same to value corruption factor which also have **no** statistically **significant** difference between males and females to perceive value corruption factor ($t = -0.438$, $df = 145$, $p > 0, 05$). By taking a look to the means scores females with ($\mu = 3.53$) are scoring more than males with ($\mu = 3.45$). For this reason we can say that females are aware about value corruption of online advertising more than males do.

As a result of the last variable of attitude toward online advertising there is a statistically significant difference between males and females to perceive this variable ($t = -2.152$, $df = 145$, $p > 0, 05$). By taking a look to the means scores females with ($\mu = 3.87$) are scoring more than males with ($\mu = 3.44$). We conclude that females have positive attitudes toward online advertising more than males do.

Table 4.10 Comparison of Cultural dimensions, Attitudes, and Beliefs with Gender (Algeria).

Variable	gender	N	Mean	T value	df	P value
collectivism	Male	79	3.63	-0.265	147	0.791
	female	70	3.66			
Individualism	Male	79	2.85	-0.692	147	0.490
	female	70	2.95			
Masculinity femininity	Male	79	2.50	-1.507	147	0.134
	female	70	2.70			
Product information	Male	79	3.70	0.541	147	0.589
	female	70	3.61			
Hedonic	Male	79	2.72	0.638	147	0.525
	female	70	2.61			
Social role	Male	79	3.10	0.007	147	0.995
	female	70	3.10			
Good for economy	Male	79	3.32	0.129	147	0.898
	female	70	3.30			
Materialism	Male	79	3.25	1.291	147	0.048*
	female	70	2.94			
Value corruption	Male	79	3.80	0.418	147	0.677
	female	70	3.73			
Overall Aoad	Male	79	3.80	1.189	146	0.236
	female	70	3.60			

*p<0,05

It has been found that there is **no** statistically **significant** differences between collectivism and individualism cultural dimensions (collectivism: $t = -0.265$, $df = 147$, $p > 0, 05$), (individualism: $t = -0.692$, $df = 147$, $p > 0, 05$). By taking a look to the means scores females with ($\mu = 3.66$) are scoring more than males with ($\mu = 3.63$). We conclude that both of females and males perceive these dimensions in the same way and they reflect a collectivistic culture.

For the dimension of masculinity and femininity there is **not** statistically **significant** difference between males and females to perceive these dimensions ($t = -$

1.507, $df = 147$, $p > 0, 05$). By taking a look to the means scores females with ($\mu = 2.70$) are scoring more than males with ($\mu = 2.50$). We conclude that females put more importance for femininity items more than males do.

For product information factor there is **not** statistically **significant** difference between males and females to perceive this factor of beliefs ($t = 0.541$, $df = 147$, $p > 0, 05$). By taking a look to the means scores females with ($\mu = 3.61$) are scoring less than males with ($\mu = 3.70$). We conclude that males consider online advertising as a product information provider more than females do.

In the same way, for the hedonic factor there is **not** statistically **significant** difference between males and females to perceive this factor of beliefs ($t = 0.638$, $df = 147$, $p > 0, 05$). By taking a look to the means scores females with ($\mu = 3.61$) are scoring less than males with ($\mu = 3.72$). We conclude that males consider online advertising as a source of pleasure and hedonism more than females do.

For the social role and image factor there is **not** statistically **significant** difference between males and females to perceive this factor of beliefs ($t = 0.007$, $df = 147$, $p > 0, 05$). By taking a look to the means scores females with ($\mu = 3.10$) have the same score as males with ($\mu = 3.10$). We conclude that both of males and females perceive this factor in the same way.

For the good for the economy factor there is **not** statistically **significant** difference between males and females to perceive this factor of beliefs ($t = 0.129$, $df = 147$, $p > 0, 05$). By taking a look to the means scores females with ($\mu = 3.30$) have the same score as males with ($\mu = 3.32$). We conclude that both of males and females perceive this factor in the same way.

For the materialism factor there is a statistically **significant** difference between males and females to perceive this factor of beliefs ($t = 1.291$, $df = 145$, $p < 0, 05$). By taking a look to the means scores males with ($\mu = 3.25$) are scoring more than females with ($\mu = 2.94$). We conclude that males consider online advertising as promoter of materialistic culture more than males do.

For the value corruption factor there is **not** statistically **significant** difference between males and females to perceive this factor of beliefs ($t = 0.418$, $df = 147$, $p > 0, 05$). By taking a look to the means scores females with ($\mu = 3.73$) have the same score as

males with ($\mu = 3.80$). The very small difference in means lead us to conclude that both of males and females perceive this factor in the same way.

For the attitudes variable there is **not** statistically **significant** difference between males and females to perceive this variable ($t = 1.189$, $df = 147$, $p > 0, 05$). By taking a look to the means scores males with ($\mu = 3.80$) are scoring more than females with ($\mu = 3.60$). The high difference in means lead us to conclude that males have a positive attitudes towards online advertising more than females do.

4.4. Differences between Variables according to Demographic Categories

“ANOVA “is probably the most useful technique in the place of statistical inference (Montgomery 2001, p 63). The one-way analysis of variance (ANOVA) is used to determine whether there are any statistically significant differences between the means of the two groups, Algeria and Turkey according to the age, education level, and monthly income.

Age

Table 4.11 One-Way Analysis ANOVA for Age Variable –Turkey

AGE		Sum of Squares	df	Mean Square	F	Sig.
COLL	Between Groups	2,259	2	1,129	1,921	,150
INDUV	Between Groups	,254	2	,127	,181	,835
MAS_FEM	Between Groups	1,075	2	,538	,807	,448
PROINFO	Between Groups	4,218	2	2,109	1,695	,187
HEDONIC	Between Groups	5,338	2	2,669	2,266	,107
SOCIROL	Between Groups	,799	2	,400	,262	,770
GOODECO	Between Groups	2,581	2	1,291	,918	,402
MATERIA	Between Groups	4,051	2	2,026	2,184	,116
VALUECORR	Between Groups	2,822	2	1,411	1,210	,301
Overall Aoad	Between Groups	,589	2	,294	,197	,822

A table above shows that there are no statistically significant differences between all the variables and the Age category for the Turkish ($p > 0, 05$).

