

Designing an E-philanthropic website for the Saudi User

ROAA IBRAHIM ASSAS

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MIRIAD

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*I dedicate this PhD to my son
Ibrahim*

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Table of Contents

Introduction.....	1
Background: the context of philanthropy in Saudi Arabia.....	15
Literature Review.....	29
ii.i Design context.....	30
ii.ii Design for social change.....	33
ii.iii Communications and Networking.....	34
ii.iv Principles of effective web design.....	36
ii.v User-Centered design and human-Centered design.....	40
ii.vi User Experience (UX).....	42
ii.vii Time banking concept.....	44
ii.viii Time Banking in the Gulf.....	49
ii.ix From banking to Giving metaphor.....	51
ii.x Design-led research for time giving.....	53
Methodology.....	55
iii.i Overview.....	55
iii.ii Design Thinking.....	56
iii.iii Pre-design methodology.....	58
iii.iii.i Thematic Analysis.....	58
iii.iii.ii Interviews with recipients of philanthropy.....	60
iii.iii.iii The Internet Questionnaire.....	62
iii.iii.iv The Analysis of the Fair Shares Web Site.....	65
iii.iv Design Methodology.....	69
iii.iv.i From Reflection to Action Design.....	69
iii.v Post-design methodology.....	70
iii.v.i Website Evaluation.....	70
iii.vi Summary.....	71
Chapter 1: Data collection in Saudi Arabia.....	72
1.1 The Questionnaire.....	72
1.1.1 Research Sample.....	72
1.1.2 Questionnaire findings.....	74
1.1.3 Discussion.....	80
1.2 The Interviews.....	84
1.2.1 Sample of the interview.....	84
1.2.2 Interview Findings.....	84
1.2.3 Interviews Discussion.....	92
1.3 Conclusion.....	96
1.3.1 Summary of Data Themes from both Questionnaires and Interviews.....	96
1.3.2 Relevance for design considerations.....	98
Chapter 2: Time bank website case study.....	100
2.1 Overview.....	100
2.2 Descriptive Analysis.....	101
2.2.1 Chime for Change.....	102
2.2.2 Fair Shares.....	106
6.3 Conclusion.....	122
Chapter 3: Report of the website design Process.....	125
3.1.1 The Rationale behind Site Mapping.....	125

7.1.2 The process of site mapping.....	126
3.2 Identity.....	129
3.2.1 Name and Slogan	130
3.2.2 The Rationale behind the Logo Design	131
3.2.3 Process of logo design	133
3.3 Colour scheme	139
3.4 Images	140
3.4.1 Process of image selection.....	140
3.5 Individual Pages.....	145
3.5.1 About Joud.....	146
3.5.2 Registration page.....	148
3.5.3 Contact us page	149
3.5.4 Homepage.....	150
3.5.4.1 Scrolling Images with their Texts on the Home Page	151
3.5.5 Participate page	155
3.5.6 Functional pages.....	156
3.5.7 Interaction page.....	160
3.6 Summary.....	161
Chapter 4: Evaluation of Joud website design	164
4.1 Joud website design (MUG) evaluation.....	165
4.2 Online questionnaire for Joud website	166
4.2.1 Research Sample.....	166
4.2.2 Questionnaire Findings.....	168
4.3 Discussion.....	174
4.4 Conclusion	178
Conclusion	181
Bibliography.....	192
Appendix	221
Appendix 1: Information sheets and consent forms for the data collection in SA.	221
Appendix 2: Texts from the Holy Quran and sayings from the prophet Mohammed.	225
Appendix 3: Information sheets and consent forms Fair Shares.....	226
Appendix 4: List of tables of data collection in Saudi Arabia.....	227
Appendix 5: List of tables of Fair Shares data collection.....	229
Appendix 6: List of tables of Joud evaluation.	236
Appendix 7: Consent form and Information sheet for Joud evaluation.	243

Figures list

Figure 1: the box for communication between the two parties.	5
Figure 2: the verity that a user can choose to create social or environmental projects.	8
Figure 3: box's where users write specifically their request.	10
Figure 4: The list of time requestor.	12
Figure 5: The Ministry of Social Affairs website.	25
Figure 6: the page for a user time request.	35
Figure 7: the page for a user time offers.	36
Figure 8: My Zumbara page.	48
Figure 9: Zumbara categories page	49
Figure 10: the use of colour on Chime for change home page.	102
Figure 11: Chime for change project lists	103
Figure 12: Chime for change menu box	103
Figure 13: example of the use of light colours in about Fair Shares website page	106
Figure 14: Fair Shares top menu box	107
Figure 15: Fair Shares down menu box	108
Figure 16: Fair Shares home page	109
Figure 17: Joud first attempt of site mapping.	126
Figure 18: Joud Second attempt of site map.	127
Figure 19: Joud site map developed.	129
Figure 20: Joud logo first idea only Arabic1.	105
Figure 21: Joud logo second idea.	133
Figure 22: Joud logo third idea.	134
Figure 23: Joud logo fourth idea.	134
Figure 24: Joud logo continues development.	134
Figure 25: Joud logo started to shape.	134
Figure 26: Joud logo plant idea.	135
Figure 27: Joud logo leaf development.	135
Figure 28: Joud logo attempt of two hands.	135
Figure 29: Joud logo adding a plant with the hands.	135
Figure 30: Joud logo highlighting the clock hands.	136
Figure 31: Joud logo process of cooperation.	136
Figure 32: Joud logo cooperation with time in one.	136
Figure 33: logo cooperation and time development.	136
Figure 34: logo development giving with time.	137
Figure 35: Joud logo showing the crown.	137
Figure 36: Joud logo with both languages.	137
Figure 37: Joud logo with separate letters.	137

Figure 38: Joud logo coloured with the slogan.	138
Figure 39: Joud logo final in English.	138
Figure 40: Joud logo final in Arabic.	138
Figure 41: Handshake image.	142
Figure 42: Friendly handshake image that was chosen.	143
Figure 43: The image of hugging.	144
Figure 44: Holding hands image.	144
Figure 45: About Joud page first attempt.	146
Figure 46: About Joud second attempt.	147
Figure 47: Joud registration page.	148
Figure 48: Joud contact us page.	149
Figure 49: Joud homepage attempt.	150
Figure 50: Joud homepage final.	151
Figure 51: Joy of giving and receiving image.	152
Figure 52: Positive feeling image.	153
Figure 53: Good deeds are the richest harvest image.	153
Figure 54: Every part of a persons' body can perform charity image.	154
Figure 55: giving yourself image.	155
Figure 56: Participation choice.	155
Figure 57: I need time page.	156
Figure 58: I can give time page.	156
Figure 59: Table of time request users.	157
Figure 60: Table of users' time giving.	158
Figure 61: Table of users' time request.	159
Figure 62: The page where givers and receivers interact.	160

Tables list

Table 1: Cronbach's alpha for reliability coefficients	63
Table 2: Entire participant sample by age category	73
Table 5: Participants by gender category	73
Table 8: Participants by preferred language	74
Table 14: Entire participant sample by preferred method of practicing philanthropy	76
Table 19: Sub-themes under the bigger themes.	97
Table 20: Chime for Change (MUG) analysis.	105
Table 21: Fair Shares (MUG) analysis.	110
Table 22: Participants gender.	111
Table 23: Participants age group.	111
Table 25: Participants income.	112
Table 26: Participants level of education.	112
Table 56: Joud (MUG) analysis table.	165
Table 57: Participants gender:	166
Table 58: Participants age group:	167
Table 60: Participants monthly income:	168
Table 61: Participants level of education:	168

Abstract

Philanthropy is an important part of Saudi Arabia's identity as it is linked to the country's religion and culture. Even though nobody can deny how crucial philanthropy is for Saudis, it is not reflected virtually on the Internet. This PhD aims to enhance philanthropy by putting it in a virtual context. Online philanthropy is known as e-philanthropy and this research documents the design of an e-philanthropic tool that is appealing to users in Saudi Arabia. Its aim is to design an interactive website where users can communicate with each other to meet their specific needs. It explores the nature of philanthropy in the Saudi context and employs human-centred design and user-centred design approaches to create a website in support of this. It is based on qualitative and quantitative data collection from recipients of philanthropy and those who take an interest in the topic. This resulted in the design brief for a new e-philanthropic tool based on time giving, a concept closely related to time banking and something that, to date, has not been launched in Saudi Arabia.

As time banking is the closest concept to that of time giving, this project investigated time banking as a philanthropic tool in other contexts. The design of the website for the Fair Shares time bank in the UK was analysed as a source in order to benefit the new project. This was achieved by using Agarwal and Venkatesh's (2002) Microsoft Usability Guideline, which was reformed by Pallud (2002). After investigating Saudi culture, the concept of time banking and the design features of a website in the field, the researcher-designer then created a time giving website named "*Joud*", a word which means liberality and generosity in Arabic. The process of creating this website was influenced by Schön's (1983) account of the reflective practitioner, where the designer looks for ways to order, resolve and improve their practice. After the design of the website was finished it was launched online at www.joudtime.org. The website was then evaluated using the same technique used to analyse the Fair Shares site; namely the modified Microsoft Usability Guideline. This was to improve the design and get a sense of whether the idea would work in Saudi Arabia or not.

This study shows that time giving can be a philanthropic tool in Saudi Arabia. It also shows that using a human-centred design and a user-centred design method in order to investigate specific target users is a practical and useful approach. The outcome shows how the design

would take the user into consideration especially in a philanthropic context. Moreover, the resulting design is the first that brings time giving to the Saudi user. As a result, the project met its aim to replicate the philanthropic culture of Saudi Arabia virtually by creating an e-philanthropic tool for their context.

Introduction

i. Research Overview

The aim of the research project is to explore and design an e-philanthropic tool that is appealing to users in Saudi Arabia (henceforth referred to as SA). This process resulted in the design of *Joud* that was then built by Mohamed El Kerdany, a professional programmer in SA <http://www.joudtime.org/enHome/Index>. Also a description of the website is seen on the DVD attached, narrated by Dr. Mushref Bakri (Joud,2015).

The project will be achieved by transforming existing philanthropic social norms into web-based interactions (Singh,2010). It combines the ideology of user-centred design along with aspects of Saudi culture to produce a website which implements e-philanthropy. This will be achieved by investigating the preferences and opinions of Saudi users. Subsequently, the researcher acts as a designer, identifying the characteristics of website design that promote a positive user experience (henceforth referred to as UX). After establishing a theoretical framework related to philanthropy and e-philanthropy the researcher collects data from both givers and receivers. The findings of this primary and secondary research suggest that time banking (amended to time giving in this design) is a suitable e-philanthropic tool for the Saudi context. With this established, the researcher investigates the features of time banking in other contexts through a case study of a UK time bank website called Fair Shares and seeks to apply appropriate aspects to the Saudi context. After that the researcher-designer created the concept of *Joud*, which is a time giving website where users can ask for help without the pressure of returning the favour. Aspects of the *Joud* design were influenced by the primary and secondary research that was conducted. It is important to note that the researcher only created the concept and the design of the website, the website itself was built by a programmer. The website that was produced is online at <http://www.joudtime.org>. The time giving website (the product that is created in this process) is finally evaluated according to its UX.

It was important in the introduction to establish the development of philanthropy in order to get an idea of bringing this context into the virtual world. This helped in shaping the design of the *Joud* website and indicated the different philanthropic activities that can be supported by

the Internet. Following this introductory section, the background of the Saudi culture is analysed. After that, the literature review presents the origins and concepts behind time banks. They are outlined and evaluated before the literature, relating to the design of the website, is investigated. This helped the researcher-designer to identify features of design that could be included in order to produce a more striking website, one that was functional and suitable for the Saudi users. In Chapter One, the collection of primary data from both givers and recipients of help is described and analysed. Chapter Two presents a case study of Fair Shares, the UK time bank website. Finally, Chapter Three presents a report of the design process of this project.

The objective of the website is to be a platform for expressing e-philanthropy in SA. It will provide a direct link between participants through written communications in an online forum. In this communication process, each participant can illustrate his/her part to the other side privately. Parties can exchange details to arrange to meet offline to then give or receive time. The website provides a database of all parties, including contact details, experience and availability.

The design constructed is influenced by social networks such as Facebook and Twitter, which are popular in the country of the target audience. The design is simple because people preferred an easy to use website instead of overly aesthetic one. As complexity was one of the negative aspects that was raised about e-philanthropy, according to both givers and receivers, it was important to design a simple functioning website with a simple concept. One of recipients linked complexity to overly dense, claiming that they would not read them all. A video was linked to the 'about *Joud*' page in order to explain the simplicity of the website without lengthy texts. The website's appearance aims to be clear with light colors and white space since it improves the website's usability. The researcher also used photography in order to articulate the love of giving within the culture of SA and also to encourage the users to participate online. One of the themes emerged in the data collection from recipients of giving is that some of them do not like to ask for help because they get embarrassed and they think it would affect their dignity. For that reason, the researcher made sure the design encouraged all users to get involved by showing texts supporting the images which reflect positive aspects in life. Moreover, the researcher designed visuals that reflected the concept of time giving and its benefits.

The following section explores the concept of philanthropy, e-philanthropy and Internet use. The aim of this section is to set out the concepts that will underpin this research.

ii. Philanthropy

Philanthropy involves doing something for public, social or environmental good. “It comes from the Latin word *philanthropia* and the Greek word *philanthropie*” (Jillbert,2003). The Oxford Dictionary defines it as people’s altruistic desire to improve the living standards of people who need help. Put simply, philanthropy is the act of giving. It might involve giving time, money and items, and yet it is not just a charitable donation as it could simply include making a small effort by choice (Schuyt et al.,2009:18). This can occur on a small scale or on a large scale, coming from an individual or an organisation. The focus is on the idea that it is a voluntary action in the effort of making a difference (Payton,1988:171). Philanthropy has the potential to create a range of effects in different situations.

Philanthropic activity has the aim of socially, culturally and educationally enhancing society and shaping its future, and so for this reason may require an additional element of power (Adam,2004:4-5). Charitable giving reduces guilty feelings and develops a sense of righteousness; and in religious philanthropists it can “lead to the expectation that God will compensate the giver in this and the next world” (Barakat,1993:203). Giving can generate mixed reactions on both sides. The giver may develop a feeling that the comfortable life that they have has given them a special duty to give to those that are less fortunate. However, it has been argued that people think that the misfortunes of the poor are generally attributable to their lack of talents and ambition (Evgenia and Dimitris,2006). If this is the case, then the dynamic of giving is not based on love but rather on arrogance and superiority. This in turn may impact the receiver, causing them to feel negative emotions, such as a sense of dependence, embarrassment or even humiliation (Marcoux,2009). To avoid this Halim Barakat, who is a professor in contemporary Arab studies and a well-known author in the Arab world (1993:204), suggests that instead of encouraging philanthropy, societies must provide for equal opportunities in developing the capabilities of all their people, and in improving the conditions under which all citizens live.

Nowadays, philanthropy usually consists of non-governmental initiatives for the public good by focussing on the quality of life for all living things and people. Initially, in the 20th century, this was achieved in two separate ways: private projects for private benefit, and government projects for the benefit of the public (Zunz,2012). Now these concepts have been combined to give a greater positive affect by making private initiatives act for the good of the public (Farrell,2014). The website design reflected this idea by giving private individuals the opportunity to create environmental and social campaigns in order to raise awareness of specific issues related to them.

Given that the goal of this thesis is to create a philanthropic online community, the concepts of community will now be explored.

iii. Community

In their definition of community as a totality, Cnaan et al. (2008) named three elements: shared ecology (with place and location de-fining and restricting social life), social organisation and shared cultural and symbolic meanings.

A community is a subculture that exists within the culture of a larger society (Hassan,2013). Enas Shunn (2007) defined community as a group of people who participate with each other and share cultural characteristics and beliefs. Jono Bacon, who is a community manager (2012:467), notes that many organisations and businesses use the term “community” because of its positive connotations related to cooperation and caring for others. The idea of people helping each other in a small community influenced the design decision to initially aim the Joud project at universities in SA. The advantage of this is that they are free and include all different social classes. So in this case the middle and upper class users can help lower class users and vice versa. It is hoped that the *Joud* project can grow beyond this initial small community.

A number of accounts of community feature communication as an important aspect of it. For instance, Bacon (2012:8) suggests that it is driven by the presence of stories or a flow of information. Peter Bloch’s (2009:8) identified this flow of information as, “the conversation it (a community) holds with itself”. This was implemented in the design process by giving users

the opportunity to communicate using a comment box that could give the impression of a realistic online community (figure 1).

Figure 1: the box for communication between the two parties.

Given the importance of information in establishing a community, it is not surprising that it has grown up online around social media outlets. Bacon (2012) suggests that social media is a tool to highlight and promote the activities of a real world community. He believes social media is “a result of the more social approach to computing” and that it has “certainly had an impact on the world” (Bacon,2012:161). In his book *the Neighbourhood in the Internet* John Carroll, a Professor of Information Sciences and Technology, defined community networks as computer based networks created by and for local, real world communities (2014:23). He believes that the Internet links people, services and information from around the globe, as people, websites, emails and messenger platforms their specific interests (Carroll,2014:23). Carroll suggests that the Internet supports a real world community because it enhances face to face interaction and allows people to participate in discussions without being tied to a certain physical place and time (2014:24).

There is no clear distinction between a real world community and an online one because the two support and link each other. However, many writers have highlighted the importance of online communities (Holmes,1997; Jones,1998; Kollock and Smith,1999; Wellman & Gulia, 1999; Preece,2000 and Jones & Kucker,2001). A broad definition is that an online community is a social interaction using a computer system, in which participants seek to achieve their own

purposes. Usually participants share these purposes and this provides the rationale for the online community. In such a community, computer systems are used to aid interaction and reinforce a sense of togetherness between members (Preece,2000:10). Online interaction is therefore a vital element of online communities and is worth exploring in more detail.

iv. Online Communication

In his books '*Virtual Geography*' (1994) and '*Telesthesia*' (2012), McKenzie Wark described the concept of 'vectors' that function as a central point for the communication of information. The post office, radio and television are examples of vectors. With the growth of the Internet, websites have become vectors for different kinds of information in the forms of slogans, images, videos and stories (Wark,2012:4). This thesis aimed to create a vector that could facilitate philanthropy, the result was *Joud*.

It is commonly stated that in the modern age, people live in an information society (Bell,1973; Castells,1996; Mattelart,2003). Friedrich Kittler calls "information materialism, which looks at the ways in which information and communication systems are increasingly merging into one: information is transformed into matter and matter into information" (Kittler,1997:126). Whereas in the past information and communication were kept separate, now the 'new media' driven by the internet has combined the two and has created a kind of new, virtual world where information can be easily and quickly exchanged with a global audience. New media make information increasingly malleable, networkable, dense, compressible and impartial (Feldman,1997). The combination of information and communication has in effect created a virtual world, a subject that has been explored in detail by Wark (1994).

There is a unique relation between communication and social action on the Internet and this communication is driven by many institutions and political contexts (Majchrzak et al.,2013). A study of Social Media Use in the 2011 Egyptian Revolution by Caroline S Sheedy (2011) found that users tend to communicate more during a crisis by broadcasting information to many users instead of sending it to a specific user. This serves to bind communities together with different causes and allows them to discuss their causes and express their feelings toward different topics. In a related study, Al-Saggaf and Simmons (2014) explored the use of social networking during natural disasters in SA. Social networks are an example of the broader

category of social media, which are interactive digital or mobile tools that allow users to communicate with one another. Using these tools they are able to access and influence the content of others and even produce their own (Wright & Hinson,2009). Examples of social media include platforms such as online gaming and ‘second life’ games, video/picture sharing sites and many others. However, social networking sites are the most popular kind of social media (Pew Internet,2013). Al-Saggaf and Simmons focused on the relationship between users and social media and social change. They found that social networking serves to promote the public voice more than that of traditional media. Al-Saggaf and Simmons note that social media can highlight people’s emotional side in the public sphere. In the design of *Joud* one of the many outlets for this is in the comment box where users can be open to share their needs and emotions (Figure1). This display of emotion and opinion can lead directly to several forms of positive social change actions, such as volunteering. This highlights the role of emotion in social change and social media’s role in displaying it (Al-Saggaf and Simmons,2014:11).

As previously mentioned, social media can serve an important function in the way that the public is informed about emergencies (Schultz et al.,2011). A number of writers have argued that social media sites can generate positive outcomes in times of need, such as increased support for organizations and causes (Schultz et al.,2011; Sutton et al.,2013; Utz et al.,2013). The research-designer linked the *Joud* website to social networking sites, such as Facebook and Twitter, to encourage its use and also to make sure that a higher number of users saw it virtually. However, it has been suggested that the terse nature of information displayed on a social networking site like Twitter can lead users to make decisions in an emergency, because the user is inclined to want more information before making a decision in less urgent situations (Sutton et al.,2013). A recent study by Liu, Fraustino and Jin (2015) investigating how social media influences users’ responses in emergencies suggested that it is crucial to use several kinds and sources of information in order to communicate with users during any type of crisis. In addition, they found it is important for the users to communicate with each other and not just for organisations to come into a solution on how to respond to the initial information about a crisis. In this thesis the researcher-designer therefore attempted to maximize the communication between users to create solutions to their problems. This was achieved by creating a space for them to communicate in and build their own organisations online for specific causes, such as natural disaster that would work offline as well (Figure2).

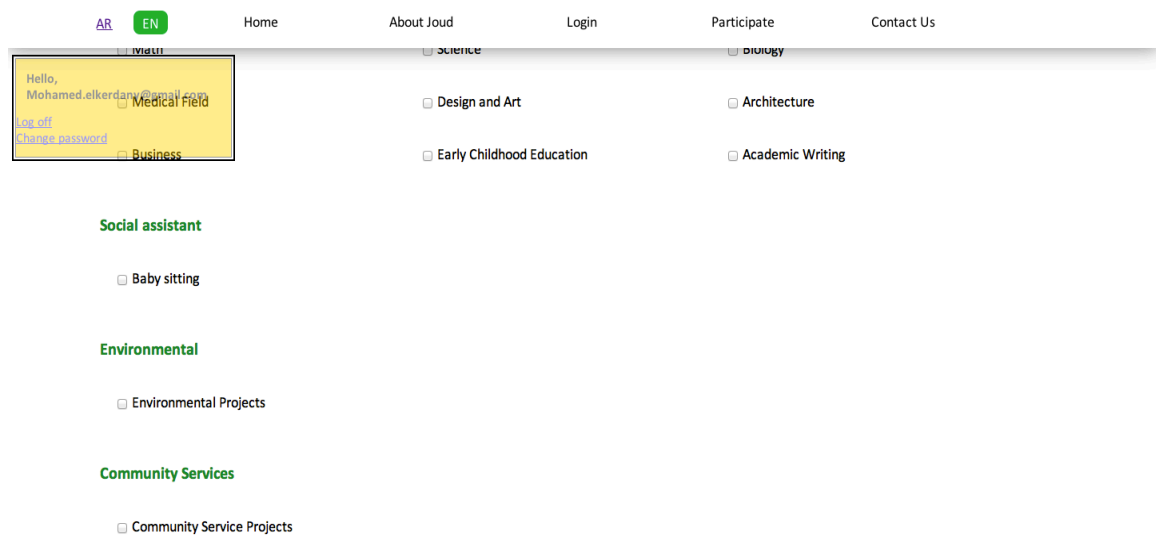


Figure 2: the verify that a user can choose to create social or environmental projects.

Aside from emergencies, the use of social networking sites to stimulate political movements was noted by the Obama administration in relation to the Iranian protests that happened in 2009. As previously mentioned, Evgeny Morozov in his book ‘the net delusion’ thought that Twitter, an Internet blogging service that did not exist four years before, was seen as having the potential to change history in an ancient Islamic country (2012:66). Publicising information online can empower new media specialists to make the world feel the impact of an event or a message for years to come (Morozov,2012:67). The Iranian demonstrations make a good example of how the Internet can be used to create an impact in Islamic countries. An Iranian minister, Ahmadi Moghaddam, was so alarmed by the power of social networking sites that he warned that those who incited others to protest or issued appeals online “have committed a worse crime than those who come to the streets”. Even in airports, citizens living abroad are asked if they have Facebook accounts, and they will often double check (Morozov,2012:71). Chinese authorities interpreted Washington’s involvement in Iran as a warning sign that digital revolutions facilitated by American technology companies are not spontaneous but carefully staged affaires. They view this as a kind of online warfare launched by America, using YouTube videos and Twitter microblogging to spread rumours created by the followers of conservative reformist factions (Morozov,2012:76).

Susan Jacoby (2009) has argued that online interactions are detached from reality and are not authentic because they are not rooted in the real, social world. In contrast, Gene McHugh, who wrote an essay about the context of the digital online-dating (2014:30), counters by stating that for the current generation of Internet users at least, it makes no sense to separate the online and real world. This belief influenced the researcher in creating a design that supports real world philanthropic activities using the Internet as a tool. Writers like Palfrey and Gasser (2008) have supported this view, describing “digital natives” who have come of age in the era of the Internet and are completely comfortable using it as part of their daily lives. Indeed, these so-called digital natives do not separate the online and offline worlds (Palfrey and Gasser,2008:4).

Overall, while some use the Internet for escapism, it is clear from recent events that the Internet does have a strong impact on the physical, political, economic and social world around us. While in the examples listed above, the Internet has been used by individuals and groups opposed to governments. Authorities themselves usually benefit from technology and the power of the Internet by using it to warn people not to engage in any illegal activity or they will be charged and penalised (Morozov,2012:31). While these examples are powerful instances of the Internet being used as a tool for social and political change, they only relate to revolutionary environments like those found in Iran in 2009, and during the Arab Spring in 2011. However, there is evidence that social media can be a powerful tool in non-revolutionary protest movements too, such as the Occupy movement, which gained notoriety in the USA in the aftermath of the 2008 financial crisis (Shafa,2012).

An example of the mobilizing power of the Internet is provided by Anders Colding-Jorgensen, who is the instructor of psychology at the University of Copenhagen. He created a Facebook page that suggested the city’s historic Stork Fountain was to be demolished and replaced with a clothing store. Colding-Jorgensen went so far as to explicitly point out that the cause he had created was fake. In spite of this declaration, 27,000 people still signed up to protest against the move (Stone,2009). As with an individual addressing a crowd, the specific details are lost, misremembered or forgotten, but the overall message still makes an impact. The Internet allows any ordinary individual to create their own content and address the public with their message as shown in Figure 2 where in the same page the user can create their content in detail (Figure 3). As a communication tool then, the Internet can be used to raise awareness of

a group and to create a community of stakeholders and supporters, bringing together information, knowledge and reaction from different sources (GOSS Interactive website,2011).

AR EN Home About Joud Login Participate Contact Us

Spanish Italian French English

Hello, Mohamed.elkerdany@gmail.com
log off Change password

Others:

I am available

Time : from 1 to 1 Day : from Saturday to --To-- Month : Muḥarram

Key word of the request

please write more information about your request in detail

Submit

Figure 3: box's where users write specifically their request.

With the Internet and new media clearly established as power tools for change of all kinds, the next issue for this thesis is how it can best be applied to philanthropy. As one website puts it, “Philanthropy and media share a common quality: The potential to accelerate change at times when change is what we need most.” (NewPhilanthropymedia,2013). The combination of new media and philanthropy is known as e-philanthropy, which is the subject of the next section.

v. A definition of E-philanthropy

In a study of E-philanthropy as a new method of generating online donations, Julius Jillbert (2003) said that Brett Lorenzen, from the Council on Foundation, defined E-philanthropy as “a technology-driven business process that leverages money, action and information for purposes of increasing the well-being of humankind or furthering the promotion of human welfare” (2003:5). He also defined the E-philanthropist as someone using a profitable technology company as an avenue to donate money to good causes (Jillbert,2003: 5). They are normally owners of computer companies or any kind of technological company, such as Ted Turner and Bill Gates. Additionally, he defined a number of electronic functions, some of which are E-Charity, E-Advocacy E-Giving and E-Grants.

E-Charities are organisations that exist online and are usually driven by donations, partnerships, or action, such as NetAid, HungerSite and giving.org. Also, Jillbert defined E-advocacy, which promotes environmental and political issues, raising awareness through the Internet to leverage actions that demonstrate or affect popular opinion. E-giving meanwhile, is quite similar to E-charity but it differs by being run by individuals and not organisations. It serves the activity of using the Internet to donate or collect. Put simply, the Internet makes the process of donating money quick and easy. For instance, the non-profit site Network for Good questioned their online donors about the reason they donate online in order to gain more of an insight into their donors' motivations. 73 percent said they used online giving because it is easier than writing a cheque, while 41 percent reported that it is an easy way to give to disaster relief organisations during times of crisis. Ultimately, this suggests that the current generation of people want a way to donate which fits with their easy, fast paced lifestyle. Convenience is vital, and could be just as important as the cause itself. As the organisation itself puts it, "the Internet makes speed and simplicity possible, turning an impulse to help into a donation within seconds." (The case Foundation,2011). Finally, E-grants use the Internet to screen grant seekers, collect applications or conduct monitoring and evaluation (Jillbert,2003).

All of these terms defined by Brett Lorenzen can fall under one single term, which is "E-philanthropy". The reason behind this is that they all appear to serve philanthropic purposes. In their book Hart, Greenfield and Johnston (2005:2) defined E-philanthropy as a "set of efficiency-building Internet-based techniques that can be employed to build and enhance relationships with stakeholders interested in the success of a non-profit organisation". In effect, this means an organisation using the Internet to build and interact with a network of stakeholders. The network links donators, beneficiaries, and any other related groups that could help in an organisation's work. They went on to look at the purpose of e-philanthropy and different activities related to it. In the design it was important to link time givers with the receivers in one community through a table where the givers would choose which matches they could help with best (Figure 4).

[AR](#)
[EN](#)

[Home](#)
[About Joud](#)
[Login](#)
[Participate](#)
[Contact Us](#)

Time to give

Hello,
 Mohamed.elkerdany@gmail.com
[Log off](#)
[Change password](#)

[Show my Requests](#)
[Show my Offers](#)

Time Requests:

Name	Gender	Request		
Ibrahim	Male	Ibrahim	Show Details	Give Time
Ibrahim	Male	title3	Show Details	Give Time
Ibrahim	Male	Medical help for chapter 3	Show Details	Give Time

Figure 4: The list of time requestor.

vi. E-philanthropy Activities

Scholars point to the Internet as a way to create and improve relationships between a non-profit group and its volunteers and supporters. This process can involve the donation of money and property, but also the provision of services to assist in the building of relationships and the organisation of fundraising activities. Another element of e-philanthropy is the storage and use of a charity's data, which can be saved and retrieved electronically. According to several authors, (Burlingame,2004:139; Sargeant and Wymer,2008:210; Hart,2002:356) techniques within e-philanthropy can be categorized into six groups, which will be outlined individually.

a) Communication, education and management

A charity might use the Internet to broadcast information about itself and its work. Seeking to inform its audience about situations and problems that the charity and its volunteers are interested in. It might also offer a communication channel between staff and volunteers.

b) Recruitment and management of volunteers

A website can be used to create interest in volunteering, acting as a kind of advertisement for volunteer roles. Potential volunteers can express their interest in becoming involved in a charity's work and may be able to receive more information via a charity's website or email.

c) Registration and management of events

Events play a crucial part in philanthropy. These seek to engage people in an entertaining environment, which encourages them to give time, money and skills. Events also serve to raise public awareness of problems around the world, catching the public's attention in a more personal way. The Internet can be used to arrange events and publicize them.

d) Future prospect research

A non-profit group can use the Internet to look into possible avenues for fundraising and to research the grants made available to them from other sources.

e) The building of relationships and advocacy

The Internet can be used by an organisation to liaise with others to support the causes that they believe in.

f) Online donation and membership

Websites and online payment systems are often used to raise funds and attract members from a wide circle of people. A non-profit group may, for example, seek to recruit committee members to oversee its running.

Examples of these kinds of activity can be seen in a number of websites that have developed in recent years. For example, in the US, the website Kiva enables private individuals to give small loans in developing countries. GlobalGiving is another example, but it focuses on traditional donations. Meanwhile in the UK, JustGiving combines philanthropy with social networking. Fundraisers create their own pages and display photographs, videos and messages to encourage donations. Wokai was an example of a website specifically targeting one country, in this case China (Newland, Terrazas and Munster, 2010:13).

vii. Summary

This introduction has explained the concepts of philanthropy in general and then the adaption of philanthropy to the Internet to produce e-philanthropy. The next part of this thesis will explain the context of philanthropy in SA as this is where the website will be launched.

Background: the context of philanthropy in Saudi Arabia

i.i Context of Saudi Arabia

Located in the South-West of Asia, Saudi Arabia (SA) is the biggest country on the Arabian Peninsula and has great religious significance. It is home to Mecca and Madinah, which are the two holiest places in Islam, due to this the nation is referred to as ‘the land of the two Holy Mosques’. The country also has economic significance as the world’s leading oil exporter. However, although the Kingdom’s main source of revenue remains oil, great efforts have been made to diversify the economy, thus reducing the country’s dependence on this natural resource (Saudinf.com, n.d.). Unified in 1932 under King Abdul Aziz Al Saud, the Kingdom is a monarchy governed by Islamic law, which operates in accordance with the conservative Wahabist movement. It is part of the school of Sunni Islam. The current governor is King Salman Bin Abdul Aziz.

Culture is defined as “a system of shared assumptions, beliefs and values. It is the framework from which we interpret and make sense of life and the world around us” (Pollock and Ven Reken, 2001:8). It is a deeply rooted set of beliefs and traditions and can be contrasted with the concept of ‘civilization’, which entails modernity, urbanization and industrialization. Black (2002:44) points out that by focusing on cultural values, people can come to miss, or perhaps accept, genuine, solvable social problems. While Black focused on Britain this could be applied to SA, which is a country that is very closely tied to its traditions.

Tradition is a very important part of life in the Middle East. Although this thesis is based on e-philanthropy, as Evgeny Morozov puts it “Religion, culture, history, and nationalism are all potent forces that, with or without the Internet, shape the nature of modern authoritarianism in ways that no one fully understands yet” (2012:115). While tradition is very significant in the Middle East, what is most interesting is the clash between conservatives and Modernisers. As shown in The Arab Spring, there is a huge amount of tension in the region between different forces. Halim Barakat (1993:205) suggests that this tension is not only in the political world but also in the intellectual and virtual worlds. This suggested that the website’s design ideology should be moderate and reflect the Saudi culture and traditions. Effort should be

made in avoiding the extremes of being overly modern or conservative, this is demonstrated in the use of western quotes (Joud,2015) <http://www.joudtime.org/enHome/Index>.

i.ii Philanthropy in Saudi Arabia as a case study

It is important to be aware that as a concept, philanthropy is broader in the Arab world than in the west. The word for philanthropy, which in Arabic is '*Ihsan*', encompasses many positive concepts that are separated in the English language. In English there are distinct terms for 'altruism', 'environmentalism', 'citizenship', and 'charity', in Arabic philanthropy encompasses all of these concepts (Samaanet.com,2011). So in the Arab world philanthropy can range from simple acts such as giving a sympathetic smile or picking up litter on the street, to complicated actions like providing housing for victims of natural disasters or giving loans to social non-profit organisations. It is important to note that a philanthropic act may or may not involve the giving of money (Al-Twejry,2013:46). It could involve the giving of any concrete or abstract resource as long as good intentions are at the heart of the act. While at first this seems somehow different to the meaning of the word in European languages, in two articles Marty Sulek (2009) suggests that philanthropy has been a broad umbrella term throughout western history. He tracked the term 'philanthropy' from its ancient Greek roots and suggests that scholars in the 20th century narrowed its meaning to more simplistic terms. This could explain a tendency among some academics to view philanthropy as just the giving of private money for public projects. Sulek posits that this leads to a failure in understanding what motivates philanthropic actions. He defines philanthropy as "love motivating the greater realization of human potential". This effectively means that to be philanthropic is to attempt to be fully human. This fits well with the broad meaning of the Arabic term '*Ihsan*'¹. However, the importance of philanthropy in SA is also underscored by the presence of many words related to giving in Arabic, such as the *Khums*², *waqf*³, *sadaqat*⁴, *bir*⁵, and many forms of

¹ Exert all the benefits of any kind for any creature to be done with integrity.

² Means the fifth. This is a religious obligation for any Muslim army to share fifth of the spoils of war with the governing state.

³ A charity set up completely for a religious, charitable or any other cause without any reclaim of any assists by the initial donor.

⁴ In its wider term refers to the act of giving, it being money, effort, or even an act of kindness. In a more specific term, it mainly refers to charitable donations other than the obligatory i.e. Zakat.

⁵ Refers to good or 'goodness'.

*zakat*⁶. Also, concepts like *dhaifa*, which means ‘hospitality’ and *Karam* that means ‘generosity’ (Mason,2011:356). As philanthropy has a broad meaning in SA, and also involves the giving of intangible assets, the concept of the website’s design reflected this by allowing users to give their time and effort instead of giving only money. From a visual point of view, it would be useful to show images of body language that reflect positive aspects of philanthropy in order to demonstrate the breadth implied (Joud,2015) <http://www.joudtime.org/enHome/Index>.

Understood in this way, philanthropy is a well-established aspect of Saudi culture. As Nora Derbal who made a study about philanthropy in Jeddah puts it, “There are many Saudi institutions especially in Jeddah that are philanthropic in nature” (Derbal,2011:66). It is important to note that philanthropic activity has generally been seen as a religious matter, with Islam organising and structuring it. Karim Shalaby, the Philanthropy advisor at the John D. Gerhart Center for Philanthropy and Civic Engagement, who has had 14 years’ experience in the field of community development in Egypt as a practitioner and policy advisor, suggests that as a result of its close ties to Islam, philanthropic giving has been placed in the domain of individual responsibility towards society (Shalaby,2008). Shalaby also states that: “Giving in SA may be motivated by religion, but it is driven and guided by mission. Each channel of collection is associated with a specific mission and most are backed by endowments that sustain that mission” (2008:71). These missions are linked to traditional charity or basic needs. These include helping the poor, sick, orphans and widows along with other categories mentioned by the Quran. So while philanthropy is inspired by religion, it is directed in a practical way. This process involves academics and intellectuals collaborating in dialogue sessions to raise public awareness of different issues (2008:71). SA, Shalaby suggests, is a revival country for institutionalised giving because the first generation that existed was strong and created enduring institutions for this purpose. These purposes are now supported by the current generation. Examples include the likes of the Young Initiative Group (based in Jeddah), which is known for its activities to help child poverty, especially during the Islamic festival period of Ramadan.

⁶ One of the five pillars of Islamic believe, Muslims are required to pay 2.5% of their total income/wealth to the poor as defined in the Qur'an and Hadith.

