

خلك شرمبي": حملة علاقات عامة وأخلاقيات مفهوم الذكورية في المجتمع الكويتي

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ملخص:

هدف الدراسة: تختبر هذه الاستبانة فهم طلبة جامعة الكويت لحملة "شرمبي"، مطعم مأكولات بحرية سريعة في الكويت، وعرضها إعلانات تحتوي إحياءات جنسية غير مباشرة. المنهجية: من خلال عينة يبلغ تعدادها مشاركا، يحاول الباحثان استكشاف أثر الدلالات الجنسية غير المباشرة في إعلانات "شرمبي" التي تضمنتها حملة العلاقات العامة على طلبة جامعة الكويت بناء على اختلافاتهم بحسب الجنس، والجنسية، والكلية، وسنة الدراسة. النتائج: أظهرت النتائج أن الطالبات الإناث يملن أكثر للموافقة على أن تفرض الحكومة عقوبات قانونية على من يعرض مثل هذه الإعلانات، ولكنهن في الوقت ذاته لا يرفضن التعرض لمثل هذه الإعلانات. إضافة إلى ذلك، فإن الطلبة الذكور، لاسيما في المراحل المتقدمة في كليات العلوم الاجتماعية، كانوا أكثر قدرة على فهم المحتوى الجنسي لهذه الدعايات. إضافة إلى ذلك، أيد الطلبة الكويتيون المشاركون في الدراسة أن الإعلانات التي نشرت في هذه الحملة إجمالا تعكس عاداتهم الثقافية، بعكس الطلبة المشاركين من غير الكويتيين. الخلاصة: تقترح نتائج هذه الدراسة وجود تعقيدات ثقافية متعلقة بمفاهيم الذكورية في مجتمع محافظ ووجود اختلاف بين الجنسين في ما يتعلق بتلك المفاهيم؛ ما يجعلها نقطة انطلاق للمزيد من الدراسات مستقبلا.

المصطلحات الأساسية: علاقات عامة، إعلانات، الكويت، الجنس، الذكورية، ثقافة.

“Get that Shrimp”: A Public Relations Campaign and the Ethics of the Construction of Masculinity in Kuwait

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Abstract:

Objectives: This research surveys Kuwait University (KU) students' perceptions of Shrimpy, a fast seafood restaurant in Kuwait, and its display of indirect sexual advertisements. **Methods:** Among a sample of ($n=802$) the authors explored how Shrimpy's indirect connotations of sexual advertisements in a massive public relations campaign affected Kuwait University students based on the intersections of gender, nationality, college and year of study. **Results:** the study concluded that females were more likely to support the government's action in imposing punishment on those who display such ads, but they were more likely to accept being exposed to the ads. Additionally, male students, especially senior students in the Social Sciences College were more likely to understand the sexual content. Additionally, Kuwaitis agreed that these advertisements and the campaign as a whole reflected cultural tradition compared to non-Kuwaitis. **Conclusion:** This study suggests that these key moments symbolize the broad cultural complexities of masculinity and power relations in a conservative society which provide departure points for future research.

Keywords: Advertisements, Kuwait, Gender, Masculinity, Culture

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Introduction

In January 2018, a local Kuwaiti fast-food restaurant, launched an ad campaign that would soon shock Kuwait's traditions and values. On their twitter account @shrimpykw, the ad “coming soon” had a blurry picture of a shrimp that could be mistaken for a sexual innuendo. However, what was unknown to the local community was that this ad was only the beginning of a series of sexual innuendos that would forever shock the public of Kuwait.

Two months later, Shrimpy's ads filled the streets of Kuwait with billboards that contained sexual innuendos that were too conspicuous to be subtle. One of the advertisements read, “If you want to hunt deer, get that shrimp”⁽¹⁾ and “Do you want to fit into that dress? Get that shrimp”. In a conservative Middle Eastern society, Shrimpy a fast seafood restaurant, changed the cultural game into one that would soon set the tone for a discussion.

Soon enough, other companies picked up Shrimpy's Masculine and offensive tone. For example a dentist wrote, “If you're done eating shrimps, now is the time to clean your teeth”. Shrimpy's ads became the discussion in every classroom, in every diwaniya and on every social media outlet, which led to dicussions about the ethics underlying such an advertisement and public realtions campaign. Soon enough, Kuwait's Ministry of Commerce banned the entire campaign, deeming it sexually inappropriate. Many claimed that there was nothing wrong with the ad, while many said the ads could be interpreted in multiple ways. Others said it was extremely offensive (Nabbout, 2018). Shrimpy took down the ads and replaced it with another one that said, “Why so upset man, we took down the ad? "Get that shrimp”.

Was Shrimpy simply displaying the obvious by being the first to create sexual innuendos in a conservative society? Did shrimp cross the ever so thin boundaries of the ethics of both media advertisement and the society as a whole? Was Shrimpy just bringing masculinity to the forefront by referring to women as deers?