Table 4.12 One-Way Analysis ANOVA for Age Variable – Algeria

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
COLL	Between Groups	,447	2	,223	,368	,693
INDUV	Between Groups	,364	2	,182	,222	,801
MAS_FEM	Between Groups	1,114	2	,557	,830	,438
PROINFO	Between Groups	,977	2	,488	,470	,626
HEDONIC	Between Groups	1,981	2	,990	,946	,391
SOCIROL	Between Groups	1,281	2	,641	,477	,622
GOODECO	Between Groups	,184	2	,092	,097	,908
MATERIA	Between Groups	,059	2	,030	,031	,969
VALUECORR	Between Groups	2,268	2	1,134	1,349	,263
Overall Aoad	Between Groups	1,388	2	,694	,684	,506

A table above shows that there are no statistically significant differences between all the variables in part and the Age category in the other part for the Algerian sample ($p > 0,05$).

Education level

Table 4.13 One-Way Analysis ANOVA for Education level Variable –Turkey

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
COLL	Between Groups	2,940	2	1,470	2,618	,076
INDIV	Between Groups	,055	2	,027	,039	,962
MAS_FEM	Between Groups	1,496	2	,748	1,142	,322
PROINFO	Between Groups	1,422	2	,711	,556	,575
HEDONIC	Between Groups	3,152	2	1,576	1,311	,273
SOCIROL	Between Groups	1,558	2	,779	,511	,601
GOODECO	Between Groups	,824	2	,412	,290	,749
MATERIA	Between Groups	1,996	2	,998	1,053	,352
VALUECORR	Between Groups	2,346	2	1,173	,999	,371
Overall Aoad	Between Groups	7,658	2	3,829	2,629	,076

Table 4.14 One-Way Analysis ANOVA for Education level Variable –Algeria

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
Collectivism	Between Groups	,810	2	,405	,669	,514
Individualism	Between Groups	,815	2	,407	,500	,608
Masculinity_Femininity	Between Groups	,896	2	,448	,666	,515
Product information	Between Groups	2,000	2	1,000	,969	,382
Hedonic	Between Groups	1,216	2	,608	,578	,562
Social role	Between Groups	6,419	2	3,210	2,452	,090
Good for economy	Between Groups	3,517	2	1,758	1,892	,154
Materialism	Between Groups	,561	2	,281	,299	,742
Value corruption	Between Groups	1,631	2	,815	,965	,383
Overall Aoad	Between Groups	,481	2	,241	,236	,790

Among all the variables there are no statistically significant differences with monthly income category ($p>0,05$). Therefore, we don't need to run out the post hoc test.

Table 4.15 One-Way ANOVA Analysis for Monthly Income Variable –Turkey

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
Collectivism	Between Groups	2,883	4	,721	1,218	,306
Individualism	Between Groups	4,873	4	1,218	1,792	,134
Masculinity	Between Groups	6,238	4	1,559	2,440	,050*
Product information	Between Groups	8,411	4	2,103	1,706	,152
Hedonic	Between Groups	2,679	4	,670	,552	,698
Social role and image	Between Groups	3,795	4	,949	,621	,648
Materialism	Between Groups	2,165	4	,541	,379	,823
Good for economy	Between Groups	1,536	4	,384	,401	,808
Value corruption	Between Groups	8,099	4	2,025	1,768	,139
Overall Aoad	Between Groups	9,522	4	2,380	1,637	,168

*** $p<0,05$** (1- strongly disagree, 5- strongly agree)

Among all the variables there are no statistically significant differences with monthly income category ($p>0,05$). Therefore, we don't need to run out the post hoc test.

Table 4.16 *One-Way Analysis ANOVA for Monthly Income Variable –Algeria*

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
Collectivism	Between Groups	,741	4	,185	,300	,878
Individualism	Between Groups	5,726	4	1,432	1,807	,131
Masculinity-Femininity	Between Groups	3,376	4	,844	1,268	,285
Product information	Between Groups	4,105	4	1,026	,991	,414
Hedonic	Between Groups	6,318	4	1,580	1,578	,183
Social role and image	Between Groups	4,044	4	1,011	,757	,555
Materialism	Between Groups	2,670	4	,668	,702	,592
Good for economy	Between Groups	8,228	4	2,057	2,300	,062
Value corruption	Between Groups	,832	4	,208	,243	,914
Overall Aoad	Between Groups	1,728	4	,432	,419	,795

Among all the variables there are no statistically significant differences with monthly income category ($p > 0,05$). Therefore, we don't need to run out the post hoc test.

4.5. Correlation Analysis between variables in Algeria and Turkey

The most commonly used correlation coefficient is Pearson's r (Pearson, 1896); also called as the linear correlation coefficient (the term correlation was first used by Galton in 1888). This coefficient was proposed in the module of the Elementary Statistics (Greasley, 2008). As it mentioned before the relationship between two variables are moderate when the value of Pearson's r is greater than 0.5. Hence, if the value is less than 0.5 and more than .03 the relationship between variables is medium. Also, if the value is equal or less than 0.3 and equal or more than 0.1 the relationship between variables is small. Tables 4.18, 4.19 below show off the relationships between all variables of the study for both countries.

Table 4.17. *Correlation Matrix between Variables, Pearson's r and (significance)*

Correlations											
ALGERIA		COLL	INDU	MAS_FEM	PROI NF	HEDO	SOCI O	GOOD ECO	MATE RIA	VALUE CORR	AOAD
COLL	Pearson Correlation	1	.472**	.450**	.704**	.444**	.553**	.517**	.304**	.347**	.197*
INDUV	Pearson Correlation		1	.634**	.624**	.502**	.517**	.518**	.283**	.345**	.210**
MAS_FEM	Pearson Correlation			1	.586**	.519**	.430**	.396**	.315**	.356**	.317**
PROF	Pearson Correlation				1	.543**	.561**	.587**	.311**	.348**	.167*
HEDO	Pearson Correlation					1	.566**	.501**	.289**	.268**	.114
SOCRO	Pearson Correlation						1	.643**	.275**	.228**	.109
GOODECO	Pearson Correlation							1	.302**	.180*	.061
MATERIA	Pearson Correlation								1	.527**	.341**
VALUECORR	Pearson Correlation									1	.549**
AOAD	Pearson Correlation										1
**. Correlation is significant at the 0.01 level (2-tailed).											
*. Correlation is significant at the 0.05 level (2-tailed).											