It has been explained how culture and tradition were combined to build a philanthropic nature in SA. However, it is difficult to separate these aspects of Saudi society from the religion of the country, which is another vital factor in promoting philanthropy.

i.iii Connections between religion and philanthropy

Given that there is a very strong link between the culture of SA and its religion, it is worthwhile investigating the role that religion in general, and Islam in particular, plays in philanthropic activities.

From the beginning of the 1900s, scholars of sociology have studied the motivational influence that religion can have on human behaviour and group activity (Weber,1963; Durkheim,1965). Whilst some writers connect religion to philanthropy in a positive way (Hodgkinson and Weitzman,1988; Wuthnow,1991), others (Marx,2000; Bekkers,2006c; Bekkers,2007) find little or no connection between them. For example, Berger's (2006) research involving Canadian Protestants found that they were more likely to engage in philanthropic acts the more regularly they attended church. Perhaps this is simply because such people have a consistent platform from which to give their time, money and efforts, as opposed to those who would have to develop a project privately (Davidson and Pyle,1994). It might also be argued, however, that the contributions made are not entirely through personal desire but rather through the pressure to conform to their society's expectations (Bekkers and Schuyt,2008). All such studies showed at least some link between religion and its influence on philanthropic activity. This link is seen in charities such as Oxfam and the Red Cross. In addition, religious trust between its affiliates has been found to promote cooperation (Erikson, 1998), which is fundamental to philanthropy.

Jerry Marx's (2000) study, on the other hand, showed that there was no correlation between giving to the services and religious ideas and groups. Similarly, the study conducted by Bekkers and Schuyt (2008) discovered that the explanation for giving might simply be because people were asked and not necessarily because it was a religious act; or that it could be both. Further still, Brown and Ferris (2007) state that the relationship between religion and philanthropy could even be a negative one, with religious people tending to give more to religious organisations and less to secular ones. While the exact connection between religious

belief and the practice of philanthropy is a source of debate, the religious nature of SA is very well defined. As the country's constitution is explicitly Islamic, it is appropriate to consider philanthropy within Islam in more detail.

Charity, or '*zakat*', as mentioned above, is one of the five social pillars of the Islamic faith, making it a specific goal for Muslims to achieve. It stands along with prayer, belief in God and the Prophet Muhammad, fasting in Ramadan and the pilgrimage to Mecca (Benthall,1999). *Zakat* is a 2.5% tax for the poor, paid annually. According to Abdullah Yusuf (1998) in his book 'The Holy Qur'an: Text, Translation and Commentary' it is unacceptable within Islam to make an irrational charitable act (Ali,1998, note 322). For Muslims, philanthropy is, therefore, much more suitable than the concept of charity. The meaning of philanthropy is broader and encompasses many positive activities with one purpose, which is doing good. The involvement of the state on benevolent action is increasing, driven by concerns about charitable donations inadvertently funding terrorism. To combat this, mosques, for instance, are no longer allowed to put up donation-boxes for collecting zakat, the obligatory religious alms for all Muslims, to support their local welfare associations (Derbal,2011). This supports the idea of donating time as a substitute for giving money.

In Muslim conceptions of faith and community, humans are linked to each other through their obligations to God. A charitable act is therefore not merely an act of faith, nor is it merely an act of community, but the building of community through faith, and the building of faith through the deepening of community. This idea is further elaborated in the Islamic concept of '*Takafful*', or the responsibility of each Muslim for every other Muslim. There is some variance between the rules governing religious charitable donations and obligations depending on which of the four primary schools of Sunni jurisprudence are followed (Hanbali, Hanafi, Maliki and Shafii), or which branch of '*Shari'a*' Islam. Each school is based on the work of a scholar who lived in the first three Islamic centuries (ca. 650-850 CE), and was continued in Baghdad between the fourth and sixth Islamic centuries (ca. 950-1250 CE (Alterman and Hunter, 2006). Overall however, as one of the pillars of the faith, philanthropy is clearly central to Islam and therefore, central to the culture of SA. As Varshney and Khan put it: "philanthropy is essentially rooted in Islam, and it is quite evident in the SA context" (2013:214). This was reflected in the *Joud* design with the inclusion of religious perspective,

such as sayings of the prophet Mohammed shown in some of the scrolling images in the home page (Joud,2015) <http://www.joudtime.org/enHome/Index>.

The state of Saudi philanthropy has been the subject of some research. In her paper, Nora Derbal aimed to map the voluntary sector in Jeddah and found that it was growing. The paper gave an overview of the benevolent field that encompasses the three central forms of institutionalized philanthropy. They are the welfare association; the charity organisation; and the corporate giving of companies (CSR-initiatives) (Derbal,2011). She posits that empirical data about Jeddah suggests that a remarkably large number of welfare organisations have been established since 2005. This observation corresponds to the high rate of philanthropic institutions that are nowadays appearing in most parts of the world.

Research into charitable initiatives there have also been studied by Caroline Montagu (2010). Her work sheds light on the connection between the voluntary sector and the ruling Al Sa'ud family. The Saudi basic law of government seems to explicitly encourage philanthropy, (El-Maghraby, 2009) and so while philanthropy is primarily non-governmental, it has always been subject to governmental influence. Montagu shows the importance of voluntary social involvement in a Saudi civil society that is active and lively. The designer in this thesis aimed to appeal to part of this civil society; university students and staff.

Talha Fadaak, who researched poverty, came to the conclusion that there is a serious weakness in the welfare system. He argued that there is a lack of coordination between Governmental organisations and NGOs in relation to data, statistics and services. He thinks that even though the government is fighting poverty, there is no clear system and programs that are addressing the issue (Fadaak,2010). Shalaby (2008) was also critical of what he describes as restrictive and unclear practices within philanthropy. Building a clear and simple organisation for participants can treat this problem. An organisation with clear designs and systems would avoid distraction and confusion in its users.

While writers have criticised the Saudi welfare system, there is evidence that philanthropic activities are increasingly seen as an important aspect of private business activities. For example, research has indicated that across the Middle East and North Africa, the volunteering of time and skills is seen as a crucial aspect of the social responsibilities of private businesses (Bayt.com,2013). However, it has been suggested the role of the private sector is yet to be

fully activated to achieve a sustainable development that serves the needs of the community (Bayt.com,2013). Similarly, Elasrag (2014) suggests that at present, philanthropy in the private sector is disorganised and fragmented. Nevertheless, a growing interest and awareness of philanthropy in the private sector is evident.

The people who usually engage in philanthropic activities in SA have been found to generally be young and female. This was highlighted by a study from the Prince Salman Youth Center (2014), which reported numerous findings related to the demographics of philanthropy. Firstly, people who are between the ages of 18-24 are the ones who volunteer the most. Secondly, women were more likely to volunteer than men, with 69% of women in the study volunteering. Moreover, the study found that people usually participate in philanthropy in the city in which they live due to the fact that this is where they became aware of opportunities in which participate through family and friends (Prince Salman Youth Centre,2014). This finding influenced the designer's choice to aim the design and the *Joud* concept at university students and staff. Moreover, the design attempted to appeal to both men and women, demonstrated in images that contained both sexes, and a video presented by a female voice with male figures. (Joudtime,2015) <http://www.joudtime.org/enHome/Index>.

In summary, philanthropy is an important aspect of Saudi culture, closely linked to the country's religious nature, its culture and traditions. Philanthropy is best understood as a broad concept, involving any act that brings about a positive change. The existence of many philanthropic organisations in there has been reported, as well as an interest in philanthropy as a concept. Young people and females have been found to be most active in philanthropic activities and tend to volunteer in their local community, informed by their friends and family. This suggests that in the Saudi context, the building of a philanthropic community where people know each other would be appropriate. With this established, the significance of the Internet in SA is explored next.

i.iv The Use of Internet in SA

Changes that the Internet has facilitated in the Middle East have been the subject of some writers, such as Evgeny Morozov (2011). The popularity of the Internet in the Middle East and North Africa is clear. Massoud Derhally (2013) mentioned the top ten websites visited by 135m Internet users from the Arab world in October 2012. In keeping with comScore data,

Derhally stated that Google took the top spot with nearly 122m unique visitors, reaching 90 percent of the digital population in the Middle East and Africa. Facebook attracted 101m unique visitors, putting it in second place, followed by Microsoft with nearly 76m unique visitors. Yahoo! Followed with 68m, and Twitter came in tenth place with 15.2m visitors. According to the Internet world status website “Over 13,000,000 people go online daily in SA which is 49% of the population in 2012” (Internetworldstats.com,2012).

It is clear that the popularity of social media websites is growing too. The number of social networking users reached 2.9 million (Worth,2012). An article by Alexander Zarovsky (2013), who is the head of international business development at InfoWatch, said that research conducted by Global Web Index suggested that 51 per cent of Internet users in the Kingdom are active on Twitter, while Facebook revealed that around 42 per cent of the Internet population are active on the site. Internet users also contribute around 90 million YouTube views on a daily basis, one of the highest rates from a single country in the world. An interview with Abdul Rahman Tarabzouni, who is the head of Emerging Arabia at Google in 2012, featured in the Arab News, explained the growth of the Saudi users’ daily viewing. This number of viewing as he said is “the highest number of YouTube views in the world per Internet user” (Arabnews.com,2012). On Facebook, SA attained 5.9 million users (Socialbakers.com,2015). Fadia Jiffry (2013) noted that the nation currently ranks second among the world’s fastest growing countries on Twitter according to GlobalWebIndex’s ‘Stream Social: Quarterly Social Platforms’. In an interview with Andy Vale (2014), Naief Al-Zuhair, the website and social media manager for Kingdom Holding Company, suggests that Twitter now connects Saudis to people they could not previously reach, such as members of the royal family (Vale, 2014). As social network usage is popular in SA, it is important for the *Joud* website design to give the feeling of social networking where users can interact with each other. Furthermore, it was important for the overall look of the website to give a sense of a social network. This would be achieved by using a sticky menu when scrolling down the page.

Aside from social media, consumer activities make up a significant element of Internet use in SA. The Arab Advisors Group concluded a major survey of Internet users in January 2011. The survey revealed that around 39 percent of adult Internet users there buy products and pay for services online. The Arab Advisors Group conservatively estimates the number of these

users to be around 3.1 million, which is around 12 percent of the total population in SA. These e-commerce users have spent an estimated US \$3 billion on buying products and paying for services through e-commerce transactions in 2010 (2011).

The general scale of Saudi Internet use, compared to other forms of media, is well established. Nour El-Dine Daaboul is one of the writers who are concerned about Internet behaviour in SA. In his article he gathered some reports related to social media in the Middle East (2013). 'Media use in the middle east' by Dennis et al. (2013) is an important report that surveyed eight countries, including SA, where they found that 99 percent of people watch TV. TV therefore ranks as the most popular media outlet, with the Internet coming second with 82 percent of people using it. The most popular language used to access the media in general, and the Internet in particular, is Arabic, and after that English. The data shows that in terms of age group, people who are between 18 to 25 use the Internet the most in SA. 96 percent of this age group use the Internet, while in the next age group the usage slightly decreases before plunging to 50 percent in people aged 45+. The reasons for not using the internet seem to be personal rather than practical - "when those who do not use the internet were asked why they are not online, reasons given generally reflected personal choice rather than external factors such as availability" (2013:45). In terms of the Saudis who prefer to stay offline, the study found that 54 percent thought that it was not useful for them and they have no interest in it. 31 percent reported that they did not know how to surf the Internet, and that they were confused by technology. 11 percent thought that they lacked the time and are too busy to surf on the net. Finally, only 2 percent (the lowest average among all countries) do not have a computer and an Internet connection.

Given that only a very small percentage of Saudis do not have access to the Internet, it seems that the barrier to using the Internet, as with any computer related technology, is related to an individual's perception of its usefulness and its ease of use. This draws on the Technology Acceptance Model (TAM) (Davis et al,1989). The Internet is seen as a valuable tool for communication and information in the consumer sector, but is not viewed as a means for the public to interact and engage with the government, and vice versa (Dennis et al,2013:60). Caution about the potential of the Internet's use in the political process covers the Middle East in general. However, SA seems to be generally more optimistic about the role of the Internet in politics. Indeed, about seven in ten Saudis (71 percent) agree that the Internet will enable

them to “better understand the nature of politics,” and about two-thirds (63 percent) also believe that the Internet will enable them to have more political influence. 60 percent of those in SA feel that the Internet will lead public officials to care more about what they think.

Overall, it is clear that Internet use in SA is already high and reports have shown that the number of people using it is still growing. Moreover, only a very small part of the population lacks the means to access the Internet. It seems fair to suggest that this small minority will be from the poorer sections of society, and that access to the Internet is very common across the middle and upper classes. There seems to be little doubt that the Internet will continue to grow in importance in the lives of the people of Saudi in the near future. With this in mind, and given that the majority of Saudis feel that the internet will help them better interact with the government, it is arguable that the internet will become more important as a tool for members of the public to engage with political and social issues in the future.

i.v E-philanthropy in Saudi Arabia

In SA non-for profit organisations and charitable foundations are all gathered under the umbrella of the Ministry of Social Affairs to guide and finance them. The Ministry of Social Affairs became more important as concerns grew that philanthropic campaigns were being used to finance terrorism (Derbal,2011). The government as a whole responded with: “structural reforms, the development of new intelligence and law enforcement tools, and an approach that values information sharing, communication and prevention” (Moi.gov.sa,2012) This process affected philanthropy because charitable organisations were brought under control of the Ministry of Social Affairs (Moi.gov.sa,2012).

The ministry’s website contains 623 organisations (Al-Hakeem,2012), but from my point of view it is not active, this is demonstrated by the number of projects, which is 0 (Figure 5). This suggests that either people do not know about the website, or the Internet is not yet used as a philanthropic tool in SA. According to the ministry of social affairs, the website was built because of the importance of technology nowadays to conduct a business in general and in charitable work in particular. The rapid development in information and communication of technology, that enhanced so many opportunities to serve a charitable purpose, can contribute to the “Development of income resources (Donation), Optimum provision and utilization of

operational physical and human resources, Organisation and maintenance of facilities’ data to allow the ease of their access, Speeding up the practical procedures, Helping decision-makers in their strategic action plans.” (Gg.org.sa,2012).



Figure 5: The Ministry of Social Affairs website.

Although these aims are well thought out, this does not seem to be the case for the Ministry website. Yeon, Choi and Kioussis (2007) found in their study that organisations use the Internet most effectively and interactively when they feel that their public deems the Internet to be important. The ministry of social affairs seems to contradict this notion; SA has a high level of Internet use and yet the website does not look interactive enough for those who want to participate.

The importance of the Internet, especially to non-profit organisations has been a focus of a lot of scholars’ attention. For groups with smaller financial resources, the Internet provides a way to engage with a vast number of people at a low cost (Taylor, Kent and White,2001; Kang and Norton,2004). However, the Internet also impacts on larger groups by changing the way they interact with other groups, the government, and the public (Cutlip Center and Broom,2000:285). Landesman (1996) said that the web could also help groups to raise public awareness, generate funds, recruit volunteers and deliver their services. Furthermore, the Internet has the potential to create an equal environment for groups of all sizes, resources and different classes (Coombs,1998). While the Ministry of Social Affairs’ website lacks a number of features, some Saudi groups have been able to use the Internet in a creative way.

In recent years in the developed world, a number of websites have grown in popularity as philanthropic tools. A notable example is Charity: Water, which has been very prominent in its use of social media. A relatively small group, it raised hundreds of thousands of dollars by giving supporters their own personal online platform to raise funds. The group also used Twitter to organise social events in the real world (Stone,2009).

i.vi Examples of Philanthropic (NGOs) websites that do comprehensive work

i.vii The youth organisation Fainak.com

Fainak.com was set up in 2007 and is the first self-organised youth foundation. It is led by a 22 year old called Mariya Mahdali, and her father is the chief executive officer ‘CEO’ of Fainak. This shows that many families support young people to build charitable efforts both economically and socially. It is part of Rumman innovative media publishing house, which is a company that owns, operates and manages projects and new ventures that are based on new media. Most of their employees are students from Jeddah’s private universities and colleges. It aims to engage young people in constructive things to do with their time and raise their aspirations for the future (hrummancompany.com. n.d.). According to Fainak website: “They focus on building an active and community concerned youth culture. Through innovative and entertaining events, programs, and an interactive website” (Connect-techno.com, n.d.). For example, annually, during the holy month of Ramadan, they build an event called ‘Garage’ to encourage young people to participate in serving the community and do charity work (Hatrash,2008). But Nora Derbal made a case study about this group and came to a final conclusion that the entertainment value of their events is more important than the charity itself (Derbal,2011). The group website is in English which is not the first language in SA, but according to Mariya in a TV show, they deliberately made it in English because they wanted to be well-known all over the world, which explains Nora’s feelings towards the value of entertainment. This ambition was realised when CNN covered the group (CNN Visits Fainak.com.2008).

i.viii Young Initiative group Y-I-G.org and yigconsult.org

The YIG is a group of consultants who specialize in using social media platforms to promote philanthropic campaigns on behalf of other organisations. The group began as a volunteering organisation in 2010 and has evolved into a kind of social enterprise design and consultancy operation. It offers a range of services to both the public and private individuals. Their website projects a professional image, and is only available in English.

Founded in 2010, it is a site where many active volunteers and leaders in the community gathered to do good under one umbrella. The group aims to make a positive change in the community. They create videos to advertise themselves and to promote their community. They encourage people to join them in making it a bigger community by spreading them in the social networks (YIG2.mov,2010). For example, this video talks about reasons why people should help. It shows a group of people talking to the camera individually and discussing their reasons in a simple and formal way, without being serious. However, in their first annual conference they represented their idea very well when Maha Taher (2010), who is one of the leaders of YIG, talked directly to the audience asking questions like ‘what if God gave you less?’. She then talked about their mission, which is: “Social-development, Contributing to a better impact and change in society, Working on raising social awareness and developing a spirit of social interaction” (Taher,2010).

i.ix BabRizqJameel.com

Developed in 2003, it is part of Abdul Latif Jameel community initiative. Abdul Latif Jameel is a famous organisation that got the proxy of Toyota, Lexus and Daihatsu. Their social works are based on helping youths find job opportunities. By putting in their website a list of jobs, the user can select whatever job interests them, alternatively they can enter a job interest in the search bar. By putting in their website and telephone number, Bab Rizq Jameel will connect them with the job that they selected.

i.x AlFozan.com

It is a corporation that is one of the leading groups in SA and the region. They have a social foundation section. There is a list in their social foundation website: Alfozan Facilitated Housing, White hands, National certificate for retail sales skills 'NCRS', Saudi Food Bank 'ITA'AM', Tasweer, Khawater, Jeel AL-Mostaheel and Abdullatif Al fozan award.

i.xi Tasamy.com

"It is an Initiatives Youth Volunteering Centre. It aims to bring together and develop initiatives by youths either as individuals or groups. The centre has been launched in the light of the growing interest by young men and woman in voluntary work in SA and the need to invest in their efforts through a vision that aims to create the right environment that makes them more motivational about the essentials of youth volunteering" (Tasamy,2012).

i.xii Herfah.org.sa

It is a multi-purpose women cooperative based on Kassem. The word '*Herfah*' means craft, so the name of the company gives the audience an idea of what services they would receive which is anything related to hand crafts. One of their missions is to give loans to women who have a low economic position and try to improve their living environment and social level. They also have training programs. This company is based on improving any crafts, such as working on hand crafts to show the heritage of Al-Kassem city.

i.xiii Time banking as an E-philanthropic tool

This study has explored Saudi culture and has established that philanthropy is a broad concept in the Arab world. It has also shown that social networking is a very popular activity in SA. This is the motive behind combining two important aspects, namely social networking and philanthropy. This will be achieved by designing an e-philanthropic tool that can be appealing to the Saudi user.

As this thesis mentioned before, philanthropy is the giving of time, money or effort to better humanity (Schuyt et al.,2009:18). In other words, it is "an idea, event, or action that is done to

better humanity and usually involves some sacrifice and not for profit” (Business Dictionary,2014). This led to a discussion of the nature of e-philanthropy which uses the Internet as a platform to connect philanthropic users. As a study by Bellotti et al. (2013) put it, the design of websites that connect “those in need with those who can do a good deed” (2013:1) at a very simple level.

This has led this research to consider a form of philanthropy that is relatively new in the world, and very new to SA. Although new to the country, there are reasons to believe that time banking is very suitable for it. As previously argued, philanthropy is mainly about giving without the expectation of receiving something in return, time banking, however, is based on an exchange of time. This can be seen as the difference between the two. However, it is important to note that time banking involves *giving*, just as philanthropy does. This study aims to combine the concepts of e-philanthropy and time banking to create a more suitable platform for giving in Saudi culture by adapting the concept of time banking to that of *time giving*. Time banking appears to simultaneously enhance sociality and community engagement, helping and altruism, and personal autonomy and responsibility taking (Bellotti et al.,2013:4). In a study, Seyfang (2003) investigated several time bank users and asked questions about the motivations behind their involvement. The vast majority of the responses were altruistic with 78% describing their motivation as being “to help each other”. From here we can assume that time bank participants volunteer their time mainly for a good deed, rather than in the expectation of receiving something in return. This finding suggests that time banking can be seen as a philanthropic tool. As philanthropy means giving time, money or effort, in this study the concept of the ‘banking’ metaphor was changed to a ‘giving’ metaphor. The aim of this change is to link the activity more directly to philanthropy, in which any good deed can be contributed within a space of time. This project is therefore an e-philanthropic tool that links both givers and recipients in one community, giving them a sense of equality and creating an online community that enhances real world actions.

Literature Review

In order to build an e-philanthropic tool suitable for the Saudi user, it is important to investigate how web design principles can help to adapt the concept of time banking to Saudi culture, from its central metaphor to its visual design. First this literature review will investigate and analyse design, its link to culture and the user, before outlining the principles of effective website design. Then, specific instances of social network and time bank websites will be described and evaluated. The aim is to provide a foundation for the rest of the study and to identify some of the features that can be applied specifically to the context of SA.

ii.i Design context

The Oxford English Dictionary defines design as "decide[ing] upon the look and functioning of (a building, garment, or other object)" (Oxford Dictionary,2012). The word can be traced back to the Latin word *designare* meaning "to describe something and to reference it" (Little et al.,1973). Smith and Ragan (1999:4) identified the word design as a "systematic or intensive planning and ideation process prior to the development of something or the execution of some plan in order to solve a specific problem". Various dictionaries such as The New Webster's Dictionary and Thesaurus (1991:110); *The new Shorter Oxford English Dictionary on Historical Principles* (Brown,1993:645); *The Concise English Dictionary* (Hayward and Sparkes,1984:303) define the term design as to plan and draw the outline or a sketch of a project which is often linked to an artistic and creative invention. Moreover, Lauer (1990:2) linked the word design to "the planned arrangement of elements to form a visual pattern" that could be a painted symbols, written words, architecture or furniture. Ultimately, it should be a visual organisation. While these definitions emphasise different aspects of design, they have themes in common. Design is about creating something, which can be a product or, more broadly, the solution to a problem. Indeed, design practice is increasingly applied to a wider range of contexts than in the past, moving into areas such as digital interaction, services, business strategy and social policy (Brown,2009; Dunne & Martine,2006; Liedtka, King, & Bennett,2011; Moggridge,2007). Ultimately, "Design is a type of problem solving and it has much in common with problem solving in other kind of professions" (Pettersson,2013:36). This view of design as a kind of problem-solving is widely supported, and taken as a general principle for designers (Bennett,2006:14).

Gavin Ambrose and Paul Harris, in their book *Design Thinking* (2010:11), defined design as a ‘process that turns a brief or a requirement into a finished product or solution’. They argue that design is directed by the process that a designer needs to follow in order to represent an ideal design to serve not only creative and artistic aims but also economic goals (Ambrose, Harris, 2010). The commercial aspect of design is not to be ignored. What Grigsby terms ‘The language of design’ is what enhances a product, what attracts customers and ultimately what makes it sell (2003:6). For design to be successful, it is important to make the user engage with the product in a practical way. As Phillips puts it, ‘Even the most robust visual language is useless without the ability to engage it in a living context (2008:10). Put simply, good design is not just beautiful and attractive, but also practical and effective. This is sometimes overlooked. Fry (1920:12) suggested that when studying history, many people often forget that practical considerations of design, as well as aesthetics, have always been important for human beings. The fact that good design is not just a matter of beauty, but also of practicality, is not only made by academics. The highly successful designer Giorgio Armani stresses that he designs for “real people” and he suggests that ‘There is no virtue whatsoever in creating clothing or accessories that are not practical.’ (Armani, n.d.). So, design is ultimately a practical issue and it is at heart a commercial as well as aesthetic issue. To successfully meet the needs of users, designers need to take into account the broader cultural context that they live in.

It has been suggested that all cultures share practices to which we all have access, like singing, dancing, and storytelling. Moreover, some writers identify four common “archetypes or blueprints for human behaviour, which are present in the mythic structure of societies the world over” (Arrien, 1993:6). However, these common ideas differ in practice in different cultures. For instance, dancing is different in the Middle East than in the West. The same is true in design; while all cultures share design as a concept they realise it in different ways. Every culture has its own way to express and acknowledge itself (Wilson, 2013:11). Culture leads to specific social behaviours (Lieberman, 1982) and also specific meanings attached to different symbols. Over time, images become linked to social values. Visual images therefore are part of a culture’s worldview, “related to the norms and values that regulate the rest of life” (Csikszentmihalyi, 1991:163). Just as different societies have different values, they also have different images to symbolise things that are meaningful in their context. These symbols might stand for very different ideas in other contexts (Zeidan, 2010:9). This can mean that

messages delivered through design can be misunderstood because of cultural barriers (Wilson,2013). Grace Schutte (2013:5) views a designer as a communicator, whose job it is to adapt a visual message that can be understood across different cultures. She suggests that the best way to achieve this is by using the guidelines of Human Centred Design, which will be investigated later.

It seems fair to suggest then that designers must understand the culture that they work in, to produce work that adheres to the conventions of that society. Cultural considerations are very important in relation to SA, which is regarded as largely conservative and where religion plays a central role in the Kingdom's culture, shaping "not only... people's attitudes, practices, and behaviours, but also...the way they see and do things and perceive their lives" (Alsaggaf & Williamson,2004:5). An example of this is the way that people dress (Al-Johani and Turiman, 2015: 192) and also the photographs they use in their social media activities (Guta and Karolak,2015:122). While the Internet provides an important space for Saudi women to express themselves in the public sphere in a way that would not otherwise be possible (Guta et al.,2015:117; Alonzo,2012), cultural considerations still have an impact, especially on the use of images. Guta and Karolak (2015) interviewed Saudi women about their social media use and found that cultural norms relating to women's dress and appearance impact on use of photographs online. Their interviewees reported using pictures of landmarks and children rather than themselves on social media. Other interviewees reported using their photographs wearing *hijabs* (hair cover) or *niqab* (full face cover). Even users who did not wear these garments in their daily lives suggested that they used them online so as to preserve social and family harmony.

This means that a design is successful if it fits in with the lives of the people within a given culture (Csikszentmihaly,2008:163). Ethicist and Professor of Religion Roger Betsworth suggests that the way we perceive ourselves is due to the stories and images that surround us in our culture. Moreover, he suggests that "we have become those who represent and express the culture itself; we are the ones who teach the next generation the language in which it will think" (Betsworth,1990:18). He suggests that one generation has the power to change and then influence the next for the better. In a similar message, Wheatley argues "we can change the world if we start talking to one another again." (2009). This means that communication and interaction within a culture and between different cultures can help find solutions to the

world's problems. In attempting to find these solutions, design can become part of social change.

ii.ii Design for social change

Sarah Grigsby (2003:7-5) is concerned with socially responsible design and defines it as a term to identify design that is not exclusively concerned with the economic goals but also addresses social needs in a constructive, sustainable way. McDonough and Braungart (2002) are particularly interested in socially responsible design too, and argue that good design will develop a healthy relationship between human settlements and the natural world. Rzepczynsk (2013) suggests that the power of design to support and create positive change is slowly becoming more accepted.

This process of using design as a means of social change starts with identifying and understanding the needs, issues and problems that surround the target people (IDEO,2008:18). Also, understanding their context is crucial in order to create an effective design. A design may be beautiful and aesthetically pleasing, but fail if it does not tailor its message to its audience (Hussam,2011). For design to serve social change, there needs to be a meaning behind it, and the meaning must be communicated effectively. This is a challenge for the humanitarian sector as a whole. Dan Pallotta in his book *charity case* (2012) suggests that the reputation of humanitarian groups depends on the media. The media, however, often gives the sector negative, critical attention. He suggests that to counteract this, non-profit groups need to promote themselves and their work using the media in order to increase participation from the wider public. He calls for investment in what he calls 'smart paid media', which is well-designed television ads, billboards, radio ads, banner ads on websites, magazine ads and so on. (Pallotta,2012:151). If done properly, he argues, campaigns will be met with a positive public response: "Instead of saying the money never gets to the people who need it", it will say, 'I think the humanitarian sector is the best feature of our society'" (Pallotta,2012:151). By communicating clearly, through media campaigns, the non-profit sector can promote itself in the same way as the for-profit sector invests in itself and its image to build demand (Pallotta,2012:160). It seems that it is crucially important for designers involved in e-philanthropy tool, as philanthropy is part of the humanitarian sector.

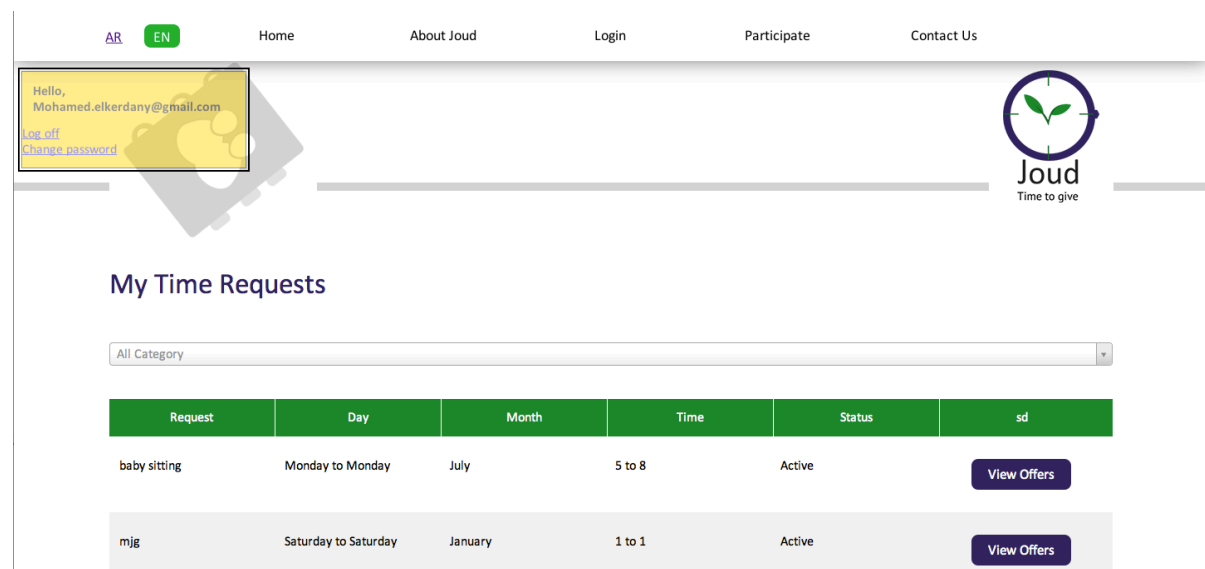
In short, designers might be involved in creating solutions to social problems. Wilkinson and Pickett (2010) suggest “institutional and technological” instruments need to be developed in order to produce positive social change. This project’s focus is on how a website can act as such a technological tool to promote this in SA. As a result, the next section concentrates on the necessary basis of web design.

ii.iii Communications and Networking

The Internet acts as a vast network, allowing people to start and maintain relationships. Manuel Castells argues that the Internet has enabled and sustained what he describes as ‘networked individualism’ in which individuals, families and organisations try to position themselves in ways that help them to meet their aims and objectives. He sees networks in a different way to traditional communities. While traditional communities were close, small and based on an interest in others, he sees networks as being more open, bigger and based on personal gain (2001:127). The challenge for philanthropic groups is how they can best use the Internet to achieve their own aims, which may well be founded in traditional practices. In trying to help others, a philanthropic group seeks to emulate the feel of a community, but may use a network to do this. In this case, the Internet is often used to connect an organisation with its volunteers and supporters. As Dwight Burlingame in his book *philanthropy in America* puts it “The true power of e-philanthropy-based methods lie in their ability to do more than function simply as a novel way to raise money. They lie in the areas of communication and relationship building” (2004:140). Indeed, one of the benefits of e-philanthropy and social networks in general is that they can be good networking tools. Rycroft and Kash (2004) suggest that a network involves the linking together of organisations that share skills and knowledge in a process of innovation and learning. They argue, “The most valuable and complex technologies are increasingly innovated by networks that self-organize” (2004:1). This means that a network of groups works without a centralized control. They argue with globalisation organisations must increasingly cooperate (2004). This increases the importance of good communication between groups.

While communication between groups is crucial, communication between a group and the public is also vital. Burlingame argued, “The internet is an ideal platform from which to reach, inform and engage potential donors, many of which may be beyond the reach of normal fundraising channels” (2004). Using the Internet as an interactive medium is key in the field of

e-philanthropy. The concept of ‘interactivity’ relates to two-way communication between web users and organisations. This two-way communication can be from one person to another, from one person to many people or from many people to many people (Hye Min et al.,2005). Richard Waters (2007) suggests that non-profit websites in the US are not using this interactivity enough; his study found that philanthropic websites do not do enough to maximise communications, an often use only one-way communication. Moreover, these organisations were found to not be investing enough resources into creating relationships with stakeholders using the Internet. Ultimately, they often fail to take full advantage of the Internet as a resource (Waters,2007:72). He concluded his research by saying that “successful online adaption will result in more informed donors and better relationship between donors and charitable organisations” (2007:73). This was taken into account in *Joud’s* design, which uses two-way-communication for participants, for example tables displaying users’ requests (Figure 5). Moreover, another page for the same user displays his/her time gifts with their history of time giving (Figure 6). The user who requested time clicks ‘view offers’ in order to interact with users who offered their time. On the other hand, the user who offers will click ‘Reply’ to take him/her to the same page (Figure 1).



AR EN Home About Joud Login Participate Contact Us

Hello,
Mohamed.elkerdany@gmail.com
Log off
Change password

Joud
Time to give

My Time Requests

All Category

Request	Day	Month	Time	Status	sd
baby sitting	Monday to Monday	July	5 to 8	Active	View Offers
m/jg	Saturday to Saturday	January	1 to 1	Active	View Offers

Figure 6: the page for a user time request.

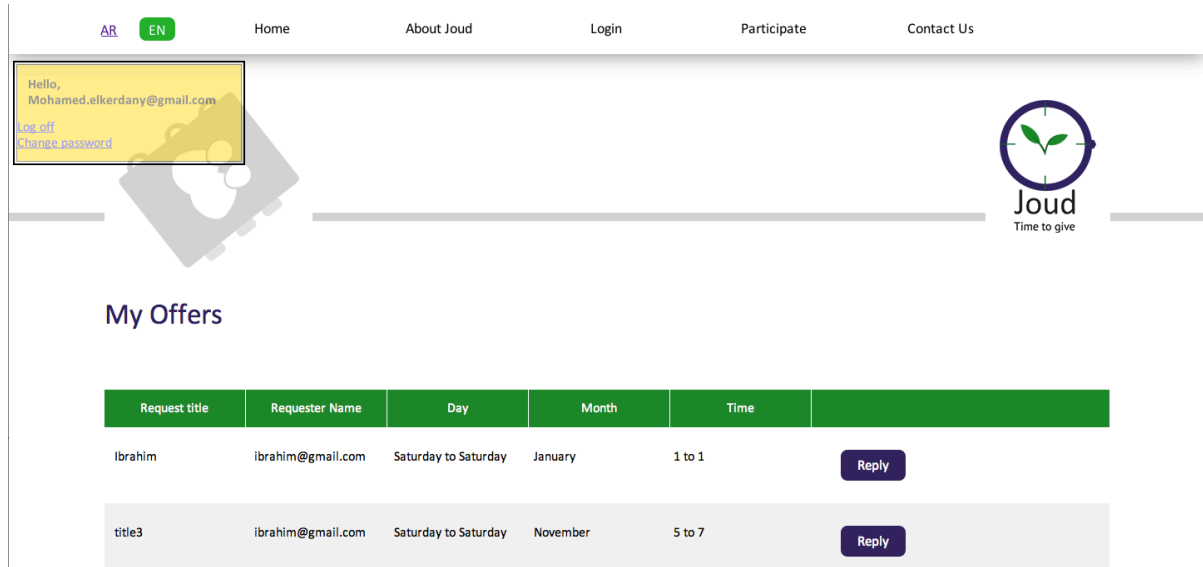


Figure 7: the page for a user time offers.

The weakness in philanthropic organisations' use of the Internet identified by Waters (2007) may be solved by closely looking at the principles of design; the more thought that goes into the design of a website, the more successful the website's design will. With this in mind, it is worth investigating the literature available on the subject of web design in particular.

ii.iv Principles of effective web design

According to Ahmadi and Kong (2012) there are five major sections that a website should have: top, main content, left and right menus, bottom, and gutter such as an advertisement. On the other hand, writers such as Kardaras, et al. (2013:2339), have suggested that a web page be organised into five distinct areas with similar value: area one which in the middle of the page, area two located in the top of the page, area three on the right hand side, area four which in the bottom and area five on the left hand side. However, Turnbull stresses that a website is not a collection of disparate parts, but should be connected to create a unified whole (2011).

Extant literature indicates that four design dimensions significantly influence website success: web aesthetics (visuals), informational content, navigation, and transactional design (Kang, Hong and Lee,2009; Lavie and Tractinsky,2004; Liu and Arnett,2000; Ranganathan and Ganapathy,2002). The importance of successful Web design for modern companies is clear. A study by Stanford Persuasive Technology Lab found that 46.1% of people reported a website's

design is the most important measure for discerning the credibility of the company (Fogg et al.,2002). In 2013 site2you conducted research about effective website design that best attracts the target audience and to look through a content in more depth, provide a satisfying experience to the user and encourage repeated visits to the site. They divided effective website design in to four principles:

1. User Friendly Navigation

This aspect should easily link the user to other parts of the website such Contact forms, blogs and organisation information. That needs to highlight the most important content in the website.

2. Quality Content

Ultimately, web content is the reason that people visit a website. It is the information presented on the site, and can be either media content or text content. As such, it is very important. It has been claimed that 60% of consumers feel more positive about a company after reading custom content on it site (Webber,2013).