The central aim of this study is to explore Kuwait University

(1) All slogans and advertisements including questionnaires have been translated from Arabic into English by the authors.

students' perceptions of Shrimpy's advertisements and their awareness of the level of indirect sexual connotations. Are students aware of the indirect sexual connotations and how do these advertisements affect them based on the intersections of *gender, nationality, college and year of study*?

Literature Review

Production and Consumption

In an oil rich country like Kuwait, comes a dire need to consume more. With capitalism, comes production and consumption (Tucker, 1978). In essence, capitalism operates through the logic of equivalence, where the act of production is an act of consumption (Tucker, 1978). With production and consumption comes the communication of masculinity as a product of human interaction and a social construction (Chesebro & Fuse, 2001). Therefore, how is it that Kuwaiti society is producing and consuming masculinity? In turn, the political economy wants to set up a system where whatever is produced is consumed. If this is the case in an oil rich country, then discourse becomes a mode of both production and consumption. If the discourse of masculinity sells, then has Shrimpy sold masculinity at the expense of marginalizing the female population?

For this reason the study of discourse involves constructions of identity through persons, groups and objects (Aune, 1994). Hall has also made the important point that popular culture is a site of power, of resistance and is where hegemony is produced and then secured (Hall, 2011). As we focus on the production of narratives in the construction of culture, we must also pay attention to the 'in-between' spaces that can recreate new signs of contestation and collaboration (Bhabha, 1994). If subjects are formed 'in-between', or in surplus of, the sum of the 'parts' of difference (usually intoned as race/class/gender, etc.) (Bhabha, 1994), then this surplus is what we accede establishes a background for one to understand how the masculinity can be read as surplus and as a site where Masculinity is produced, consumed and sustained.

Masculinity

As we understand culture as a site where racism, sexism, and classism are produced, we are also reminded that masculinity is part of a cultural production which is part of a patriarchal institution. This creates

an ethical dilemma as patriarchy is a system of male dominance over women. Gender roles have placed women and men into set boxes of what it means to be a feminine and/or masculine. Likewise, sexism and objectification have always been a creation of masculinity (Tragos, 2009). Hence, being a man is a masculinity requirement of set verbal and non-verbal behaviors. This includes, chants, symbols, dress code and so forth. (Tragos, 2009). It is a paradigm that has infiltrated all aspects of life and has become a masculine domination and one that has marginalized women for centuries.

Such an institution privileges and maintains the social status of men, whereas men engage in the process of “proving” their manhood through a range of gender performances (Yep, 2003). In a conservative society, where segregation is common, masculinity, femininity and sexuality remain forbidden areas, hidden from hindsight and certainly not spoken about openly. It is a common knowledge in Kuwaiti culture that eating seafood could enhance a man’s sexual life. As Shrimpy aimed to produce an “excess” of masculinity and sexuality to create consumption, we are also reminded that Masculinity is not static (Lemaster, 2014). We are reminded by Lemaster (2014) that masculinity is enacted through bodies which are in turn mediated by sex, class, religion, race, sexuality, higher education and nationalism. We would add to this that it is also enacted through the media in forms of advertising and public relation campaigns. Advertising serves as the vehicle where masculinity is produced, consumed and sustained in excess. Surprisingly, this ‘excess’ of masculinity is both forbidden and encouraged. It is forbidden in a conservative society but encouraged as a way to display ‘manhood’. Thus, referring to women as “deer that should be hunted” is forbidden because it normalizes both sexual and ethical relations in such a society. On the other hand, referring to women as animals to be hunted is also a way of displaying this ‘excess’ of masculinity and normalizing ethics.

This ‘excess of masculinity’ also creates contradictions cross culturally. Culture privileges modernity and creates meaning. However, one may witness contradictions where cultural symbolism may contradict universal symbolism (Grossberg, 2000). We wonder whether a contradiction could be the fact that masculinity in Kuwait can be taken up by White discourses in order to construct a stereotypical image of Arab Masculinity. For example, Castle Bell and Harris (2017) examined

stereotypical images of Black Masculinity and how it was constructed through a White lens. For this reason, it is important to note that even though we are studying the students' perceptions of masculinity in Kuwait, this does not mean that masculinity does not occur among White communities. Ghabra (2015) for example, examined the way she dealt with both Middle Eastern and White masculinity and how they differ. Similarly, Ghabra and Shammari (2020) examined how masculinity in Kuwait was more visible when compared to White masculinity; they defined Middle Eastern masculinity as “a deep-rooted collective and overt system of domination”. In essence, as local cultures define their representations of masculinity, global consumption paves the way for these representations (Tan, Shaw, Cheng, & Ko Kim, 2013, p. 238).