In these results, the Pearson correlation between collectivism and individualism is about 0.472, which indicates that there is a moderate positive relationship between the variables. As shown in the table above the Pearson correlation between collectivism and variables such as: masculinity and femininity, hedonic a moderate positive relationship

too. Pearson values for these variables are about (0.450, 0.444), and between materialism and value corruption variables values are about (0.304, 0.347). The relationship between these variables is medium. Collectivism has a weak positive relationship with attitudes toward online advertising where the correlation strength is about (0.197).

The results also indicate that the Pearson correlation between individualism and variables such as: masculinity and femininity (0.634), product information (0.624), hedonic (0.502), social role and image (0.517) is ($r > 0.5$), which indicates that there is a moderate positive relationship between the variables. As shown in the table above. The correlation between individualism and variables such as: materialism and attitude toward online advertising is a weak positive relationship. Pearson values for these variables are about (0.283, 0.210), and between value corruption variable Pearson correlation is about (0.345). The relationship between these variables is medium.

The Pearson correlation between masculinity vs. femininity variable and variables such as: product information (0.586), and hedonic (0.519), is more than ($r > 0.5$), which indicates that there is a moderate positive relationship between the variables. As shown in the table above. The correlation between masculinity vs. femininity variable and variables such as: social role and image, good for the economy, materialism, value corruption, and attitude toward online advertising is a medium positive relationship. Pearson values for these variables are about (0.430, 0.396, 0.315, 0.356, and 0.317).

The results also indicate that the Pearson correlation between product information and variables such as: hedonic (0.543), social role and image (0.561), good for the economy (0.581), is more than ($r > 0.5$), which indicates that there is a moderate positive relationship between the variables. As shown in the table above. The correlation between product information and variables such as: materialism and value corruption is a medium positive relationship. Pearson values for these variables are about (0.311, 0.348), and between attitude toward online advertising variable Pearson correlation is about (0.167). The relationship between these variables is weak.

For the Pearson correlation between hedonic and social role and image variable and good for the economy is about (0.566, 0.501), which indicates that there are a moderate positive relationship between the variables. The Pearson correlation between

hedonic and materialism, value corruption, and (Atod) are about (0.289, 0.268, .0114), which indicate a weak positive relationship.

The Pearson correlation between social role and image variable and good for the economy (0.643), is more than ($r > 0.5$), which indicates that there is a moderate positive relationship between the variables. As shown in the table above. The correlation between social role and image variable and variables such as: materialism, value corruption, and (Atod) are about (0.275, 0.228, and 0.109) is a weak positive relationship.

The Pearson correlation between good for the economy variable and materialism (0.302), is less than ($r > 0.5$), which indicates that there is a medium positive relationship between the variables. As shown in the table above. The correlation between good for the economy variable and variables such as: value corruption, and (Atod) are about (0.180, 0.061) this indicate a weak positive relationship.

In addition, the Pearson correlation between materialism variable and value corruption is about 0.527, which indicates that there is a moderate positive relationship between the variables. The Pearson correlation between materialism and (Atod) is about 0.341, the relationship between these variables is a positive medium relationship.

The Pearson correlation between value corruption variable and attitude toward online advertising is about 0.549, which indicates that there is a moderate positive relationship between the variables.

Table 4.18. Correlation Matrix between Variables, Pearson's *r* and (significance)

		Correlations									
TURKEY		COLL	INDUV	MAS_FEM	PROINF	HEDO	SOCIRO	GOODECO	MATERIA	VALUECORR	AOAD
COL	Pearson Correlation	1	.294**	.007	.106	.256**	.181*	.212**	.139	-,018	.042
IND	Pearson Correlation		1	.291**	.336**	.239**	.408**	.379**	.108	.070	.081
MAS_FEM	Pearson Correlation			1	.425**	.191*	.190*	.229**	.187*	.195*	.179*
PROF	Pearson Correlation				1	.197*	.320**	.358**	.268**	.353**	.506**
HEDO	Pearson Correlation					1	.378**	.164*	.181*	.184*	.117
SOCIO	Pearson Correlation						1	.449**	.206*	.379**	.302**
GOODECO	Pearson Correlation							1	.145	.179*	.342**
MATERIA	Pearson Correlation								1	.452**	.341**
VALUECORR	Pearson Correlation									1	.546**
AOAD	Pearson Correlation										1
**. Correlation is significant at the 0.01 level (2-tailed).											
*. Correlation is significant at the 0.05 level (2-tailed).											

For the Turkish sample and according to the Pearson correlation between collectivism variable and all the other variables is between ($r = 0.007$ and 0.294), which indicates that there is a weak positive relationship between the variables. Except with the variable of value corruption which have a correlation at (-0.018) so, there is a weak negative relationship between these variables.

As the table above demonstrate the correlation between individualism and social role and image variable (0.408) and good for the economy (0.379) is less than ($r = 0.5$) which indicates that there is a medium relationship between the variables.

The correlation between individualism and other variables is about (0.070 and 0.336) which is less than ($r = 0.5$) it means that there is a weak relationship between these variables.

The masculinity and femininity variable according to the results have a medium relationship with product information variable where the Pearson correlation is about (0.425). For the correlation with the other variables is about (0.007 and 0.0229) which indicate a weak relationships between these variables.

The results also indicate that the Pearson correlation between product information and the variable of attitude toward online advertising is more than ($r > 0.5$), which indicates that there is a moderate positive relationship between the variables. As shown in the table above. The correlation between product information and variables such as: individualism, masculinity and femininity, social role, and good for the economy have a medium positive relationship. Pearson values for these variables are about (0.320, and 0.425), and between collectivism and materialism variable Pearson correlation is about (0.106, and 0.170). The relationship between these variables is weak.

The results indicate that the Pearson correlation between Hedonic and the variable of social role is less than ($r > 0.5$), which indicates that there is a medium positive relationship between the variables. As shown in the table above. The correlation between hedonic and all the rest of variables are about (0.117, and 0.256), which indicate that the relationships between these variables are weak.