Content needs to be clear, concise, relevant to the context of the organisation and its stakeholders and organised in a way that it is easy to navigate and understand. It should regularly updated (Jones,2011) and should take a variety of different forms. He also points that people tend to be better at processing visuals rather than large blocks of written data and that content needs to be easily understood by the ordinary user (2011).

Content hierarchy is often cited as being a significant part of successful web design. This relates to how information on a web page, in the form of text and images, is typically arranged to naturally guide users in viewing the page (Faraday,2000). Jones (2011) highlights the importance of the hierarchies in successful web design content. He suggest that information needs to be structured in a way is “usable, accessible, and logical” (2011). Customers need to have the most valued quality features highlighted in the service representation and the less relevant ones suppressed or even omitted.

Content is not simply information, but also the organisation of this information in a way that appeals to the visitor. It has long been established that when reading, people tend to gather information on a page by scanning images on the page first, then reading the text (Brandt,1945). According to the theory of visual rhetoric, images can communicate complex messages easily (Scott,1994), reducing the necessity of reading. A designer needs to balance the layout of a website and its use of text and images. It is important to the design not to distract the content; it should lead the user to the information (Beaird,2007). The design should effectively support the content, which is the most important thing about the website. Good web design can attract users who are simply surfing the Internet without any particular goal and direct them to key content (Schenkman and Jönsson,2000).

One way a designer can usher the viewers is by “controlling the eye movement of the user; this can be achieved by carefully selecting your images and by well-placed and aligned design elements” (Hussam,2012). For example, placing images of people looking inward toward the site content can create path for the users’ eye to follow. Designers direct viewer’s eyes in order to achieve different feelings. More generally, website layout can create different senses in the visitors. According to Steven Bradley (2014) organising a page with a vertical direction give the impression of order, calm, “alertness and formality”. He also noted, the clear horizontal layout can give a still, stable, tranquil and calm feeling. The diagonal arrangement of elements gives the feeling of movement and action. Overall, a website designer can “clearly communicate ideas through the organising and manipulating of words and pictures.” (Veen,2000).

3. Aesthetics

As previously noted, a designer has to persuade to visit and to then return regularly to the site. It has been suggested that visual appeal is a particularly important method to attract new users (Schenkman and Jönsson,2000). To encourage regularly visits, a website and an organisation need to establish trust between itself and users. Again, visual appeal is crucial to this (Karvonen,2000). User’s perception of a website’s aesthetic quality has been found to be a good predictor of revisits to the site (Loiacono et al.,2002). It also is an important factor in establishing users trust related to the organisation. If we perceive a website as visually unattractive, users are less likely to trust it, and more likely to leave it to go to another site

before they have engaged with the content (Everard et al.,2006; Lindgaard et al.,2011). This may be due to the speed of the judgements that users make. Many recent studies have found that users form a first impression about a website within a split second of first viewing it. Evidence suggests that this impression lasts for a long time and is difficult to alter. (Lindgaard et al.,2006; Tractinsky et al.,2006; Tuch et al.,2012; Reinecke et al.,2013).

According to Lavie & Tractinsky (2004) aesthetics can be evaluated from two different perspectives. Expressive aesthetics refers to the “design attributes of a website or product which stresses on originality, novelty, special effects or the designers’ creativity” (p.280). On the other hand classical aesthetics “refers to design attributes of a website such as the organisation of the website, clearness, cleanness of the website and symmetrical design of the website” (Lavie & Tractinsky,2004:280). Different designers may take different approaches according to their brief, but research has found that a website should have an aesthetic which in some way links to the website’s audience. A study by Cho and Kim (2012), found that people who perceived a website to fit with their personality were overall more positive about the other aspects of the site, such as its content and navigation. Moreover, pictures have been found to be the most aesthetically pleasing aspect of a website (Cober et al.,2004). The importance of creating a website that is visually appealing is shown by the correlation between how good a website looks to its users and UX Veryzer and Hutchinson (1998).

Aesthetics is linked to all the visual decisions made by a designer from the typography that is used to present text to the use of distinctive colours. Aesthetics is important in branding, so that overall a website is a coherent whole that gives the impression of unity (Turnbull,2011). In achieving this, a designer can create a visual identity for an organisation in the digital world.

4. Site design functionality

While the importance of aesthetics has been stressed, Childers (2013) argues that functionality has to come first in the designer’s mind before they start their work. Childers’ compares functionality to building a house and aesthetics as decorating it, with the building necessarily coming first. Functionality is the basis of web design and the service that the website offers. It facilitates a user’s experience and their interaction with the website. The interaction between

the user and the site's content needs to be 'fluid' and it is a designer's job to allow this (Giacomin,2012). Functionality is important to make sure that a user visits the site but also accesses the content and links that it provides (Blog,2012) Functionality goes back to first principles. A designer must know the problem that a website is intended to solve in order to create a functional website that provide a solution for it. Ward (2010) argues that the most important aspect of creating functionality is knowing the purpose of the website, rather than simply creating a collection of stylish and entertaining "plug-and-play features".

Achieving a high level of functionality is crucial for e-philanthropy sites, because they commonly include e-commerce features to allow visitors to donate money or buy non-profit items (Waters et al.2009). With financial transactions a high level of trust is involved. Therefore having a website which clearly functions well is important if visitors are going to trust the site enough to give. Moreover, a common purpose of e-philanthropic sites is to facilitate the registration of volunteers and supporters. This involves the sharing of information, which needs to function well in order for it to be a success. Finally, the interactive elements of a website and its links to social media requires a high level of functionality if an e-philanthropic enterprise is to build a solid network that allows organisations and individuals to communicate effectively (Kietzmann et al,2011).

By putting these four elements together, a web designer aims to create a positive experience for the user. The approach to design which focuses on the user is known as user-centered design (UCD), which as Lallemand, Gronier and Koenig (2015:36) suggest, is also referred to as Human-centered design (HCD). This approach is defined as 'an approach to interactive systems development that aims to make systems usable and useful (ISO 9241,2010). However, while some writers take UCD and HCD to be synonymous, this is a subject of disagreement in the literature.

ii.v User-Centered design and human-Centered design

It can be difficult to identify User-Centered design (UCD) and human-Centered design (HCD) and get a clear idea of what they mean in practice. User-centred design is perhaps best understood as an umbrella term for design approaches that keep the user in mind (Manzari and Trinidad-Christensen,2013:164). Even though users do not always take part in the design

process, user-centred design means that a designer must never forget to take the user into account (Karat,1997; Iivari and Iivari,2011).

Human-centred design is another broad term. It starts with researching human behaviour before trying to create a design that matches this. Ergonomics of Human-Centred System Interaction (2010) define it as “an approach to systems design and development that aims to make interactive systems more usable by focusing on the use of the system and applying human factors/ergonomics and usability knowledge and techniques”. In short, the goal of HCD is to make products that can be used naturally, intuitively and easily by their end user, by taking into account facts about human behaviour and abilities (Oviatt,2006). This process of HCD begins by studying the physical, psychological and cultural aspects of human behaviour, before designing a product.

Some writers have argued that UCD puts the user into a system, while Human-Centred Design (HCD) goes further, and keeps the overall reason for the system in mind (Cober, Brown and Levy,2004). UCD focuses on specific design issues. On a website, for example, it focuses on specific elements such as the usability and functionality of the site (Lenaerts,2013). Essentially, UCD asks ‘who will use this?’ and ‘how will they use it?’ (Koljonen,2012:16). HCD does not focus on specific issues, but considers how the designer can “improve quality of life by improving the quality of the [...] experience.” (Cober, Brown and Levy,2004). Ultimately, HCD asks ‘why will people use this?’

These two design methodologies that are not mutually exclusive. A good designer must be both human-centred and user-centred. Firstly, a designer has to understand certain facts about users as human beings (ISO,2010). For example, a web designer must account for how much information the human mind can absorb and how the use of colour can affect emotion. Furthermore, a designer must also keep in mind the reason behind their design. These are general, human-centred considerations. However, in order to successfully implement these considerations to create a good product, a designer needs to work with a specific audience in mind. For example, they may need to consider the culture, age and gender of the particular people who will use their product. These are user-centred considerations (Koljonen,2012:16). In effect, HCD and UCD complete each other and both are important, to the extent with these

general approaches to design established, this thesis will now look at specific elements and principles for web design.

Kansei Engineering has been applied successfully in the design field in order to explore the relationship between the psychological feelings of users and the design elements of the system or product (Ishihara et al.,1995; Lin, Lai and Yeh,2007; Schütte and Eklund,2005; Zhai, Khoo and Zhong,2009; Lin, Yeh and Wei,2013). It is a process of linking the users feeling about a system. This is something that is highly important in successful e-philanthropy. This will be discussed further in the following section.

ii.vi User Experience (UX)

UX is a “consequence of the presentation, functionality, system performance, interactive behaviour, and assistive capabilities of the interactive system” (Mifsud,2011). According to Christy and Stamanis, a positive UX means a meaningful and valuable interaction between the end user and the website activities (2011:16-18). Moore suggests that this entails creating positive emotions within the user. In his words, “The biggest trend in user experience and visual design right now is designers going beyond standard metrics and trying to bring real pleasure to users”. He suggests that in addition to creating a user experience that reflects what a user was expecting from the site, designers create a positive UX if they are able to “make people happy beyond just whatever they’re using the site for” (Matthew Moore from Myers,2011).

The role of emotion in design has been the subject of much literature. Fokkinga and Desmet (2013) categorized the emotions that are often used by designers to enrich a user’s experience. These emotions are: fear, frustration, anxiety, indignation, shame, disgust Frijda (1986,e.g.:218-219), malice Apter (2007:119), reluctance, longing Johnson-Laird and Oatley (1989:118) and poignancy Ersner-Hershfield et al. (2009), and Tan and Frijda (1999). The role of positive emotions has been studied too. For example, Stones (2013) in his research argued that using a positive emotion in pictures and visual aspects could lead to a positive impact on unhappy people. In web design, communication theorists have studied the role of interactivity in creating positive emotions. The term “social presence” is used to describe “the extent to which a medium allows users to experience others as being psychologically present” (Gefen

and Straub,2003:11). According to this theory, by establishing a sense of human contact and warmth, websites can foster a psychological connection between stakeholders (Yoo and Alavi,2001). One way to create these positive emotions is by using images of people (Hassanein and Head,2007). For example, a picture of someone in need of philanthropic help could lead to an emotional motivation to give. This is likely to be more successful than having no picture, because the image creates a stronger sense of connection.

Ultimately, Web designers working in e-philanthropy need to be aware that philanthropy can be based on two emotions: firstly, empathy toward other people (Caruso, Mayer and Salovey,2002; Mayer, Roberts and Barsade,2008). Secondly, a belief that acts can lead to positive change for a better future (Marsh and Suttie,2010). These emotions interact with a variety of other, often negative, emotions. For example, a photograph of animals being mistreated might lead someone to feel disgust and indignation. These feelings can then be transformed into a positive act, through philanthropy. Designers working in e-philanthropy have to harness and encourage these emotions because in the end, a philanthropic act is an emotional experience. Moore's belief that web designers should focus on creating a pleasurable UX (Myers,2011) should perhaps be reworded in the case of e-philanthropy – designers should focus on creating a *satisfying* UX. Freed (2009) suggests that all non-profits should increase their focus on website improvements, because in doing so there will be a considerable increase in online customer satisfaction.

In their research, Christy and Stamanis (2011) identify four key website design and interactivity elements for stimulating website activity to improve UX: branding, content, functionality and usability. According to them it is important because a good UX increases customer satisfaction that influences their future behaviours. The success of many non-profits' websites, such as the websites of The Bill and Melinda Gates Foundation and GiveMN.org which are considered the USA's 'Gold Standard' in regards to non-profits fundraising (Give Minnesota, 2011), can be viewed as having a high level of positive UX. A survey conducted by the W.K.Kellogg foundation on philanthropic websites (2001) looked specifically at UX in e-philanthropy. The experience of at least half of the survey respondents with online collaborations and services boiled down to four consistent complaints: firstly, the frustrating site design and navigation. Second, the membership or user fees are too expensive or hard to deal with. Third: the hyped-up home page or site name with inadequate information or

services behind the home page. Finally, the information and tools that is too shallow; too much pitched at beginners.

Jillbert also reviewed six charity sites to know what their disparities are and looked at what makes a successful charity page in and make suggestions for generating online interest or donations. He thought that the basics web design mistakes in charity websites can “caused home page load time is too long, too much going on per page, hard to navigate, continuous flashing and use more than five basic colours throughout the site”. He also thought that charity websites sometimes not designed for the customers’ interest but designed only for organisation interest that make it hard for the users to surf them. He agreed with (Michael,2011) a good web design is “clean, simple, direct, easy to navigate and bobby certified that means the webpage allow full access to the disabled” one of the mistakes is not giving an email address or a telephone to contact with in need of help. Besides that a successful philanthropic site must come “with the spirit of collaboration, to do kind of engaged philanthropy, working closely with groups its funds”. Many writers cite the American Red Cross as a good example of how philanthropic groups can use the internet, and social media in particular in a successful way but others argue against that there may be many other ways to successfully create e-philanthropy, as long as an approach is ‘fully integrated’ and employs a range of other online and offline opportunities to raise an organisation’s profile and raise funds (Phethean, Tiropanis and Harris,2013).

ii.vii Time banking concept

“Community-based volunteer schemes whereby participants give and receive services in exchange for time credit”.

(Seyfang,2003:258)

As previously established, Saudis in general and young Saudis in particular are keen on and interested in volunteering and doing good deeds (Derbal,2011; Sulek,2009; Montagu,2010). This is primarily for religious motives to strengthen the local community (Shalaby,2008). Time banking is the most convenient way of strengthening e-philanthropy in SA. This assertion is supported by evidence from research, which has shown that a majority (73%) of professionals in the Middle East and North Africa in general see philanthropy as a non-

material activity, preferring to donate their time and effort rather than money (Bayt.com,2013).

The concept of the time bank is a way for people in the community to use their time as a commodity in order to increase their social capital by helping each other and strengthening their community. The importance of community within philanthropy in SA has been shown in research that was mentioned in the Introduction, where volunteers were found to participate in philanthropy within their home city, and among their family and friends (Prince Salman Youth Center,2014). Time banking involves giving and receiving help in return for time credits (Seyfang, 2001; Bellotti et al.,2014; Cahn and Rowe,1992; Cahn,2000). This fits with the notion that philanthropy in the Middle East is broader than only giving money. As the concept of philanthropy is broad in Saudi culture time banking is suited to it. It establishes time as an alternative currency to money, with a standardised, consistent value regardless of the type of duty that has been performed (Douthwaite,1999). Time given doing one activity has the same value as the same amount of time given doing another activity. Time banking is one form of non-profit peer-to-peer exchange systems that include Local Exchange Trading System (LETSS) and barter systems. (Bellotti, Cambridge et al.,2014). LETSS are “community orientated trading organisations, which aim to develop and extend the exchange of goods and services within a self-regulated economic network” (Hepworth, 2002: 2). Barter is also an exchange system of goods or services, which is precisely exchanged for other goods or services without using a medium of exchange such as money (O'Sullivan and Sheffrin,2003).

The difference between time banking and traditional volunteering is that in addition to volunteering their time, all participants are encouraged to show their own needs and to ask others for help (Seyfang,2001). Members of time bank associations can provide services and help, in return they receive services from another part of the group in the community network (Marks,2012). As time banking is a community network it can be applied as an online social network, which is central to e-philanthropy.

The idea of time banking originated in Miami, Florida in the 1980s, from American civil rights lawyer and activist Edgar Cahn (Cahn & Rowe,1992; Cahn,2000; Jacobson, MacMaster, Thonnings, & Cahn,2000; Gregory,2010; Time dollar Institute,2004). It was introduced to the UK rural town of Stonehouse in Gloucestershire in 1998 by Faire shares (Seyfang,2006; fairshares, n.d.). Now in the UK there are over 130 time banks that have

developed in the last decade (Marks,2012). The concept of time banking frequently derives in neighbourhoods and communities or people with similar habits and is open to residents in the area. This kind of time banking is called “neighbour-to-neighbour” (N2N) or “Person to Person” (Ryan-Collins, Coote and Stephens,2008). Another kind of time banking is “Person to agency” or “Individual-organisational” (Ryan-Collins, et al.,2008; Marks,2009). This type involves individuals volunteering for an organisation, which then credits them with services (Marks, 2012). Normally time banks represent themselves by launching a multi-purpose website (Bellotti et al.,2014). Cahn (2011) states that new kinds of computer software have been developed that helps time bank agencies to develop functional websites in an efficient way. Cahn also noted that over 200 time banks use a particular program that makes it easy for them to track the hours earned by their users and he suggests that this software will allow time banks to produce apps for tablets and other devices. This means that time banking shares similar functions and features with e-philanthropy. The difference being that while time banking can use the Internet as a platform and tool, it also involves physical participation and direct communication that e-philanthropy in the Middle East at present, often does not.

The most well-known example of a time bank is Hour Exchange. Hour Exchange Portland, in Maine, is the biggest time bank in the USA and has been the subject of research by Collom (2005,2007,2008). Collom (2007) concentrated on the motivation of a group to employ in time banking. He found out that participants are motivated by “social movement values”. Hour Exchange was started in 1997, by Richard Rockefeller who came from a rich family but knew that changing his community’s conditions would need more than money (Brancaccio,2010; NBC,2011). This concept of philanthropy being more than the giving of money, lead to a system named “Time Banking” (Henley, 2010). It has a charitable aim by giving the opportunity for neighbours to help each other, mutually enhancing their lives and thus creating a better society (Bellotti et al.,2014).

The concept of exchange is central in this research because people do not think about themselves personally. Instead, they think about the community in which they live, about each other in order to be as one, and improve their situation by swapping services to build a stronger community (2010). The coordinator Orion Breen (Hour Exchange Portland at TEDxDirigo in Lewiston, Maine,2012) said, “We all born in debt” to others. We survive, he argues, by helping each other and this natural altruistic instinct has made the human race

succeed. This view is supported by Putnam (2000). In his critical book *Bowling Alone*, he described the emotional and practical benefits of people seeing themselves as members of larger communities and of collaborating in groups' projects. Similarly, Henley (2010) argues that being able to ask for help and having a sense of community reduces stress. Breen's suggests that the giving of time is essential to achieve happiness. In a talk for the "Empowering Economics: How Worker-Owned Cooperatives and Time Banks Re-Value Labor and Community", Breen argues (Hour Exchange Portland at TEDxDirigo in Lewiston, Maine,2012) that human relationships are the key to human happiness and that the best way to build relationships is to give their time. While wealth is not equally distributed, time is a resource that all people have to offer, regardless of their position in society. The Hour Exchange is his attempt to put this suggestion into practice.

As previously discussed, the Internet has become a vital tool for the disseminating of information and the building of networks (Bruns,2006; Zook,2001; van Dijck,2009; Cha et al.,2007). As, Ghafele puts it, the online world is "characterized by real time exchange, openness, speed and global accessibility" (2014:4), the Internet is a particularly useful way to encourage and support time bank schemes. Without the Internet, a time bank would be slow and difficult to participate in. With the Internet, users can quickly and efficiently broadcast their needs and their availability to help other users or the wider community. In their article titled *Random Acts of Kindness*, Bellotti et al, (2013) declared that although in the 21 century the Internet is inventing new types of business and trades, it still has unfulfilled potential. In their study they suggested that web-based software with a social networking quality is the ideal model for time banking. In light of this and the already established popularity of social networking in SA, the design produced in this research will give users the impression of a social networking experience. Bellotti et al, also suggest that such as website should give users a way to express their availability, location and what they can provide (2013). More importantly, their study highlighted the importance of a time banking web-based to "increase the efficiency and sustainability of society by reducing unnecessary car journey, time wasting, waiting and failure to get needed services" (2013:11).

These ideas have recently been adopted in a Middle Eastern context. An example of time bank in the Middle East is '*Zumbara*'. The website name was formulated by joining two Turkish words: "Zaman" which means time and "kumbara," which means piggy bank (Essiz, 2014).

The idea was developed by Aysegul Guzel, who encountered the concept of time banking in Barcelona and decided to apply it in Turkey. The site describes itself as a “community where talents and experiences are shared” (not exchange) (Zumbara.com,2014). This focus on sharing, rather than exchanging, makes the concept seem more social and less transactional. The general intention is to foster a social change that promotes more humanistic and participatory values (Green New Deal,2012). The intention of this website is more related to philanthropy and all humanitarian actions that could lead to positive social change, through sharing, cooperation and the building of trust between users.

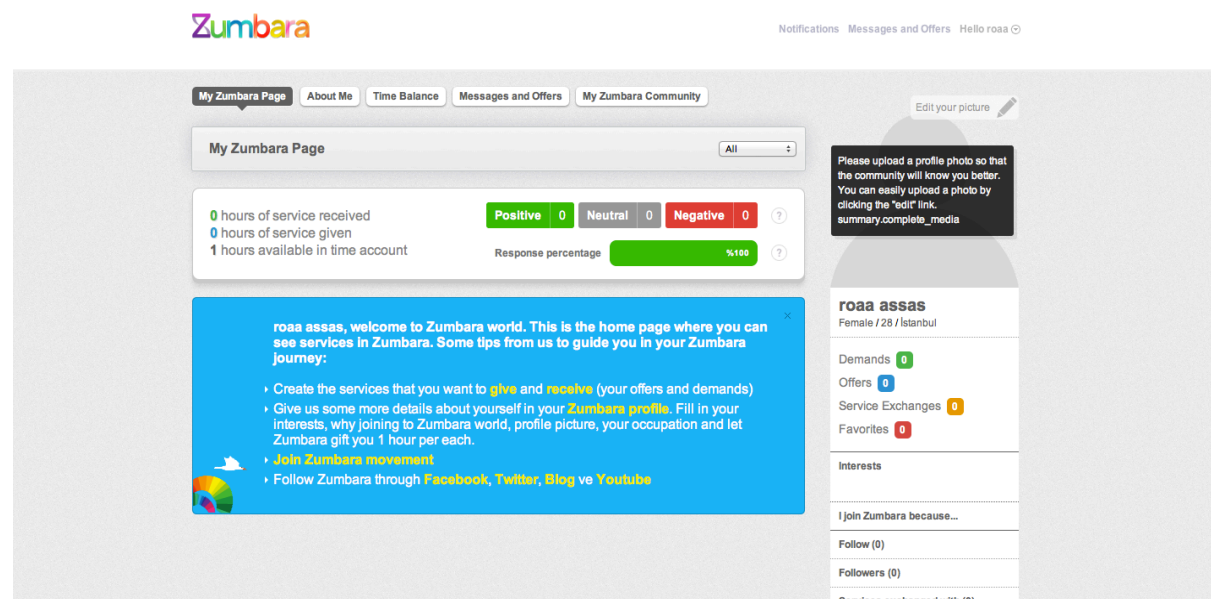


Figure 8: My Zumbara page.

Zumbara (Figure 8) has been described as an innovative social network (Green New Deal,2012). The researcher registered at the website and the page gave the impression of a social network. Also the design of the page was very simple with minimal use of graphics. Graphics are in fact only used to explain the concept of the site. The designer of the site simply used a light grey colour for the background of the layout and white for the box to highlight the information. Moreover, the website employs a colour coding system, with different colours reflecting the number of hours given and received by users. The site has a strong visual identity because these colours are used in the logo. Furthermore, as in social networking sites like Facebook, participants in their profile can add their picture in the upper right corner of the page.

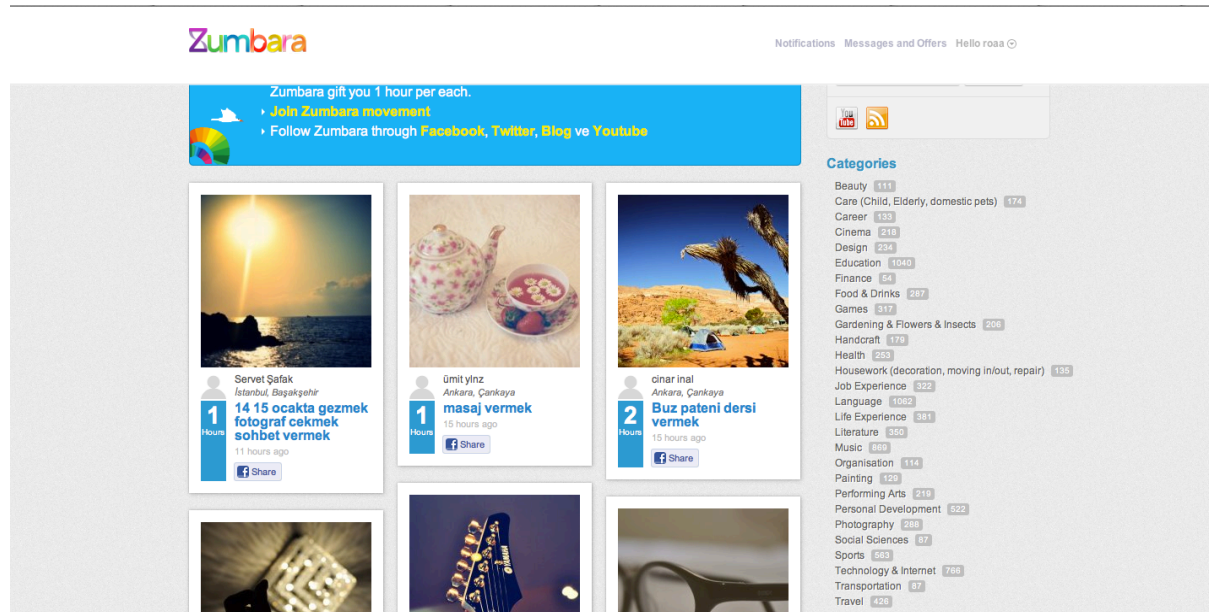


Figure 9: Zumbara categories page

In the main page (Figure 9) of the website on the right side there are categories of different expertise and skills that people can give. This can make it easier to the user to find what they need. There are two buttons: demand and offer. While with this website time banking has started to gain popularity in the Middle East, it can also be found more specifically in the Gulf region.

ii.viii Time Banking in the Gulf

There is evidence that the time bank concept has very recently started to take root in SA. For instance, in a 2015 interview, the vice chairperson of the group Eketfaa, Jawaher Al Korashi, suggests that numerous Saudi families and individuals required help to “sort out their affairs and be part of a growing and productive society” (2015:28). She suggests that due to a lack of information many people were receiving charity rather than the help that would most benefit them. Al Korashi’s assertion suggests that any system in which people can access the particular resources that they need would be beneficial in SA. In allowing users to access help for their unique needs, time-banking can support this.

Moreover, in 2014 a digital newspaper article described about the first time bank in SA. The time bank described in the article was launched in the city of Al-Taif and was referred to as the first of its kind in SA and the second of its kind in the Gulf region (with the first time bank

originating in Qatar) (Al-Qathami,2014; Al-Otaibi,2014) The article's author defined it as a voluntary project, hosted by young people to invest in initiatives in which young people serve the community in interactive and innovative ways. The aim of this project is to enhance the cohesion and coherence of society (Al-Qathami,2014). The idea of the project started by Yasser Sifani who said "The project is the first in terms of the appliance in SA and the second at the level of the Gulf region after the State of Qatar" (2014). Time bank Qatar was founded on the 4th of December 2010 by Majd Al-shibli (Warne,2013).

At present the Saudi time bank has a presence on social media with a Twitter page, followed by over 5000 Twitter users (Twitter.com,2014) it does not have its own website. The Qatar group also has a social media presence, this time with a Facebook page (Facebook,2014) and a Twitter profile (Twitter.com,2015). However, it also has a WordPress website to promote their events and activities (Time Bank Qatar,2014). For example, a calendar that show the dates and title of workshops and lectures that members can attend. Also, links to newsletters are provided. This suggests these pioneering Gulf time banks use social media to give a sense of interactivity and interact with their followers.

From the newsletters available on the Qatari WordPress site (Time Bank Qatar,2014), the nature of time banking in this area is focussed on the development of skills and knowledge among young adults. For example the March 2013 newsletter lists workshops on topics as diverse as the nature of graffiti, personal development and an event for people with special needs, while the March 2012 publication records events relating to how to conduct a good conference, event management, how to develop time banking and even a dance work shop with an expert from the UK (Time Bank Qatar,2014). This indicates that at present, time banking in Qatar is concerned with education of young people. It is philanthropic in that it is based on sharing and volunteering of time and skills, not for financial gain but for the good of other young people. That said, the focus of this organisation is narrower than time banks in the US and the UK. On its Facebook page (GCM-Qatar, Time Bank,2014), the organisation describes its aims as being explicitly related to young people, learning from their peers, improving their employment prospects, developing a work ethic and a philanthropic ethos. UK and US sites tend to be aimed at wider audience of people of all ages. In other terms, the western time banks tend to be based on person to person helping. As the Fair Shares website

puts it, “we are helping create favours between neighbours” (Fairshares.com,2014). The Gulf organisations are more about person to group interaction.

ii.ix From banking to Giving metaphor

The phrase ‘time bank’ is a metaphor, which “presents new functions in term of familiar objects” (Neale et al.,1997). Unlike a traditional bank where individuals deposit money that can then be withdrawn, in time banking individuals, in a sense, deposit time that can then be withdrawn at another date. It has been shown that if metaphors are used correctly, participants can understand concepts more easily and use them more quickly and efficiently (Sein, et al.,1988; Smilowitz, et al.,1996).

While the ‘bank’ metaphor does capture the meaning of this kind of philanthropy, it does have disadvantages. In recent studies writers such as Bellotti, Cambridge et al.(2014) argued that the time bank metaphor is not strongly linked to the concept of time exchange because they believe that the metaphor of ‘the bank’ does not describe all the elements of this kind of activity, missing its purpose of strengthening the community by helping each other and by promoting self-respect among its users (Bellotti, Cambridge et al.,2014). They argue that the word ‘bank’ has an “individual or transaction-orientated” meaning that could make the user miss the point of the activity. Moreover, they believe that use of the banking metaphor “hampers the UX in unintended ways” by creating expectations in the user that will not be met, because their experience will differ from a traditional, financial banking institution (Bellotti, Cambridge et al.,2014). If users are misled by the name of the website, they will have a negative UX because the website will not meet their expectations. If a user has a clear understanding of a website’s name and message then the site is more likely to meet their expectations and give them a positive UX (Anastasia,2015; Mifsud,2011). The website is therefore more likely to be a success.

Time banking has clear similarities with online reuse networks, which use the Internet as a platform to link users who have objects that they no longer use or need with people who could use these objects. Such networks aim to reduce waste, help the environment and save participants money and the effort of recycling. While, the overall aim of time banking is different to that of reuse networks, there is many aspects of reuse networks that can apply to

time banking. For instance, online reuse networks aim for a mutually beneficial relationship between users. Moreover, they are based on what Sahlins (2004) describes as generalised reciprocity, in one member of the online community gives to another member of the community without expecting to directly receive benefits from the person they have helped. Instead, the user can receive benefits from any other member of the community. Another aspect of reuse networks that can influence an understanding of time banking is the fact that online reuse networks seek to negative emotions in their users. Many negative aspects of gift giving have been identified (Marcoux,2009), but reuse networks are designed to overcome them. For instance, they reduce the anxiety of giving a gift by ensuring that the gift will not be rejected and they promote the expression of gratitude (Guillard and Del Bucchia,2012). Finally, the underlying principle of online reuse networks is that of connecting people and forming a community using the Internet as a platform (Foden,2015).

Viewed in this way, time banking could be understood as an example of gift giving, although the gift in this case is not a tangible object but rather the gift of someone's time. This could mean that the name of time banking itself could be changed to better suit its nature. In their research Bellotti and Cambridge (2014) suggested either changing the phrase 'time bank' to a more community friendly word or to add another word or phrase more strongly related to community. Their suggestion for a new name is "Helping Network", which promotes the idea of a new kind of social network in which users not only communicate but also directly help each other. As previously described, social networking is hugely popular in SA and e-philanthropy should capitalise on this. This makes time banking, when described as a kind of network, very promising for the purposes of this study. Bellotti and Cambridge's suggestion is particularly relevant to this study, because it is in keeping with the broad nature of the term 'philanthropy' in SA culture. While the phrase 'time bank' may suggest to some users the exchanging of money, a 'helping network' suggests a far broader experience of users helping each other by doing a variety of good deeds. This is in keeping with the broad concept of philanthropy. Moreover, the term 'network' has connotations of community rather than of isolated individuals. By promoting philanthropy as a community activity, time banking is an example of a philanthropic tool to encourage people to help themselves and each other, rather than relying on organisations that might be wasteful, corrupted or politicized in a harmful way (Frezza,2013).

Another reason why the exchange metaphor should be changed is provided by Marcoux (2009). He notes that reciprocity relations, in which gifts are expected to be returned in kind, can cause people to turn away from gift giving in general because they fear causing an imposition or becoming indebted. This is understandable, given that as Hendry and Underdown (2012:65) suggest, gift giving is often strategic and followed by requests for favours. A number of writers such as (Mauss,1990; Yeh,2013; Scherz,2014) argued that giving a gift asserts power over the receiver. This is clearly against the spirit of philanthropy and implies that the notion of giving something in order to get something in return, which is suggested by the “banking” and “exchange” metaphors, should be avoided. In place of these terms, the phrase “time giving” can highlight the concept of giving for its own sake and avoid recipients feeling like they owe the person who helped them. With the literature related to time giving reviewed, it seems that the concept can be applied in SA. To best achieve this goal, existing literature into design will be presented. In the next section design and its relation to culture and the user will be explored.

ii.x Design-led research for time giving

The previous sections have explored the principles of design in general and web design in particular before paying attention to the concept of time banking and its combination with the giving concept supported by the gift theory. It is important to bring these elements together in a single design process. Underlying any design is the approach taken by the designer. Approach is the manner that a designer has taken in order to solve a problem or make policy. Many writers and designers have developed different approaches.

As previously mentioned, good design takes the user into account. It has been suggested that by engaging the people that are affected by a design framework leads “innovative design solutions that forgo predictable answers in favour of transformational results” (Nbbj,2013). In the case of e-philanthropy, context is very important. Therefore, the designer must engage and understand the stakeholders involved. This can involve a research process. Design-led approaches entail a designer actively participating, seeing what life is like for the stakeholders (Garfinkel,1967). By understanding and engaging stakeholders, a designer can then create something to help solve their problems and meet their needs. Unlike an impartial observer, however, the design-led approach means intervention as a tool of research. The designer does

not just observe, but actively intervenes in a situation (Haje,2000:91). Ultimately, in order to help people, e-philanthropists must engage with them, understanding their culture and beliefs and asking what makes an experience good for them. This was an area of study by Steven Fokkinga and Pieter Desmet (2013).

A designer works for an organisation, following their directions to produce something that the employer is happy with. However, a good designer also enters into a partnership with them, consulting them and working together Tirza Ben-Porat (2012:65). Recently, this idea of working with others has been extended to include a designer working in a social context to meet the needs of the end user. For the case of time banking, this means a designer considering and interacting with stakeholders such as the givers and receivers of time, and the broader society that these people live in. The next chapter of this research will present the methodology used to do this.

Methodology

iii.i Overview

The previous two sections of this thesis have explored the theoretical foundation for e-philanthropy and analysed the context for it in SA. In this section, attention is given to the practical process for the design of an E-philanthropy tool, from its concept to its platform (a website). This methodology will be divided into three main sections, which are pre-design, design and post-design. First, pre-design methodology deals with collecting primary data related to the experience of stakeholders of philanthropy in SA. This was considered as a human-centred approach because it put the user at the centre of the design process.

Second, design methodology looks at design methods that could be helpful to create an E-philanthropy tool that promotes a positive UX that appeals to users in SA. The aim is to combine the findings from the primary data collected in SA with insights into the design of British website, so that the researcher-designer can apply and adapt the principles of effective website design to be suitable for the Saudi context. Lessons learned at these stages will then be applied to the creation of a website.

Third, post-design methodology evaluates the website that has been produced, according to the same principles that were used to analyse other websites in the previous stage.

Throughout this process, the roles of designer and researcher were combined. The designer-researcher collected all primary and secondary data *and* designed the website based upon the data collected. A technician developed the website's functionality but the content, context, and design were provided by the designer-researcher. Before describing the methodology employed by the designer-researcher, it is important to highlight the nature of design thinking, which is a popular approach to design and one that informed the methodology employed.

iii.ii Design Thinking

Design thinking is an approach that focuses specifically on the designer's mind and way of thinking in order to create a product (Brown and Katz,2009; Cross,2011; Lawson,2006; Lawson & Dorst,2009). In recent years this approach has generated a considerable amount of literature. Design thinking is an approach to solving design problems by understanding users' needs and developing insights to solve those needs (Krieger,2010). Cross (2011) outlines three main strategies for design thinking:

“[Designers] take a broad ‘systems approach’ to the problem, rather than accepting narrow problem criteria.

“[Designers] ‘frame’ the problem in a distinctive and sometimes rather personal way.

“[Designers] design from ‘first principles’.

In this approach designers depend on themselves. A designer offers an individual perspective on a problem, working from his or her own basic principles. Designers think about the big picture, rather than focussing on restrictive, small-scale goals. These are broad ideas, because as Goldschmidt and Rodgers suggest, writers have not restricted “design thinking” to one definition (2013:468). However, Ambrose and Harris (2010) describe design thinking as being a process with seven stages that ultimately produce the solution to a problem. The stages are as follows:

1. Defining the problem. This involves presenting the requirements of the client, while accurately interpreting the key ideas that they are interested in. This stage can involve a designer offering their opinion and questioning the decisions put forward by the client (2010:14). A designer has certain questions that need to be answered in this stage to define their task. These are “who, what, when, where, why and, in addition, how. These questions are intended to “provide details that the design team can use throughout the design process” (2010:16) and classify the restrictions that they have to work with.

2. Researching the problem, which involves gathering quantitative and qualitative information, usually about the intended user. Feedback from previous design work that a designer has conducted for the same client or for a similar client is used at this stage (2010:18).
3. Ideate. This is the generation of ideas, which can be achieved in a number of ways including: brainstorming, sketching and adapting previous successful designs (2010:20). Two main approaches to this stage can be categorised. A top-down approach starts with a general idea of the product, service or company as a system and then adds detail to produce a design idea. A bottom-up approach is the opposite, starting with the basic needs of the client or user and then builds a system from that (2010:20-56).
4. Prototype. This takes the ideas generated at the previous stage and uses them to create a working model, which can be tested. The prototype can be made from different materials depending on the nature of the product being designed. A prototype helps a design team and their client visualise the design concept. It gives a greater idea of the physical characteristics the designer has imagined (2010:22).
5. Selection. This stage of the design thinking process sees the client and the designer choosing the design that best meets most of the requirements identified in the brief (2010:24).
6. Implementation. In this stage the designer passes the finished design on to the specialist producer (for example a printer, web builder, and fabricator) who will make the design a reality. Proofing might be part of this process – “for websites and other electronic media, proofing means testing functionality as well as visual appearance” (2010:26).
7. Learn. The final stage of the process involves a design team coming to learn about how the user or the client has reacted to the design. A design team can identify strengths and weaknesses that can be taken into account in future work or, in some cases such as web design, can be used to refine a product (2010:28).