Exploring sexuality is something completely forbidden in the world that we live in. These stories confine us into set gender roles. They reinforce patriarchal expectations of our society. Even further, they cause psychological breakdowns. Due to the reason that the majority of Middle Eastern Societies stem out of a patriarchal system, females must respect men in the family and are assumed to take on a more passive role than men (Joseph, 1994). When a couple get married, they are expected to live near the male's family; however, today many Arab families do not practice this (Joseph, 1994). Honor is probably one of the most vital elements of Arab culture. According to Suad Joseph, “Family honor implies one's sense of dignity, identity, status, and self, as well as public esteem are linked to the regard with which one's family is held by the community at large” (Joseph, 1994). Honor has also become a means for controlling women's behavior in every aspect including economic, sexual and even social arena (Joseph, 1994).

Honor has its historical monstrous roots in many societies. When settlers arrived to the Americas in the 1600's, nothing became more fearful than the fear of witches (Poole, 2011) or ironically the fear of women. Witches were associated with sexual promiscuity and of sleeping with the devil (Poole, 2011). This is only one example of how masculinity has had its deep roots embedded into history since the beginning and how it occurs worldwide. In addition, between February 1692 and May 1693 the Salem witch trials broke out in a series of hearings and prosecutions of people accused of witchcraft, at the end of which nineteen people were executed (Poole, 2011).

The messages that young women receive about their bodies affect both their sense of self and body image (Rice, 2013). A body image is “a woman’s experience of her body, which includes the mental picture she has of her body as well as her associated feelings, judgments and sensations” (Rice, 2013). It is also “the product of messages she receives from other peoples (family, friends, strangers), from her networks (peer groups), systems (the school of medical system), communities (her geographic community, or her subculture) and also from her culture” (Rice, 2013). Thus, negative messages can have a tremendous impact on a woman’s body and her sense of self. Hatred becomes directed at the body.

Ideological state apparatuses are another source of reinforcing negative messages onto women about themselves. In addition, pedagogy bolsters these messages onto a high pedestal. Children learn to internalize who the bad villains are through books and education (Rice, 2013). Moreover, the media takes an even higher toll on women. In one interview conducted by Carla Rice, most of the women said that the messages they received about their bodies damaged their sense of self (Rice, 2013). Thus, Shrimpy’s ads opened up a series of these very same negative messages that women have been subjected to for centuries, only this time it was in a conservative society.

In turn, Kuwait is a site wherein collective thought and cultural propensities have a profound impact on the people (Al Kandari et al., 2017; Ebrahim & Seo, 2019). For instance, Al Kandari, Al-Sumait and Al-Hunaiyyan examined gender differences among selfies on Instagram. When females posted personal photos, they were expected to appear modest in contrast to males. If such a society emphasizes sexual restraint and modesty, then how is it that Shrimpy managed to escape societies strict traditions? In Kuwait, it is unacceptable if a male and a female met behind closed doors or publicly dated (Al Kandari et al., 2017; Ebrahim, 2017). With such strict cultural restrictions, how would the public react to such sexual innuendos? As culture becomes produced, has Shrimpy broken cultural barriers or intentionally produced the discourse of capitalism through the discourse of taboo?

We chose Kuwait University (KU) students to be our study sample for a number of reasons: First, being the only public university with a total population of 40,000, KU represents the general traditional masses

(Kuwait University,2018). Second, KU's classrooms are both segregated and mixed; the classes sometimes become mixed at the 300 and 400 levels where there are less students since having two separate classes could significantly affect the university's budget. Third, we were interested in perceptions of the youth for a number of reasons: they are young and should represent a population that is more accepting of sexual ads. The university also offered us the opportunity to measure whether gender, nationality, college, and year of study affected the perceptions of sexuality among the youth. For this reasons, our research questions were as follows:

Research Questions:

RQ1: Do gender, nationality, college and year of study significantly predict the acceptance of indirect sexual advertisements by Kuwait University students?

RQ2: How do societies' cultural and ethical restrictions, values and norms affect the way students read advertisements based on their gender, nationality, college, and year of study?

RQ3: Does the presence of other people such as families or friends significantly vary by the students' gender, nationality, college, and year of study in terms of their acceptance of indirect sexual advertisements?

Methods

We designed a quantitative questionnaire to explore the youth's perception of Shrimpy's advertising campaign, and we also examined the cultural and ethical restrictions that affected the way Kuwait University students read these advertisements. In addition, we examined whether students' differences in gender, nationality, college, and year of study would affect the level of their acceptance of these indirect sexual advertisements. Finally, we contrasted this with whatever changes that might happen in the presence of a family member or a friend.

Population/Sample

The population is a strategic segment of the study that determines the direction of the research (François, 2016). To identify the connotations of advertisements with extensive understanding of possible perceptions connected to gender biased campaigns around masculinity to indirect sexual advertisement campaigns, the student community is the

most appropriate target population. The focus of this quantitative, nonexperimental study is on university students at Kuwait University as this is the most vulnerable population when absorbing uncensored information. Kuwait University, which was established in 1966, is the only public university in Kuwait with a population of approximately 40,000 students (Kuwait University, 2018).

The focus of this study was to examine how students perceived the indirect connotations of sexual advertisements because students are ubiquitous population that creates the most vulnerability when accessing indirect sexual advertisement campaigns.