The results indicate that the Pearson correlation between Hedonic and the variable of social role is less than ($r > 0.5$), which indicates that there is a medium positive relationship between the variables. As shown in the table above. The correlation between hedonic and all the rest of variables are about (0.117, and 0.256), which indicate that the relationships between these variables are weak.

The results indicate that the Pearson correlation between social role and the variable such as: individualism (0.408) and good for the economy (0.449) is more than ($r > 0.5$), which indicates that there is a moderate positive relationship between the variables. As shown in the table above. The correlation between social role and value corruption (0.379) and Aoad (0.302) are less than ($r > 0.5$), which indicate that the relationships between these variables are weak.

The results also indicate that the Pearson correlation between good for the economy and the variable such as: individualism (0.379), product information (0.358), social role (0.449), and (Aoad) (0.342) are less than ($r > 0.5$), which indicates that there is a medium positive relationship between the variables. As shown in the table above. The correlation between good for the economy and variables such as: collectivism, masculinity and femininity, hedonic, materialism, and good for the economy are a weak positive relationship. Pearson values for these variables are about (0.145, and 0.229).

In these results, the Pearson correlation between materialism and value corruption is about 0.452, which indicates that there is a moderate positive relationship between the variables. The Pearson correlation between materialism and all the other variables is about (0.108 and 0.268), which indicates that, the relationships between variables are positive and weak.

The results also indicate that the Pearson correlation between value corruption and the variable of attitude toward online advertising is (0.546) it is more than ($r > 0.5$), which indicates that there is a moderate positive relationship between the variables. As shown in the table above. The correlation between value corruption and variables such as: Product information (0.353) and social role (0.379) are less than ($r > 0.5$), it is therefore, a medium positive relationship. And between value corruption and collectivism variable Pearson correlation is about (-0.018). Which indicate that the relationship between these variables is negative and weak.

Despite the fact that there are no strong differences between the results of Algeria and Turkey. There is a tendency of variables relate each other based on the degree of how the factors are affecting consumer's attitude in the model proposed in chapter two. The most of coefficients shown on the tables above with two little stars in upper-right hand corner of each coefficient are statistically significant at ($p < 0.01$). Similarly, the numbers with one star indicate that the coefficients are statistically significant at ($p < 0.05$).

The beliefs factors that are supposed to have a positive effect to the consumers' attitudes toward online advertising (Pearson $r > 0.5$) are product information, and value corruption for Turkey, and value corruption for Algeria. These factors tend to have positive strong correlations as it is shown in the tables above. On the other hand, the analysis showed that the factor of value corruption is negatively link to consumer's attitude toward online advertising ($r = - 0.018$).

Moreover, there are variables which have strong correlations among each other than they do with the other variables such as: collectivism vs. individualism, masculinity vs. femininity, product information, hedonic, social role and image, good for the economy, and value corruption. These variables differ between the results of Algeria and Turkey. It is strongly correlated to each other for the Algerian respondents and has medium and small correlations for the Turkish respondents. Hence, the results

of Turkish respondents demonstrate that attitude toward online advertising is strongly correlated to two factors: product information ($r = .506$), and value corruption ($r = .546$). By comparing those to the result of Algerian respondents we found out a strong correlation of attitude toward online advertising with the factor of value corruption only ($r = .549$).

4.6. The Differences between Algeria and Turkey in Cultural Dimensions

In order to see the differences between the two samples, independent samples t-test is used. First, cultural dimensions were examined to reveal if there are statistically significant differences between Algerian and Turkish respondents.

Table 4.19. *Differences between Algeria and Turkey in Cultural Dimensions*

Variable	Country	N	Mean	T value	df	P value
collectivism	Algeria	154	3,567	6,760	299	,000*
	Turkey	147	2,906			
Individualism	Algeria	154	2,836	-5,160	299	,000*
	Turkey	147	3,857			
Masculinity-femininity	Algeria	154	2,534	-10,205	299	,000*
	Turkey	147	3,523			

* $p < 0,05$

The results show that there is a statistically **significant** difference between Algerian and Turkish respondents for the variable of collectivism. ($t = -6.760$, $df = 301$, $p < 0,05$). Taking a look to the means scores for the two countries the Algerian respondents mean ($\bar{x} = 3.567$) is higher than Turkish respondents mean ($\bar{x} = 2.906$). for this reason we can conclude that Algerians tend to collectivism more than Turkish respondents.

The results show that there is a statistically **significant** difference between Algerian and Turkish respondents for the variable of individualism. ($t = -5.160$, $df = 301$, $p < 0,05$). Taking a look to the means scores for the two countries the Algerian respondents mean ($\bar{x} = 2.836$) is less than Turkish respondents mean ($\bar{x} = 3.857$). For this reason we can conclude that Turkish respondents tend to individualism more than Algerian respondents.

The results show that there is a statistically **significant** difference between Algerian and Turkish respondents for the variable of masculinity vs. femininity. ($t = -10,205$, $df = 301$, $p < 0,05$). Taking a look to the means scores for the two countries the Algerian respondents mean ($\bar{x} = 2.534$) is less than Turkish respondents mean ($\bar{x} = 3,523$). For this reason we can conclude that Turkish respondents tend to femininity culture more than Algerian respondents.

In general independent t-test revealed that there are statistically significant differences between the two countries in cultural dimensions.

4.7. The Differences between Algeria and Turkey in Attitude Beliefs Factors

The independent t-test is examined to find out the differences between Algerian and Turkish respondents in their perceptions and thoughts toward beliefs factors represented previously in the literature.

Table 4.20. *Differences between Algeria and Turkey in Beliefs Factors and Attitudes*

Variable	Country	N	Mean	T value	df	P value
Product information	Algeria	154	3.58	0.782	299	0.435
	Turkey	147	3.46			
Hedonic	Algeria	154	2.62	-3.215	299	0.001*
	Turkey	147	3.03			
Social role and image	Algeria	154	3.05	-1.923	299	0.055*
	Turkey	147	3.32			
Good for economy	Algeria	154	3.25	-0.599	299	0.549
	Turkey	147	3.33			
Materialism	Algeria	154	3.05	-1.520	299	0.188
	Turkey	147	3.21			
Value corruption	Algeria	154	3.69	1.651	299	0.100
	Turkey	147	3.49			
Atod	Algeria	154	3.62	-0.145	299	0.885
	Turkey	147	3.64			

***p<0,05**

Based on the results presented in table 4.20 We note that there are no statistically significant differences between the means of both countries for the product information, good for economy, materialism, value corruption and (Aoad). Therefore, we can note that Turkish participants and Algerian ones have the same beliefs and attitudes toward the online advertising.