For Ambrose and Harris then, design thinking is a flexible learning process in all of these seven stages that are followed in order. It identifies how a designer should think working in a specific context and stresses the need to empathise with and consider the client and the end user (Goldschmidt,2013:468). However, to understand user needs, design thinking often

requires observations (Kelley and Littman,2001; Krieger,2010). Therefore, it is portrayed as a human-centred process incorporating insights and understanding the needs and problems experienced by users (Brown and Katz, 2009; Lawson, 2006; Liedtka and Ogilvie,2011). This would enable the designer to better imagine solutions that meet the user needs (Brown,2008; Fraser,2007; Junginger,2007).

The fundamental principles to highlight these observations come from ethnography (Glen, Suci and Baughn,2014). Such principles include a designer conducting research to closely observe and therefore understand users (Beckman and Barry,2007; Bucciarelli,1988; Kawulich,2005; Schensul, Schensul and LeCompte,1999). Design thinking influenced the methodology employed in this research, which is now described in detail.

iii.iii Pre-design methodology

This section presents the methodology for two approaches: interviews, which were conducted face-to-face with respondents, and questionnaires, which were written and distributed through the Internet with the consent form (appendix 1). Interviews were conducted with recipients of philanthropy in SA after reading the consent form for them as well (appendix 1). Different questionnaires were given to two target populations, one to capture data from Internet users in SA who are interested in philanthropy and the other to evaluate a UK time bank website, Fair Shares. Before these are described in more detail, the nature of thematic analysis will be discussed, because the data captured in both the interviews and questionnaires were analysed in this way.

iii.iii.i Thematic Analysis

This study employed thematic analysis. Themes are concepts identified by the researcher before, during and after the collection of data (Denzin and Lincoln,2000). Thematic analysis searches for themes in the data that emerge from the conversations during the interview process (Braun and Clarke,2006:79). This kind of analysis has become an important skill for qualitative researchers (Vaismoradi, Turunen and Bondas,2013). The method focuses on identifying themes and patterns of behaviour or lifestyles through “careful reading and re-reading of the data” (Rice and Ezzy,1999:258). As such, it is a form of grounded theory, in

that theory and knowledge of respondents' views is derived from the data themselves and not from the researcher's preliminary assumptions.

The word "theme" has many definitions. It is a coherent and meaningful pattern in the data that relates to the research question. It is often used as a synonym for terms such as "category", "domain" and "unit of analysis" (DeSantis and Ugarriza, 2000). Identifying themes involves bringing together different, interesting parts of the data into a coherent whole (Sandelowski et al., 2012). Clarke and Braun (2013) argue that researchers must be active and creative in this process, seeing the links and relationships between different aspects of the data. Leininger (1985:60) stresses how thematic analysis involves combining small amounts of input from different sources in the data that, on their own, would seem meaningless or unimportant. Simply put, the theme is the underling meaning behind the different elements of the data (Graneheim and Lundman, 2004).

Patterns or themes emerged from quotes or paraphrasing common ideas. The next step is to identify and expand upon all data that related to the patterns that had been listed. Spradley (1979) suggests looking for evidence of ways in which people manage relationships and solve problems as a way of inducing themes. Polit and Beck (2003) recommend reading and rereading transcribed data to get a sense of the themes that underpin the responses. They also suggest that researchers should concentrate on the emotional content of the data sample.

In the current study, related patterns were initially combined and catalogued into subthemes. From the subthemes identified in the textual data, a template was compiled. The subthemes were studied and subjected to more detailed analysis to develop larger categories or themes. Related subthemes were grouped into these larger themes. A brief definition was written for each theme that was pertinent to a particular interview or questionnaire.

Overall, the following data analysis process was conducted:

- A. Preparation of transcribed interviews/questionnaire responses for analysis.
- B. Reading and re-reading of responses.
- C. Identification of patterns.
- D. Thematic-content analysis (identification of subthemes).

- E. Determination of major themes.
- F. Diagram of relationships among themes and subthemes.

These themes will be discussed in Chapter one, followed by a discussion of the research results. The most important themes that emerged from the analysis will also be compared to the literature review findings. The goal of the discussion is to understand and describe the importance of the data collected and evaluate how they relate to the research question. Ultimately, this can offer new insight into the study and guide the design process.

In summary, both data sets were read and reread to identify collections of themes related to the nature of Internet-based philanthropy and how it could be applied to Saudi culture, for both giver and receiver. What follows is a more detailed description of the methodology related to interviews and questionnaires specifically.

iii.iii.ii Interviews with recipients of philanthropy

The first approach consisted of gathering qualitative data from interviews with 10 families under different circumstances. Such qualitative interviews are usually less structured than quantitative methods (Bryman and Bell,2007:474) and tend to be used to investigate the values and behaviours of participants in a given situation or context and the reasons for their opinions and actions. Moreover, qualitative interviews are often deemed suitable for studies that continue over a period of time and studies, which aim to understand processes (Bryman and Bell,2007). Qualitative interviewing aids in gaining deeper understanding of the interviewee's thoughts, experience, and perspectives; "we interview people to find out those things we cannot directly observe" (Patton,2002:341).

Interview Approach

Interviews are regularly used for gaining knowledge from people. Unlike questionnaires, interviews involve person-to-person interaction. Usually in interview-based research, interaction between two or more people takes place in person (Kumar,2014:176). According to Ballard et al. (1987:159) 'an interview involves reading questions to respondents and recording their answers'. Burns (1997:329) describes interviews as 'verbal interchanges' in

which one party tries to elicit information, beliefs or opinions from the other. Such interchanges can be face-to-face, using traditional communication technology like phones and, in the modern era, using computerised methods such as Skype. The interviews conducted for this study were face to face, with the researcher visiting the participants in their own environments. The researcher hoped that, given the sensitive nature of the topics discussed, participants would be more relaxed in their home environments and therefore more open. Moreover, it was felt that participants may be reluctant to discuss sensitive matters in public and so it was decided that private locations would produce more detailed responses. This approach would also allow the researcher greater insight into the personal circumstances of the respondents, since it would be possible to observe their homes. Finally it was felt that face-to-face interaction would enable the researcher to observe respondents' body language, which might be productive of additional data.

Validity of the Interview

To ensure the validity of the interview questions, the researcher met with academics to refine the questions and identify any that should be added. These questions were then shared with some Saudi academics and web technicians who provided criticism and advice to tailor the interview questions to the Saudi context and the virtual environment.

The researcher began the research process with a visit to the Ministry of Social Affairs in Jeddah at the beginning of October, who granted permission to meet with representatives from philanthropic organisations. The researcher met with these workers and accompanied them on visits to families in the province of Makkah who have registered for assistance. The families were in various situations. This was a deliberate attempt to obtain a wide sample of recipients, with different needs and challenges.

Based on these visits, it was decided that it would be better to conduct further interviews without a charity representative present, since the interviewees might be more open and less guarded if they did not have to worry about the possibility of being judged by someone from the organisation. As a result, the researcher visited other families at a later date, accompanied by Dr. Fozeya Khan, local academic and philanthropist.

The researcher provided the participants with an information sheet and explained the nature of the research. They were told that they would remain anonymous. Their permission was requested to record their answers and to take photographs of their living circumstances. Upon obtaining permission, the interviews were conducted, each lasting up to one hour. The initial questions concerned media and philanthropy, and then focused on e-philanthropy design.

iii.iii.iii The Internet Questionnaire

The second means of data collection was through an Internet questionnaire. A questionnaire contains written questions to be answered by participants, whose answers can then be saved and analysed (Kumar,2014:178). This method is best for maintaining the anonymity of participants because questionnaires can be conducted remotely, without a need for the participant and researcher to meet (Kumar,2014:181). In this study, some of the questions were open-ended and some were closed. The open-ended questions were conducted to provide deeper information and to study peoples' thoughts and views by allowing them to express themselves without restriction (Kumar,2014:186). In contrast, the closed questions were included to gain quantifiable data in response to specific questions.

A researcher must address threats to the validity and reliability of instruments. Leedy and Ormrod (2005:31) observe that “the validity and reliability of instruments influences the extent to which one can learn something about the phenomenon you are studying and the extent to which you can draw meaningful conclusions from your data”.

Instrument Reliability

Reliability is a measure of the dependability that a survey instrument will provide consistent results (Leedy and Ormrod,2005). The reliability of the questionnaire used in this study was confirmed through prior piloting and validity testing.

Cronbach's Alpha was used to assess the questionnaire's reliability. The results indicated that the reliability coefficients for the Arabic and English versions were acceptable. The reliability coefficient for each version was greater than .70, indicating that the questionnaire is reliable. Table 1 displays the results of the reliability analysis.

Table 1: Cronbach's alpha for reliability coefficients

He Version	Reliability Coefficient	Significance
Arabic	.82	.001
English	.84	.001
Total	.88	.001

As (Table 1) illustrates, the reliability coefficients of the questionnaire were statistically significant and above the minimum acceptable reliability level, which is .70. The conclusion is that both forms of the questionnaire are reliable.

Instrument Validity

Validity refers to the depth or degree to which the data support the interpretation of the results (Neuman,2007). To assess the validity of the questionnaire, a pilot study was conducted with 17 people who were interested in philanthropy in the United Kingdom and Saudi Arabia and who were experienced website users. The pilot helped determine the clarity of the survey questions and whether any needed to be deleted. Based on feedback from the pilot study participants, the survey was edited to remove some questions and add others. The questions were then sent to a professional website technician to determine if they would elicit helpful information on the usability of these websites.

In addition, five experts in the area of measurement examined the content of the questionnaire. The researcher asked the panel to examine the content of each item to identify problems, recognize weaknesses, and take corrective action to refine the instrument and data collection procedure. Based on feedback from the experts, the questionnaire was modified and the items corrected. At this point, the questionnaire was ready to apply to the final sample.

Research Sample

A total of 65 individuals completed the survey. However, some questions were optional and not answered by each participant. This will be discussed further in the findings chapter.

Administering the questionnaire

The questionnaire was administered using Qualtrics software (Qualtrics,2012) via the Internet and targeted participants who were interested in philanthropy between the 5th of November 2013 and the 3rd of February 2014. The Internet was chosen as a means to communicate the questions for a number of reasons. As Kennedy and Vargas (2001) point out, when used carefully the Internet is a good way of collecting survey information, especially given difficulties in reaching people. As they are based in SA, participants could be reached most easily using the Internet, and given that they are people who use the Internet to practice philanthropy, communicating with them online seems appropriate. The Internet is regarded as an inexpensive and dependable means of collecting survey data, and is likely to be used more frequently by researchers in the future (Cnaan et al.,2008). On the other hand, Gingery (2011) states that there are also disadvantages of using an electronic survey. One disadvantage is the difficulty of getting to certain kinds of respondent, who may not have Internet access. While this is a valid point in some research contexts, because this study is focused on the evaluation of a website, it only requires a target population who have access to the Internet.

Another problem that Gingery (2011) suggests the researcher could face is related to the cooperation of the sample. As Internet users nowadays receive numerous 'spam' and advertising messages every day from different companies, recipients of an email with a questionnaire might be inclined not to look at the message and simply delete it automatically. This was a consideration in this research. The title of the email was very clearly written and the email message explained the purpose of the research clearly. To increase the visibility of the questionnaire, it was distributed through social networks with the help of Saudi colleagues and friends.

This questionnaire was offered in both Arabic and English to gain insight into the language that is preferred in the virtual world amongst Saudis. It was considered important to give respondents the opportunity to fully express themselves in their own words so that the researcher could get a sense of their understanding of the virtual world in which they were operating.

The data were then analysed quantitatively and qualitatively. The quantitative analyses were conducted using the 'Qualtrics software' to analyse the statistics separately, and SPSS version 22, which provided statistical software that combined the Arabic and English versions into one questionnaire. Both descriptive and inferential statistics were utilized to analyse the quantitative data. The qualitative analyses were conducted using thematic analysis as described earlier generating themes through the precept of grounded theory, in which a new theory is generated from the data that have been collected. The main principle of grounded theory is that theories that are produced are directly 'grounded' in the data that emerge from research (Urquhart,2013:4).

iii.iii.iv The Analysis of the Fair Shares Web Site

Fair Shares is considered to be the first 'time bank' in the UK. It began as a community initiative between neighbours but now links to schools, sheltered homes, the justice system and mental health charities. The idea of this case study was to explore its website design and usability. The research was done in order to explore what aspects of this design could be incorporated and learned from in the design of time banking site in Saudi Arabia.

In addition, the Fair Shares web site served as a comparison to the final design created for this research. As this research aims to show how the internet can be used as a philanthropic tool in SA, there needs to be a clear way of showing how the principles behind the interface design of a Western website can be adapted to suit the expectations and preferences of Saudi users. The Fair Shares website was compared to the final design of this study in order to demonstrate how SA culture and user preferences were been incorporated into the website's design. Thus, the UK Fair Shares site acted as a counterpoint, clearly demonstrating the online cultural differences that were taken into account in this study's final design.

Another motivation for using the Fair Shares site was that as of this date (25.9.2015) there are no time-banking websites in Saudi Arabia. If there were, this study would have something to build upon and this research could serve to highlight improvements that could be made to improve the user experience. In reality however there are none, so this study used an existing Western website instead.

An electronic questionnaire was sent out from September 2014 until April 2015 with the consent form (appendix 3). This approach was chosen for the same reasons outlined in Section 1.3.4, but in contrast to that questionnaire, this one was distributed through social networks and emails to British colleagues and friends. As the questionnaire was designed to evaluate a website, the following section outlines the methodology of website evaluation.

Analysing website design

The aim of this part of the research was to analyse the Fair Shares website design. In general, there is a lack of time bank website evaluation in the literature and so it was necessary to apply the methodology from similar, related subjects for a website evaluation framework which could then be used to analyse time banking sites. There are different methods available in analysing and evaluating website design generally. For example, Bynum et al. (2006) asked American students to look at a computer screen on which successive colours were displayed and to express their feelings about these colours. Gorn et al. (2004) investigated the effect of background screen colour, while a web page was being downloaded. Agarwal and Venkatesh (2002) developed a conceptualization of usability that is adapted from the Microsoft Usability Guidelines (MUG). The scale is composed of five categories, which are:

Content: the information that is included in the website and its relevance, detail, accuracy and how up to date it is.

Ease of Use: the extent to which a website gives the user a good experience, by means of a well-organised, clear and understandable interface.

Promotion: how effectively the website is promoted elsewhere in online and offline media

Made for the medium: how well a website allows the user to connect to a wider online community while still feeling important as an individual.

Feelings: the emotions that use of a website produces in the user.

(Agarwal and Venkatesh,2002:175). The researcher used and modified the questions they used to design the survey for this study.

This scale has been assessed as the best evaluation form for a website. Treiblmaier (2007) said, “The same scales are developed over and over again”. Also, in website design research, it

is better to use existing materials rather than building new ones (Pallud and Straub,2014). The richness of this scale offers the opportunity to better evaluate the experience offered by the website (Pallud and Straub,2014). Pallud and Straub (2014), who analysed two museum websites, suggested adding another category to this scale, and called this one ‘aesthetics’. In their opinion, this category was required because in an experiential environment for a social activity the aesthetic is very likely to play a role (Forbes, 1941; Marty and Twidale,2004). This extended Pallud and Straub model was considered appropriate for this research because as shown in the literature review, the visual aspect of a website has been found to be important for visitors’ perceptions and trust in the website (Karvonen,2000; Loiacono et al.,2002; Everard et al.,2006; Lindgaard et al.,2011). Also it fitted the researcher’s area of design better than the earlier version.

As this research is ultimately concerned with designing an online philanthropic platform that is suitable for use in SA, the user experience (explained in depth in the literature review) offered by the final website is vital. The design must maximise usability in order to enhance the UX and therefore it was deemed appropriate to employ the MUG as a way to analyse the Fair Shares website initially and then to also evaluate the final design. Therefore, the evaluation of the Fair Shares website was based on the following six categories: 1) Content, 2) Ease of use, 3) Promotion, 4) Made for the medium, 5) Emotion and 6) Aesthetics (which in this study is defined as the visual appearance of the site, including colour, images and interface).

The research was partly qualitative and partly quantitative. The survey was designed to produce quantitative results, which could be analysed by the Qualtrics program. To do this, questions about each of the six categories were posed, with possible answers on a 5-point Likert scale.

This research differed from the MUG scale in the wording of the possible answers. The original questions were aimed at students, and so the questions were reworded to be clearer for the general user. Some questions were deleted because they were not relevant to this project.

Testing of the Fair Shares questionnaire

To assess the practicality and usability of the electronic questionnaire, it was piloted with 5 ordinary English people to be examined online and to make it practical to use. After receiving their feedback, a number of questions were changed and paraphrased in a way that made it easier for the general public to understand. Also, there was a technical preparation for the electronic survey as the researcher added tools to make the survey more convenient, such as the back button tool, which enabled the respondents to return to the previous page.

Distribution of the Fair Shares questionnaire

The internet-based questionnaire was then distributed to the general British participants by social network such as Twitter and Facebook. In addition, Fair Shares users were contacted through the organisation's Facebook page and email list. Participants were directed to the Fair Shares website and asked to assess it. In an article about testing usability in quantitative studies, Nielsen (2006) recommended testing 20 users in this kind of study because test users are difficult to find in large numbers and require time-consuming systematic recruiting to represent the target audience. He also said "When you collect numbers instead of insights, everything must be exactly right, or you might as well not do the study" (Nielsen,2006). The recruitment of participants and the dissemination of the questionnaire were conducted online, using social network sites. In the event, 20 participants replied to the survey.

In addition, the researcher analysed the website according to the six categories from a designer and a user point of view.

Analysis of the data collected regarding the Fair Share website

The designer-researcher used the MUG scale outlined by (Pallud and Straub,2014), and amended as described above, in order to structure the analysis of the data collected. Within this outline, the designer-researcher used thematic analysis in order to gain a user-centred understanding of perceptions and experiences of the Fair Shares web site. This enabled the designer-researcher to learn from website users about good website design for a 'time bank'. Thus it helped the designer to get a perception of what is appealing to users in general before starting the design of a time-bank website for Saudi Arabia.

iii.iv Design Methodology

iii.iv.i From Reflection to Action Design

The design of the website itself is described in detail in Chapter Seven. The section below describes the general approach taken to its design and subsequent evaluation.

Reflection-in-action, has been described as a constructed account of design activity (Dorst and Dijkhuis,1995). The work of Schön (1983), in his book ‘The Reflective Practitioner’, has influenced the way that the practice in this work has been conducted. Schön uses case studies of practitioners in different professions to uncover the ways that they can solve problems related to their practice. In the section on design, Schön transcribes and analyses a conversation between an experienced designer and his less experienced student. The questions and input given by the experienced practitioner reveal a reflective process at the centre of the development of the design. This process begins with a critical reflection on the design problem, which is reframed by the practitioner. Then the practitioner can propose solutions. The solutions are evaluated from a number of different perspectives or ‘domains’, which are relevant to the design. Schön’s case study in the book is ‘related to architecture’. The domains in the case study include form, building elements, structure (Schön,1983: 96). In general, Schön describes the process of reflective practice as a movement from hypothetical questions and speculation to awareness of implications, from concern about individual parts to concern about the whole and from exploring ideas to committing to them (Schön,1983:103). This method involves a transition from reflection to action.

Action has two parts - action and research. Research is effectively a way to drive and direct action, which is the process of practice. Research functions to explore, develop test and reframe approaches to the practical side of design. This involves solution-focused reflection and usually involves sketching (Self et al.,2014). Ultimately, it serves to improve the quality of the action (in this, the design) (Kumar,2014:159-160). In this study, research into Saudi culture, philanthropy and time banking in general has been conducted to guide ‘action’ (the practice) which will then be tested in further research, which will then be reflected in improvements and refinements to the design. Given a longer time frame for this project, the researcher-designer would have a longer period of reflection and made more refinements and

changes. In fact, this process would be continual, with changes made based on feedback from users as the website was in use. This is a common practice in web design, and is seen in the periodic changes made to the design of websites like Facebook.

iii.v Post-design methodology

iii.v.i Website Evaluation

In order to evaluate the website produced by this process, this study repeated the same qualitative and quantitative approaches based on the MUG scale that were taken in the analysis of the Fair Shares site (described in section 4.3.4). Part of the qualitative analysis is shown in depth in the report of the design with its reflection to action process (Chapter Seven). The table that shows the MUG analysis conducted by the researcher-designer follows in Chapter Six and Eight, as does the quantitative aspect of the study. Again, the quantitative aspect was conducted through questionnaires, distributed electronically by using Qualtrics software. However, participants in this part of the study were Saudi university staff and students. Unlike the Fair Shares analysis, questions were given in Arabic with the consent form (appendix 1) and accompanied with an English translation. This decision was made because Arabic is the first language in SA and all participants are from this country. However, the researcher added English translations since English is also an important language in this country and many university students are used to reading and using English. To increase the validity of the results both languages were used simultaneously to ensure participants understood the questions fully. The researcher-designer felt that given time pressures, this approach was the best way to evaluate the website. With a greater amount of time available, the researcher-designer would have followed up the evaluation with adjustments to the site, but this was found not to be practical for this piece of research.

The purpose of this evaluation was to test the success of the design. This included the aspects of the design of the web site, which have been outlined above, and the appropriateness of time giving concept in the Saudi context. The evaluation was also intended to identify improvements that could be made to the website.

iii.vi Summary

In summary, the methodology employed in this thesis is a human centred designer method in which the designer also acted as a researcher. This was achieved by firstly collecting data from the givers and receivers of philanthropy in Saudi Arabia. This data was collected using quantitative/qualitative questionnaires from people who are interested in philanthropy and interviews with the recipients of philanthropy. This data collection was done in order to get a sense of the characteristics required to create an e-philanthropic tool that is suitable for the culture of SA. Moreover, the nature of philanthropy and its importance in SA was investigated in order to understand to represent it online.

The concept of the design was selected based on the characteristics identified in the data collection and developed according to the principles of design thinking and, after that, the reflective practice method developed by Schon (1983). This involved a process of design, reflection, feedback and then redesign of each aspect of the website. Meanwhile, a UK website called Fair Shares acted as a source and was analysed according to descriptive analysis and by a questionnaire derived from the MUG web design principles that was created by Agarwal and Venkatesh (2002) and then developed by Pallud and Straub (2014). The descriptive analyse was carried out by the researcher-designer while the questionnaire was distributed to a sample of visitors to the site. Some characteristics of the Fair Shares site were identified and applied to this research's design.

The website created as a result of the design process was then evaluated according to the same methods that were used for the Fair Shares site but with a different sample. In this case, participants were university students and staff in SA. This final aspect of the methodology was intended to test the website and to evaluate its use as an e-philanthropic tool that is appealing to the Saudi user.

Chapter 1: Data collection in Saudi Arabia

This chapter presents and analyses the results of the questionnaires and interviews conducted with participants from SA. These were conducted to gain insight into the nature of e-philanthropy and give indications that could guide the design work. In this chapter, the questionnaire is described in depth first, then the interviews. Finally, there is a general discussion of the results of both which notes considerations for the design of the website that will follow.

After the findings are presented, the subthemes that emerged from both the questionnaires and interviews are then discussed before being grouped into larger themes. The qualitative data was analysed using thematic analysis, while the quantitative part was analysed using the Qualtrics program for the two language versions of the questionnaire and SPSS version 22 to combine them into one statistical table.

1.1 The Questionnaire

1.1.1 Research Sample

As has been mentioned in the methodology 65 participants completed the questionnaire. However, some of them did not complete some of the optional questions. Participants were asked to provide their names but this too was optional. Only seven of the 18 English-version participants (39%) provided their names, i.e., 11 (61%) participants did not indicate their identity. Of the seven who identified themselves, three participants provided their first and last name, e.g. “Khalid Hijab”; three participants provided only their first name, e.g. “Hid”; and one participant used the initials “MA”.

On the Arabic version of the questionnaire, 11 of the 47 respondents (23%) provided their names, while 37 (77%) did not. Of the 11 who identified themselves, only four provided both first and last names, e.g. “Hosam Alharbi”; four respondents provided only their first name, e.g. “Rasha”; one person used the initials “A.N.”; one respondent used the nickname “Poor in a good land”; and one respondent used the scrambled letters “Frddcxx”.

Both the Arabic and English versions of the questionnaire also asked participants to state their age. (Table 2) presents the ages of all participants; and (Tables 3 and 4 in Appendix 4) presents the ages of the respondents to the Arabic and English questionnaires, respectively.

Table 2: Entire participant sample by age category

Age Category	Response	%
Less than 16	0	0%
16-20	4	5%
21-25	17	30%
26-30	17	30%
31-35	12	21%
36-40	2	4%
41-46	1	2%
47-52	2	4%
Over 52	2	4%

As (Table 3 in Appendix 4) illustrates, respondents to the Arabic questionnaire were mostly between 21 and 35 years of age, while the respondents to the English questionnaire in (Table 4 Appendix 4) were slightly older – between 21 and 40 years of age.

Next, the questionnaire asked participants to state their gender. (Table 5) displays the results.

Table 5: Participants by gender category

Gender	Response	%	Chi-Square	Df	Sig
Male	16	29%	7.32	1	.001
Female	40	71%			
Total	56	100%			

As (Table 5) illustrates, 71% of the participants are female. However, 9 respondents did not indicate their gender and are omitted from the table.

The questionnaire then asked participants to state their monthly income. (Table 6 in Appendix 4) displays the results.

As (Table 6 in Appendix 4) illustrates, the majority of respondents have low incomes. Just over one-third earns less than 5000 SR, which is a lower class, while just under one third earns between 5000 and 10,000 SR, which is a lower middle class salary. Less than one-fifth of respondents earn more than 20,000 SR is an upper middle class. Seven participants opted not to disclose their income.

Finally, the questionnaire asked participants to state their level of education. (Table 7 in Appendix 4) displays the results.

As (Table 7 in Appendix 4) illustrates, the vast majority of respondents are educated, with 56% at the undergraduate level and 37% at the postgraduate level. As expected, none of the participants have an educational level of less than elementary school or elementary school, since browsing Internet and reading the questionnaire required a minimum educational level of middle school.

1.1.2 Questionnaire findings

Participants were first asked to state their preferred language for answering the questions. (Table 8) displays the results.

Table 8: Participants by preferred language

Language	Response	%	Chi-Square	Df	Sig
Arabic	47	72%	12.06	1	.001
English	18	28%			
Total	65	100%			

As (Table 8) illustrates, the majority of the participants—47 out of 65—preferred to use Arabic to answer the questionnaire. This was expected, since the target sample was to investigate the philanthropic culture of SA. Chi-square statistics were used to check if the differences between the two percentages were statistically significant. While a majority of respondents chose to complete the survey in Arabic, 18 participants chose the English

language, which underscores the importance of English as a second language, as well as the main language used on much of the Internet.

As (Table 8) also indicates, chi-square results indicated statistically significant differences among the participants; i.e., participants preferred the Arabic language over the English language. The chi-square value was -12.06, the degree of freedom (df) was one, and the level of significance (Sig) was less than .05.

Question 1 asked about the reason behind practicing philanthropy. The results indicated that nine out of 18 English-language participants (50%) practice philanthropy, compared to 25 out of 47 Arabic-language participants (53%). The content analysis of the participants' responses indicated that "Helping" is a general theme behind the philanthropic practices of the English-language group: the word "help" was repeated seven times in the first group's responses. One person said that the reason for philanthropy was "to help people in need".

The second theme among the English-language group was "Religious Belief". Two participants mentioned "reward from Allah" as a reason for practicing philanthropy, while two participants mentioned more than one reason, such as moral and social obligation. Religious belief was stronger among the Arabic-language group: 11 participants mentioned "God" or "Allah" in their responses, while others mentioned the word "religious" or cited personal reasons.

Question 2 asked if the participant would want to be known for his/her act for generosity. (Table 9 in Appendix4) displays the results.

As (Table 9 in Appendix 4) illustrates, 61% preferred not to be known for their generosity. Fourteen participants did not answer this question.

Question 3 asked toward whom philanthropy should be directed, and respondent could choose as many recipients as applicable. (Table 10 in Appendix 4) displays the results.

As (Table 10 in Appendix 4) illustrates, the answers were spread quite evenly. The highest number of participants believed that philanthropy should be directed toward people in poor

areas, closely followed by people of the same nationality or the same religion. Twelve responses identified other recipients of philanthropy.

The next part of the questionnaire focused on the methods used to deliver philanthropy.

Question 4 asked: “How often do you utilize the Internet to practice philanthropy?” (Table 11 in Appendix 4) displays the results.

As (Table 11 in Appendix 4) illustrates, although almost one-quarter of the participants have never used e-philanthropy, the vast majority have used it at some point. Approximately one-fifth of respondents use it daily and several times a year.

Question 5 asked why people do not use the Internet to practice philanthropy. Only four participants responded to this question. Their responses indicated two themes: (1) *unfamiliarity* with e-philanthropy; and (2) *mistrust* of e-philanthropy. One participant remarked, “Internet [is] for the social communication but not for philanthropy”.

Question 6 asked “Why do you use the Internet to practice philanthropy?” The respondents cited several good characteristics, including ease, speed, spread, reaching people in distant countries, convenience, and communication. One participant said that “it is the quickest way”, while another said “fastest way to spread and see people respond”.

Question 7 asked about the preferred method of practicing philanthropy, i.e. e-philanthropy versus the traditional method. (Tables 12-13 in Appendix 4) display the results.

Table 14: Entire participant sample by preferred method of practicing philanthropy

The Preferred Method	Response	%	Chi-Square	df	Sig
E-philanthropy	14	48%	6.21	1	.01
Traditional Method	15	52%			
Total	29	100%			

As (Tables 12 and 13 in Appendix 4) illustrate, 13 out of 22 Arabic-language participants prefer traditional methods over e-philanthropy. In contrast, five out of seven English-language participants preferred e-philanthropy over traditional methods. Overall, (Table 14) shows not a massive difference between the two methods.

Question 8 asked why participants preferred one method to the other, i.e. e-philanthropy or face-to-face method). The content analysis using coding identified two themes behind the preference for e-philanthropy. First, the Internet is characterised as easier, faster and timesaving: one participant said using the Internet is “easier and convenient”, while other participants also used the term “convenient”. The second theme is anonymity: one participant said, “Because I prefer to be unknown in this. It is basically something between me and my god”, while other participants said “It is easier and done without having to declare my name”.

Similarly, the responses from participants who prefer the traditional method revealed two themes. The first theme is the emotional effect of face-to-face interactions: one participant said “traditional methods have practical effects and gives greater motive for continuity”. The second theme reflects the social characteristics of the traditional method, such as social interaction and communication: one participant said “individuals respond to others when they are face to face”, while another said “traditional method makes me interact with others and see happiness on their faces”. This indicates that it is important to some participants to see the results of their acts personally.

Question 9 asked “What websites do you utilize to practice philanthropy?” Only 18 participants answered this question; 6 of the 18 were English-language respondents. The content analysis of the participants’ answers revealed two themes. The first theme is the use of social network websites such as Facebook and Twitter: one participant talked of using “mostly Social networks”, while another specifically named the social networks “Facebook and Twitter”. The second theme reflects the websites of official and registered charity associations: one participant said “All the Saudi Official and registered associations”; another mentioned Islamic Relief and Kickstarter; three participants mentioned different communication applications such as Whats-app and Instagram, which are mobile applications for communication; one participant mentioned using Language Exchange website; and one

respondent took a general approach, using whatever websites they encountered to support a variety of causes.

Question 10 asked why the participants use the websites they identified in response to Question 9. Their answers repeated the advantages of the Internet in general, including easy access, flexibility, trustworthiness, and easily reaching many individuals in need. One participant said “Easy access and communication with those in the same region”. Another participant said, “They offer endless options for communication”. Another participant added, “They offer different methods for payment”.

Question 11 asked how these websites could be improved. The responses were analysed both quantitatively and qualitatively. (Table 15 in Appendix4) displays the quantitative results.

As (Table 15 in Appendix 4) illustrates, 68% of respondents believe that adding more information about the organisation and the work it does will improve the websites. Similarly, over half of the participants agree that offering more opportunities will improve the website. Just under half believe that more images would improve websites. Six participants added more options for improving the websites: two participants mentioned more flexible methods of payment, with one participant stating, “More options for payment e.g. PayPal”.

The other three participants did not offer suggestions for improvement, but they reflect divergent ideas. One participant said, “I don’t use the websites you use. I do it in my own way”. Another said, “They seem to work well”.

Question 12 asked, “Do you think that seeing photographs, videos, news and events of affected people or disasters encourages you to become involved in e-philanthropy?” (Table 16 in Appendix 4) displays the results.

As (Table 16 in Appendix 4) illustrates, the vast majority of participants—92%—strongly agree on the importance of seeing photographs, videos, news and events of affected people or disasters in encouraging participants to become involved in e-philanthropy. Only 8% of respondents did not express curiosity about the people affected by a disaster.

Question 13 asked “What is important to you when using a philanthropic website? (Please choose as many as you like)”. The responses were analysed quantitatively and qualitatively.

(Table 17 in Appendix 4) displays the frequencies and percentages of the responses for each group.

As (Table 17 in Appendix 4) illustrates, both “ease of use” and “sufficient amount of relevant information” are the most important characteristics of a philanthropic website. “Attractive appearance” is of lower importance, although it was identified as being important in a significant number of responses. Providing a variety of services, such as links, emails, and opportunities for donation, was also extremely important to both groups. Three participants added other characteristics, particularly accepting e-payment such as credit cards.

Question 14 asked “Does the use of religious symbolism, text and imagery attract you to use a philanthropic website?” The responses were analysed only quantitatively. (Table 18 in Appendix 4) displays the frequencies and percentages for each group.

As (Table 18 in Appendix 4) illustrates, generally more participants are against using religious symbolism. Forty percent are in favour of using explicit religious texts and imagery, while 60% oppose it.

Question 15 asked participants’ for the rationale behind their responses to Question 14. The responses were analysed qualitatively, and yielded two themes. The first theme is that religion limits the range of philanthropy. Respondents believe that the use of religious symbolism implies that these websites offer charity only to people who belong to the same religion. One respondent said, “This indicates that the target may serve religious or political agendas more than it serves a humanitarian cause”. Another participant said, “The organisations should provide donations or help without affecting the helped people’s life or religious choices, the workers at that organisation can manipulate the people they help into following their beliefs if the organisation allows/promotes it which is not ethically correct and burdens the philanthropist with a heavier responsibility when donating”. Such participants’ disagreements with using religious symbolism within philanthropic groups may be linked to less charitable groups’ manipulation of religious texts, such as the Quran, to support criminal and terrorist behaviour.

In contrast, the second theme is the use of religious symbols, which reflects the point of view of those respondents who accept such use. They believe that charity and any good doings are a religious issue, and therefore it is necessary for the websites to add religious symbolism. One respondent said, “The Quran reminds me to be more giving”. Another participant remarked, “These religious symbolisms remind me that I did that only for the sake of Allah”.

Question 16 asked “What type of media do you use in practicing philanthropy?” The participants answered this question by repeating their responses to Question 9. They cited the same social media websites, such as Facebook, Twitter and Instagram. Content analysis indicated that Facebook was the most popular social website used by the Saudi sample, followed by Twitter, and then by Instagram. This demonstrates that participants find Facebook easiest to use and the most representative social presence for users.

1.1.3 Discussion

Nature of Philanthropy

Roughly half of the respondents prefer traditional philanthropy, while the other half prefer e-philanthropy. Emotional connection and social interaction are the leading motivations for preferring face-to-face philanthropy. Wheatley (2002) supports this idea that social interaction can help in finding solutions to the world’s difficulties. Moreover, personal connection can build empathy for a cause (Landry *et al.*,2010).

Trustworthiness also emerged as an important theme in this study. Some participants suggested that they did not trust philanthropic websites. For example, they are reluctant to provide information about their bank account to a website. Moreover, people who do use the Internet for e-philanthropy prefer to use officially registered websites. Derbal (2011) points out a link between governmental registered organisations and trustworthiness. Another reason that emerged is that e-philanthropy is an alien concept to some members of Saudi culture. Some participants said that they had never considered using the Internet as part of philanthropy. This demonstrates the need for more information on, and promotion of e-philanthropy in SA. At the same time, users need to be reassured that e-philanthropic websites are safe and secure to encourage participation.

Nature of Virtual Philanthropy

Nearly 50% of participants prefer e-philanthropy for a number of reasons, particularly ease and convenience, which demonstrates that one of the main attractions of e-philanthropy is that it is quick and easy. Individuals appreciate being able to perform philanthropic acts in the most efficient ways possible, and e-philanthropy allows for this. Jones (2011) concurs with this idea. The Internet would seem to remove any sense of complexity from the performance of philanthropy. A website's appearance is less important than the ease of use and the amount and clarity of content. This opposes the ideas of Loiacono *et al.* (2007), Everard *et al.* (2006), Lindgaard *et al.* (2011), Cyr *et al.* (2010), Hallnas (2002), Heijden (2003), Schenkman *et al.* (2000), Moss *et al.* (2009), Zhao *et al.* (2012) and Fynes *et al.* (2005), who all highlight the importance of visual design in increasing a website's perceived value. More images are a low priority for participants, even though Cober *et al.* (2004) argue that images and visuals are the most aesthetically significant aspect of a website. On the other hand, the theory of visual rhetoric supports the findings of this study, by suggesting that images and pictures could give mixed and complicated messages, which can make it difficult to communicate the idea of the context (Scott,1994). A greater sense of online community interaction and greater transparency about the organisation's work are regarded as having greater importance.

Respondents also like to be able to view the conditions of the recipients being helped. For example, the vast majority choose to see news, videos and images of recipients and the help that they receive, which could give the viewer a sense of relevance and familiarity. Scholars such as Nolan and Spanos (1989), DePaulo and Kashy (1998) and Ma (1992) note that people are more eager to help people with whom they are familiar. This kind of content may promote an emotional connection between beneficiaries and donors. In general, people are curious about the charity they do and the result of works to which they contribute. Moreover, this demonstrates that people are passionate about good deeds, and that showing the results of philanthropic acts may encourage people to participate. Andreoni (1989:1449) describes the feeling of giving, saying that "people 'enjoy' making gifts" to receive the simplest privilege of a positive energy. This indicates that being able to see personally the impact of events or other problems on people and communities is a great motivator of action. This may also indicate that individuals have a curious nature, as well as a measure of scepticism in the absence of

visual proof. Social networking plays a significant role in allowing users to see and share pictures, videos and news of disasters and other events.