To recruit a representative sample using a primary data collection method, an online survey was created using SurveyMonkey which mailed data collection instruments to a randomly selected sample which was drawn from the population of Kuwait University Students. We applied a snowball method to target students of the University. In the questionnaire, we first asked respondents to provide personal information, such as age, gender, nationality, marital status, college and year of study.

As mentioned earlier Kuwait University, which was established in 1966, is the only public university in Kuwait with a population of approximately 40,000 students (Kuwait University, 2018); therefore, given the population size, we thought that the sample size should not be less than ($n = 380$) (Wrench et al., 2008). The number of completed responses by participants for this study was ($n = 802$).

Data Analysis

Using the 25th version of IBM SPSS for the descriptive and inferential statistical analyses, the questionnaire adopted the 5 Likert-point scale. Students were asked to rate the questions on a scale of 1 (strongly disagree) to 5 (strongly agree). The first question used multiple linear regression to test if gender, nationality, college and year of study significantly predicted the acceptance of indirect sexual advertisements by Kuwait University students. The variables that were continuously measured were gender, nationality, college and year of study. These variables acted as predictors for variable acceptance. We asked questions around the level of engagement with the advertisements and whether the government should punish those who produce indirect sexual advertisements.

A multiple linear regression assessed the link among a set of nominal, ordinal, or ratio predictor variables on another ratio variable (Field, 2013). The following regression equation used the acceptance of indirect sexual advertisements = B_1 gender + B_2 nationality + B_3 college + B_4 year of study + B_0 , where the \hat{A} s are the unstandardized beta coefficients.

Further, the assumptions of normality, homoscedasticity of residuals, absence of multicollinearity, and lack of outliers were assessed (*Intellectus Statistics*, 2018). The *F*-test assessed whether the dependent variable was predicted by independent variables (*Intellectus Statistics*, 2018; Lund & Lund, 2018). R^2 , the multiple correlation coefficient ran to examine the acceptable variance of dependent variables by the independent variables (Lund & Lund, 2018). Further, *t*-test and beta coefficients were conducted to define the significance of predictors (Field, 2013; *Intellectus Statistics*, 2018; Lund & Lund, 2018). In addition, an analysis of variance (ANOVA) was tested to identify the differences among the independent variables and a dependent variable, the level of awareness of the indirect sexual content in Shrimpy's advertising campaign. Similarly, an ANOVA was conducted to identify the differences among the independent variables and one dependent variable measurement which called for the government to punish the advertisers that were responsible for the indirect sexual content.

RQ2

The second research question aimed at exploring how societies' cultural and ethical restriction values and norms (independent variable) affect the way students read advertisements differently based on their gender, nationality, college, and year of study (dependent variables). We asked questions around whether the advertisement conformed with Kuwaiti cultural traditions, and whether these advertisements could be accepted by Kuwaiti society. A Chi-Square test of association was used to examine whether the sample understood the indirect sexual connotations for four demographic factors, namely gender, nationality, college, and year of study. The chi-square test of association was conducted to examine whether the content of Shrimpy's advertisement campaign was in line with Kuwait's cultural traditions and had a significant association

with the four demographic variables: students’ gender, nationality, college, and year of study.

RQ3

The aim of the third research question was to determine whether the presence of family members and friends as dependent variables would vary with the students’ gender, nationality, college, and year of study (independent variable). We asked the respondents if it was acceptable to watch these advertisements with friends or family; as suggested by George and Mallery (2016), Cronbach alpha coefficient was calculated for this question. The items for societies’ cultural and ethical values had a Cronbach’s alpha coefficient of 0.73, indicating acceptable reliability.

In addition, Kaiser measure was used as a measure of exploratory factor analysis for 5 variables, and the factor loadings were interpreted by the absolute value of each loading (Comrey & Lee, 2013).

Factor 1 accounted for 46.48% of the variance with an eigenvalue of 2.32. A one-factor model reported for 46.48% of the total variance in the data. The factor analysis summary is shown in Table 1.

Table 1.

Eigenvalues, Variance, and Cumulative Percentages for Factors for the 5 Item Variable Set

Factor	Eigenvalue	% of variance	Cumulative %
1	2.32	46.48	46.48

The following variables reported excellent loadings for Factor 1: advertisement was accepted by most of Kuwaiti society; it was accepted to watch this advertisement with friends, and in front of family. Moreover, the acceptance of watching these advertisements with the family variable had very good loadings for Factor 1. Other loadings were insignificant for Factor 1. The factor analysis loadings are shown in Table 2.

Table 2.*Factor Loadings From Exploratory Factor Analysis*

Variable	Factor loading 1	Communality
The ads conformed with Kuwaiti cultural and traditions		0.00
The ads were accepted by most of Kuwaiti society	0.71	0.51
It is accepted to watch this advertisement with friends	0.75	0.56
It is accepted to watch this advertisement in front of family	0.90	0.82
It is accepted to watch this advertisement with family	0.66	0.44

Note: Factor loadings < .32 are suppressed.