However, there are significant differences between Turkey and Algeria for Hedonic and social role and image ($p\text{-value} < 0.5$). In fact, basically on the mean scores, regarding the Hedonic variable, Algeria has a mean scores equal to 2.62 which is less than Turkish mean scores ($\bar{x}=3.03$). For this reason we can conclude that Turkish respondents tend to consider online advertising as a hedonic and a pleasure source. Additionally, for social role and image variable, the mean scores for Algeria ($\bar{x}=3.05$) is less than the mean scores for Turkey ($\bar{x}=3.32$), which connotes that Turkish participants give more importance to the social role of online advertising and they are more interested in the social image.

5. CONCLUSION

The purpose of this section is to present the main results obtained in this study, And to discuss our interpretations of the questionnaire results, the different managerial implications that may result. The discussion will illustrate the research questions. Also Hofstede's selected cultural dimensions will be addressed in this chapter to understand the differences on Algerian and Turkish cultures.

In order to compare our findings with the existed literature, one study was taken as a guide for the researcher which is *"Across-cultural study on consumers' attitudes toward web Advertising; A case of Swedish and Japanese Consumers"* by Sachi Komatsu and Takuma Tsuji (2013). The study was taken as a guide for the substantial similarities of it with the current study especially with regards to its examination of the cross-cultural topic and its relation to the web advertising.

The objective of the guide study was to find out the differences and similarities between two cultures.

The researchers conducted the study sample with university students with the number of 275; 160 Japanese students and 115 Swedish students.

The results of this study when revealed with regards to the product information factor, hedonic factor, good for the economy factor and materialism factor could not find valid differences between the two country samples with relations to "overall" attitudes toward web advertising.

Interestingly, with attribution to the guide study results, the same conclusion was found by the current study; that there is no difference in the attitudes toward online advertising between the Algerian and the Turkish students' samples.

As it has been discussed previously one of our objectives is to find out the perceptions of Algerian and Turkish consumers about two cultural dimensions selected from Hofstede's cultural model. Therefore, As a result of the survey for consumers' evaluations about the dimensions of collectivism and individualism, it was reported that there are some differences between Algeria and Turkey. The differences between the two countries via means scores of collectivism dimension show off clearly that Algerian respondents tend to agree on the collectivistic culture, while, Turkish respondents tend to disagree on this cultural dimension. Adding to that, the data collected revealed that

the Turkish sample does not confirm the Hofstede's model results where Turkey's score was low in individualism, this means that Turkish people were collectivistic in that time Hofstede did the study more than our days.

In the same way, there are some differences between the two countries in the scores of the individualism dimension. It is noted that Algerian respondents do not put more importance on the individualistic index as the Turkish respondents would. They were more agreeing with collectivism items. Therefore, it can be explained that Algerian culture is still collectivistic if we note that Algeria was a socialist country until 1991's; and it still conserve socialist values until nowadays. This can be one of reasons of why Algerian respondents tend to collectivism more than their counterparts in Turkey.

On the other hand, comparing Turkey's scores obtained in this study for individualism dimension with the scores provided in Hofstede's model of cultural dimension where Turkey got a low score for this dimension **(37/100)** in 1980's. Thus, at that time Turkish culture was tending to a collectivistic one. However, according to the results of this research the Turkish sample indicated that Turkey's culture may be directed into being an individualistic culture. Hence, due to the absence of Algeria on Hofstede's cultural model the focus is more on the results of the survey to evaluate the perceptions of Algerian respondents for these dimensions. Therefore, it appears that respondents in Algeria had more favorable intentions toward collectivism (mean= 3.567) than individualism (mean= 2.836). Hence, Algerian respondents reflect a collectivistic culture as it was explained above.

Furthermore, masculinity and femininity dimension has been measured by Independent Samples T-test to find out the differences between the two samples with in accordance to the above mentioned dimension. According to the survey results, it appears that there is a great difference between the Algerian and Turkish samples, comparing the mean scores it can be indicated that the Turkish respondents tend to agree on femininity's culture proposed items with mean's score (mean= 3.523). On the other hand, Algerian respondents tend to disagree with those items of femininity culture with a score of means (means= 2.534). In light of that, Independent Samples T-test as shown in table 4.19 confirmed that this difference is statistically significant at ($P=, 000$). Moreover, Turkish respondents reflect a femininity culture, confirming the results of

Hofstede's model where Turkey received a low score of masculinity dimension (masculinity score= 45 /100) comparing with other nearby countries such as Syria (masculinity score= 52 /100) (<https://geert-hofstede.com/turkey.html>). This may can be explained by some factors changed or developed in one country more than the other such as the equality between men and women and human rights.

The second objective of this study is to demonstrate the differences between Algeria and Turkey on seven belief factors and overall attitudes towards online advertising. Statistics obtained from the study had expressed that there were statistically significant differences between Algerian sample and the Turkish sample in social role factor, and hedonic factor among the seven factors. As it had been mentioned aforementioned, the social role and image referred to the beliefs of consumers on different things such as: life style messages linked with status, social reactions, and behaviors fit with the social image etc. Therefore, Turkish respondents consider online advertising like source of hedonism and pleasure more than Algerian respondents. Whereas, hedonic/ pleasure factor referred to the ability of advertising to provide the entertainment, beautifulness, pleasantness, and humorous to consumers in their everyday life (Pollay & Mittal, 1993). As a result of the values of means of Algerian and Turkish samples on hedonic factor, Turkish consumers agree on this factor more than Algerian consumers would. They consider therefore online advertising as a source of entertainment, pleasantness, and hedonism.