Social networks such as Facebook, Twitter and Instagram emerged as the most popular websites among participants, as supported by Jiffry (2013) and Zarovsky (2013). Given the popularity of these social networks, it is logical to think that the characteristics of these websites would be useful for e-philanthropy. These websites tend to be easy to use and have a strong sense of interactivity, which are the features that e-philanthropy needs to improve and emulate in SA. A study conducted by Prince Salamn Youth Centre (2014) showed that many people access volunteering and learn about initiatives through social networking: 33% learn about volunteering from their families and friends, and 32% learn about it from social media such as Facebook and Twitter. These results indicate that many Saudis follow new technological developments and appreciate the advantages to using online platforms for philanthropy. Moreover, many people use these websites as philanthropic tools. For example, one respondent mentioned using “hashtags” on Twitter as part of philanthropic participation. Therefore, it seems that e-philanthropy needs to employ similar features or replicate their type of interface.

Culture

This study confirms that philanthropy is an important aspect of Saudi culture—an idea supported by Derbal (2011), Montagu (2010) and Alfaisal (2012). Despite most respondents reporting incomes below 10,000 SR—with many under 5000 SR—there is still a great interest in philanthropic acts. No one cited low income as a reason not to be philanthropic. The data also indicates that individuals with an educational level of undergraduate or higher are more likely to participate in e-philanthropy. Therefore, education seems to be more important than income when looking at participation in philanthropy. The study conducted by Prince Salman Youth Centre (2014) reveals that people who participate in volunteering are usually educated. The second greatest motivation for volunteering is philanthropic, after social motivation. Moreover, 69% of volunteers are women, and 31% are men. This shows the importance of volunteering for women, a result which is also evident in this present study.

As Saudi women usually feel the responsibility of raising and developing a better society. Even before Islam Arab women have always presented as philanthropist (Debral,2011). By that it is part of their culture especially among youth

Language

The majority of participants responded in Arabic. However, almost one-third of participants chose to read and answer the questionnaire in English. This result indicates that Arabic, which is the main language spoken, is the preferred language in the virtual world amongst Saudis. With one-quarter of participants choosing the English language as a better way to communicate virtually, it indicates that Saudis may be becoming westernized through their use of the Internet. Moreover, English is the most prevalent language in the virtual world, and e-philanthropy needs to reflect this by offering both languages.

Privacy

Many people chose not to provide their names when answering this questionnaire. Similarly, one of the reasons cited for preferring e-philanthropy is because of the anonymity it offers. The majority of respondents prefer to be anonymous and not publicized when involved in philanthropy. Burnham (2003) and Charness and Gneezy (2008) also highlight that solicitors give more if they are anonymous. The data seem to indicate that in the virtual world, privacy remains an important part of Saudi culture. This preference comes from the religious belief among Muslims that hidden charity is better than declarative charity: many verses in the Quran declare the superiority of hidden charity over public charity.

Religion

Participants tend to favour a moderate sense of religious justification for philanthropy. The results suggest that the motivation behind philanthropy is mostly religious, which is an idea supported by Hodgkinson and Weitzman (1993) and Wuthnow (1991). This is mainly because it is part of Islam, but participants do not want this to be used explicitly online. One participant cited as a reason behind this approach that they do not want to limit the range of people who can be helped.

The content analysis for the participants' responses indicates that there is no limit to philanthropy: regardless of location or religion, people are subject to it. One person suggested that both humans and animals are subject to philanthropy. In addition, nine English-speaking respondents would choose to direct their philanthropy toward members of their own religion; this underscores the importance of religion in Saudi culture, which is an idea supported by Meehan (2012), Shalaby (2008), Derbal (2011) and Montagu (2010).

1.2 The Interviews

1.2.1 Sample of the interview

Ten cases participated in the interview. Six were from Makkah and the rest from different locations. The first case, coded as A, was a married woman with six children. The second case, B, comprised three girls who lived with their widowed mother. They were educated but unemployed. They relied on governmental benefits, but lived in their own house. The third case, C, was a mother who was supporting her three girls. They also lived on governmental benefits and lived in their own house. The fourth case, D, was a female university student who lived in her cousin's house while she completed her studying. The fifth case, E, was an abused family that consisted of a mother with her four daughters and a son. They lived in a rented house. The sixth case, F, comprised parents with special needs. They were unemployed with three daughters, who also did not have jobs. The family lived in their own house. Case seven H, comprised two orphan⁷ girls who lived with their mother. The eighth case, J, was the family of an unemployed ex-convict father with three daughters, one of whom was divorced and pregnant. The ninth case, K, was a divorced woman with four educated girls. One of the girls had dropped out of the university because she was not able to pay the tuition fees. The other two were still in school. The last case, Z, was a mentally disabled girl with special needs.

1.2.2 Interview Findings

Question 1 asked what media type participants' use most. The participant cases provided only brief responses of one to three words. Only Case Z elaborated on her choice and added a

⁷ The man is the main breadwinner in the Muslim household and required to provide by direct orders from God. Only if the male figure of the family dies is the child considered an Orphan (al-Funaysân, 2008).

rationale for her use: “I love to watch purposeful programs on television the most, and I have a mobile. I open the Internet a lot.”

Television and the Internet are the most popular media types: seven cases use the Internet, six cases use television, and four cases use both. Only one case, Case C, uses radio alone; this case is very low-income family, living on governmental benefits with a monthly income of 1600 SR. In contrast, only one case, Case H, reported using three media types: television, Internet and radio. Two cases, Case B and Case D, use only the Internet; these two cases are educated girls. The least used media type is newspaper, which was reported only by Case E. Overall, cases living in central Makkah prefer the Internet and television more than cases living in the smaller, provincial towns in the same region.

Question 2 asked those who use the Internet their reasons for doing so. This question sought the characteristics of Saudi Internet users and their motivation. All the cases mentioned that they use Internet mostly through laptops, while a few cases use mobile phones in addition to laptops. The analysis of the cases’ responses indicated that recipients of help under the age of 30 use the Internet most. Case K said: “We all use it. We are in our 20s and above 20s, except our mother; she very rarely uses it. Even my young sister for her school assignments”.

The reasons for using the Internet correspond to three themes:

- Internet for instructional uses: As a tutor or facilitator to help students at different educational levels to complete their assignments or accomplish their schoolwork with online research. As Case A stated: “Yes, it is Samah, my daughter, who is 14 years old. She uses it for her school purposes. It is through her laptop”.
- Internet as a source of information: For quick information about any topic or event across the entire world. The cases mentioned using the Internet to access news more quickly than through television. Case F stated: “All of us (use the Internet). We open YouTube and Sabq (a local news website) to read and watch any news so we don’t need to wait for it to come on TV”.
- Internet as a social network: As a source of social interaction, a tool to make friends and express and share feelings. Case K said: “I use it for social networking such as Twitter and

Instagram. By our mobile and Blackberry”. Similarly, Case Z said: “All my sisters use the Internet a lot. They have Facebook, Twitter and Instagram”.

Question 3 asked what types of help the participants need to access, such as food, clothes and money. The results indicated three themes:

- **Money:** Five cases mentioned that they need money to solve their problems. For example, Case B reported needing “Money, to meet my needs”. Case K talked about requiring “Medicines because I get sick a lot. But money might be better to buy medicine myself”.
- **Special requirements:** Two cases mentioned that they need things based on their particular circumstances. For example, Case C described requiring: “Accommodation in another place not on a mountain, and a car, especially for my mother”. Case C lives in Al-Sayeda Khadeja Mountain.
- **Employment:** Case B was determined in her answer and without hesitation suggested that she wanted “a job”.

Question 4 assessed the participants’ ability to ask for help when needed. Asking for help is difficult in Arab cultures. Four cases suggested that they did not seek formal help. This question yielded three related themes:

- **Family:** Two cases said they are not able to ask for help except from close relatives. Case B said: “If I need help I go to my mom, if I couldn’t get the help I just wait for it. I don’t go out to look for help”. Case J said: “I ask my mom’s and my husband’s families”. Moreover, Case F (who have accessed formal help in the past) also reported: “Yes we ask our loved ones”.
- **Maintaining dignity:** As Case K said: “No (we do not ask for help)! You can say because of my dignity. However, the employed sister added: possibly for some specific things that we need.” Case A said: “No we don’t (ask for help), and this is the first time ever we have registered for an organisation”. The participant seemed genuinely unwilling and uncomfortable to discuss the matter in more depth.
- **Embarrassment:** Three cases mentioned that they sometimes ask for help. For example, Case E said: “Yes, my daughters don’t like that it is embarrassing for them”. Case H refused to give answer. The only interviewee who openly mentioned seeking assistance was Case Z, who said: “Sometimes (I ask for help), but I dream of going to university”. This suggests that she is ambitious.

Question 5 solicited examples of the help participants have received. Two cases mentioned that they did not receive any kind of help; one suggested that this was due to the Bedouin mind set. Case A said: “Nobody helps. The Bedouins, everyone thinks about themselves”.

Case D refused to give an answer for this question. Instead of talking about help received, the employed daughter of the family in Case K described her own philanthropic input: “In Ramadan, we helped a lot of poor people and we gathered clean stuff and clean toys for the poor. We were a group with our Professor in the university”.

The rest of the cases mentioned that they received help in the forms of money, food or money vouchers, and household equipment such as goods and supplies. As Case C stated, “Air Conditioner, oven, fridge, washing machine—the essential stuff of this time”. Case F said, “Food, money, a fridge and fixing our kitchen roof”.

Question 6 asked whether it is easy to find help in general. The most common answer to this question was “no”. The majority of participants (eight) agreed that it was not easy to find help in general. Of the remaining participants, Case K said she was unable to answer because she had never sought help:

“I did not try so I don’t know. The Saudi population has a pride about requesting help. Or they don’t want other people to hear that they have asked.”

Case Z suggested that ease of accessing help depended on the context, saying, “Sometimes (it is easy to find help), sometimes not”.

Question 7 asked for suggestions to make it easier to get help. The cases’ responses indicated two themes:

- Complexity of institutions: The interviewees indicated that, overall, the process of applying for help was too complicated; many charities do not have websites, have strict criteria, and demand a lot of paperwork. Participants want greater flexibility and a reduction in the amount of bureaucracy. As Case K stated: “I think charities don’t have websites in the Internet. They only help people in reality ‘face to face’. I’m not registered with any association because it does not have to prove that I am not married. They are

making everything so difficult; there have to be necessary papers and requests to prove everything”. Case F called for “Flexibility in regards to the conditions and requirements to get access to charity money and goods”.

- Respectfulness: Participants suggested that charity officials behave arrogantly toward people in need. Case K stressed the importance of charity representatives having a good demeanour toward needy people: “Being treated with respect and not feeling humiliated and treated with a demeaning manner by charity officials”. Case E regards respectfulness from a different point of view. She believes that charities should hear the voices of needy people by taking their complaints seriously: “A website to confidentially take complaints, and secretly help us”.

Question 8 asked whether interviewees get the help they need from the Internet. The interviewees’ responses revealed two themes:

- No help: Seven families said they had not received philanthropic help using the Internet, while the rest mentioned that getting help mainly came in the form of information, especially related to university work.
- Answering questions: The only experience with helping through the Internet was to get information that interviewees need, which may be form of school or college questions or assignments. Case K said: “Just through social sites. Students and professors help by giving information to help me at the university”.

Question 9 asked, “Who are the people that usually participate for help?” The interviewees’ responses revealed four themes:

- Family-oriented help: Cases B, D, J and Z represent this theme. Case J cited “Mom and my husband’s family”.
- Teachers and neighbours: Cases E and F represent this theme. For example, Case E stated, “Teachers in schools, when they see girls are crying or have ripped clothes they help them straightaway. There is a special office to help”.
- Members of charities: Cases C and H represent this theme. Case H specifically said, “Some members of charities”.
- Nobody: Case K represents this theme, stating, “We don’t like to ask for help for that, nobody”.

Question 10 asked for participants' experiences with using philanthropic websites to get help. Seven cases mentioned that they had no experience with philanthropic websites and offered different rationalisations: websites are not useful, websites are not trustworthy, and they have not considered using websites for this purpose. For example, Case A said, "No, I haven't thought about opening the Internet to get help". Case F stated, "No, I felt that it would not be useful".

The second group of cases (three cases) mentioned that they have previous experiences with philanthropic websites, but that these experiences have been bad. For example, Case D stated, "Yes. There was an inquiry from the Internet but I couldn't find the answer to my question. It was from Humans Association". Similarly, Case H said, "Yes I did, but I forgot the name of the site. Then when I went to the association, I found that what I read in the site was wrong. I don't trust the information on the site".

Question 11 sought the preferred method for offering philanthropy. The interviewees were asked to choose between face-to-face and the Internet. The interviewees were divided: the first group, consisting of six cases, preferred face-to-face philanthropy, while the second group preferred e-philanthropy. Their answers yielded two themes:

- Expressing gratitude: The face-to-face method offers the first group the opportunity to express their feelings, such as gratitude. Case C stated, "Face to face, to thank him and make him feel that what he did delighted me". Case F believes face-to-face is better than e-philanthropy, because e-philanthropy is unfamiliar to Arabic societies. This uncertainty about online giving relates to concerns about money. As Case F said, "We meet face to face and I explain my circumstances. Our society does not understand transferring money by the Internet".
- Anonymity and privacy: E-philanthropy enables the second group to hide their identity and thus keeps them from feeling embarrassed. For example, Case E stated, "From far away by the Internet, I don't want people to know that I need help". In Arabic society, asking for charity makes people feel ashamed, especially males. Therefore, the anonymity that e-philanthropy offers is attractive. Another advantage, pointed out by Case J, is that it saves time.

Question 12 focused on the effect of the philanthropic website's design on the choice. The interviewees' responses reflected two points of view:

1. Web design affects their preferences: The content and clarity attract them and motivate them to open and explore the website. As Case K stated, "Of course it [website design] makes people enthusiastic about what is inside it".
2. Content does not affect their choice: The three cases that adopt this point of view believe the services and content are more important than decoration. As Case Z said, "It does not need to look nice; the most important thing is to serve me".

Question 13 asked what features and functions the interviewees like philanthropic websites to have. The interviewees cited several features and functions, such as a bank account to receive or transfer money, an e-mail to contact the donor or donee, an e-application to make it easy to apply, a well-organised layout to make desired information easy to find, and a search box with well-organized results. For example, Case B said, "A philanthropic website that contains bank accounts and useful information they send by email. There needs to be personal contact with stakeholders, who care to take people in need anywhere". Moreover, Case F said, "Complete the data over the Internet instead of going to the organisation. Do not update the data weekly."

Question 14 asked participants what they like on a philanthropic website. Five cases did not respond to this question; the rest of the cases mentioned a need for "quick reaction", i.e. organising the website so visitors can easily find what they need. Case K said, "Organising, to find who and what I want easily. It shouldn't be complicated. And information should be arranged properly with the most important information first".

Question 15 asked interviewees what they dislike on a philanthropic website. Four cases did not respond to this question. Two Cases, Case D and Case E, provided ambiguous responses: Case D said "No communication" and Case E said, "Underestimated things". The two cases did not offer additional information to clarify their point of view. Case H expressed its overall dissatisfaction with philanthropic website: "I did not like anything because it came up a lie". Case K believes that much of the information on philanthropic websites is false, and thus that it is important to control this information. Case Z dislikes the use of negative images that may affect children, such as pictures of people suffering from starvation or war or diseases: "When it is not good.... They need to block and ban not good pictures for children".

Question 16 asked whether depicting images of people in need on the philanthropic website was important to encourage people to help. Three cases believe that images should not be added to the philanthropic website, offering several rationalisations: (1) using pictures may embarrass people in need; (2) others may abuse and threaten the owners of those pictures; (3) the lives of people in need should remain private and personal and should not be used to attract donors; and (4) SA society does not accept the publishing of pictures of people in need, especially women. For example, Case K said:

“It will not facilitate their needs. It is just the opposite; it will make the beneficiary reconsider because he will be afraid. Our society does not move forward because they could use these pictures for bad things. Even the house picture is difficult because our society is really difficult, people will talk”.

On the other hand, three cases supported the idea of publishing images of people in need; their primary rationalisation is that it increases empathy. For example, Case D said, “Yes, it will speed and increase people’s empathy”.

Question 17 asked “Is it important to have the words of people in need in a website?” Six cases believe that it is important to have the words of people in need on the website. They believe that words are different from pictures, with the publishing of names and stories promoting a sense of privacy and anonymity that the use of unique images of people does not. These interviewees believe words will encourage donors to come and help. For example, Case Z said, “Yes it is ok. Words will help and by using my name but not a picture”. Other cases agreed to a website using their words but omitting their names. For example, Case B said:

“Yes that could be helpful to ensure their situation and their opinion, but without mentioning their name. Whoever wants to help, wants to help me for my problem not my name”.

On the other hand, three cases oppose adding words to websites. They believe it is not required to encourage donations. For example, Case D said that it is “Not important”. Case K rationalized her objection by talking about SA customs: “Not important. Our society will not allow us”.

Question 18 asked about anything else that should be added to improve a philanthropic website. The interviewees asserted that the design is less important than practical considerations relating to a website's functionality. Participants identified receiving quick responses to their questions and having concise, important and well-organised information on a site as being important. For example, Case K said:

“Organise the website on the basis of needs. There should be links with social networking sites and not keep the website as a secret through announcements on television and newspapers”.

Case F mentioned the security of people in need when they contact the philanthropic institutions, by using a PIN recovery system.

1.2.3 Interviews Discussion

This study sought to understand the needs of people for whom e-philanthropy is designed, which means considering both givers and beneficiaries. Investigations into the views and needs of the people whom non-profit organisations help tend to be limited (Stid,2011). Twersky *et al.* (2013) suggest that philanthropic organisations need to consider the opinions and perceptions of the recipients of their assistance. This study aimed to do this by interviewing people who need help. A number of interrelated themes emerged from the interviews. These themes are discussed below.

Anonymity

Anonymity (or privacy) was a recurring theme in the analysis. Interviewees used words such as “dignity” and “embarrassment” to describe their reasons for not seeking assistance in the past. For example, Case E mentioned not wanting “people to know that I need help,” and that asking for help embarrassed her daughters. Case C said “Not always”, implying that they sometimes seek help but are reluctant to discuss it openly. The study by Matic and Alfaisal (2012:17) supports this idea, finding that “a number of young Saudis still refuse to accept employment in a low-end job out of embarrassment or unwillingness to perform it”.

Asking for help was a topic that some study participants avoided. For example, Case K mentioned not liking to ask anyone for help, and then avoided a question about receiving help by instead talking about the experience of giving help during Ramadan. Moreover, Case D refused to answer the question about the kind of help she received, perhaps because she felt embarrassed to declare that she received help from someone. This highlights the important role of philanthropy in Islamic culture, which is an idea supported by Hodgkinson and Weitzman (1996), Wuthnow (1991), Berger (2006) and Derbal (2011). However, it also highlights a paradox: giving help is promoted, but receiving help is a source of shame that can prevent people from asking for it (Brown, 2014). This view might also link to a psychological component: when the two parties are connected, the receiver can feel vulnerable or unworthy, which can create a feeling of shame (Mascolo, 2013). Fokkinga and Desmet (2013) suggest that designers are able to influence emotions to improve the UX, and that one of the emotions that a designer can overcome is shame. Stones (2013) agrees that visually giving a sense of positive emotions can lead to a positive impact on unhappy people.

The family emerged as a source of help. Many interviewees reported only opening up to and seeking help from their close families. This might be because the identifiable targets evoke more empathy (Kogut and Ritov, 2005). This perspective is contradicted by Al-Ubaydli *et al.* (2014), who argue that the personal relationship does not facilitate more giving between giver and receiver. However, this suggests that they want to keep their problems private and not discussed in the broader society. This desire for privacy and avoidance of embarrassment also has an effect on what interviewees think about website design. Henely (online, 2010) maintains that some people think “asking for help is considered impolite, a burden, a sign of weakness or simply poor taste”. Many participants do not want images of needy people to be shown in different kinds of media for the purpose of encouraging philanthropy, even though investigations into information science and aesthetics advocate that the effective visual display of web interfaces is realized through the use of human images (Cyr et al. 2010; Hassanein and Head, 2007). While many participants agreed to use their own words to describe their situation, they preferred anonymity. As Case E put it, e-philanthropy should be “completely secret”. An article about e-philanthropy in SA describes how people want philanthropic organisations to be a “cover and veil” for them (Al-Ibrahim, 2013). The article supports the “self-respect program” to help people who wish to remain anonymous, and who prefer not to ask openly for help, in order to maintain their dignity (Al-Ibrahim, online, 2013). The article also cites the

need of innovation in order to create philanthropic ideas, such as buying two coffees and putting one of them on a shelf where people in need can come and take it without asking, so that people in need would know that there is coffee waiting for them anytime they want, without asking or revealing themselves (Al-Ibrahim,2013).

Design

In short, the interviews suggest a preference for simplicity in the design of a philanthropic website, as Jillbert (2003) also maintains. Complexity in accessing philanthropic help emerged as being very negative. Some participants want to reduce the amount of paperwork they need to fill in to get help. For example, Case K argued, “[The organisations] are making everything so difficult; there have to be necessary papers and requests to prove everything”. For example, for a website that should serve their users a visually complex web interface in displaying product information likewise decreases online shoppers’ satisfaction toward the website, regardless of the quality of the products (Nadkarni *et al.*,2007).

Simple functionality is the main priority in the recipient’s point of view. An easy-to-use website design emerged as being very important. Interviewees mentioned a website being clear, well organised and easy to navigate, which Christy and Stamanis (2011) support. Giralico (2013) argue that the interaction between content and users’ needs to provide a sense of ease. Case K mentioned finding “who and what I want easily”, while Case B prefers “When the website design, words and functions are clear and explained”. A study by Reinecke *et al.* (2013) shows that visual complexity is linked to the look of the website more than its colours. Having concise content seems important as well: Case Z suggested that a “website should be nice looking and should not have a lot of words so people don’t get bored”. Jones (2011) supports this viewpoint. Writers such as Schenkman *et al.* (2000), Loiacono *et al.* (2007), Everard *et al.* (2006), Lindgaard *et al.* (2011) and Veryzer and Hutchinson (1998) also cite the importance of visual appeal. Moreover, Lindgaard *et al.* (2011) observe that a nice-looking website can provide a sense of trustworthiness.

Purpose of Internet Use

The survey participants use the Internet for social networking and to access information. This has implications for e-philanthropy design, because as Case B stated, “There needs to be personal contact with stakeholders, who care to take people in need anywhere”. People use the Internet as a communication tool and a way to link the virtual world with reality. Phethean, Tiropanis and Harris (2013) agree to make a web site fully incorporated on line and off line. Landry *et al.* (2010) maintain that personal connection can build a sense of compassion, another idea evidenced in the literature review of networking and two-way communication virtually by Burlingame (2004), Rycroft (2003), Castells (2001), Waters (2007) and Yeon *et al.* (2005).

Interviewees use the Internet to access information, either for specific educational purposes or for general news and information about the world and global events. Participants suggested that the availability and accuracy of information presented on a website are crucial if they are to trust the website. Writers such as Manovich (2001) argue that people are not interacting with computers; rather, they are facing information that gives an impression of the website. Case D had a bad experience when she was unable to find the information she was looking for on a philanthropic website; Case H reported receiving false information from a website, which eroded Case H’s trust in the Internet as a way of accessing help. Shalaby (2008) argues that most of the philanthropic organisations are not transparent and their practices are not clear enough.

None of the participants in the interviews mentioned getting philanthropic help from the Internet. This suggests that there are opportunities in the virtual world that people in need can grasp, but there needs to be as much awareness of the Internet as a source of philanthropy as there is of social networks in order to attract such users to e-philanthropy.

Nature of Help

Money is the most important requirement of the participants interviewed, as it underlies all of their basic needs. They identified medicines, household equipment, transportation and employment, but they also described how they would like organisations to treat them in order

to encourage them to ask for help. Overall, philanthropic institutions and their representatives should be respectful and accountable. Case K mentioned “Being treated with respect and not feeling humiliated and treated with a demeaning manner by charity officials”. Case E suggested that an organisation’s website should allow recipients to make complaints. It seems fair to suggest that if an association takes a complaint seriously, then this shows respect and a genuine concern about the people it is trying to help.

Other points for consideration:

In this study Six out of 10 participants said they watch television often. In fact, television is the second most important media outlet after the Internet. On the other hand, Dennis *et al.* (2013) find that the vast majority of people in SA watch television, with the Internet coming second as a media outlet. In light of this, using this outlet to promote e-philanthropy could be a useful technique to increase its use, and to encourage people to ask for help by using it.

Social networking might also be a good place to promote e-philanthropy, given the popularity of websites such as Facebook, Twitter, and Instagram. This idea is supported by Kietzmann *et al.* (2011).

1.3 Conclusion

This study highlights the importance of e-philanthropy in SA, which appeals to many individuals in the Saudi community. The data indicates that a large number of individuals would use e-philanthropy; however, a number of factors need to be considered and implemented in order to facilitate their participation, including ease of use, convenience, flexibility with payment methods, and the option for anonymity for both giver and receiver.

1.3.1 Summary of Data Themes from both Questionnaires and Interviews

The following themes emerged from the data collection as sub-themes in (Table 19) to illustrate the relationship under bigger themes vertically:

Table 19: Sub-themes under the bigger themes.

Communication	Support	Essentials	Obstacles	Priority
Reaching people in distant countries	Family-oriented help	Helping	Embarrassment	Ease
Internet as a social network	Help from members of charities	Money	No help	Speed
Internet as a source of information	Help from teachers and neighbours	Special requirements	Complexity of institutions	Spread
Use of social networks	Family	Employment	Religion limiting the range of philanthropy	Convenience
Answering questions		Respectfulness	Unfamiliarity with e-philanthropy	Anonymity
Helping		Maintaining dignity	Mistrust of e-philanthropy	Official and registered charity associations
Expressing gratitude		Anonymity and privacy		Use of religious symbols
Social characteristics of the traditional method				Instructional uses of the Internet
Emotional effects of face-to-face				
Religious belief				
Interaction				

1.3.2 Relevance for design considerations

As far as design is concerned, clarity is of high importance, and social networking platforms such as Facebook are popular. Study participants agreed that a website's appearance is less important than functionality and quality of information. In addition, givers were curious to witness the impact of philanthropy, and liked to make a personal connection by seeing what their relief efforts will be helping. Recipients also wished to express their gratitude. While some preferred to remain entirely anonymous by not showing their names and pictures at all, some agreed to show their living conditions as a way to encourage philanthropic acts. Dignity and the avoidance of embarrassment were concerns for recipients: many did not want to be seen asking for help. Similarly, many givers wanted their actions to remain private, not public.

Even though most respondents were religious, most givers did not want an explicitly religious motivation from philanthropic organisations; rather, they preferred a more moderated approach. Individuals were highly interested in being informed as to exactly what these philanthropic organisations do, and how their funds will be used to assist in their efforts. Seeing the work being done may increase trust between individuals and the organizations with which they are working. Recipients also valued being able to trust the information that they see online. Moreover, it was important that beneficiaries feel respected by philanthropic organisations.

Some people were unaware of e-philanthropy as a platform for performing good deeds. As such, it would be beneficial to promote these websites across other media such as television and in print, as well as to allow users to connect to e-philanthropy websites through social media platforms such as Facebook and Twitter, which are popular among survey participants. Therefore, if an e-philanthropic website were to combine all of the above elements, it has the potential to be a highly successful method of philanthropy within the Saudi community. Matic *et al.* (2012:13) suggest starting with “changing the mind-set” of Saudi culture by changing the words used for philanthropic acts from “charity” to “social development”, which has a more positive connotation for all involved. It is also important for non-profit organisations in SA, when dealing with recipients, to “teach them how to fish” rather than to “give them the fish”.

This study suggested designing a website that works for both givers and receivers. The website should be trustworthy, clear, easy to use, moderate and sensitive to the feelings of both givers and receivers. In this way, a network could be created that avoids embarrassment and maintains the dignity of the people who most need assistance. An effective Saudi e-philanthropy platform would use and be inspired by social media to break down the boundaries between givers and receivers, building a single online community that would harness the sense of philanthropy that is integral to Saudi culture. A platform is needed that links the virtual and real worlds and promotes greater interaction by allowing people to meet and express feelings, and at the same time to witness the positive changes that they have brought about.

Chapter 2: Time bank website case study

2.1 Overview

This chapter presents an analysis of a UK time bank website called Fair Shares. The Microsoft Usability Guidelines have been used to develop two approaches in order to evaluate the site. In the first approach, the researcher-designer evaluated the design of the site using the MUG as a framework for descriptive analysis. In the second approach, an online questionnaire was given to British participants who visited the site and then answered questions to get an understanding of users' reactions. This was conducted to identify aspects that could be useful in the design of *Joud*.

Fair Shares has been selected because there needs to be a clear way of showing how the principles behind the interface design of a Western website can be adapted to suit the expectations and preferences of users in the Saudi context. More fundamentally, at present time banking in the Middle East is limited to a few countries such as Turkey, Qatar (which began in 2010) and very recently SA. Crucially, the Saudi time bank does not have a website at present. As of late 2014 the website was still in development (Direct Message, 2014). If the website was online, this study would have something to build upon and this research could serve to highlight improvements that could be made to improve the UX. However, given that the website has not yet been launched, this study has used an existing Western website to analyse instead. The researcher considered analysing the Turkish Zumbara time bank website, as Turkey shares similar cultural values to SA. However, the site uses a lot of Turkish text that the researcher would be unable to translate and the research may fail to access English and Turkish speaking participants. Due to these constraints, it was decided that the analysis of the Fair Shares website was more practical and useful for the purposes of this research.

Moreover, after looking for websites that encourage good deeds, the researcher-designer was curious to analyse 'Chime for Change' website after noticing the simplicity of the design and also its use. The design was produced after a critical examination of the website (www.chimeforchange.org). This website was of interest because it is an example of e-philanthropy with a strong link to social networking and its design incorporates a number of successful features which influenced this design such as sticky menus, the use of images, and

the simple site map. This means that the website shares a number of similarities with the purpose of this project. The Chime for Change campaign aims to build and strengthen the voices to help women around the world. The design was inspired by its simplicity and the fact that it offers users flexibilities. For example, users can choose to take simple action by sharing the website on their Facebook page or Twitter account. However, users can also choose to donate money to different specialized charities. Users can track how much money has been raised for various projects. Given its simplicity, content, links to social media and its design that has been influenced by social media sites, the Chime for Change website has influenced the design work described below. Unlike the Fair Shares site, which was analysed qualitatively by the researcher-designer and quantitatively by an online questionnaire, the Chime for Change site was only subject to a qualitative, descriptive analysis by the researcher-designer.

The idea of this case study is to explore the design and usability of a UK time bank website, in order to explore what aspects of this design could be incorporated and learned from in the design of a similar site in SA. Therefore the Fair Shares site acts as a source for the designer. In addition to being a source, the site will also later be compared to the final design created for this research; in order to demonstrate how SA culture and user preferences have been incorporated into the website's design, the UK Fair Shares site will act as a counterpoint, clearly demonstrating the online cultural differences that have been taken into account in this study's final design.

2.2 Descriptive Analysis

The following descriptive analysis seeks to describe and analysis the design of the Fair Shares and Chime for Change websites. An overview of the language, colours, menus and home page is presented before a detailed evaluation based on the MUG, using the procedure presented by Pallud et al., (2014).

2.2.1 Chime for Change

Language

Since this campaign is international the main language is English but users can switch into Spanish, French and Italian. Even though there are spokespersons from the Middle East the Arabic language is not offered.

Colours

The colours that are used in the website mainly are warm colours such as Yellow, Orange, and pink. These colours feature in the logo and branding of the site. However, other colours are used in some of the images. These warm colours are used in main buttons such as participate, Load more projects and current projects. These contrast with dark background. White text is used when there is a picture background and gray is used when the text is on a plain white background. Also, the specific projects that users can read about and support are colour coded for example, Health projects are orange, and Justice projects are purple. The “donate now” text is coloured depending on the category of the project.

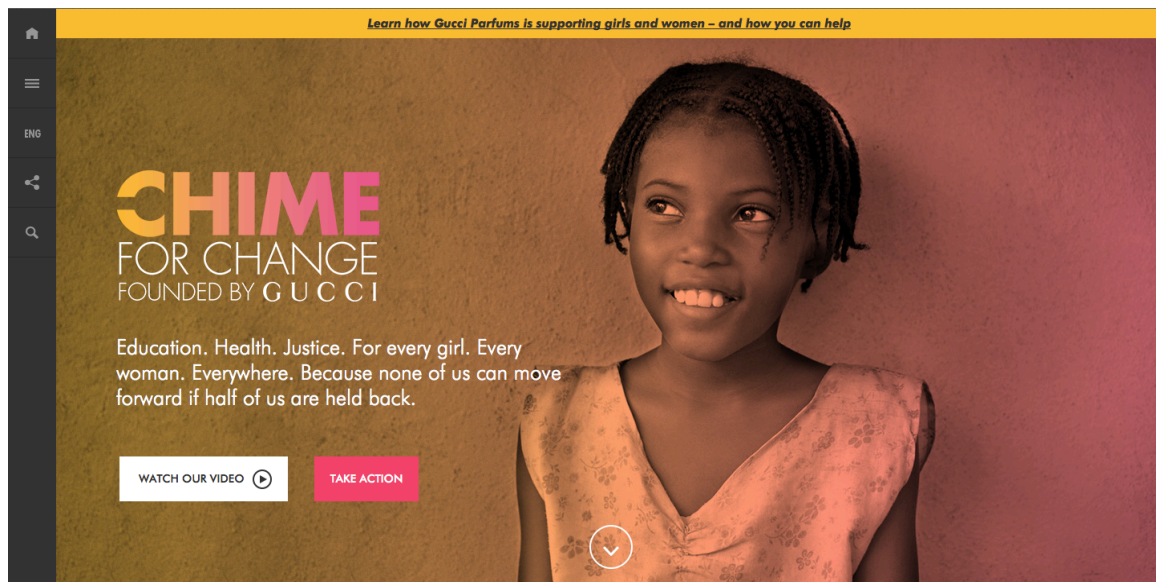


Figure 10: the use of colour on Chime for change home page.

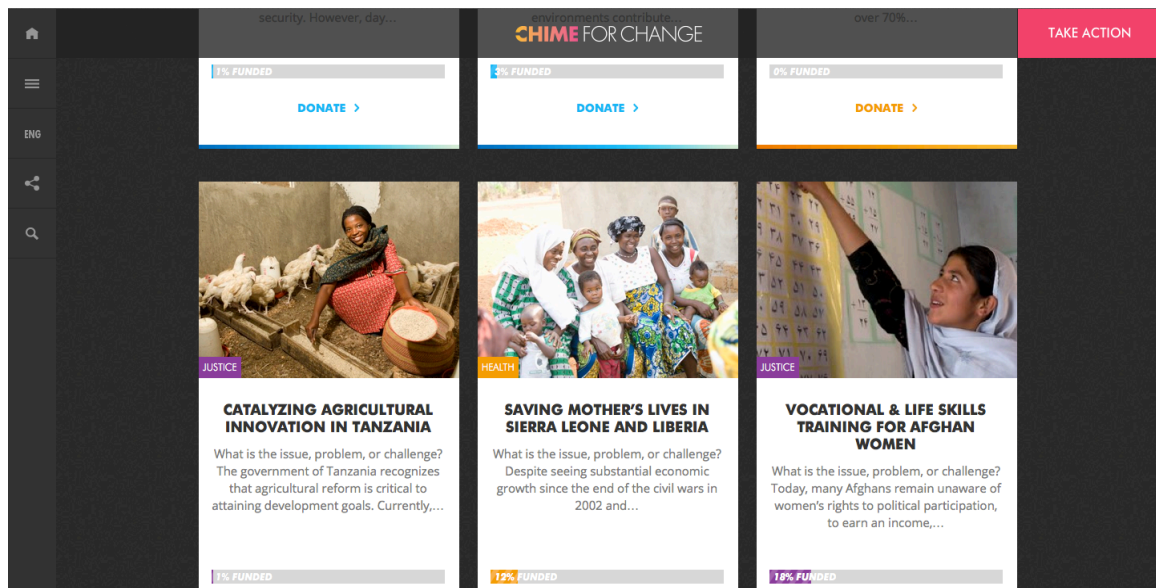


Figure 11: Chime for change project lists

The Menu Box

The menu is located on the left hand side of the site. Also, it is a sticky menu, which remains in its place on every page. The sticky menu box contains:

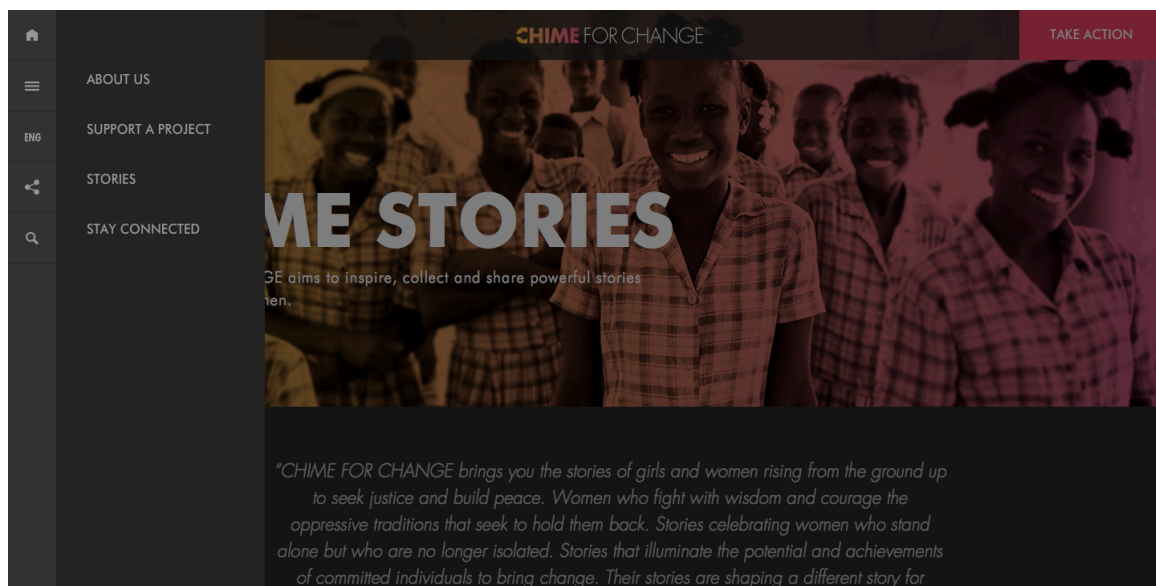


Figure 12: Chime for change menu box

- Back to home page option.
- Links to other pages of the site such as:
- About us.