The communality of variables, testing for cross-loadings of multiple factors, and examining the strong loadings of all factors were efficient in analyzing the validity of the factor structure (Costello & Osborne, 2005). The following variables had a low communality (< .40): The content of the advertisements conformed to Kuwaiti culture and traditions.

In order to determine if there were significant differences, we conducted a multivariate analysis of variance (MANOVA). MANOVA tests are adopted when the question examining the mean differences exist on more than one single continuous dependent variable by many independent variables with two or more discrete groups (Field, 2013; *Intellectus Statistics*, 2018).

MANOVA runs the *F*-test to find any significant differences at a significance level of $\alpha = .05$ (Field, 2013). If there were significant differences, then an ANOVA was conducted for each dependent variable. There were significant effects, so Tukey pairwise comparisons were conducted to further examine the results (Lund & Lund, 2018).

Finally, we employed descriptive statistics and defined the most frequently used medium for students at Kuwait University. Therefore, we asked the students which mediums they preferred to use when reading advertisements and which social media platforms they favored. We also asked them which platform they used to see Shrimpy's advertisement. Responses showed that 64% saw the ad on billboards, 15% on twitter, 10% on instagram, 6% on whatsapp, 2% on snapchat, 1% on magazines and newspapers, 1% on other mediums, 0% on the radio and 0% on

facebook. Being an oil-rich country, Kuwait has a high quality of life and most family members own a private car, which may explain why 64% saw the ad on billboards.

Results

The results presented are the outcome of analyzing ($n = 802$) completed surveys. The questionnaire was distributed during the period June 15th- July 15th 2018, approximately six months after Shrimpy ended its advertising campaign. We believe this campaign to be the first campaign with indirect sexual content in Kuwait.

The most frequent category of gender was female ($n = 625$, 78%). The most frequently observed category of nationality was Kuwaiti ($n = 727$, 91%); the most frequent category of marital status was single ($n = 621$, 77%); the most frequently observed category of college was Social Sciences ($n = 615$, 77%); and the most frequently observed category of the year of study was junior ($n = 225$, 28%). Frequencies and percentages are presented in Table 3.

Table 3.

Frequency for Nominal Variables

Variable	<i>n</i>	%
Gender		
Male	177	22.04
Female	625	77.83
Nationality		
Kuwaiti	727	90.54
Not Kuwaiti	75	9.34
Marital Status		
Single	621	77.33
Married	154	19.18
Divorced	13	1.62
Engaged	13	1.62
Widow	1	0.12

Cont. Table 3.

Frequency for Nominal Variables

Variable	<i>n</i>	%
College		
Social Sciences	615	76.59
Natural Sciences	187	23.29
Year of Study		
Freshmen	106	13.20
Junior	225	28.02
Sophomore	170	21.17
Senior	200	24.91
Graduate Students	101	12.58

Note: Due to rounding errors, percentages may not equal 100%.

Acceptance (RQ1)

Our first research question asked how do gender, nationality, college and year of study significantly predict the acceptance of sexual advertisements by Kuwait University students. According to the results of the the Linear regression model, there were significant: $F(7,794) = 2.58$, $p = .012$, $R^2 = 0.02$, indicating that approximately 2% of the variance in acceptance is explained by gender, nationality, college, and year of study. The female category of gender significantly predicted acceptance, $B = 0.23$, $t(794) = 3.12$, $p = .002$. This suggests that moving from male to female category of gender will increase the mean value of acceptance by 0.23 units on average.

The non-Kuwaiti group of nationality did not significantly predict acceptance, $B = 0.03$, $t(794) = 0.29$, $p = .776$. This proposes that moving from the Kuwaiti to the non- Kuwaiti group of nationality does not have a significant effect on the mean of acceptance. The Natural Sciences category of college significantly predicted acceptance, $B = 0.15$, $t(794) = 2.08$, $p = .037$. This shows that moving from the Social Sciences to the Natural Sciences major of college will increase the mean value of acceptance by 0.15 units on average. However, the categories of the year of study did not significantly predict acceptance. In other words, all

categories of the year of study did not have a significant effect on the mean of acceptance. Table 4 summarizes the results of the regression model.

Table 4.

Results for Linear Regression with Gender, Nationality, College, and Year of Study Predicting Acceptance

Variable	<i>B</i>	<i>SE</i>	95% CI	$\hat{\alpha}$	<i>t</i>	<i>p</i>
(Intercept)	3.96	0.11	[3.75, 4.17]	0.00	37.06	<.001
Gender: Female	0.23	0.07	[0.09, 0.38]	0.11	3.12	.002
Nationality: not Kuwaiti	0.03	0.11	[-0.18, 0.24]	0.01	0.29	.776
College: natural sciences	0.15	0.07	[0.01, 0.30]	0.07	2.08	.037
Year of study: Junior	0.16	0.10	[-0.05, 0.36]	0.08	1.52	.128
Year of study: Sophomore	0.14	0.11	[-0.07, 0.35]	0.07	1.30	.194
Year of study: Senior	0.15	0.10	[-0.06, 0.35]	0.07	1.41	.160
Year of study: Graduate Students	0.20	0.12	[-0.04, 0.44]	0.08	1.66	.098