Furthermore, there are no differences between Algeria and turkey for the other beliefs factors such as: **1)** product information, where both countries consider that online advertising is a provider of new informations about brands and products in markets. **2)** Good for the economy factor, both of samples see that online advertising a source of revenues for web sites, and make their everyday life easy and it saves their time and money. It helps them on their purchase decision-making process. **3)** Materialism factor, both countries consider that online advertising lead consumers to be materialistic when making them buy products they do not really need or buying products for show off only. **4)** Value corruption factor, respondents in Algeria and Turkey believe that online advertising has a potential to shape consumers' values. Thus, it may corrupt their values. In addition, online advertising also can have a negative

influence on children. It also promotes undesirable values a society. They also consider that most online advertising distorts values of children and youth. The results of this study were found in past researches such as: (Pollay and Mittal, 1993. Wolin et al. , 2002, and Wang et al., 2009).

The third objective is to find out the possible relationships between cultural dimensions and consumers attitudes and beliefs towards online advertising. Hence, the study did not find strong correlations between these cultural dimensions and the overall attitudes toward online advertising (neither positive nor negative) for both countries. This indicates that differences on cultural dimensions don't lead to differences on consumers' attitudes. Hence, online advertising can be perceived without any impact of cultural dimensions at least the examined dimensions (collectivism vs. individualism, and masculinity vs. femininity).

However, for the Algerian sample it was found that those cultural dimensions had strong correlations with other beliefs factors such as: product information, hedonic, social role, and good for the economy. On the contrary, for the Turkish sample cultural dimensions had medium correlations with factors such as: social role, good for the economy, and materialism. And moderate correlations with factors such as: product information and value corruption. It could be explained that cultural dimensions had no direct correlations with consumers' overall attitudes toward online advertising but in the same time it could have a positive strong correlations with beliefs factors which are the fundamentals of forming consumer attitudes. As Wolin, et al. (2002) confirmed that the beliefs factors were used to examine consumer attitudes. In view with this, in order to examine the two samples' attitudes, their beliefs were first measured; these beliefs were first proposed through the Pollay and Mittal's Model (1993). They addressed these beliefs for advertising in general, then Wolin, et al. (2002) modified them for online advertising.

6. FURTHER RECOMMENDATIONS

It has been noticed by the researcher that most of the studies examine this topic and other similar topics with a main focus on attitudes toward online advertising within the cultural context. However, most of studies are focus on behaviors more than other dimensions; further research should address topics such as the effectiveness of cultural dimensions, and analyze how the culture influence online advertising. Furthermore, it should take in consideration the effects of other factors like diversity of languages, ethnicity, and the sensitivity of minorities.

The field of online advertising also need find new scales to measure its effectiveness in one hand, and factors which may affect consumer's attitudes and beliefs toward online advertising on the other hand. It is also noteworthy that the development of online advertising field is very fast; it is related to the very fast development of communication technologies, therefore it is necessary to focus on the empirical studies for more understanding of the relationships between consumers and companies who communicate them with online advertising.

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Appendix

Appendix: A. banner advertising, and pup up's examples.

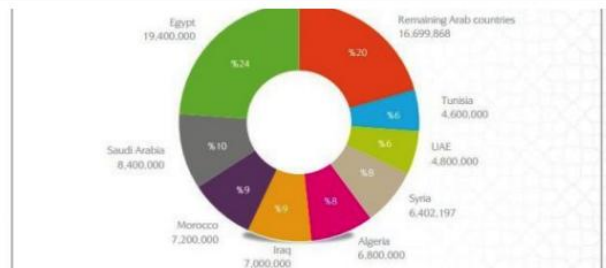


Appendix: B.

L'Algérie compte 6.8 millions d'utilisateurs sur Facebook, seulement 37 500 sur Twitter (Étude)

HuffPost Algérie | Par Hamdi Basila

Publication: 30/06/2014 15h55 CEST | Mis à jour: 03/07/2014 14h45 CEST



Il existe 6.8 millions d'utilisateurs actifs de Facebook en Algérie, d'après l'étude *Arab Social Media Report* menée par la *Dubai School of Government*.

Un million de nouveaux utilisateurs algériens ont été enregistré entre janvier et mai 2014, soit une croissance de 17%. Le taux de pénétration de Facebook en Algérie est passé de 12,27% en mai 2013 à 18,1% en mai 2014. La croissance durant le premier semestre de cette année est importante (6e plus importante parmi les pays arabes) mais le taux de pénétration reste faible: 15e sur 22 pays. Cependant, le nombre total d'algériens sur Facebook (6.8 millions) est considérable car il constitue la 5e population la plus nombreuse parmi les pays arabes après

Appendix: C. Turkish survey.

Tüketicilerin kültürel bağlamda online reklamcılığa yönelik tutum ve inançları: Cezayirli ve Türk öğrenciler üzerine yapılan bir çalışma.

Değerli Katılımcı,

Bu çalışma Anadolu Üniversitesi Halkla İlişkiler ve Reklamcılık Bölümü Yüksek Lisans programı kapsamında yürütülen bir tez kapsamında gerçekleştirilmektedir. Bu amaçla hazırlanan bu formdaki sorulara vereceğiniz cevaplar, araştırmanın doğru bulgularla sonuçlanması ve gelecekte yapılacak araştırmalara güvenilir bir şekilde öncülük etmesi bakımından büyük önem taşımaktadır.

Soru formunda yer alan ifadelerin bir doğru cevabı bulunmamaktadır. Önemli olan sizin kendi görüşünüzü belirtmenizdir. Lütfen ifadelerin her birini okuduktan sonra, sizin için en uygun seçeneği işaretleyiniz ve yanıtı madde bırakmayınız.

Sorulara vereceğiniz cevaplar sadece bilimsel amaçlı kullanılacak ve kesinlikle gizli tutulacaktır. Ayrıca, toplanan veriler bireysel olarak değil, tüm cevaplayıcılar için topluca değerlendirilecektir. Ayırdığınız zaman, gösterdiğiniz ilgi ve katılımınız için şimdiden teşekkürler. Sorularınız için aşağıdaki elektronik posta adresinden bana ulaşabilirsiniz.

Sevgilerimle
Abdelhamid Gana
abdelhamid.gana@gmail.com

Kişisel Bilgileri

1. 1- Cinsiyet

Mark only one oval.