- Support a project.
- Stories.
- Stay Connected.
- On the sticky menu as well there is language selection.
- Social media links such as twitter, Facebook.
- Search function to the website.

Home page

The home page mainly contains images, which represent the people who would receive help. A big logo is shown on the left hand side with a short description of the concept of the philosophy of the project. A “take action” button is always displayed first underneath the logo, then as user scroll down the button appears in the top right of the site as part of a sticky menu with the logo.

When scrolling down, different images of women and girls from around the world are presented. The images are blurred but clearly show different cultures because of the women dress and ethnicity. These images combined with different texts given statistics and facts related to women. These texts are mainly negative facts such as “800 women die every day during pregnancy and childbirth” that would be to produce emotions such as sympathy, shock and anger in the user. This persuades the user of the existence of problems that they can help with. The users are then given information about different specific projects that they can donate to. This information is repeated on the “Support a Project page” and the user can see the progress of each specific appeal on a percentage bar.

6.2.1.1 Chime for Change website design (MUG) evaluation

Table 20: Chime for Change (MUG) analysis.

Promotion	<ul style="list-style-type: none"> • Links to some articles. • News. • Celebrities' endorsement.
Emotion	<ul style="list-style-type: none"> • The texts talk about solidarity among women • Personal testimonies • Facts and statistics to show that there are a need of help, which gives an impression of professionalism and knowledge. • Pictures showing people from different age groups in need.
Made for the medium	<ul style="list-style-type: none"> • Link to, Facebook and Twitter. • Videos.
Ease of use	<ul style="list-style-type: none"> • Well structured and organised. • Repetition in presentation and publication. • Mainly horizontal menus at left hand side. • Easy to navigate.
Aesthetic	<ul style="list-style-type: none"> • Different warm colours. • Pictures of activities. • Pictures of people in need from different cultures. • Scrolling pictures and in formations. • Text logo. • Very visual. • Black background.
Content	<ul style="list-style-type: none"> • Information about different projects that the website support. • Case studies, reports, text testimonials and stories about activists, philanthropists and organisations . • About the partner organisations and sponsors.

2.2.2 Fair Shares

Language

English is the only language supported by the Fair Shares website. That might be because Fair Shares is not a global organisation and there are no ambitions to expand the company globally like Hour Exchange organisation. An additional factor may be the organisation's location in Gloucestershire, Warwickshire and Oxfordshire. These areas are not as linguistically diverse as, for example, London or Manchester (Brown, online,2013).

Colours



Figure 13: example of the use of light colours in about Fair Shares website page

The colour scheme of this website has a lot of white space. According to colour theory, white helps to express cleanliness and simplicity (Chapman,2010). The colour of the text and the logo is brown, which has been found to be linked to feelings like stability and trustworthiness and to the earth and the environment (Hynes,2008:551). Moreover, she found that participants

connect brown with human rights, justice. On the other hand, the type on the sides when selecting 'about' is grey, which has been suggested to be often emotionally neutral (Johnson,2013). Pink is the colour of the slogan. Also, when the user puts the cursor over the options in the menu box the options turn from brown to pink. Hynes (2008:550) found that participants link pink with "health and energy giving". On top of the website there are moving boxes scrolling across the screen that contain photographs and silhouette symbols representing the activities that users can participate in. The boxes are in light colours such as pink, blue, orange and green. According to Hynes blue can be linked to security, orange can be linked to fun and energy, while green can be linked to stability, growth, and prestige (Hynes,2008). Hynes findings reflect the claims made by colour theory (Chapman,2010).

Menu Box

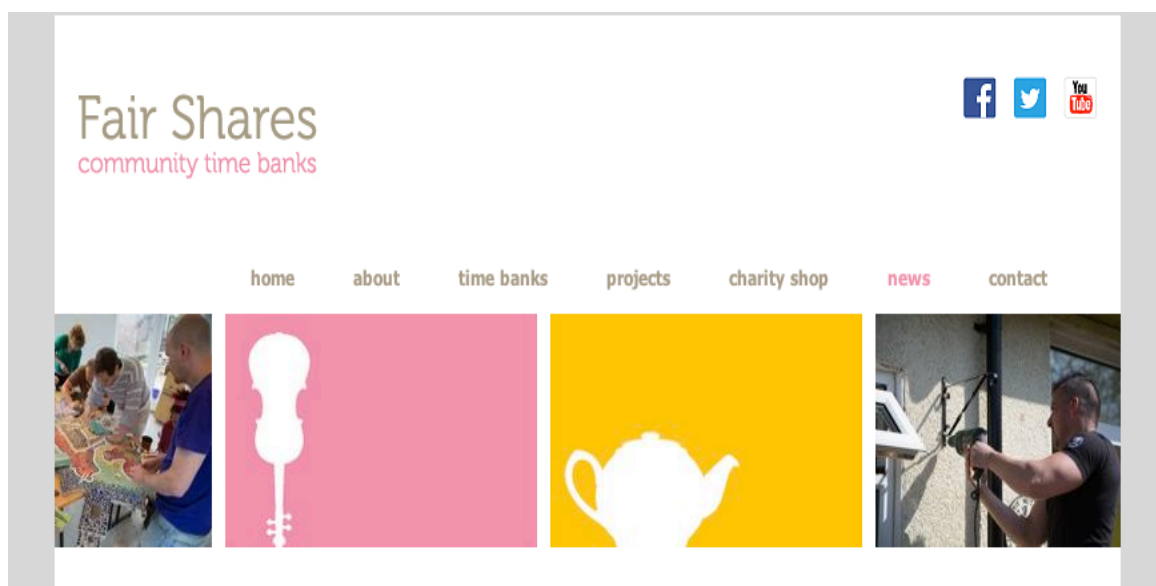


Figure 14: Fair Shares top menu box

Menu options are located on top of the website and in the same scale as the logo but with a bold typeface. When the button of any option on the menu box is pushed it turns pink to highlight which part of the website the user is viewing. In the menu box there are:

- About
- Home
- Time banks
- Projects
- Charity shop

- On clicking ‘time banks’ the user is presented with a menu containing Fair Shares’ time bank branches from across the three counties in which they operate. Every branch is in a box with a different colour that shows the name of the branch in white.

- Presentation and Publication
- Case Studies
- Useful links



Home Page

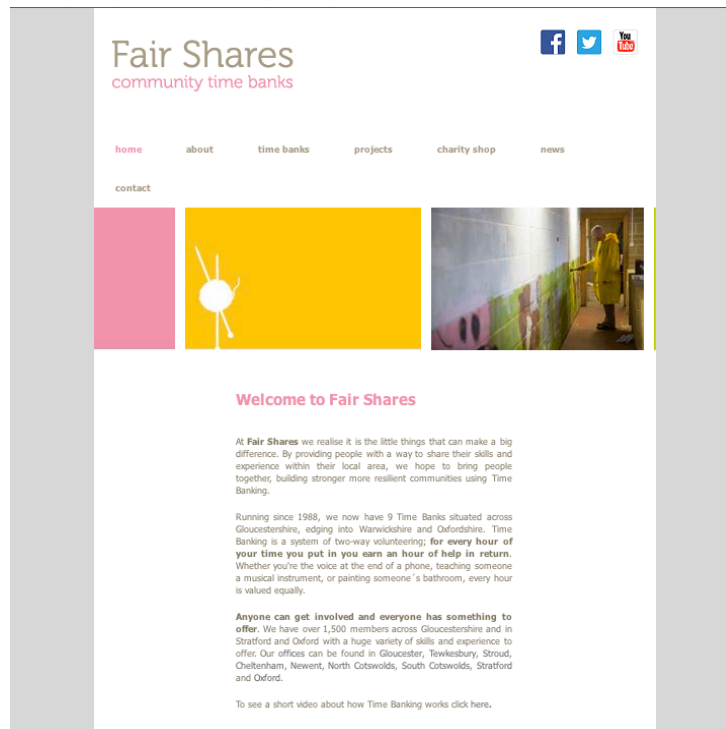


Figure 16: Fair Shares home page

The border of the website is grey. In the middle of the page is the website's content. This includes the company logo with its slogan, located on the left at the top of the page with the menu box. Under the menu box and the logo are the scrolling boxes previously described.

On the bottom of the page there are different symbols that presents different time bank activities.

In the top right corner of the website are links to social networks such as Facebook, YouTube and Twitter, represented by their logos.

MUG Evaluation: Observations based on the categories outlined above are shown in the table below, in order to provide an objective overall assessment of the design of the Fair Shares website. This follows the procedure of Pallud et al., (2014).

2.2.2.1 Fair Shares website design (MUG) evaluation

Table 21: Fair Shares (MUG) analysis.

Promotion	<ul style="list-style-type: none"> • Links to some articles. • Word document to download for more information. • News. • YouTube videos embedded
Emotion	<ul style="list-style-type: none"> • The text talks about: cooperation, simplicity, and little things making a difference. • Case studies used to personalize the site and its activities. • Photographs of time exchange participants. • Transparency and trust in reports about the organisation.
Made for the medium	<ul style="list-style-type: none"> • Link to YouTube, Facebook and Twitter. • Contact details for specific branches in other areas. • Twitter feed. • Links to other local website organisations.
Ease of use	<ul style="list-style-type: none"> • Well structured and organised. • Repetition in presentation and publication. • Mainly vertical menus at the top and bottom. • Easy to navigate. • No search function.
Aesthetic	<ul style="list-style-type: none"> • Different light colours. • White space. • Pictures of activities. • Scrolling symbols and pictures. • Text logo with a slogan that reflects the concept (community time banks). • Nice to look at.
Content	<ul style="list-style-type: none"> • Information about the company. (Address, Contact details, History, Partners, specific branches related to them). • Case studies, Reports and text testimonials. • Publications and presentations including an evaluation report of the organisation to inform the user.

2.2.2.2 Online questionnaire for Fair Shares website

2.2.2.2.1 Research Sample

This survey was disseminated electronically to generally British participants. They were provided with a link for the website in the survey and asked to open the website before they answered the survey. As Table 22 shows, 23 participants responded. Only 6 of them provided their names, 4 were men and 2 were women. However, the results show that 65% of the total participants were female and 35% were male.

Table 22: Participants gender.

#	Answer	Response	%
1	Male	8	35%
2	Female	15	65%
	Total	23	100%

The survey showed in (Table 23) the largest group of participants was between 31 to 35 years old, while 17% who answered the survey were in their late 20s and late 50s. In addition, 4% were in their early 20s.

Table 23: Participants age group.

#	Answer	Response	%
1	16-20 years old	1	4%
2	21-25 years old	1	4%
3	26- 30 years old	4	17%
4	31-35 years old	5	22%
5	36-40 years old	2	8%
6	41-45 years old	3	13%
7	46- 50 years old	0	0%
8	51-55 years old	3	13%
9	56-60 years old	4	17%
10	Over 60 years old	0	0%
	Total	23	100%

Most of participants' status shown in (Table 24 in Appendix 5) is generally academic including students, researchers and teachers. The majority of participants were employed, with jobs outside of academia including bank clerk, waitress, accountant and photographer. However, one participant was retired and another who was unemployed. In addition, one participant indicated that she was a full-time mother.

Table 25 shows over 90% of participants earned low incomes up to £1000 per month. The remaining participants reported middle incomes of £2000 per month and above.

Table 25: Participants income.

#	Answer	Response	%
1	Less than 500 income Pound monthly	7	30%
2	500-1000 income Pound monthly	14	61%
3	2000-3000 income pound monthly	1	4%
4	More than 3000 income Pound monthly	1	4%
	Total	23	100%

Participants tended to be highly educated, which is shown in Table 26. The vast majority of participants had education beyond high school level, with 16% studying in Further Education, such as colleges or sixth forms and 80% educated at university, either to graduate (28%) or postgraduate level (52%).

Table 26: Participants level of education.

#	Answer	Response	%
1	Primary School	0	0%
2	Secondary School	1	4%
3	Further education	4	16%
4	Higher education	7	28%
5	Postgraduate	13	52%
	Total	25	100%

2.2.2.2.2 Questionnaire Findings

*The first section of the survey asks questions related to the **content** of the website.*

Question 1 asked whether the content of the website is relevant to the users. (Table 27 in Appendix 5) display the results. Just under half of the participants agreed that the content is relevant to them, while the remaining participants either disagreeing or indicating no preference.

Question 2 asked if the website presents all the content that users usually need in (Table 28 in Appendix 5). Again, just under half of the participants agreed. The majority indicated no preference. No respondents strongly disagreed, with the remaining participants disagreeing (10%).

Question 3 asked if the website content is easily understood for participants. (Table 29 in Appendix 5) display the result. A majority of participants (over 85%) expressed agreement. On the other hand 10% thought it is not easy to understand and 10% indicated no preference.

Question 4 asked whether the website provides new information. (Table 30 in Appendix 5) shows more than 60% of people agreed with this. However, 10% disagreed and over a quarter neither agreed nor disagreed.

*The second section of the survey asks about the **Responsiveness** of the website.*

Question 5 asked if the website would give the impression of an online community to the user to be part of. The result is in (Table 31 in Appendix 5). Over 75% agree that it gives the user a chance to be part of an online community. While 10% strongly disagreed and 14% neither agreed nor disagreed.

Question 6 asked if people had the impression of getting their needs responded to by using the website in (Table 32 Appendix 5). The majority of participants agreed with this. On the other hand, 26% indicated no preference and only 5% expressed disagreement.

*The third section of the survey investigated the **usability** of the website.*

Question 7 asked whether users felt that the goal of the organisation is stated clearly in (Table 33 Appendix 5). A majority of participants agreed, with 29% strongly agreeing with this statement. Of the remaining respondents, 14% expressed no preference, while 10% of participants disagreed.

Question 8 explored participants' opinions about the website's overall organisation in (Table 34 Appendix 5). The majority of participants agreed with the suggestion that the website is well organised. 19% strongly agreed, while the majority of 67% agreed. On the other hand, 5% strongly disagreed with the statement and 10% of participants did not express an opinion either way.

Question 9 asked if the website is easy or hard to use in (Table 35 in Appendix 5). The survey shows that more than 85% think it is easy to use with a 24% of them strongly agreeing. On the other hand, 5% of participants thought that it is difficult to use and 10% indicated no preference.

*The fourth section of the survey investigated the importance of **promotion** to the website.*

Question 10 asked whether the participants would be attracted to the website if they saw it advertised in the media. (Table 36 in Appendix 5) express the result and shows 45% of participants agreed with this statement with 5% of them strongly agreeing while 30% of participants expressed no preference. On the other hand, 25% disagreed with the statement and 15% of them strongly disagreed.

*The fifth section explored participants' **feelings** about the website and its concept.*

Question 11 asked if the time exchange concept is appealing to the participants in (Table 37 in Appendix 5). The majority of 70% participants agreed and 10% of them strongly expressed their agreement. However, 15% of them did not agree, with 5% of those who disagreed strongly disagreeing. Also, 15% did not indicate any preference.

Question 12 asked whether participants felt that people behind the website were trustworthy in (Table 38 Appendix 5). The majority, 65% agree. However, 10% disagreed and 25% expressed no preference.

Question 13 asked participants their perceptions toward how trustworthy website users were. The results in (Table 39 in Appendix 5) shows half of the respondents indicated their agreement and a total of 45% of participants indicated no preferences. That said, only 5% of participants disagreed explicitly.

Question 14 asked whether participants felt that the website allowed them to interact with the information presented to them at their own pace. (Table 40 in Appendix 5) shows the majority of 80% responded with agreement and 20% of those who agreed where strongly agreeing. Moreover, 10% of participants did not agree and another 10% expressed no preferences.

*The sixth section of the questionnaire explored responses to the **appearance** of the website.*

Question 15 asked if the website's layout encouraged users to make use of the site. The results in (Table 41 in Appendix 5) demonstrate a total of 60% of respondents showed agreement with 5% of those who agreed were strongly agreeing, while 35% indicated no preference and 5% disagreed.

Question 16 asked for participants' opinion of the overall design of the website. The result displays in (Table 42 in Appendix 5). The vast majority of participants 80% agreed that the website is well-designed, with 20% of those who agreed were strongly agreeing. However, 10 % indicated their disagreement while 10% gave no preference.

Question 17 focused on the participants' opinions of the overall visual presentation of the site. As (Table 43 in Appendix 5) shows that a majority of 65% felt that the site is visually appealing, with a total of 25% of them indicating a strong agreement. However, 30% neither agreed nor disagreed and 5% disagreed.

Section seven highlights participants' views on how the website would be judged by other people that they know:

Question 18 asked whether people who are important to participants would visit this website. (Table 44 in Appendix 5) shows that agreement and disagreement was equal. 35% of participants agreed while 35% participants disagreed with 5% strongly disagreeing. 30% did not give a preference.

Question 19 asked whether people who are important to participants would agree that it is a good idea to go to the website. The result is shown in (Table 45 in Appendix 5) and illustrate that 25% disagreed and 30% indicated no preference. However, the majority, of 45%, agreed.

Question 20 focused on whether people who are important to participants would support the concept of time exchange in general. As (Table 46 in Appendix 5) shows participants were divided on this, with 50% showing agreement, with 20% of respondents indicating that they disagree. Moreover, 30% neither agreed nor disagreed.

Question 21 asked whether people important to participants would be interested in attending meetings of the organisation. (Table 47 in Appendix 5) display the result and shows that 45% disagreed that people important to them would want to go to such meetings, while 45% expressed no preference. Only 10% agreed.

The eighth section of the survey investigated participants' perceptions of how they might use the website in the future.

Question 22 asked whether respondents felt that they would go back to the website. The result shown in (Table 48 in Appendix 5) display that 35% of participants did not intend to return to the site. While 30% suggested that they did intend to return. In addition, 35% did not express preferences.

Question 23 looked at whether participants felt it was likely that they would return to the site within the next month. As (Table 49 in Appendix 5) illustrates that a majority of 55% suggested that they would not go back within a month, while 15% suggested that they probably would. 30% gave no preferences.

Question 24 asked whether participants felt that they would have the chance to participate in a time exchange in the next two months. The result illustrates in (Table 50 in Appendix 5) and

shows that the majority, 55%, felt that they would not, while 10% suggested that they would and 35% did not know.

*The ninth section of the survey highlighted participant's overall **experience** of the website.*

Question 25 asked if participants found the website to be useful in general. The majority, 70% agreed with this with 10% of those who agreed were strongly agreeing. On the other hand, 15% disagreed that the site was useful and 15% did not agree or disagree. This can be shown in (Table 51 in Appendix 5).

Question 26 focused on whether participants enjoyed their experience of the website. The result expresses in (Table 52 in Appendix 5) and shows that half of the participants suggested that they enjoyed the experience, while 40% did not give a strong opinion either way. 10% disagree that it was enjoyable.

*The final section of the survey explored **participants' experience and intentions about time exchange in general**.*

Question 27 asked respondents if they had used a time exchange system previously. The vast majority, 95%, had not and only 5% had which shows in (Table 53 in Appendix 5).

Question 28 asked if respondents intended to exchange their time in the future given the chance. As (Table 54 in Appendix 5) displays the result and shows that 50% of participants agreed that they intended to exchange their time, while 20% disagree and 30% neither agreed nor disagreed.

Question 29 offered participants the chance to give more detailed comments about the website. As (Table 55 in Appendix 5) displays participants comments about the website and shows that responses to this question were all positive. Two participants suggested that visuals were important. One suggested that more visual material like graphics, pictures should be added, while another reported that they found the video explaining the concept to be a good way to introduce the concept of time exchange. Three participants noted that they would be interested in the concept of Fair Shares if it were in their area. The remaining comment was

positive about the time exchange concept, suggesting that it can help to make the world a better place.

2.2.2.2.3 Discussion

Positive reaction

Most participants gave a sense of positivity in general, for many reasons that will be discussed under following subthemes:

Simplicity and clarity reaction

The majority of participants found the website's simple design to be usable and likeable. They also liked the appearance of the website, suggesting that users have responses towards a simple design rather than a website that is full of decoration. This connects to Lavie & Tractinsky's (2004) notion of classical aesthetics in website design, which is in contrast to more decorative expressive aesthetics. Here, classical aesthetics demonstrate functionality rather than creativity. This recalls the design of Zumbara (time exchange website noted in the literature review), which clearly employs classical aesthetics. A well organised website was important to participants and they found this website well organised. They also tended to find that the concept of the website is easy to understand. This echoes Jones (2011) who suggests that that a good non-profit website's content needs to be clear, concise, relevant to the context of the organisation and its stakeholders and organised in a way that it is easy to navigate and understand. The designer of the Fair Shares site therefore did a good job in explaining the concept behind the site. Hussam (2011) argues for the importance of clarity in the websites of non-profits by articulating that if a website is eye pleasing but users do not understand its concept it will be unsuccessful. This study showed that Fair Shares' content was broadly well received, with half of the participants reporting that the content provided was comprehensive and met their needs.

Advertising reaction

Moreover, many participants thought that they would visit the website if they saw it advertised. This may be because such advertising would give Fair Shares a strong position in the community giving the organisation a sense of trustworthiness and status. It could also be the case that advertising would be beneficial to Fair Shares, because it is based on a concept

that people like and therefore would be interested in if it were promoted to them. This links to Pallotta's (2012) suggestion that the non-profit sector needs to invest in itself in the same way as private businesses do, especially by using different media to advertise. It also links the findings described in Chapter One, which reported that participants in e-philanthropy in SA support its advertising and promotion in other forms of media. The results of this study indicate a general interest in the idea of time exchanging which would be popular if more widely promoted.

Images reaction

Important for the purposes of this research is that the design of the Fair Shares website was generally indicated to be successful. More than half of the participants reported liking the overall look of the website, such as its use of colours, pictures and text. The literature review found that Faraday (2000) and Hussam (2012) suggest a combination of text and images guide users in their navigation of a web page. This was found to be successful on the Fair Shares site. However, some participants did not like the overall look of the website. One participant who works on Fair Shares thought that there should be more graphics and pictures on the website. It is true that there are a limited number of images on the site. It is noteworthy that the images used on the Fair Shares site all serve a purpose. The literature review found that images summarise a concept or message before text (Brand,1945). Images include a hammer, a pot of tea, a violin, a spanner and so on. The images on the Fair Shares site illustrate the simple acts that users can do when exchanging their time, potentially giving inspiration and reassurance to visitors to the site. Moreover, while a minimal use of images might not appeal to everyone, the Fair Shares site design aims not to distract the user from the content (Beaird,2007) One participant commented that the video provided a good introduction to the concept of time exchange, aligning with Scott (1994) and the suggestion that images are able to communicate complex ideas more easily than text alone.

User Experience reaction (UX)

The design of the site was also well received in terms of the enjoyment it gave users. As shown in the literature review, a positive UX means a worthwhile interaction between a user and a website (Christy and Stamanis,2011) and is fundamental to e-philanthropy (Myers,online,2011). This has been achieved by Fair Shares. The site includes a variety of positive stories about members of the Fair Shares community, which promotes positive

emotions in readers, as Fokkinga and Desmet (2013) suggest. This echoes designers such as Matthew Moore (from Myers, 2011) who think that creating a positive UX is about making the user happy “*beyond just whatever they’re using the site for*”. Moreover, from a functionality point of view, the site was rated as being responsive. All the links on the site work effectively and there is not misleading or missing content. This promotes a positive UX by avoiding feelings of frustration in users. It also, crucially, makes the website trustworthy. In addition, the website design made users feel that they were in control of the information they viewed, which promotes positive feelings in the user.

Online community reaction

The site’s design gave the impression of providing an online community. This finding is somewhat ironic because the website itself is not very interactive. For example, there is no user-created content on the site itself and users do not interact using the site itself. On the other hand, the site does provide social networking tools such as YouTube, Facebook and Twitter, which give users the opportunity to interact. The Fair Shares website acts as a central hub for the information about the project, its history, its location and contact information while the interactivity is based in existing, widely used social networks. However, the website gave a sense of social presence by sharing the news of participants with their images working with each other in the news section with positive news. This shows the influence of ideas described in the literature review, such as those expressed by Yoo and Alavi (2001) and Gefen and Straub (2003). These writers suggest that giving a sense of presence can foster psychological connections and feelings of empathy between users (Kogut and Ritov, 2005). The use of images to illustrate the positive stories conforms to Stones (2013) and Hassanein and Heah (2007) who suggests that such images promote positive emotions in users.

Contradictions

While participants gave a sense of positivity contradictions also emerged in their responses to some of the questions. This is for many reasons that will be discussed under the following subthemes:

Self-limited

Users liked the concept but weren’t as sure that their friends and family would. On one hand, it seems strange that users would themselves be positive about the concept but not apply this

to their loved ones. However it may be that people feel more confident about speaking about themselves than predicting the feelings of other people, even the people that are close to them. Individuals know more about their own circumstances and the time they have available than they know about the circumstances of others, so they might feel that they cannot predict whether other people would be interested in time exchange. This is, however, speculation and could only be clarified with a follow-up survey or interview.

Face-to-face meetings

Participants felt that meetings would not be popular. Initially, this seems strange because time exchange depends on giving time, and attending a meeting would be an example of this. The literature review found support for the idea that online and offline gatherings and events are useful to raise the profile of a project and for team members to discuss their work (Phethean, Tiropanis and Harris, 2013). However, participants in this study did not agree and there are several explanations for this finding. It is possible that users would prefer to attend meetings online, especially given that social media platforms such as Twitter makes this easy. Moreover, as previously, participants tended to feel that the website's content was comprehensive. This might reduce the need to attend face-to-face meetings, if all the information they need is already available on the site. A second survey could clarify this.

Capability

Participants liked the concept and the design of the site, but did not predict that they would exchange their time in the near future. This is probably because the participants were not from the area that Fair Shares operates in. Two participants in the comments section of the questionnaire suggested that they liked the concept but were not in the area. One participant wished if they got this service in their area, which shows that some people liked the idea of time exchange.

Most participants liked the idea and thought it is really interesting and thought they would exchange their time. However, they thought that people who they care about would not exchange their time. That might be because participants do not know anything about the other users who could help in exchanging their time in this system. Alternatively, it might be that while the idea of time banking is seen as worthwhile, in practice users might feel a sense of pressure because of the bank metaphor. They might worry that they will feel obliged to

exchange their time when it is not convenient to do so. Avoiding this problem might be achieved by changing the metaphor to something that focuses on the overall goal, which is making a better community, rather than concentrating on the exchange or banking aspects of the concept. This is supported by suggestions seen in the literature review. For instance, Bellotti, Cambridge et al., (2014) criticized the time bank metaphor, arguing that it creates different expectation in the user's mind. They suggested changing it to the "Helping Network", to clearly stress the idea of helpful community rather than one based on the transferring of money and services in a business like way.

6.3 Conclusion

By analysing the Chime for Change website, this chapter has shown that social networking has had a strong influence on the design. The images used are often abstract, with a simple design and dark, warm colours. The website gave the researcher-designer the impression of simplicity. By offering users the chance to take action, by either donating to a project or sharing the site on social media, it gives the sense that the user can do good even with a small action. These aspects can inspire the design of the time giving website in SA. Moreover, some of these aspects were also implemented in the Fair Shares site, which, as it is a time bank site, was analysed in greater depth in this chapter.

The analysis of the Fair Shares site was done by using Agarwal and Venkatesh's (2002) approach. They developed a conceptualization of usability that is adapted from the MUG that many researchers have used. It contains five categories: content, ease of use, promotion, made for the medium and feelings. However, the researcher-designer used the new (MUG) approach that was used by Pallud and Straub (2014) who added another category: aesthetics. The MUG was the foundation for a descriptive analysis and a questionnaire conducted among visitors to the sight. Therefore, both the designer-researcher's and the users' perspectives were considered.

The aim of this quantitative/qualitative study was to explore what aspects of the design could be incorporated and learned from in the designing of the time banking site in SA. These aspects need to be combined with the findings of the investigation in the Saudi philanthropic users.

The descriptive analysis showed the Fair Shares site to have simplicity and clarity in its design. The concept of Fair Shares was explained using a simple slogan, images and symbols on the main site. In addition, a link to YouTube allows users to access a simple explanatory video. Other links to social networking sites like Facebook and Twitter were also evident, as was the use of text and pictures promoting positive emotions. A sense of trust was established through the publication of academic documents that evaluate Fair Shares time bank in an open, accessible way. Similarly, the inclusion of contact details for the site promoted a sense of trust and security.

From the users' point of view, the questionnaire showed that users generally like the site's design, suggesting that the simplicity of the design was a success. This corresponds to the data collection presented in Chapter One, which found that users in SA would also prefer a classical aesthetic, favouring functionality and quality of content over appearance. Moreover, participants reported understanding the concept of the site, again suggesting that the design was a success in explaining this.

The positive emotions presented by the design and the content of the website also seem to have been a success from the perspective of the users. This suggests that adding positive thoughts and pictures encourages people to participate in the system and also spread the system by using social networking for other people to use. Applied to the Saudi context, such positive images and content would also need to be respectful of anonymity as shown in the data collection in Chapter One. The images and symbols of the system need also to be purposeful in order not to distract the user from the main point and goal of the website, which is the exchanging of time, not entertainment. The animated video, which was in the home page, was a good way of introducing the idea of time exchange, and demonstrating its simplicity of concept.

Furthermore, a successful time giving site in SA needs to promote a sense of trust between users and the website by being transparent about what the site is and how it works. This emerged from both the Fair Shares study and the study of Saudis' interested in e-philanthropy, and the interviews with recipients.

Finally, the findings suggest that, following the suggestion of Bellotti and Cambridge et al., (2014), changing the metaphor of time banking could make the concept a bigger success,

focusing attention on the philanthropic aspect of the idea, which is “giving”, rather than exchanging. This could reduce the sense of pressure on the part of the user, in turn, encouraging them to participate.

Chapter 3: Report of the website design Process

In this chapter, the researcher-designer will demonstrate the process of the *Joud* website design, mapping its visual identity and the usability of the website. The chapter will show how the culture of SA has been considered in designing the website. The steps involved in the website's design will be described in detail from beginning to end, with the different aspects of this process being broken down. The designer went through different stages in the development of the website, and these are described in turn. The process will be broken down into parts, followed by a rationale for the chosen design, making reference to relevant findings from the literature and data collection. This rationale will explore the choices made in terms of site mapping, logo, name and slogan, design, images, colour scheme and text. These elements will be described in depth to give a full account of how the decisions made in the design process reflect the culture of SA before they are brought together in a rationale for the design of each page of the website (Entitled: Homepage, About, Participate, Registration and Contact Us). In this project the researcher acted as a designer. So, throughout, the term "researcher-designer" is used. Moreover, the reflective practice method described by Schön (1983) was used throughout the process to develop and test the design of the website, from the initial concept to the site itself. This method was applied to ultimately improve the quality of the design. It uses reflection along with the views and feedback of other designers. 3.1 Site Mapping:

3.1.1 The Rationale behind Site Mapping

A sitemap shows the different parts of a website and how they are connected (Wieber,2010). It represents the structure of the site visually (Ward,2010) as hierarchy (Reimer,2011). A site map can give graphic designers a sense of how varied the visual appearance of the website will have to be and how the content of the design will flow (Floyd,2012). Finally, UX designers or technicians refer to the site map when they build the website (Ward,2010). Moreover, the sitemap is usually included in a completed website to help guide the users to navigate the website easily (Reimer,2011). Giving users access to sitemaps is relatively new, it has been suggested that this improves a user's navigation (and therefore their UX) and also improves a site's search engine optimization (webdesignerdepot,2008). While site mapping relates to users, the focus in this research is on its use by visual designers.

The first thing considered was the structure of the website and the logical organisation of each section, keeping in mind the audience's primary need, which is simplicity. Starting with the navigation, two types were considered: standard and sticky navigation. With standard navigation, the menu at the top of the web page remains in place there when users scroll down the page. Users can therefore only refer back to it by scrolling back to the top of the page. With sticky navigation the menu does not disappear when the user scrolls down the page and can therefore always be seen by the user (Denney,2012). A sticky menu was selected because it was felt that this approach was the most convenient for users. The menu's constant presence makes it very difficult for viewers to feel 'lost' when using the site. Ease of use had emerged from the interviews and questionnaires as being valued by users.

7.1.2 The process of site mapping

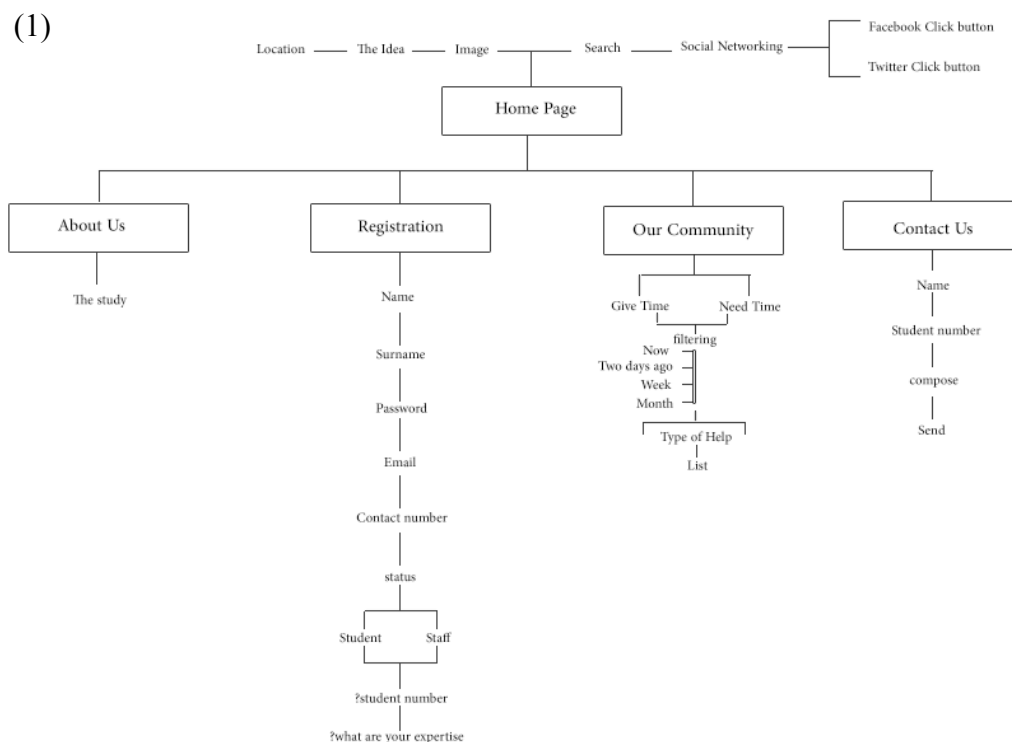


Figure 17: Joud first attempt of site mapping.

While the site map was being designed, it was important to keep in mind the ease of use and clarity of the website, as these had emerged as being important from the data. 50% of participants, when asked “What is important to you when using a philanthropic website?”, chose “ease of use” as one of the most important, described in Chapter One. Building the site map, as a first step, helped the designer in outlining the website before adding the graphics

and texts. The site map gave the designer a sense of its functionality. The first site map that was developed is shown above.

This site map included a home page, under which were sections “About Us”, “Registration”, “Our Community” and “Contact Us”. The designer initially selected the name “Our Community” for one of the sections to give a sense of equality and togetherness, as these had emerged as themes in the literature and in the data collection. This word “community” also stresses the social networking aspect of the site, which the data showed is very popular amongst Internet users in general, and in SA in particular. The original design allowed users to post comments about their needs and abilities, with all comments being displayed in this section. In this design, the comments would be filtered according to the time of their posting. This was to avoid out of date information, which was an important factor for the user, as the data collection had exposed. The overall aim was to create the experience of a social network.

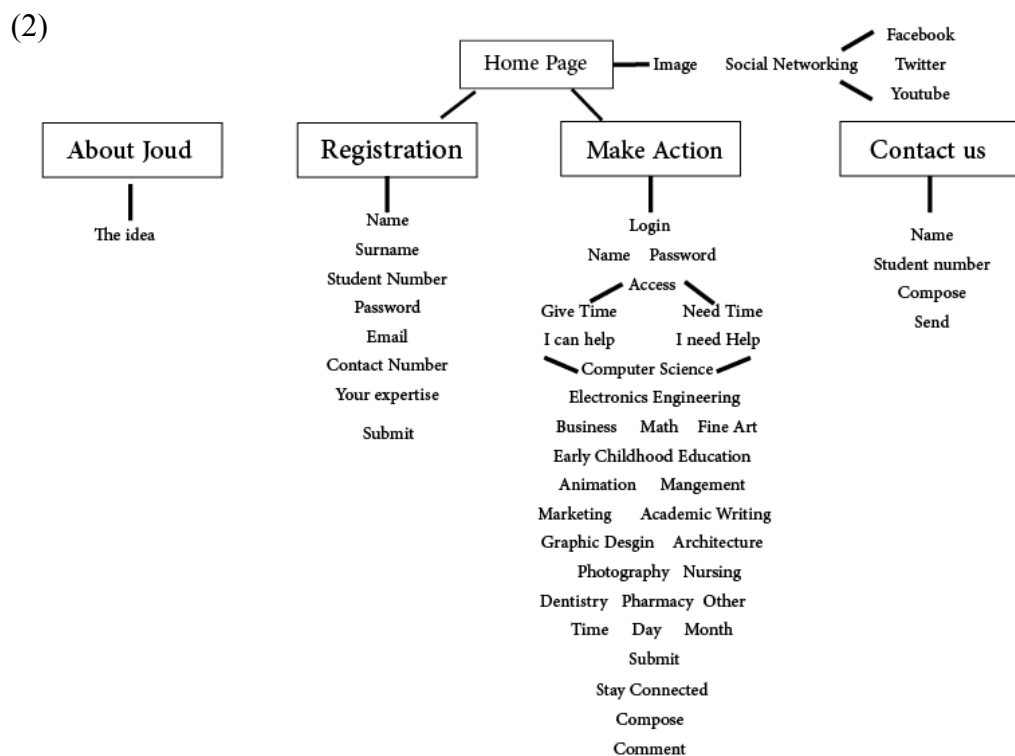


Figure 18: Joud Second attempt of site map.

After reflecting on the initial site map, changes were made to the “Our Community” page. First of all, the title was changed to “Make action”. This was to give a sense of empowerment and continuity, promoting the belief in the user that the site really works and that its concept can deliver on its promises. It was felt that other aspects of the site, such as the graphics, the

name and the slogan will demonstrate and promote the theme of community and love, which are important aspects of philanthropy.