Note: Results: $F(7,794) = 2.58, p = .012, R^2 = 0.02$

Unstandardized Regression Equation: Acceptance = 3.96 + 0.23*Gender Female + 0.03*Nationality Not Kuwaiti + 0.15*College Natural Sciences + 0.16* Year of study: Junior + 0.14* Year of study: Sophomore + 0.15* Year of study: Senior + 0.20* Year of study: Graduate Students

According to ANOVA results, there were significant, $F(7, 794) = 3.79, p < .001$, indicating that there were significant differences in the understanding of the indirect sexual connotations among the levels of gender, nationality, college, and year of study (Table 5). Gender was significant at the 95% confidence level, $F(1, 794) = 4.79, p = .029, \eta_p^2 = 0.01$, indicating that there were significant differences in understanding the indirect sexual connotations by gender levels. Nationality was not significant. Additionally college was significant at the 95% confidence level, $F(1, 794) = 4.45, p = .035, \eta_p^2 = 0.01$, indicating that there were significant differences in understanding Shrimpy’s advertisement campaign by college levels. Year of study was also significant at the 95% confidence level, $F(4, 794) = 3.28, p = .011, \eta_p^2 = 0.02$, indicating a significant difference in understanding the advertisement by the year of study levels.

Table 5.

ANOVA Table for Understanding Indirect Sexual Connotations by Gender, Nationality, College, and Year of Study

Term	SS	df	F	p	η_p^2
Gender	5.70	1	4.79	.029	0.01
Nationality	0.11	1	0.09	.762	0.00
College	5.30	1	4.45	.035	0.01
Year of Study	15.64	4	3.28	.011	0.02
Residuals	945.68	794			

The paired *t*-tests and Tukey pairwise comparisons were calculated for all significant effects. The effect of gender, the mean of understanding for males ($M = 2.21$, $SD = 1.14$) was significantly smaller than that for females ($M = 2.44$, $SD = 1.09$), $p = .011$. For the main effect of college, the mean of understanding for Social Sciences ($M = 2.33$, $SD = 1.09$) was significantly smaller than that for Natural Sciences ($M = 2.59$, $SD = 1.12$), $p = .010$. For the effect of year of study, the mean of understanding for freshmen ($M = 2.73$, $SD = 1.16$) was significantly larger than that for senior ($M = 2.28$, $SD = 1.02$), $p = .024$. For the effect of year of study, the mean of understanding for freshmen ($M = 2.73$, $SD = 1.16$) was significantly larger than for graduate students ($M = 2.27$, $SD = 1.14$), $p = .045$. No other significant differences were found.

The second ANOVA results reported a significant, $F(7, 794) = 2.25$, $p = .029$, the difference in supporting the proposal that the government should punish those who produce advertisements with indirect sexual content by gender, nationality, college, and year of study (Table 6). For the main effect, gender was significant at the 95% confidence level, $F(1, 794) = 7.90$, $p = .005$, $\zeta_p^2 = 0.01$, indicating that there were significant differences in support of imposing a punishment by gender levels only.

Table 6.

ANOVA Table for Support of the Government’s Action to Punish Advertisers by Gender, Nationality, College, and Year of Study

Term	SS	df	F	p	η_p^2
Gender	10.35	1	7.90	.005	0.01
Nationality	0.51	1	0.39	.533	0.00
College	4.74	1	3.62	.058	0.00
Year of Study	3.44	4	0.66	.623	0.00
Residuals	1040.12	794			

Hence the post-hoc paired *t*-tests and Tukey pairwise comparisons were calculated for all significant effects. For the main result of gender, the mean of supporting governmental punishments for male ($M = 4.04$, $SD = 1.30$) was significantly smaller than that for female ($M = 4.34$, $SD = 1.10$), $p = .002$.

Cultural and Ethical Restrictions (RQ2)

Our second research question examined the role of societies’ cultural restriction values and norms and the way they affect the students’ readings of the advertisements based on their gender, nationality, college, and year of study. Chi-square tests suggested significant results for gender $\chi^2(2) = 17.525$, $p < .001$ and Nationality $\chi^2(2) = 9.345$, $p < .01$, and insignificant results for college and year of study, This is an indication that significant differences exist in terms of the fact that Shrimpy’s advertisement campaign reflects the culture and traditions of the Kuwaiti society among the levels of gender, nationality only and not within college or year of study (Table 7).

Table 7.