- ☐ Erkek
☐ Kadın

2. 2- Yaş

Mark only one oval.

- ☐ 18- 24
☐ 25 - 29
☐ 30 - ve üzeri

3. 3- Eğitim Seviyesi

Mark only one oval.

- ☐ Lisans
☐ Yüksek lisans
☐ doktora

4. 4- Aylık ortalama geliriniz

Mark only one oval.

- ☐ 300 TL'den az
- ☐ 300-500
- ☐ 501-1500
- ☐ 1501-2100
- ☐ 2101'den fazla

Aşağıdaki ifadelerin her birini dikkatlice okuyunuz. Sizin görüşünüze en uygun olan seçeneği daire içine alınız.

5. • İki farklı ülkedeki kültürel boyutların durumu (Toplayıcı ve Bireysel kültür boyutu)

Mark only one oval per row.

	Kesinlikle Kabulmıyorum	Kabulmıyorum	Kararsızım	Kabulyorum	Kesinlikle Kabulyorum
Seçim yapmadan önce yakın arkadaşların fikrini sormak çok önemlidir.	☐	☐	☐	☐	☐
Hareketlerim grubumun fikrini yansıtır.	☐	☐	☐	☐	☐
Özel hayat bağlarımları hayatımda en önemli şeydir.	☐	☐	☐	☐	☐
Kazanmak ve bireysel başarı benim için her şeydir.	☐	☐	☐	☐	☐
Online reklam içeriğini aile bireylerimle paylaşıyorum.	☐	☐	☐	☐	☐
Online reklamcılık konusundaki olumlu tutumuma göre aileme ve arkadaşlarıma ürünleri öneriyorum.	☐	☐	☐	☐	☐
Aile bireylerim önerdiğim online reklam içeriğini beğenince gurur duyuyorum.	☐	☐	☐	☐	☐
Online reklam beni özgür ve kişisel kimlik olmamı hissettiriyor.	☐	☐	☐	☐	☐
Online reklamı benim ekranlarımdan farklı olmamı sağlıyor.	☐	☐	☐	☐	☐

6. • İki farklı ülkedeki kültürel boyutların durumu (Dişilik ve Erkeklik kültür boyutu)

Mark only one oval per row.

	Kesinlikle Katılmıyorum	Katılmıyorum	Kararsızım	Katılıyorum	kesinlikle Katılıyorum
Kadın, erkek eşitliğine inanıyorum.	☐	☐	☐	☐	☐
Erkek ve kadın arasında toplumda bir fark olmadığına inanmıyorum.	☐	☐	☐	☐	☐
Ülkemde kadınlar reklamlarda erkekten daha çok yer alıyor.	☐	☐	☐	☐	☐
Reklamlarda cinsiyetin önemi yoktur.	☐	☐	☐	☐	☐
Rekabet, istek ve göç başarılı bir toplumun özellikleri.	☐	☐	☐	☐	☐
Bir kadın başkanımızın olmasında bir sakınca yoktur.	☐	☐	☐	☐	☐



7. • Tüketicilerin online reklamcılığa yönelik tutum ve inançları.

Mark only one oval per row.

	Kesinlikle Kabulmıyorum	Kabulmıyorum	Kararsızım	Kabulyorum	Kesinlikle Kabulyorum
Online reklam satış hakkında değerli bir bilgi kaynağıdır.	☐	☐	☐	☐	☐
Online reklam aradığım markalar hakkında bilgiler verir.	☐	☐	☐	☐	☐
Online reklam piyasada olan ürünler hakkında güncel bilgiler edinmemi sağlar.	☐	☐	☐	☐	☐
Bazen online reklamı izlerken duyduğum ve gördüklerimden haz alıyorum.	☐	☐	☐	☐	☐
Bazen online reklamlar web sitelerinden daha eğlenceli olabilir.	☐	☐	☐	☐	☐
Online reklam bazen beni iyi hissettirir.	☐	☐	☐	☐	☐
Online reklamlardan neyin moda olduğunu öğrenirim. Ve sosyal İmajım için ne satın almam gerektiğini öğrenirim.	☐	☐	☐	☐	☐
Online reklamlar insanların ne almak istediklerini ve kullandıklarını bana söyler.	☐	☐	☐	☐	☐
Online reklam benim kim olup olmadığımı anlamama yardımcı olur.	☐	☐	☐	☐	☐
Online reklam insanların yaşam standardını artırır.	☐	☐	☐	☐	☐
Web sitelerini desteklemek için Online reklama ihtiyacımız var.	☐	☐	☐	☐	☐
Online reklam sayesinde İnternette bazı ürünler aldım.	☐	☐	☐	☐	☐
Online reklam bazı ihtiyaçları olmadığım ürünleri aldım.	☐	☐	☐	☐	☐
Online reklam bazı tüketicilerin alamayacakları ürünleri göstererek tüketiciler arasındaki memnuniyetleri artırır.	☐	☐	☐	☐	☐

	Kesinlikle Katılmıyorum	Katılmıyorum	Kararsızım	Katılıyorum	kesinlikle Katılıyorum
Online reklam materyalist bir toplum yaratıyor.	☐	☐	☐	☐	☐
Online reklam gücü yetmese de insanlar sadece gösteriş için ürün almaya zorlar.	☐	☐	☐	☐	☐
Online reklamlar insanları bazen bir fantezi dünyasında yaşatır.	☐	☐	☐	☐	☐
Online reklamlar çocukların ailelerinden gerekli olmayan isteklerde sağlar.	☐	☐	☐	☐	☐
İnternet reklamlarında çok erotizm var.	☐	☐	☐	☐	☐
Online reklam internet kullanırken extra bir servistir.	☐	☐	☐	☐	☐
İnternet kullanırken çıkan online reklam sayfa ve sekmeleri rahatsız edicidir	☐	☐	☐	☐	☐

Appendix: D. Algerian survey.

Algerian and Turkish Students.