After reflecting on the first draft of the site map, the organisation of this section also changed. The first design seemed to lack clarity and originality. In giving suggestions such as “Business” and “Academic writing”, the second draft makes the user more likely to commit to the site as it demonstrates all the different kinds of help they can offer and ask for.

In the first design there was a public post, but it was changed to a page or forum shared by users with similar interests. In this design, users are notified by email with a link to the ‘Stay Connected’ page. They can then post and communicate with people offering or asking for help in their area of skill or need. In contrast to the initial design, in which any user of the site could post in a single forum, this design connects people with common interests who can then engage and communicate on a social network-style forum. This gives greater anonymity to users (which was a theme emerging from the data collection) and also makes the process more efficient, avoiding wasting users’ time by exposing them to messages that are irrelevant. This is aimed at maximizing the overall UX of the site.

To experiment with the site map, an interactive PDF was created. This allowed the designer to get a feel for the navigation of the website, moving between different parts of the site, without putting it online. This proved a valuable method, allowing the designer a greater level of reflection on the site mapping. Moreover, it enabled the designer to think visually and work on the visual aspects of the website and its mapping.

(3)

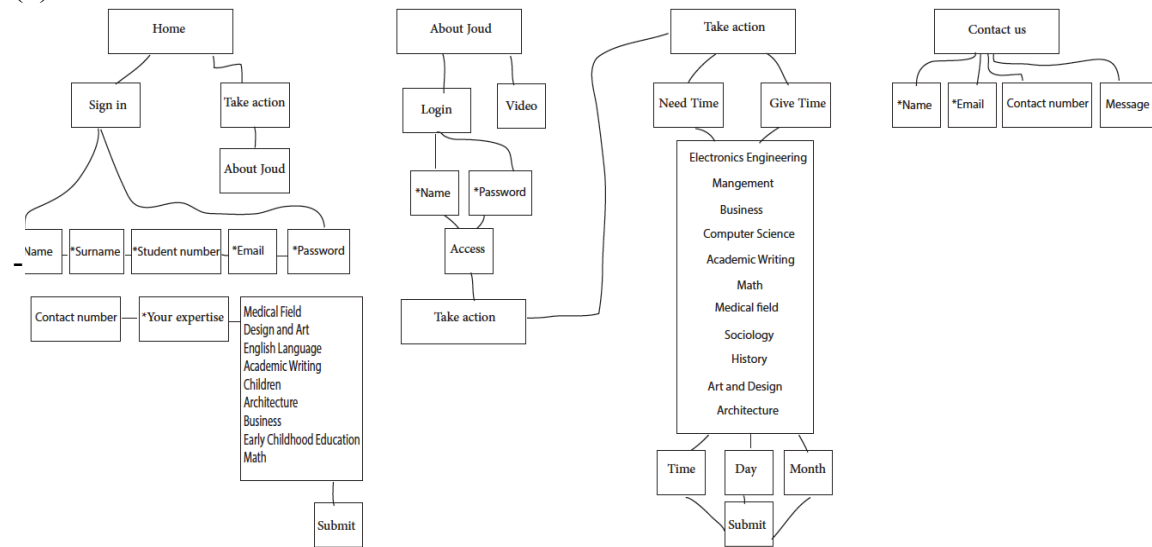


Figure 19: Joud site map developed.

After experimenting with the site map, changes were made to simplify the site for the user. The fields for help that can be given have been made more general. These fields are the same for givers and recipients, in order to promote a sense of equality. The option to take action is now accessed from the home page, as is the option to log in. Linking more activity to the home page is intended to make the important aspects of the site more immediately accessible and prominent. As soon as a user logs in they are taken to the "Take Action" page, which was later changed to "Participate", making the process more direct. Moreover, a user who has not logged in but wants to participate is directed to the "About Joud" page, where they are given information they need before logging in.

The functions of the website are similar to social networking sites where users only input their information when signing up. The other function is to communicate with other users in order to express their needs and emotions in a comment box.

3.2 Identity

In keeping with web design conventions, the English version of the site is visually opposite to the Arabic version. For instance, a logo on the left hand screen in the English language version would be on the right hand screen on the Arabic language, and this applies on every part of the design. This is because Arabic starts from right to left.

3.2.1 Name and Slogan

The selection of the name began with the researcher-designer brainstorming the word *giving* in Arabic, keeping in mind that the concept of time will be shown in the symbol of the logo and the slogan. The designer came across different Arabic synonyms for *giving* such as “*Ataa*”, ‘*Ataa*’ ‘*alwaqt*’, and ‘*Aaty*’. The problem with these was that the first sound in the name would be hard to pronounce internationally. Furthermore, these words can sound harsh to some listeners and this would not be conducive to the goal of the site. Then, the phrase “*Al-tatwoa Belwaqt*”, which means *time donation*, was explored. However, this phrase also has a harsh sound when enunciated. More significantly, it can also give an impression of inequality or shame for the receiver. Since dignity emerged as a theme at the data collection stage, using language with shameful connotations was avoided.

It was important that the name of the programme reflected the soft aspects of philanthropy. The word ‘*Joud*’ has a soft sound with connotations of kindness and generosity. Generosity and kindness were identified in the literature review as key components of Saudi culture. This word, in an Arabic dictionary is an adjective in people who make good deeds without any returns, because of their generosity. Also, it gives the person a reliable capacity (Team, 2015). Moreover, *Joud* is short and therefore memorable and is easily pronounced by non-Arabic speakers. All the names were presented to Saudis from backgrounds such as students, academics and designers. Ultimately, *Joud* was selected as a name that best serves the concept of *time giving*.

The slogan “My time to give” was selected. The slogan had to include the concept behind *Joud*, but also promote the positive feelings associated with philanthropy. The slogan is short and memorable. Its use of the pronoun “my” stresses the personal nature of the activity and is intended to be empowering. In English, the slogan is a play on words, with two related meanings. The first meaning can be paraphrased as “My time that I am able to give” and the second meaning can be paraphrased as “Now is the moment for me to give (and help other people)”. However, the slogan was later shortened to “Time to give” to make it more general and less personal while keeping the play on words of the previous slogan. The slogan was an attempt to give *Joud* an identity and to capture its concept in a concise way. It serves as a message for both parties – the giver and the receiver. It encourages all users to give as well as

receive. Therefore, it encourages unity and doesn't divide people, which is something that emerged from the data collection as being important.

3.2.2 The Rationale behind the Logo Design

It was important to start to develop the design brief to make it related to the culture of SA visually. This started with the logo. The logo design was first sketched on paper. After that it was developed using Illustrator software. The designer attempted to explore more than one idea until the optimal idea had been selected. The inspiration for this design was the work of the Italian Artist Lorenzo Quinn in his sculpture works 'Give and Take', 'Action Reaction', 'The circle of love', 'Love' and 'Moving Family', which are all inside a circle (Halcyon Gallery, online, 2014). This inspired the decision to depict the logo as a symbol that represents the metaphor behind *Joud*. Given that the researcher-designer is attempting to create a culturally specific design, an Arabic design should have been the influence for the website. However, this Italian designer provided some inspiration as his work reflected the human body in general, without being specific to one culture. His work reflected what the design and concept of *Joud* hopes to inspire, which is the reflection of positive emotion, love and simplicity. Moreover, Islamic arts tend to use geometric shapes and plant images (Hussain, 2009), both were incorporated in the logo design.

The design for the logo employs the metaphor of a plant to symbolize growth and the investment of time. The inspiration for using a plant in the logo comes from two sources. Firstly, there is the following verse from the Koran:

“The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and Allah multiplies for whom He please; and Allah is ample-giving, knowing”

(AL-Baqara, Verse: 261)

This verse from the Koran also uses the metaphor of a plant to represent the positive aspect of giving. It describes the growth of a single seed into an abundance of grain. This is similar to the metaphor used in the logo, showing that philanthropy does not have to be linked directly to

money, but to positive actions in general. Moreover, giving is linked to growth, with a good act inspiring others.

Secondly, inspiration comes from the Arabic saying “cultivate good, reap goodness”. Planting a good is a metaphor for doing a positive deed (Alabdaly,2013). The logo suggests that by doing a good deed, love, peace, happiness, benevolence and growth will be obtained. The plant in the middle of the logo was included to emphasize this meaning, showing a green leaf to symbolize peace and growth. As leaves are commonly used in the Koran as a symbol of peace and philanthropy, the use of a leaf image is intended to suggest the religious element of philanthropy to visitors.

The colour green is repeated eight times in the Quran and it represents the Spirit, freshness, beauty, trees and plants. The colour green also symbolizes paradise and good disposition (green soul). Arabs have used the colour to give praise in their poetry (Al-Gamdy, n.d.). This colour symbolises moderation, compassion, goodness, blessing, peace, hope, and it is a symbol of strength, energy, and optimism for the future (Oglo,2013). Given the positive associations of the colour green, it was considered appropriate for use in the logo.

The circle employed in the logo represents unity, wholeness, and infinity. It has been suggested that the round shape of a circle represents equality. The symmetry and endlessness of the line suggests a kind of spiritual perfection in which everything is balanced and equal (Laitman,2010). The circle symbolizes inclusion and connection where there are links between everyone, this encourages wholeness and unity rather than fragmentation. This is central to the concept of the website. As the circle suggests equality, it implies everyone having equal responsibility, which is appropriate to the website’s concept that users share their expertise with others. Putting the plant in the middle of the circle focuses the attention on it and makes it prominent (Roffey,2006:11).

The circle used in the logo suggests the image of a watch, with dial lines to mark time and a crown that in a watch is used to set the time. The dial lines again focus attention on the plant in the centre. The plant itself is designed to look like the hands of a watch, which continues the theme of time. The stem of the plant acts as the hands of a watch and is coloured darker than the leaves, which grow from it. The stem shares the same colour as the dial lines. Taken as a whole, this is intended to suggest that positive developments can naturally grow out of

time being used effectively. Moreover, the inclusion of the winder is meant to suggest that users have a level of control over their time, just as someone setting a watch has. As with the plant image, the colour of the circle was carefully selected. The colour purple symbolizes wealth, property, power, and which also expresses a sense of affection and love (Hejazy,2012). This supports the philanthropic concept of the website and connects it with the idea that time is a valuable commodity that we all possess.

3.2.3 Process of logo design

The logo has also been drafted and redrafted. Opinions and feedback were sought from professional designers and members of the public. This was done by showing the ideas to general members of the Saudi public and asking them about their impression of the logo and what it represented to them. After sketching it on paper in order to come with an idea about the design of the logo, the logo was prototyped on Illustrator in black and white so as to be seen clearly without the distraction of colours.



Figure 20: Joud logo first idea only Arabic1.

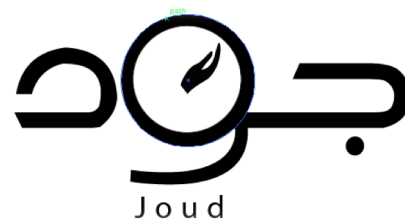


Figure 21: Joud logo second idea.

The logo began as a text logo, in (Figure 20 and 21) with the name of the site included in Arabic script. A hand of a clock was incorporated inside the Arabic letter “O”. In the first design there was the image of a hand incorporated in the letter. The hand symbolizes giving and helping. To simplify this design, the human hand was moved into the clock face. The name of the site was then included in English script. The designer initially intended that only Arabic script would be used, to specifically cater for the Arab context, but the use of English lettering emerged from the data collection.



Figure 22: Joud logo third idea.



Figure 23: Joud logo fourth idea.

The idea of a text logo was changed because it did not clearly express the concept of the site. (Figure 22 and 23) The human hands were moved to wrap around the clock, symbolizing the giving and receiving of time. Both English and Arabic script was employed. The position of the hands and the nature of the hands of the clock were changed to give a greater sense of movement and change. The text was also moved to the borders to focus attention on the logo in the centre.



Figure 24: Joud logo continues development.



Figure 25: Joud logo started to shape.

(Figure 24 and 25) The themes of movement and continuity were important, and were shown in the next draft by making the clock hands smoother with a curve that could suggest these themes. Also, the hands were moved from the centre so that it appears as though they are holding the clock. It was felt that this signified care and energy (Pohlmann, Giesler, 2006). The word 'Joud' in Arabic was more prominent than the English since Arabic is the main language. On the other hand, it was important for the logo to suggest simplicity and clarity. That was shown in the next logo design, by putting all the elements in the middle. The hand is an important symbol for giving, but it is also a symbol that suggests religious purposes (such as hands being clasped in prayer). The single hand suggests *receiving* charity rather than giving it. On reflection, the silhouetted hand, without detail, was perhaps unclear. In addition, shrinking the Arabic name to the same size as the English was done to simplify the logo and not overcrowd the image.



Figure 26: Joud logo plant idea.



Figure 27: Joud logo leaf development.

The next designs explored a move away from the religious aspect of philanthropy. (Figure 26 and 27) As a result, the idea of the growing plant started to emerge. The symbol of a growing plant focuses on the benefits and outcomes of giving and receiving. A symbol of a hand was incorporated into the leaf of the plant to suggest the progression and development resulting from philanthropic acts, both for the giver and receiver. Adding the semi-circle was intended to show the transformative nature of the experience of philanthropy. Moreover, the open semi-circle represents the notion that philanthropy can benefit the whole population and is not closed off to specific communities. That said, the full circle was reinstated in the next draft, because this was more visually striking and a better way to suggest the themes of unity and continuity. The data collection suggested that givers and receivers do not like to feel separated, and so the design should reflect this.

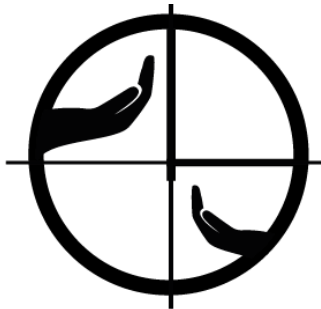


Figure 28: Joud logo attempt of two hands.



Figure 29: Joud logo adding a plant with the hands.

The experimentation with combining the symbol of the clock, hand and plant was unclear and confusing. (Figure 28 and 29) The symbol was not obviously a human hand. With this in mind, the next designs attempted to show a clearer theme of time by dividing the clock face into quarters and adding clearer graphics of both human hands and clock hands. By dividing the clock into quarters, it was suggested that giving a relatively limited amount of time would still have benefits. The first image removed the plant while the second reinstated it, but

separated it from the human hands. The plant was located between the hands to represent philanthropy as a joint activity between giver and receiver.



Figure 30: Joud logo highlighting the clock hands.



Figure 31: Joud logo process of cooperation.

The clarity of the clock and the associated design of the logo were developed further in the next design. (Figure 30 and 31) The colours were inverted, making the logo more prominent. Using a dark background for the clock face allowed even clearer clock hands with a small pin in the middle. The white space in this design would be transparent. This design also put both English and Arabic names back into the logo. The next logo experimented with using the internal mechanism of a clock, representing philanthropy as a process. Another subtle, but important change, was bringing the hands closer together to further suggest cooperation and togetherness.



Figure 32: Joud logo cooperation with time in one.



Figure 33: logo cooperation and time development.

Then, the use of the internal mechanism was continued in these designs, giving the impression of movement. (Figure 32 and 33) The first combines both the inside and outside of a clock. To stress interdependence and movement, in the next two designs two cogs were included. Together, these symbolize how giving time would, in turn, move people to cooperate. In the last draft of this idea, a smooth, curved line was added to underscore the whole logo. The

line's colour was shaded from the right to the left. This was deliberate, given that readers of Arabic move from right to left. Therefore, the shading of dark on the right to light on the left would give the impression of movement and positive change.



Figure 34: logo development giving with time.

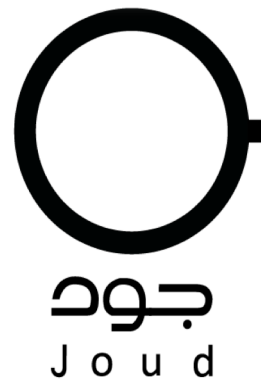


Figure 35: Joud logo showing the crown.

While visually striking, some viewers of the logo felt that the internal mechanism represented industry. (Figure 34 and 35) The logos therefore had a more corporate image than a philanthropic one. To counter this impression, the next drafts reverted back to using the outside of a clock, including the crown that is used to wind a watch. By making the symbol of the clock face clearer, the clock hands were not required. In the first of these drafts, the curved line from the previous drafts is retained, pointing towards the name of the site. The second of these drafts has even more simplicity, removing any symbols from the centre of the clock face. However, in removing the hands the symbol of the logo became similar to a magnifying glass.



Figure 36: Joud logo with both languages.



Figure 37: Joud logo with separate letters.

To counteract the magnifying glass image, the symbol of a plant was reinstated into the centre of the clock face. (Figure 26 and 37) The plant image is deliberately ambiguous, suggesting both a plant and its leaves, but also the hands of a clock. The image also represents the metaphor of philanthropy as a tool to help people build a better society by using their time

wisely. Moreover, it was felt that the plant symbol gives a softer impression and character than the hand symbols. In order to highlight the clock hand, the stem of the plant has been shown darker than the rest of the plant. Following this, (Figure 38) in order to achieve simplicity in the logo, the designer decided to separate the English version from the Arabic one.



Figure 38: Joud logo coloured with the slogan.

Finally, (Figure 39 and 40) the spacing between the letters were reduced to connect the word to the image more closely. Moreover, the height of the stems on the 'J' and 'd' was increased, again to connect the word more closely to the symbol. In the Arabic version the process involved similar letters being rounded to make it softer and easier to read, and the stems of the first and last letters were also extended to connect the word with the symbol and give a sense of simplicity. As previously noted, the 'My time to give' was changed to 'Time to give' to make the slogan shorter, more memorable and to provide continuity between the English and Arabic slogans. Although, by removing the possessive pronoun "my" the slogan became less personal, it does function as an informal imperative sentence, which is motivational and inspirational in tone.



Figure 39: Joud logo final in English.



Figure 40: Joud logo final in Arabic.

3.3 Colour scheme

The meanings attached to different colours have been the subject of much research. Chang and Lin (2010) suggest that people attach different traits to different colours. This has an impact on how we perceive brands, depending on the colours used. They gave participants a variety of logo designs for an invented company, each with a different colour. Then, in focus groups, they were to discuss what meanings they would attach to each of the logos. Other research has made similar findings (Schmitt and Simonson, 1997, Perry and Wilson, 2003). Some research has shown that people associate orange with friendship, pink with softness, and grey with professionalism (Gobe, 2001 in Chang and Lin, 2010). Blue is the colour most often associated with technology, and is used by companies such as GE, IBM, and NOKIA (Chang, 2010).

Initially, blue and white were the main colours on the site, with shades from dark to light. They were chosen to give clarity to the website, and because these colours are commonly used in social networking sites (Georgiou, 2012; Butler, 2013).

However, blue was replaced by a light shade of green in all the images on the site. Green was used to represent renewal and growth while giving the same calming effect to the viewer as blue. This decision draws on colour theory (Chapman, 2010). Green also refers to the colours of the SA flag, albeit in a subtle way. As previously mentioned in relation to the logo, green is a holy colour in Islam, with many positive aspects and concepts being described link with the colour in the Koran.

On the other pages white was used to promote the sense of simplicity. However, the menu at the top of the page is light grey to make it stand out from the white space. It is also a “neutral colour that emits feelings of calm and balance”. (Cousins, 2013).

According to Connor Turnbull (web design, 2011), white space, which is also called negative space, is important to emphasize the content. He argued that space increases readability by drawing attention to the focal point of the page. Turnbull, gives an example of the success of Apple stores and points out that white space is one of the key features of its success. He notes that even in very large stores, white is used to highlight the products (2011). White has been

used throughout the design because it promotes the theme of simplicity and highlights the content more clearly (Chapman,2010). It also suggests clarity, which reflects the data collection's findings that viewers prefer a site that is functional to decorative. It is associated with minimalist graphic designers, such as Jan Tschichold or Sandberg. It can be described as 'blank', 'colourless' or 'empty', but white space is anything but neutral (Heller and Vienne,2012).

Grey is used in combination with white in the colour scheme to symbolize and promote moderation, as opposed to the extremes of black and white. The researcher-designer wanted to suggest that actions do not have to be extreme in order to be philanthropic in SA and that there are a range of activities, many of them simple, that can do good. As described with the colours of the garments worn by the models, grey also suggests unity between the conservative and progressive elements of Saudi culture.

3.4 Images

3.4.1 Process of image selection

In order to give a sense of reality and authenticity to the website design, and to represent and highlight Saudi philanthropic culture, a photo shoot was conducted. This was to produce photographs of real people instead of drawings and graphics. Coates and Ellison (2014) suggest that photography can be used in a variety of ways to communicate a message more quickly than text. They also note that maintaining the same visual style across a number of images gives a continuity and sense of identity to the design (Coates and Ellison,2014:95). For this project, the photographs were carefully planned to avoid the results feeling like something from a fashion shoot. The models are dressed in dark Saudi '*Abayas*' and '*hijabs*' covering their hair. These are traditional Middle Eastern garments worn by women when they go out in public. Recently these garments have been modernised by the use of brighter colours (Lindholm,2014; Shimek,2012:3). However, dark garments were selected for the shoot because they remain the most popular colour and as such, the images would appeal to a wider mainstream audience in SA. That said, there is some nuance in the choice of clothes. For example, different colours were chosen for the models. One is darker than the other, which could symbolise the two strands of Saudi culture, conservatives and modernisers, working together to help each other. This is only subtly implied, because both colours are dark.

Moreover, the data collection analysis showed that both sides, ‘receivers and givers’, usually tended to talk about emotion while expressing their opinions about philanthropy and how it was to give and to receive. As a result, the photographs have an emotional tone, with the models embracing and holding hands. This image of physical connection symbolises an emotional connection, which repeatedly emerges as a goal of philanthropy. It is also notable that the two models are positioned equally in all of the images. For instance, a model or her hand is not positioned physically higher than the other model. This avoids illustrating a power disparity between givers and receivers, and suggests that in a philanthropic act both are equal.

In addition, the use of these photos allowed the inclusion of non-verbal communication shown in the models’ body language. However, this is also supported with texts that articulate every image. Non-verbal communication occurs in deliberate physical actions or movements that have a commonly agreed upon meaning (Burgoon, Boller & Woodall, 1988, as cited in Jackson, 2014:124).

As philanthropy and giving is considered to be a kind of positive expression in SA, it was important to produce a website that is easy to use, with sensitive images. The model’s body language expresses philanthropy in an allusive way without fully showing the model’s faces. This was intended to the sense that philanthropy is a universal human activity, rather than about specific individuals. Moreover, the research conducted in the data collection suggested that the two parties involved in philanthropy, givers and receivers, both value privacy. For instance, Case E in the interviews said, when she was asked to choose between face-to-face and the Internet: “From far away by the Internet, I don’t want people to know that I need help”. The photographs on the site are intended to support this anonymity, by not identifying the faces of the models. Moreover, not showing the models’ faces was intended to reflect traditional concepts like modesty in Islamic teachings, especially in relation to Muslim women. Muslim women are expected to cover their body and hair (Al-Qaradawi, 1995:160). While Islamic teaching does not prohibit a woman showing her face and hands (Kaita, 2015), SA is home to the highly conservative Wahabi school of Islamic thought. Thus, to avoid controversy and conflict between the more liberal and highly conservative elements of Saudi society, the researcher-designer chose to be cautious with the use of images and not depict the faces of the female models. The face of the male model was similarly obscured, to maintain consistency between the images and to suggest equality between men and women.

After conducting the photo shoot with the Saudi models, the researcher-designer printed the photographs in order to analyse them and to select those best suited to the *Joud* concept. After selecting some photographs, they were put on to the mock-up website to see how the images looked on the screen and how they corresponded with the colours and text. Upon reflection, the following images were changed to better fit with the concept of time giving.



Figure 41: Handshake image.

The image of the shaking hands symbolizes cooperation, respect and peace (Pohlmann and Giesler, 2006), all strong aspects of philanthropy. According to this study (2006), hands are commonly used in advertising to denote six main meanings: communication, connection, protection, intimacy, identification, and status. While the study suggests that the use of hands usually entails a distinction between two sets of people (such as male and female, young and old, black and white), the use of hands in this project is intended to signify equality. Two female models are used in the photograph to reflect Saudi culture. In SA, handshaking is restricted to people of the same gender, in accordance to Sharia law (Karr, 2013).

However, on reflection the researcher-designer felt that this image is not uniquely associated with philanthropy, as it is also associated with fields like business and politics. While, as discussed in the literature review, philanthropy does involve aspects of these fields especially in the West but in SA it is a more general concept. Moreover, the image can be seen as somewhat unoriginal. It was replaced by this image:



Figure 42: Friendly handshake image that was chosen.

The image above was inspired by the following quote:

“Shaking hands, plants love and respect between the people, and brings the hearts and souls together and breaks down the arrogance and other barriers within society, which is why shaking hands is a philanthropic act, which brings peace” (Al-Moussawi,2015)

This text comes from an article by a Saudi writer and it explains the significance of shaking hands in the Arabic context. The text is partnered with an image of the hands of two women, together in a double-handed handshake. This gives a friendlier, softer and caring image than a traditional, business-like single handshake as seen in the previous image. Similarly, the image has been lightened to give a warmer feeling and a greater sense of positivity. Both women’s watches are prominently displayed to tie into the theme of time and to match the logo. It is significant that the handshake is between two members of the same sex. This is to be sensitive to Saudi culture in which unfamiliar women and men do not touch each other in this way. The image was selected for the registration page of the site, accompanied by the following text, written by the designer:

“Feel free to join. It won’t cost you a penny but you will earn respect and love.” In (Figure 41) the text addresses both givers and receivers as one to give them a sense of equality. It stresses that time giving does not relate to money and that there are benefits to giving as well as receiving.



Figure 43: The image of hugging.

This image of hugging was selected because the researcher-designer felt that it could represent love, peace, and security and give a feeling of warmth and compassion. Depicting emotion and gratitude had emerged as a theme in the data collection. However, feedback suggested that the image gave a sense of grief and sadness instead of the more positive emotions that were intended. Perhaps had the model been smiling it would have given a stronger impression of positive emotions.



Figure 44: Holding hands image.

This image of people holding hands suggests mutual support, peace, love and cooperation in keeping with the *Joud* concept and highlights the emotional side of the concept. Furthermore, being able to see the garments worn by the models gives the image a distinctly Saudi quality. Its drawback is the lack of space left for the text on the site.

3.5 Individual Pages

The researcher-designer attempted to divide the design of the site into aesthetic pages (About Joud, Home Page and Registration) and functional pages (Participate). This was done by using photography on the aesthetic pages to express different emotions that could encourage the user to participate. However, once users have decided to participate by clicking “Make Action” the design becomes more classic, with no photography and very simple symbols taken from Photoshop and stock images. Two versions of the website, one in English and one in Arabic, were chosen because these languages the most used languages in the Arab world (Hamad,2014:97). Moreover, 28% of participants who preferred to answer the survey in chapter one chose to respond in English.

The typefaces for the English text are Calibri and PT Sans, selected because they are modern, simple and clear. Burrough and Lester (2013) suggest that the selection of typeface is important in catering to an intended audience because of the difference emotional quality of each typeface family. Calibri and PT Sans are from the family of sans serif typefaces and are thus easy to read and suited to digital designs (Burrough and Lester,2013:113). Calibri is used throughout the site, while PT Sans appears on the slogan. In addition, for the Arabic text the font JF flat regular was selected because of the simplicity, ease to read and its similarity to Calibri. This simple design was intended to focus the user’s attention on the process of time giving and give the feeling of simplicity.

3.5.1 About Joud

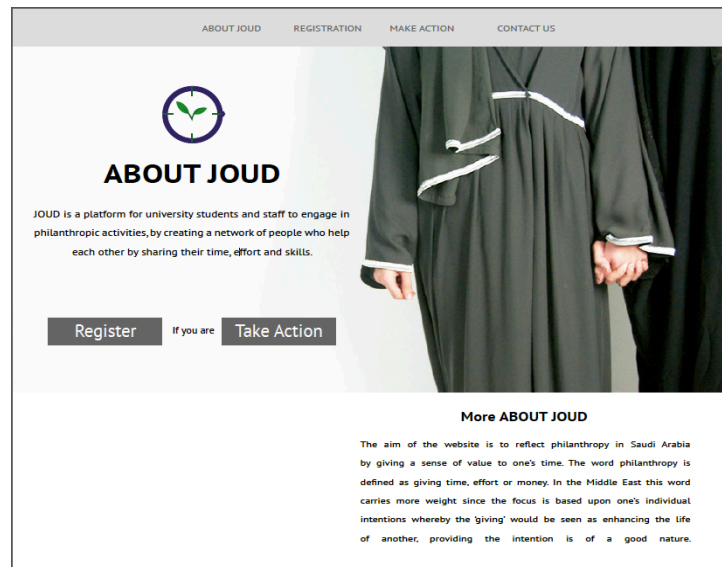
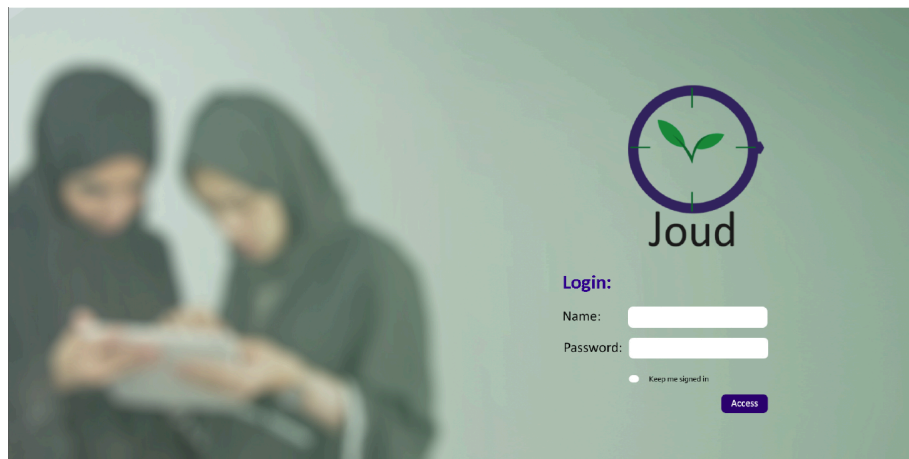


Figure 45: About Joud page first attempt.

The “*About Joud*” page has changed in order to give an impression of positivity such as coherency, love and ease to encourage participants to react. The body language was shown, especially the hands and the two people standing next to each other to show the simplicity of the process of giving and receiving and to also show the result of this process. The hands holding each other tightly reflect unity, love and friendship. The models wore black and light grey ‘*Abayas*’ to reflect the differences in opinion and motivation that users may have but also the single goal of “doing good”. However, on reflection this image was too abstract and was replaced with a more functional image demonstrating the same female models holding a tablet, representing them using the website. The logo is included on the right, next to the image.

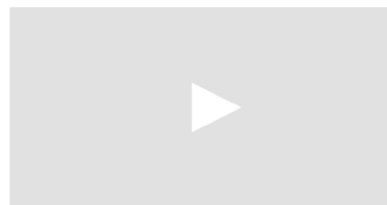


About Joud

The aim of the website is to reflect philanthropy in Saudi Arabia by giving a sense of value to one's time. The word philanthropy is defined as giving time, effort or money. In the Middle East this word carries more weight since the focus is based upon one's individual intentions whereby the 'giving' would be seen as enhancing the life of another, providing the intention is of a good nature.

This project 'Joud' is not about gaining or losing money, it is about spreading philanthropy in a more efficient way. Joud is a place for a persistent unit of people that fill with love, to build a positive and bright future.

The process of Joud is illustrated below. Please click the video for more information.



The idea started after noticing the love of practicing philanthropy and how it links to the Saudi culture. Most importantly, this website came as a result of a research that targeted the needs of the people who give and receive philanthropy. It can be described as a philanthropic tool. You need to be informed that this website is in the process of being tested to evaluate its design and usability.

Figure 46: About Joud second attempt.

The About page presents two sections of text, on the left and the right of the page. The text on the left gives a brief summary of the website and is accompanied by a video below the text, which explains the concept of the site. As the theme of ease and simplicity emerged a lot in the data collection, the designer-researcher decided to create an animated descriptive video of the idea of *Joud*. This would serve to summarise the idea of time giving in a quick and effective guide to help the user to understand the idea. The animated explanation shows a man looking confused and in need of some help, then, an idea comes to his mind, which is to sign in to *Joud* and ask for someone to give him time to help. Another man sees his post and

decides to meet him to meet his requirement. Finally, they shake hands as a suggestion of friendship, development and peace, which is something that is considered to being philanthropic in SA.

The narration of the video is in a woman's voice because if it was in a man's voice it would suggest that the website targets only men. The animation is designed to clearly explain the concept of the site while also giving a sense of fun to the viewer in order to break the barrier between both users. Moreover, the animation is intended to put users at ease, rather than confronting them with a serious, 'heavy' issue.

The text on the right provides a more in depth summary of the philosophy of the *Joud* concept. This text is position next to an illustration of the Joud process, which is animated in the video. As a result, the page has balance.

3.5.2 Registration page

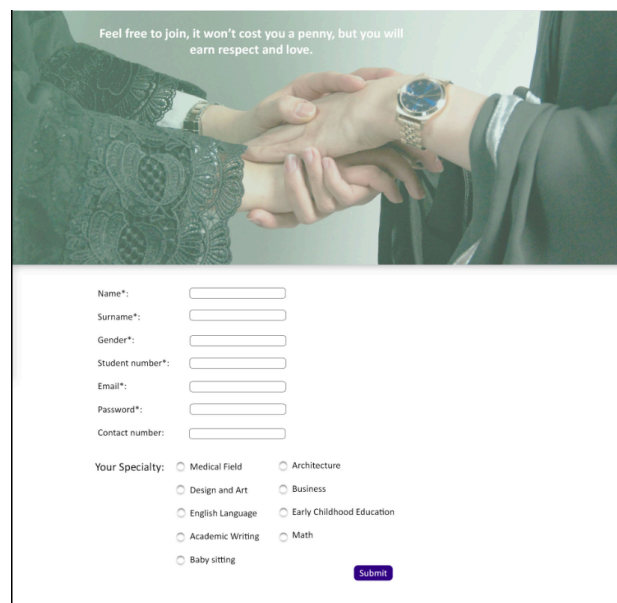
The registration page features a header image of two hands shaking, with the text "Feel free to join, it won't cost you a penny, but you will earn respect and love." Below the image is a registration form with the following fields: Name*, Surname*, Gender*, Student number*, Email*, Password*, and Contact number*. Each field has a corresponding input box. Below these fields is a section for "Your Specialty:" with radio button options for Medical Field, Architecture, Design and Art, Business, English Language, Early Childhood Education, Academic Writing, Math, and Baby sitting. A purple "Submit" button is located at the bottom right of the form.

Figure 47: Joud registration page.

The image of the double-handed handshake is included on the Registration page to give the visitor the feeling of a warm, friendly welcome, which is a positive reaction for a first time user. Below the image, the user is asked to input details and create a password. It is important for the user to input their gender because in SA universities are gender-seperated. Users are then asked to specify the field in which they can offer help. White space is widely used to give the user a sense of simplicity and avoid distraction while registering.

3.5.3 Contact us page

We hope by using the website you can
achieve your aim
Thank you



We are based on the internet, and from here
we'll start spreading generosity by doing good
deeds whether big or small.

Please contact us with any questions or special requests and we will get back to you as soon as possible:

Name:

Email:

Phone:

Message:

Figure 48: Joud contact us page.

The Contact Us page is kept simple, with only white space and the logo in the middle. Short, positive messages from the website are included, to give a feeling of trust and positive emotion. Users can complete a form and submit a request to be contacted by Joud if they have a question, comment or problem.

3.5.4 Homepage

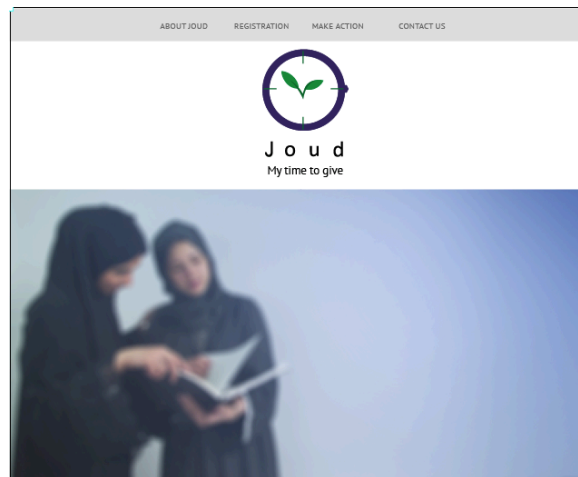


Figure 49: Joud homepage attempt.

This image was initially chosen for the *Joud* homepage. It depicts people helping each other, to give a sense of professionalism, which would lead users to believe in the *Joud* concept and see it as being, trustworthy, practical and useful. The picture is blurred to obscure the faces of the models but also showing their activity. Adding the blurred was to give the impression of anonymity, which had emerged in the data collection as being important. For example in the interview, one participant said, “Because I prefer to be unknown in this (she means by giving). It is basically something between me and my god” (Question 8 in the data collection). Also not showing human features is also respectful of Islamic culture and artistic traditions in which human features are not depicted for many reasons, including a quote from the prophet Mohammed: "The house in which there are images (meaning images of creatures with souls) angels do not enter." As outlined in the Literature Review, successful design should reflect and adapt to the intended culture and it was felt that blurring the model's faces and dressing them traditionally would achieve this. Furthermore, blurring the models' faces suggests that philanthropy is universal and that anyone can get involved. Blue, shaded to grey, is used to promote positive effects in the viewer, giving a sense of calm, purity and moderation. Centring the logo at the top of the page, with the name and slogan below it, is intended to direct the viewer to the idea of *Joud*, with the pictures below providing explanation by giving visual examples of its work. However, the homepage was redesigned, to a simpler, more direct design.