Chi-Square Table for the Relevance of the Advertisement Content with the Cultural Traditions of Kuwaiti Society by Gender, Nationality, College, and Year of Study

<i>Is Advertisement in line with the cultural traditions of Kuwaiti society?</i>					
Demographic factors		Yes	No	I don't Know	Chi Square (df, p-value)
Gender	Male	27 (3.4)	128 (16.0)	22 (2.7)	[17.525, (2), <0.001]
	Female	57 (7.1)	404 (50.4)	164 (20.4)	
Nationality	Kuwaiti	77 (9.6)	492 (61.3)	158 (19.7)	[9.345, (2), 0.009]
	Not Kuwaiti	7 (0.9)	40 (5.0)	28 (3.5)	
College	Humanities	63 (7.9)	407 (50.7)	145 (18.1)	[0.311, (2), 0.856]
	Sciences	21 (2.6)	125 (17.6)	41 (5.1)	
Year of Study	First Year	11 (1.4)	66 (8.2)	29 (13.2)	[4.004, (8), 0.856]
	Second Year	22 (2.7)	111 (13.8)	37 (4.6)	
	Third Year	19 (2.4)	152 (19.0)	54 (6.7)	
	Fourth Year	23 (2.9)	133 (16.6)	44 (5.5)	
	Fifth Year or more	9 (1.1)	70 (8.7)	22 (2.7)	

Note: percent of total sample in parenthesis

From table 7 above, we observed that Shrimpy's advertisement campaign reflected the culture and traditions of the Kuwaiti society as females significantly showed more agreement (67.9%, n=57) than males (32.1%, n=27) that the advertisement reflected the Kuwaiti culture and traditions. Also, Kuwaiti nationals significantly showed more agreement (91.7%, n=77) than Non-Kuwaitis (8.3%, n=7) that Shrimpy's advertisement campaign reflected the culture and traditions of the Kuwaiti society.

Presence of Others (RQ3)

Our third research question asked whether students' gender, nationality, college, and year of study would have an impact on whom they watched these advertisements with. The MANOVA (Table 8) concluded that the main effect

for gender only was significant, $F(3, 792) = 21.23, p < .001, \eta_p^2 = 0.07$, suggesting the linear combination of watching this advertisement with friends, acceptance of watching this advertisement in front of family, and whether watching the advertisement with family was significantly different between the levels of gender. To thoroughly examine the results of gender, nationality, college, and year of study on the presence of family or friends, an ANOVA was conducted for each dependent variable.

Table 8.

MANOVA Results for Acceptance of Watching this Advertisement with Friends and in Front of Family by Gender, Nationality, College, and Year of Study

Variable	Pillai	F	df	Residual df	p	η_p^2
Gender	0.07	21.23	3	792	< .001	0.07
Nationality	0.00	0.98	3	792	.402	0.00
College	0.01	1.39	3	792	.245	0.01
Year of Study	0.02	1.43	12	2382	.146	0.01

The results of the ANOVA (Table 9) for gender was significant at 95% confidence level, $F(1, 794) = 9.10, p = .003, \eta_p^2 = 0.01$, indicating that there were significant differences in the acceptance of watching advertisement with friends by gender levels. Therefore, a paired *t*-tests and Tukey pairwise comparisons were calculated between all significant effects. For gender, the mean of watching this advertisement with friends for male ($M = 3.06, SD = 1.38$) was significantly smaller than for female ($M = 3.36, SD = 1.16$), $p = .003$.

Table 9.

ANOVA Table for Watching this Advertisement with Friends by Gender, Nationality, College, and Year of Study

Term	SS	df	F	p	η_p^2
Gender	13.43	1	9.10	.003	0.01
Nationality	0.00	1	0.00	.983	0.00
College	1.52	1	1.03	.310	0.00
Year of Study	1.92	4	0.32	.861	0.00
Residuals	1171.69	794			

The outcomes of the ANOVA were significant, $F(7, 794) = 3.58, p < .001$, indicating that there were significant differences in watching the advertisement in front of family based on gender, nationality, college, and year of study (Table 10). The main result showed that gender was significant at the 95% confidence level, $F(1, 794) = 10.85, p = .001, \eta_p^2 = 0.01$, indicating significant differences in the acceptance of watching the ad in front of the family by gender levels. In addition, the main effect, year of study was significant at 95% confidence level, $F(4, 794) = 2.48, p = .042, \eta_p^2 = 0.01$, indicating significant differences in the acceptance of watching indirect sexual advertisements in front of a family member by the year of study.

Table 10.

ANOVA Table for Acceptance to Watch Indirect Sexual Advertisements in front of a Family Member by Gender, Nationality, College, and Year of Study

Term	SS	df	F	p	η_p^2
Gender	14.31	1	10.85	.001	0.01
Nationality	1.99	1	1.51	.220	0.00
College	0.07	1	0.05	.815	0.00
Year of Study	13.10	4	2.48	.042	0.01
Residuals	1046.93	794			

A paired *t*-tests and Tukey pairwise comparisons tested all significant effects. For gender, the mean of watching indirect sexual advertisements in front of family for male ($M = 4.23, SD = 1.17$) was significantly larger than for female ($M = 3.87, SD = 1.15$), $p < .001$. For the main effect of year of study, the mean of watching indirect sexual advertisements in front of family for freshmen ($M = 3.62, SD = 1.25$) was significantly smaller than for junior ($M = 4.04, SD = 1.17$), $p = .049$. For the year of study, the mean of watching indirect sexual advertisements in front of family for freshmen ($M = 3.62, SD = 1.25$) was significantly smaller than for seniors ($M = 4.05, SD = 1.06$), $p = .032$. No other significant effects were found.