مواقف ومعتقدات المستهلكين نحو الاعلان على شبكة الانترنت ضمن السياق الثقافي: دراسة حول مواقف الطلاب الجزائريين والأتراك

المشاركين الكرام،
يتم إنجاز هذه الدراسة على مستوى جامعة الأناضول بتركيا بقسم العلاقات العامة والإعلان كجزء من أطروحة الماجستير. تم إعداد الأسئلة المطلوب الإجابة عنها في هذا النموذج لهذا الغرض، تهدف هذه الدراسة إلى التوصل إلى نتائج ذات أهمية يمكن الاعتماد عليها في البحوث مستقبلًا.
ليس هناك من شك أن الهدف من البيانات الواردة في النموذج المطلوب الإجابة عنها هو الحصول على رأيك الخاص حول الموضوع. يرجى بعد قراءة كل الأسئلة وضع علامة في الخيار الأنسب بالنسبة لك. ولك أن تترك المواد التي لا ترغب في الإجابة عنها. سيتم تفرغ الاستبيان المكون من 38 سؤالاً 05 دقائق فقط.
ستبقى إجاباتك على الأسئلة في سرية تامة ولن نستخدم إلا لأغراض علمية. وبالإضافة إلى ذلك، فإن البيانات التي تم جمعها ليست فردية وسيتم تحليل و تقييم جماعي لجميع المشاركين. شكرًا لكم مقدما على مشاركتكم التي تظهر اهتمامكم. لأستأنكم بمكنكم التواصل مع الباحث على عنوان البريد الإلكتروني التالي . abdelhamid.anaoui@gmail.com
مودتي
عبد الحميد قانة

البيانات الشخصية

يرجى شطب الخانة المناسبة

1. **1- الجنس**
.Tick all that apply
ذكر ☐
انثى ☐
2. **2- السن**
.Tick all that apply
24 - 18 ☐
29 - 25 ☐
30 - فما فوق ☐
3. **3- المستوى الدراسي**
.Tick all that apply
ليسانس ☐
ماجستير ☐
دكتوراه ☐

يرجى قراءة العبارات التالية و وضع العلامة على الخيار المناسب لوجهة نظركم.

تقييم الابعاد الثقافية في بلدين مختلفين : بعد الجماعية و الفردية

5. Mark only one oval per row.

موافق تماماً	موافق	محايد	غير موافق	غير موافق تماماً
☐	☐	☐	☐	☐
☐	☐	☐	☐	☐
☐	☐	☐	☐	☐
☐	☐	☐	☐	☐
☐	☐	☐	☐	☐
☐	☐	☐	☐	☐
☐	☐	☐	☐	☐
☐	☐	☐	☐	☐
☐	☐	☐	☐	☐
☐	☐	☐	☐	☐
☐	☐	☐	☐	☐
☐	☐	☐	☐	☐

تقييم الابعاد الثقافية في بلدين مختلفين : بعد الذكورية و الانثوية

6. Mark only one oval per row.

موافق تماماً	موافق	محايد	غير موافق	غير موافق تماماً
☐	☐	☐	☐	☐
☐	☐	☐	☐	☐
☐	☐	☐	☐	☐
☐	☐	☐	☐	☐
☐	☐	☐	☐	☐
☐	☐	☐	☐	☐
☐	☐	☐	☐	☐
☐	☐	☐	☐	☐

معتقدات و مواقف المستهلكين تجاه الاعلان على شبكة الانترنت

موقف تعاملا	موقف محايد	غير موقف	غير موقف تعاملا
الإعلان على شبكة الإنترنت هو مصدر قيم للمعلومات عن المنتجات	☐	☐	☐
الإعلان على شبكة الإنترنت يوفر المعلومات حول المنتجات التجارية التي أُبْحِث عنها	☐	☐	☐
يوفر الإعلان على شبكة الإنترنت معلومات حديثة حول المنتجات المتوفرة في السوق	☐	☐	☐
أحيانا يسحبني ما شاهدت أو سمعت من الإعلان على شبكة الإنترنت	☐	☐	☐
في بعض الأحيان يمكن أن يكون محتوى الإعلان على شبكة الإنترنت أكثر متعة من محتوى الموقع ذاته	☐	☐	☐
بعض الإعلانات عبر الإنترنت تجعلني أشعر أنني بحاجة جيدة	☐	☐	☐
الإعلان على شبكة الإنترنت يجعلني أوكب الموضة للحفاظ على صورة اجتماعية جيدة	☐	☐	☐
الإعلان على شبكة الإنترنت يخبرني بما يجب أن يشتريه أو يستخدمه شخص مثلي	☐	☐	☐
الإعلان على شبكة الإنترنت يساعدني على التعرف على المنتجات التي تعكس نوعا ما الشخص الذي أنا عليه	☐	☐	☐
الإعلان على شبكة الإنترنت يحسن نمط معيشة الناس	☐	☐	☐
نحن بحاجة إلى الإعلان على شبكة الإنترنت	☐	☐	☐
أدع شبكة الإنترنت و المواقع في بعض الأحيان أقوم بشراء المنتجات بسبب الإعلان على شبكة الإنترنت	☐	☐	☐
الإعلان على شبكة الإنترنت يجعلك تقوم بشراء الأشياء التي لا تحتاج إليها حقاً	☐	☐	☐
لا أعلن على شبكة الإنترنت يزيد من عدم الرضا بين المستهلكين من خلال عرض المنتجات التي لا يملكهم تحعلها	☐	☐	☐
الإعلان على شبكة الإنترنت يجعلنا مجتمعاً مالياً	☐	☐	☐
الإعلان على شبكة الإنترنت يوجه الأفراد على شراء منتجات جاب للظهور فقط	☐	☐	☐
الإعلان على شبكة الإنترنت في بعض الأحيان يجعل الناس يعيشون في عالم من الخيال	☐	☐	☐
بشكل عام، أعتقد أنه يجب تجنب الأطفال مشاهدة الإعلانات على شبكة الإنترنت	☐	☐	☐
هناك الكثير من الانحاءات الجنسية في الإعلانات على شبكة الإنترنت	☐	☐	☐
الإعلان على شبكة الإنترنت خدمة إضافية فقط نتعرضنا عند استخدام الإنترنت	☐	☐	☐
ظهور صفحات الإعلان عند تصفح الإنترنت أمر غير لائق	☐	☐	☐

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- High school of batna 2000-2008.

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HOBIES.

- Sport – Culture – Tourisme.