Discussion

The aim of this research study was to identify any emerging trends connected to students' perceptions of Shrimpy's advertisements, to masculinity and to indirect sexual advertisement campaigns. The sample represented Kuwait University students in terms of the ratio of: female vs. male, Kuwaiti vs. non-Kuwaiti, year of study and number of student distribution among the Social Sciences and The Natural Sciences colleges.

Our first question sought to identify any correlation between gender, nationality, college and year of study and the level of acceptance of indirect sexual advertisements. The research found that there was a significant positive correlation between females acceptance of the advertisements compared to males. Females were more likely to accept seeing such an advertisement. We wonder whether this is due to internalized patriarchy in a culture where masculinity is extremely dominant and prevalent! Are Arab women merely continuing the script of masculinity? However, female students were more likely to support the government's punishment of those who display sexual ads, which drives us to wonder whether this stems from the undertones of masculinity in the advertisements, where women were seen as preys that should be hunted (e.g. “hunting deer”). Are women defying the production and consumption of this “excess” masculinity?

Second, students studying in the Natural Sciences College were more likely to accept the advertisement than those studying in the Social Sciences College⁽²⁾. However, Social Science students were able to understand the sexual innuendos of the advertisement more than the Natural Science students. We believe that this is due to the fact that social science is exposed to more philosophy, psychology and sociology which has more depth compared to biology and other natural sciences. Additionally, males were more likely to understand the sexual content than females. We believe this is due to the fact that sexuality is more accepted among men than among women, even in segregated spaces.

(2) In Kuwait, students are forced to choose between Literature, Social Sciences and hard sciences while still in high school.

Furthermore, senior students were more likely to understand the sexual content in comparison to freshmen students.

Our second question aimed to identify how students, based on their gender, nationality, college and year of study, reacted to these advertisements in view of the society's strict cultural restrictions. The female sample agreed that these advertisements reflected Kuwaiti culture and traditions more than male respondents. As masculinity becomes produced and consumed, to display one's "manhood" is to accept that the sexism in these ads reflect the culture. In fact, we believe it does reflect societies hyper masculinity, as men are often cultured to be extremely masculine, both physically and verbally, which mirrors the hyper masculinity that this society employs. Additionally, Kuwaitis agreed that these advertisements reflected cultural tradition compared to non-Kuwaitis, again reflecting the unspoken hyper masculinity that society enjoys behind closed doors. Thus, masculinity, is constructed through socializing forces and through parental relationships, more specifically between father and son (Strasser, 2016). In the context of Kuwait, men spend more time with each other due to the segregation of some spaces, therefore the performances of masculinity becomes hyper-masculinized.

Our third question aimed at exploring how students' gender, nationality, college, and year of study would have an impact on whom they watched these advertisements with. Men were more likely to watch the advertisements with friends more than females. Again, this is due to the fact that sexuality is more accepted among men than among women as per Kuwait's cultural traditions. For instance, women were more likely to watch the ads with family than men, we believe that this could be due to the fact that it would be less taboo for a woman to watch something that is unacceptable if she was chaperoned by a family member. However, as they continued college their acceptance rate was reduced from year to year; Freshmen ($M = 3.62$) accepted watching ads in front of family members more than juniors ($M = 4.04$) and seniors ($M = 4.05$).

Limitations

Due to the conservative society that we live in, our research was not able to depart from gender binaries into more fluid grounds where we could have explored other gender subjects. We strongly believe that future research needs to involve a deeper analysis of what Yep terms the

“soul murder” of these marginalized identities (Yep, 2003). While our research has indicated that masculinity and segregation are two sides of the same coin, future research needs to go in depth into the “soul murder” of other marginalized identities through the discourse of heterosexuality, perhaps through in depth interviews. Last, future research needs to improve the method of measurements.

Conclusion

Future research should also aim to address the impact of masculinity at both a structural, disciplinary, interpersonal and hegemonic level (Collins, 2000). Meaning, we need to first explore how the ideology of masculinity is constructed, then how it is structurally created, meaning how do the laws, institutions and the media sustain this. Additionally, we need to explore how the disciplinary domains sustain and implement these laws and then how it permeates down to the day to day interactions at the interpersonal level. In a conservative society, men must express themselves as heterosexual in order to be perceived as masculine, what Eguchi terms the discourse of straight acting (Eguchi, 2009). So if the discourse of straight acting plays a role in marginalizing women and other marginalized identities, where do we depart from here?

The purpose of this study was to deploy a departure point in which to find contradictions of readings of an advertisement that is spoken as “unacceptable” but is very “acceptable” behind closed doors. We suggest that these key moments symbolize the broad cultural complexities of masculinity and power relations in a conservative society which provide departure points for future research.

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