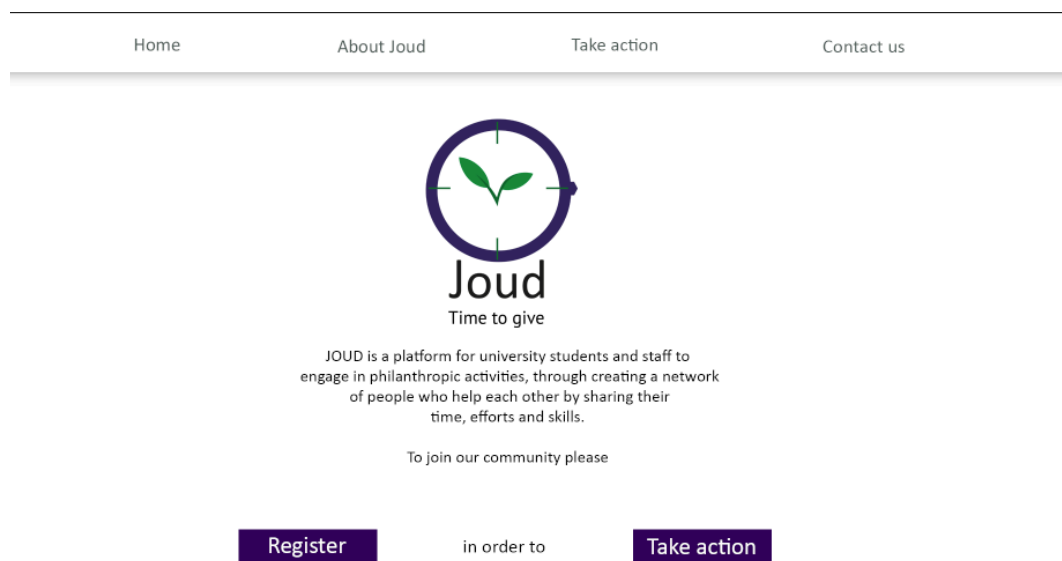


Figure 50: Joud homepage final.

To give a sense of simplicity and direction to the website, the designer added a brief explanation of the *Joud* concept and “register” and “participate” buttons front and centre to encourage a visitor to participate straight away. Below this explanation are scrolling images accompanied by relevant texts, quoted from Western and Islamic texts. These texts mix Western and Islamic sources in order to present a moderate concept, neither extremely religious nor extremely secular. At the same time, the images reflect the traditional culture of SA in the dress of the models. The following section shows the images selected and the design choices made.

3.5.4.1 Scrolling Images with their Texts on the Home Page

As with the logo, metaphors are used throughout the text of the site, which helps to symbolize the site’s underpinning ideas. Metaphors have a persuasive effect on readers, as they are able to persuade and influence attitudes. Metaphors are employed to persuade the audience of certain views on any issue. In this respect, Miller (1979:155) argues that political speeches, which include metaphors, are more convincing to the audience. Metaphors enforce the strength of the message on the specific situation, as well as on the audience (Eldin,2014). A lot of Arabic texts contain metaphors when explaining a process of any benefit, which can encourage people to participate. As previously mentioned, this was a reason for the use of the

plant metaphor in the logo, which illustrates the benefits of time giving as a growing plant that can be used for different purposes.

A number of quotations related to philanthropy are used throughout the text. All of the texts focus on the positive aspects of philanthropy without focusing on the negative aspects such as poverty. Moreover, the messages seek to promote philanthropic acts without threatening negative consequences for those who do not participate in them. This is meant to give a positive UX. Each quote is intended to support and explain the message of the image that it accompanies.

The home page is a platform to inform the viewers and remind them why they should participate and how easy it is. This is by showing different scrolling images. In all of these images there are characters with different body positions that represent the texts that articulate what these images suggest.



Figure 51: Joy of giving and receiving image.

An image of a man smiling softly and looking to his right is one of the images that could be used to represent positivity and pleasure (Korchan,2010). The same image reflected can give a sense of equality for stakeholders. Adding the quote “joy of giving, joy of receiving” (Lailah Gifty Akita) highlights the message that the image is meant to give to the viewer. Also, only showing the lower part of the model’s face ensures their anonymity (which emerged as a theme). The same male model was used in all the male images.



Figure 52: Positive feeling image.

Another image from the scrolling images shows a man smiling widely. The image is intended to symbolize the satisfaction that a participant can feel after they give their time (Korchan,2010). It is completed with a quote that represents the image by expressing the positive effects of giving on the giver as well as the receiver. The quote is by Edmond Mabiaka saying, “Every honest good deed comes with a positive feeling to do more good deeds”. The image has not been blurred since the features of the model are not shown.

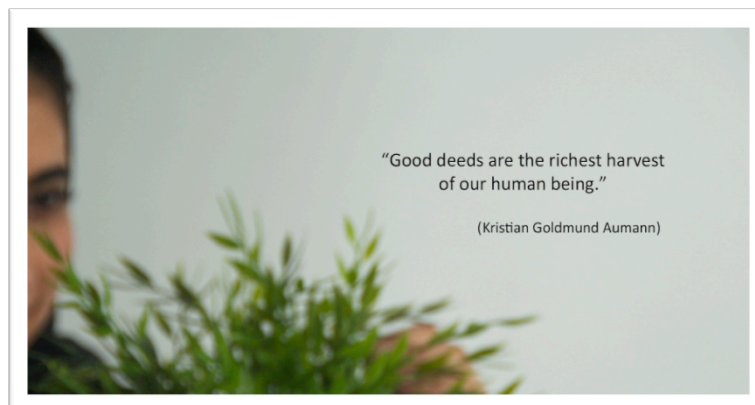


Figure 53: Good deeds are the richest harvest image.

Another image is presented that shows a female model taking care of a plant. The image shows the most important features of the model, which is the “caring eye”. The researcher-designer was determined to add a plant in one of the images. This is because in the Islamic world the “plant” represents development and growth and also benevolence. Moreover this image was inspired by a verse in the Quran “So whoever does an atom’s weight of good will see it then (7)” (Al-Zalzala). This connection can also be seen in the development of the *Joud* logo, which as previously described, incorporates plant imagery. The quote selected to

accompany the image, “Good deeds are the richest harvest of our human being” by Kristian Goldmund Aumann, this connected strongly to plants by the use of the word ‘harvest’.

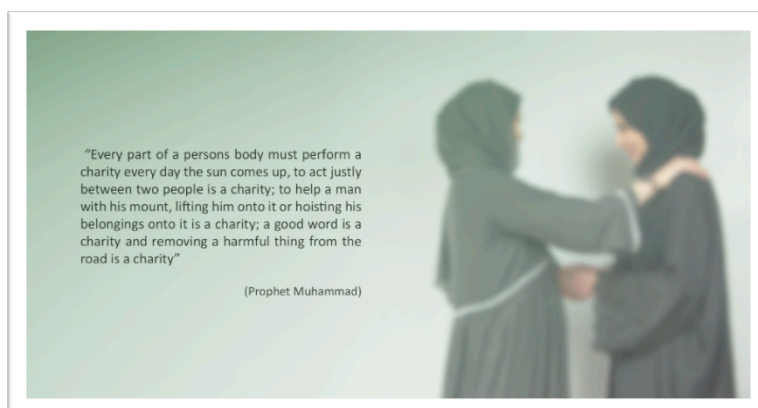


Figure 54: Every part of a persons' body can perform charity image.

Another image was presented also showing the body language of two models chatting and shaking hands. One of them is putting her hand on the model that is facing her which is usually a sign of friendship and care. Furthermore, this photo represents the feelings of the act of a good deed. These feelings are love, care, and compassion. The two models have informal body language to distinguish the scene from professional, business contexts. Although the image is blurred the viewer can detect a smile. The image is intended to project a sense of ease and tenderness. The text accompanying the photo is a quote from the Prophet Mohammad which reads “every part of a person’s body must perform a charity every day the sun comes up, to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting his belongings onto it is a charity; a good word is a charity and removing a harmful thing from the road is a charity”. The preceding quote comes from the ‘*Haddith*’. The text supports and gives context for the image and defines the broad scope and simplicity of philanthropy in the Arab context. Furthermore, because it is from a religious source it shows the religious aspect of Saudi culture and the possible religious motivation for philanthropy.



Figure 55: giving yourself image.

The last photograph presented in the scrolling images is a man putting his left hand on his heart and the right hand with his palm facing the viewer. This body language usually means “on me” in the Middle East, which symbolizes a deep desire to help another person. This gesture is appropriate for the Saudi audience but could be interpreted differently as a “stop” sign by Western visitors. The model is smiling very widely which shows that he is happy to help. This is in keeping with the central metaphor for time giving, which is that it is the user’s choice to provide help and not an obligation.

3.5.5 Participate page

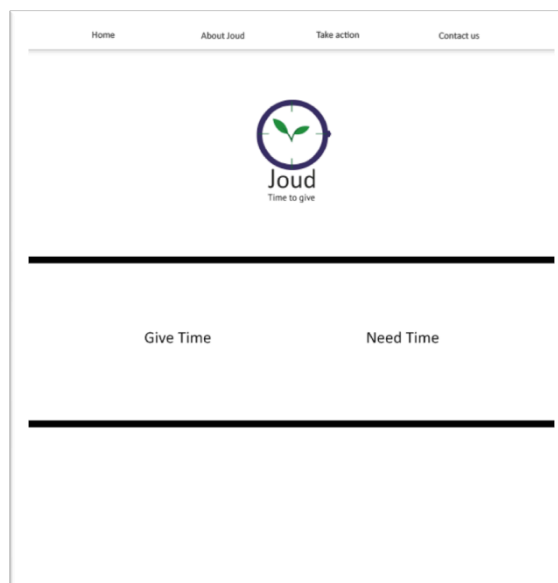


Figure 56: Participation choice.

In the Take Action page, visitors have a choice whether they would like to give time or receive it. The only change that was made is the colour of the menu (that is used throughout the site) from grey to white with a shadow to highlight it and separate it from the rest of the page below. This change was made because the colour white would show the text on the menu clearly and provide more contrast with the rest of the colour on the website. On reflection, grey could be seen as depressing and could project a sense of business-like professionalism (Chapman,2010), which is something that the designer wanted to avoid.

3.5.6 Functional pages

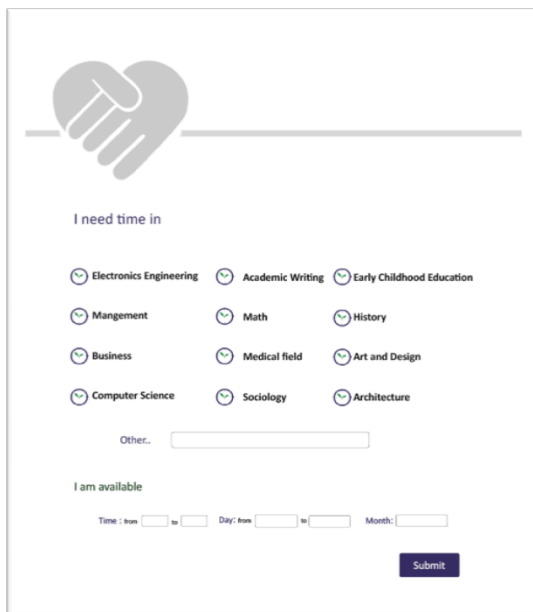


Figure 57: I need time page.

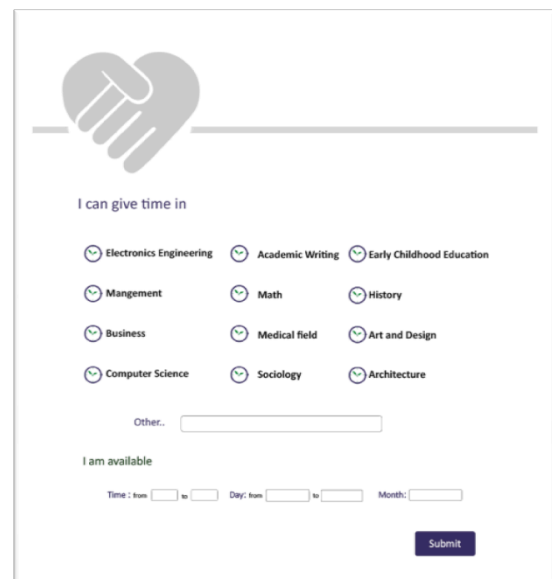


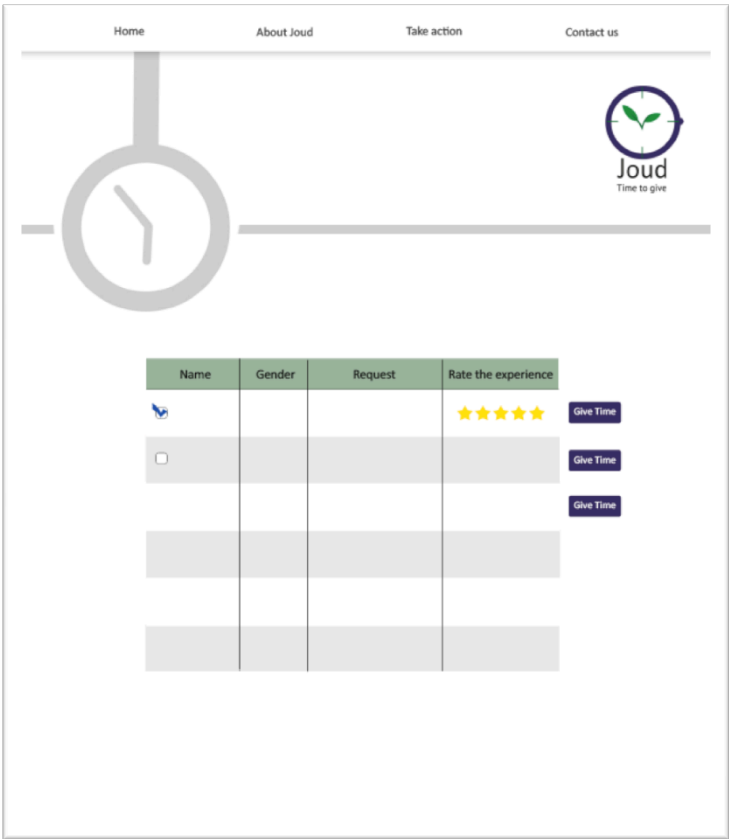
Figure 58: I can give time page.

The pages for visitors to arrange and organise their participation are very simple and direct by avoiding photographs and use simple symbols instead. One symbol is used per page. The same symbol has been used for the ‘I need time” and “I can give time” pages which is two hands shaking and forming a heart shape. This is a common symbol available on many clipart websites. Based on images viewed online (such as 123RF Stock Photos), the designer sketched it in order to use it to represent cooperation and positive emotions involved in time giving and receiving. The straight line dissecting the top of the page represents stability. Here grey is used to give the sense of professionalism because on this stage visitors need to be reassured that they can trust the site to work properly. In the list of the categories of time giving and receiving such (as Math and Academic Writing) the *Joud* logo was originally used as a bullet point. This aimed to strengthen the identity of the site. However, after reflecting on

this with the web designer, these bullet points were removed and replaced with box that can be ticked by the user. The rationale underlying this decision was that it enhanced usability.

Also after reflection and with the aim of increasing usability, the web designer suggested removing the “I can give time” page. Rather than advertising their availability in this way, users looking to give time simply respond to the requests of other users, which are displayed on the page below. This is intended to increase usability by streamlining the process of giving time. Additionally, it is intended to reduce the division between givers and receivers by ensuring that all users can give and receive time. This is intended to strengthen the sense of community and equality.

The “I need time” page was also changed after reflection. Two boxes were added, in which users can title and describe the nature of their requirement. This is intended to improve communication between users and increases usability by avoiding users wasting time by viewing requests that are not relevant to them.



The screenshot shows a web interface for 'Joud'. At the top is a navigation bar with links: Home, About Joud, Take action, and Contact us. On the left is a large clock icon. On the right is the Joud logo with the tagline 'Time to give'. Below the navigation bar is a table with four columns: Name, Gender, Request, and Rate the experience. The first row shows a user profile with a blue bird icon, a gender field, a request field, and a five-star rating. To the right of the first three rows are 'Give Time' buttons. The table has four rows in total, with the first row containing data and the others being empty templates.


Name	Gender	Request	Rate the experience
			★★★★★
<input type="checkbox"/>			

Figure 59: Table of time request users.


This page allows time givers to see a list of people who have requested time. There is a lot of white space to project clarity and simplicity. The grey symbol this time is an image of a clock, which highlights and emphasises the theme of time. In the middle of the page there is a table listing the people who requested time. The rows of the table are grey and white to make it easier to view and to maintain continuity with the rest of the site. The *Joud* logo is included in the top right of the page. A star rating system is used so that users who have received help can give feedback to the person who helped them.

Reflection also changed the design of this page. The option to show the details of a user's request was added so that a user interested in the request has more information before they decided to offer their time. The user can also choose to hide this information. This adjustment was, again, intended to improve usability and functionality. Moreover, a drop down menu was added at the top of the page to allow the user to view only requests in categories that are of interest.





Name	Gender	Request	Day	Month	Time	Status

Figure 60: Table of users' time giving.



Home About Joud Take action Contact us





My Time requests:


Request	Day	Month	Time	Status	Rate the experience
				1 bid	


Figure 61: Table of users' time request.

In order to users not forget about their time requests and the time they have received from other users, a table of information has been included on the site as a reminder. The table of time giving contains the name of the person who needs time, the day and month and time of day that they would like to receive time, the user's gender, and requests they have received. On the other hand, for users who receive time, a table of their requests is given. This also includes the day, month and time of day they will give and the status of their offer. The status column will show who is offering to give their time and clicking on the names of these users leads to the interaction page, shown below. The user who receives time can also rate their experience with a particular time giver. The symbol on the top left corner was taken from Photoshop.

3.5.7 Interaction page

[Home](#)[About Joud](#)[Take action](#)[Contact us](#)






Time request specified


Time taker Name:
the date, month at time


comment

Be specific in how you can help...

Send

Giver says:
the date, month at time |  Reply [Report as inappropriate](#)

Taker Says:
the date, month at time |  Reply [Report as inappropriate](#)

Giver says:
the date, month at time |  Reply [Report as inappropriate](#)


Taker Says:
the date, month at time |  Reply [Report as inappropriate](#)

Figure 62: The page where givers and receivers interact.

This page was inspired by online articles and social networking sites in which writers of posts can interact with viewers who are interested, and also having the option to leave comments below a post. In this page, the time receiver would specify what exactly they would like to receive with the date and time, while users who are interested can discuss this with them in more detail, asking questions and describing what they can offer. A comment sequence is created in order to allow stakeholders to communicate privately. Only users who are interested in giving time to a particular user's request can interact. This communication is one to one, between one user who has offered their time and the user who has made the request. Each user offering their time would have a separate page to communicate with the receiver. This avoids putting stress on the person who has requested time. If all the users who are interested could communicate on one comments thread, the user who has asked for time could feel pressure to manage an online discussion. Moreover, keeping all the users who are interested in giving their time in separate communication channels means that they focus on the person who needs time, rather than communicating with each other.

The design of the page is intended to minimize distractions and keep the focus on the time receiver and their needs. Therefore, there is a lot of clear, white space on the page and only a little decoration. The *Joud* logo is included to continue the sense of identity, and a symbol of two figures in a circle is included to signify equality and cooperation between givers and receivers to build a solid network of giving. On reflection, the term "term taker" was deemed to have negative connotations and so was altered to "time receiver", which has more positive connotations related to giving and receiving gifts. This treats time as a gift, which is in keeping with the *Joud* concept.

3.6 Summary

To sum up, this chapter highlighted the making of the website design from the logo to the website itself using Photoshop software. This process was completed using Schön's reflective practice approach, outlined in the methodology chapter. In this case, the researcher-designer reflected, but communicated with a web designer and other graphic designers for feedback and criticism before deciding on the final draft. Getting other practitioners' opinions was important to this process, because it allowed the researcher-designer to get a better understanding of what a user's impression would be.

Two versions of the website design was created: Arabic and English. A version in Arabic was created because it is the first language of the target users. However, because this website would launch in an educated community of university students and staff it had to be available in English, the second language of SA. The data collection described in Chapter One suggested that participants favoured the use of English online.

Photographs were used to illustrate the aspects of philanthropy with texts to support the images and ensure that the message of each image is clear. Care was taken to ensure the photographs were appropriate for an SA audience and that they reflected the data collection in Chapter One, which showed that users value anonymity. Moreover, positive texts were used, to promote positive feelings in the user and to also promote the religious aspect of Saudi culture. Therefore, sayings by the Prophet Mohammed were used alongside Western writers. Quotes from Western writers were used to project moderation and to appeal to as wide an audience as possible, not only the extremely religious.

To reflect the simplicity and clarity of the design, white space was used extensively and symbols and logos were used sparingly. Grey was used to give a sense of professionalism (and therefore trust), while green was used to give a sense of growth and to reflect the colour of the Saudi flag, which is green.

The functional pages were designed to enable interaction between time givers and time receivers. This was influenced by the data collection, in which it emerged that recipients of philanthropic help liked to express their gratitude to those who had helped them. The comments function enables users to do this, and acts as a platform to communicate. It was important to stress equality between givers and receivers, in order to show a single philanthropic community on the website. As a result, the researcher-designer took care not to give a sense of power only to the giver. This consideration also affected the use of images, as care was taken not show people in positions of dominance over others.

The goal of the design process was to create a design with simplicity, clarity, and functionality, which showed the positive aspects of philanthropy and was appropriate for the culture of SA. While aspects of the design have been considered in depth in this chapter, the next chapter will present a table of MUG analysis for the design as well as the results of the

quantitative part of the evaluation, in order to investigate whether the goals of simplicity, clarity, functionality and appropriateness for the Saudi user have been achieved in the design.

Chapter 4: Evaluation of *Joud* website design

After describing the design of *Joud* and its process, this chapter will now deal with the analysis of *Joud* and its success. This chapter demonstrates this analysis, which uses the same technique that was applied to the Fair Shares website (shown in Chapter Six). Similarly, the *Joud* evaluation was conducted using the Microsoft Usability Guidelines (MUG). A table is used to present this descriptive analysis. Moreover, an online questionnaire was given to Saudi participants who visited the site and then answered questions to get an understanding of the Saudi users' perceptions of the website as a whole. The results of this quantitative aspect of the evaluation are presented at the end of this chapter.

Joud was the result of a human-centred design process, in which the views and opinions of users were considered in order to design an e-philanthropic tool that is appealing to the Saudi user. The concept and design was shaped by data collected from interviews with recipients of philanthropic help and questionnaires given to people who are interested in philanthropy in SA. The design of the site aimed to give a good UX for both givers and receivers, the minimisation of embarrassment, the promotion of dignity and a design that had clarity, functionality, ease of use and simplicity. The data collection also pointed to the need for interaction to allow users to express their feelings. It aimed to use positive texts and images rather than focussing on the negative emotions associated with philanthropy.

Moreover, the *Joud* concept was inspired by time exchange websites such as Fair Shares. Visitors to this site were given questionnaires based on the MUG scale created by Agarwal and Venkatesh and developed by Pallud and Straub (2014). Data collected from these questionnaires also shaped the design of *Joud*, suggesting the need for the site to have a design that focussed on simplicity, positivity and clarity.

4.1 Joud website design (MUG) evaluation

Table 56: *Joud* (MUG) analysis table.

Promotion	<i>Not included in design as this is essentially the pilot of a design. Promotion would be developed in the future.</i>
Emotion	<ul style="list-style-type: none"> • The words that been used in the website are positive. • Pictures representing equality, cooperation, love and development supported with quotes. • Avoidance of negative emotions. • Design and functionality designed to promote sense of equality between time givers and receivers.
Made for the medium	<ul style="list-style-type: none"> • Link to, Facebook and Twitter. • YouTube Video explaining <i>Joud</i> concept and process. • Contact via email
Ease of use	<ul style="list-style-type: none"> • Well structured and organised. • Simplicity and clarity. • Horizontal sticky menu at the top of the page. • Easy to navigate. • Minimal decoration to reduce distraction for the user, especially in the interaction pages. • Eye catching purple for buttons.
Aesthetic	<ul style="list-style-type: none"> • Extensive use of white background with purple for buttons. • Hovering the mouse over buttons and menu options turns text/button green. • Indirect, symbolic images of people to represent philanthropic acts. • Blurred images to preserve anonymity of models. • Pictures showing models in traditional dress and using gestures that are understood in SA context. • Symbol logo with name and supporting slogan. • Information about time requests and offers lay out in tables.
Content	<ul style="list-style-type: none"> • Information about the concept of the site. • Simple, minimal content; more functional than informative.

4.2 Online questionnaire for *Joud* website

4.2.1 Research Sample

The survey was sent electronically by email to university students and academics. The researcher also used social networking platforms such as Twitter and posted a request on Facebook specifically in the Saudi PhD students' group. As (Table 57) shows, 22 participants responded, 73% of them were female and 27% were male. Only 5 of them provided their name.

Table 57: Participants gender:

#	Answer	Response	%
1	Male	6	27%
2	Female	16	73%
	Total	22	100%

Overall, the sample represents a range of age groups, as shown in (Table 58). 27% of participants were between the age of 26 and 30. 18% were between 21 and 25. 14% were aged between 36 and 40. 9% of participants were between 16 and 20 and another 9% were between 41 and 45. Similarly, 9% of participants were between the age of 51 and 55. Finally, 5% were between the age of 56 and 60.

Table 58: Participants age group:

#	Answer	Response	%
1	16-20 years old	2	9%
2	21-25 years old	4	18%
3	26- 30 years old	6	27%
4	31-35 years old	2	9%
5	36-40 years old	3	14%
6	41-45 years old	2	9%
7	46- 50 years old	0	0%
8	51-55 years old	2	9%
9	56-60 years old	1	5%
10	Over 60 years old	0	0%
	Total	22	100%

Since this study was aimed at a community, specifically an educated community, the researcher was confident that they would know how to use the website. It was important to know their occupation in order to know if the target audience participated or not, which is shown in (Table 59). Participants' occupations varied from lecturer to university students and staff.

Participants were also varied in their income, which is shown in (Table 60). 45% of participants get more than 10,000 Riyals monthly, which is considered as a good income for living in SA. However, 9% of participants receive between 1000 to 5000 riyals a month. 18% of participants get less than 1000 riyals monthly and 27% are paid between 6000 to 10,000 riyals monthly.

Table 60: Participants monthly income:

#	Answer	Response	%
1	Less than 1000 income RS monthly	4	18%
4	More than 10,000 income RS monthly	10	45%
5	1000 - 5000 income RS monthly	2	9%
7	6000-10,000 income RS monthly	6	27%
	Total	22	100%

(Table 61) presents participants level of education and revealed that 59% of participants were postgraduate students. 36% have BA level and 5% had been educated to further education level.

Table 61: Participants level of education:

#	Answer	Response	%
1	Primary School	0	0%
2	Secondary School	0	0%
3	Further education	1	5%
4	Higher education	8	36%
5	Postgraduate	13	59%
	Total	22	100%

4.2.2 Questionnaire Findings

Content

Question 1 asked if the website included content that is applicable to the users. The result can be shown in (Table 62 in Appendix 6) and displayed that the majority (64%) agreed with this

statement and 14% of participants strongly agreed. On the other hand, 5% strongly did not agree and another 5% disagreed. In addition, 14% neither agreed nor disagreed.

Question 2 asked if the website offered all the content the user needed. As the result in (Table 63 in Appendix 6) highlighted, 9% disagreed with this, but 55% thought it offered all the content needed to them. Moreover, 18% of participants strongly agreed with this statement and a similar percentage did not agree or disagree.

Question 3 asked if the content is clear and easy to be aware of. The result demonstrated in (Table 64 in Appendix 6) showed that 50% of participants thought the content was easy to understand, while 32% strongly agreed. On the other hand, 5% of participants strongly disagreed and 9% disagreed. In addition, 14% neither agreed nor disagreed.

Question 4 asked if the website gave up-to-date information, which can be seen in (Table 65 in Appendix 6). More than a half of the participants agreed that the website provided new information. Moreover, 27% strongly agreed with that. On the other hand, 9% of participants did not agree that the website is up-to-date, and a similar percentage also did not agree or disagree.

Responsiveness

Question 5 asked if the website gave the users the chance to be in an online community. The result in (Table 66 in Appendix 6) showed that 55% of users thought that the website gave them the opportunity to be part of such a community. 23% of participants also emphasised this statement by strongly agreeing with it. In addition, 14% neither agreed nor disagreed with this statement.

Question 6 asked if the website reacts to the user's needs. The majority of participants, 64%, thought the website can react to their needs, 5% of participants strongly agreed. 23% of participants neither agreed nor disagreed, and 9% thought the website cannot respond to their needs. This is shown in (Table 67 in Appendix 6)

Ease of Use

Question 7 asked if the website presented the organisation's goal clearly. The result is displayed in (Table 68 in Appendix 6). More than half of the participants, 59%, strongly agreed with this, and 36% agreed that the website presented *Joud's* goal clearly. Meanwhile, 5% neither agreed nor disagreed.

Question 8 asked if the website was well organised. The result can be shown in (Table 69 in Appendix 6). Half of the participants thought it was well organised and the other half strongly agreed.

Question 9 asked if the website was easy to use. The result in (Table 70 in Appendix 6) showed 50% agreed that the website was easy to use, and 41% strongly agreed with that. 9% neither agreed nor disagreed. There were no participants that disagreed with that.

Promotion

Question 10 asked if participants would visit the *Joud website* if they saw its ad on the Internet or on another type of media source. (Table 71 in Appendix 6) shows that 45% of participants thought they would visit the website if they saw it advertised. 32% of participants strongly agreed with that. 18% of participants neither agreed nor disagreed and only 5% strongly disagreed.

Feelings about the website

Question 11 asked if the concept of time exchange was attractive to the participants. (Table 72 in Appendix 6) illustrates that 55% of participants agreed that the time exchange concept appealed to them, and 27% of participants strongly agreed. However, 14% of participants did not like the concept of time exchange, and 5% neither agreed nor disagree.

Question 12 asked if participants would trust the people who run the *Joud website*. The result in (Table 73 in Appendix 6) shows 50% of participants suggested that they would trust the people who run the website. 18% would strongly trust them. On the other hand, 23% of

participants did not agree or disagree with that statement, and 9% of participant would not trust people who run *Joud*.

Question 13 asked if participants would trust other users of the *Joud* website. As (Table 74 in Appendix 6) shows, 55% of participants reported that they would trust the users in *Joud*, and 9% strongly agreed that they would trust other users. Meanwhile, 23% did not agree or disagree with this statement, and 14% thought they would not trust other *Joud* users.

Question 14 asked if the website allowed the user to interact with the information at their own speed. (Table 75 in Appendix 6) shows 50% of participants agreed that they could control the pace with which they viewed information on *Joud*. Moreover, 14% of participants strongly agreed with that. However, 9% did not agree and 27% expressed no preference.

The Appearance

Question 15 asked if participants thought the layout of the *Joud* website encouraged them to use the site. As (Table 76 in Appendix 6) shows, 45% of participants agreed that the website leads them to what they want and 36% strongly agreed that the website leads them to what they want. Nevertheless, 9% disagreed with that and another 9% indicated no preference.

Question 16 asked if participants found the website to be well designed. As (Table 77 in Appendix 6) demonstrates, half of the participants strongly agreed that the website was well designed. Moreover, 36% of participants agreed that the website was well designed. However, 5% strongly disagreed and 9% disagreed.

Question 17 asked if participants liked the overall appearance of the website. The result in (Table 78 in Appendix 6) shows 45% of participants strongly agreed that they liked the *Joud* website overall, and 41% agreed. However, 5% did not like the overall look of the website and 9% indicated no preference.

My views on how this website would be judged

Question 18 asked if participants felt that their friends and family would be likely to visit the *Joud* website. The result in (Table 79 in Appendix 6) illustrates that 59% agreed that their family and friends would be likely to visit *Joud*, and 14% strongly agreed. However, 14% disagreed and a similar percentage indicated “no preference”.

Question 19 asked if people they know would think it is a good idea to visit *Joud*. The result in (Table 80 in Appendix 6) shows 14% of participants strongly agreed and 50% agreed that people who are important to them would think it is a good idea to visit *Joud* website. On the other hand, 14% disagreed with that and 23% identified no preference.

Question 20 asked if participants thought people who they know would think it is a good idea to exchange their time. As (Table 81 in Appendix 6) shows, 45% of participants agreed and 14% strongly agreed. However, 18% disagreed with that and 23% gave no preference.

Question 21 asked if people who are important to the participants would think it is a good idea to attend meetings of *Joud* members. (Table 82 in Appendix 6) shows that more than half of the participants agreed and 14% strongly agreed that people they are close with would think that attending the regular meetings is a good idea, while 14% disagreed and 18% gave no preference.

How I plan to use the website

Question 22 asked if participants would visit *Joud* website to give their time, given the opportunity. (Table 83 in Appendix 6) shows that 32% of participants strongly agreed that they would visit it if they had the chance, and 41% agreed with that. On the other hand, 9% disagreed, and 18% indicated no preference.

Question 23 asked if participants had the intention to visit the website in the next 30 days. The result in (Table 84 in Appendix 6) shows that 41% of participants agreed and 27% expressed strong assent to would visit the website. However, 5% expressed strong conflict and 9% disagreed. Moreover, 18% indicated no preference.

Question 24 asked if participants anticipated exchanging their time within the next two months. (Table 85 in Appendix 6) illustrates that 50% of participants agreed and 14% strongly agreed that they might find the opportunity to exchange their time within the upcoming two months. However, 14% disagreed and 23% gave no preference.

Your experience

Question 25 asked if *Joud* is, in general, useful. The result illustrated in (Table 86 in Appendix 6) showed that more than a half of participants agreed, with a further 41% suggesting that it was useful. Meanwhile, 5% of participants indicated no preference.

Question 26 asked if participants enjoyed their visit to *Joud* website. As the result in (Table 87 in Appendix 6) shows, 41% of participants enjoyed their visit to *Joud* and another 41% of participant strongly agreed that they enjoyed *Joud*. However, 9% did not agree that their visit to *Joud* was enjoyable and similar percentage did not indicate any preference.

Intentions towards exchanging my time

Question 27 asked if participants had used any time exchange system before. As the result in (Table 88 in Appendix 6) shows the vast majority, 95%, said no. However, the rest, 5%, reported that they had used a time exchange system before.

Question 28 asked if participants would exchange their time given the chance. (Table 89 in Appendix 6) shows that 45% of participants agreed, if they had the opportunity, they would exchange their time, and 27% strongly agreed with that. However, 5% disagreed and 23% expressed no preference.

Question 29 asked participants to give any useful comment about the *Joud*. The result in (Table 90 in Appendix 6) shows that some people did not understand the idea of the website by saying, “Explain more about the exchange of time needs”. Also another participant added, “Maybe make the sharing part more clear. I didn't understand the concept well”. On the other hand, one liked the idea of the website and said it needs to be advertised. In addition, some positive words, “Very professional and useful website for the society and for community especially for students within their university. To help them to be positive part of their

university. Thanks”. Another participant expressed another positive feeling by simply saying, “I like the website”.

4.3 Discussion

The majority of participants who completed the survey were females, 27% were males. That suggests that females are usually more interested in the idea of philanthropy. This is something that Prince Salman Youth Centre (2014) has suggested. Their study found a similar level of participation with 69% of women in their study. Women being more likely to participate, and to be socially involved in altruism, was reflected in the website’s design, with images of females being included more than males.

This study’s findings can be grouped into the themes of design, concept and community, which highlighted the areas in which the design was successful and areas in which it could be improved.

Design

This theme can be divided into the following, related subthemes: firstly, organisation and usability. Secondly, layout. Thirdly, content design.

Organisation and usability

This study showed that all participants thought that the website was well organised and easy to use. This supported the idea found in the data collection, specifically in the interview where one of the recipients said: “services and content are more important than decoration”. This confirms that the Saudi user does not care about a design that, as a whole, does not serve their needs. 86% liked the design of the website, while 9% did not give any preferences. This could show that users do not care about the design as much as they care about the concept and the functionality. This finding echoes the suggestions made by Giacomini (2012), who argues that a website designer should think about functionality before they start designing. Taking note of the principle of human-centred design, in which designers focus on how people actually use the system, they the designer, have created (Ergonomics of Human-Centred System Interaction, 2010). Similarly, the findings also reflect Christy and Stamanis (2011) and their

suggestion that usability is one of the four key aspects of web design. In addition, this is supported by the data collection in which philanthropists and recipients thought a website's functionality is more important than its appearance.

Layout

The layout of the website led the user to want to use it. This might be because of the white space, simplicity and clarity. Bradley (2014) suggests that giving a page a vertical layout promotes a sense of order and calm in the user, and this seems to have been a success with the layout of *Joud*.

The results show that users responded well to *Joud's* simplicity, clarity and lack of elaborate decoration. This was important for the designer because the literature suggests that a user's perception of a website's aesthetic quality encourages new users to visit a site (Schenkman and Jönsson,2000), revisit a site (Loiacono et al.,2002) and establish trust between it and the users (Everard et al.,2006; Lindgaard et al.,2011, Karvonen,2000). Approximately, three quarters expressed their interest in returning to the website. The majority (82%) of participants enjoyed visiting the *Joud* website. 68% participants considered themselves to visit *Joud* within the next 30 days. This could be because of their passion for good deeds and their availability to do so. 64% expected to get an opportunity to exchange their time within the next two months. Overall, the results suggest that in this area the design of *Joud* was a success, especially given the philanthropic importance of the project.

Content design

10% of participants did not think that the website's content is relevant to them. One reason for this might be that they did not understand the content of the website as the study had showed that some participants did not think that the website was easy and clear enough. The importance of websites providing clear content that is relevant to the user has been highlighted by Jones (2011), and the importance for non-profit organisation has been stressed by Pallotta (2012).

Also, the study showed that there needs to be more clarification about the concept of the website as some participants did not think that the website provided all the explanation they

needed in order to understand how this website works. This is despite the inclusion of the video that illustrates the process of the website in general.

It seems that the idea of the website was very new for some users and could therefore not be immediately understood. The specific, practical functions of the site perhaps should therefore have also been explained using a video or more detailed step-by-step guide to using the site. Moreover, the findings suggested that users did not always grasp the idea that someone who was giving time would also have the liberty to request time.

The overall goals of the website seem to have been well communicated to users, given that almost all participants in this study thought that the website presented *Joud* goals clearly, with only 5% not giving any preference. Therefore, it seems that the design clearly explained its general aim but did not explain the practicalities of the site as successfully.

Concept

The *Joud* concept was well received by participants. More than a half of participants appreciated the websites idea of time giving and receiving, and the majority thought that the content of the website was applicable to the Saudi participants. The majority of the survey participants would exchange their time if they had the chance. This suggests that the concept of people helping each other in general is relevant in Saudi culture. The broadness of philanthropy as a concept is something that appeared in the literature review from a number of writers (examples include Al-Twejry,2013; Sulek,2009; Derbal,2011; Shalaby,2008; Montagu,2010) who explained that the concept of philanthropy is broad, and that philanthropic acts can be tangible and intangible. Moreover, studies that looked at SA specifically (such as Mason,2011 and Varshney and Khan,2013) have found that philanthropy has a prominent place in Saudi culture. The importance attached to philanthropic activities was highlighted by the findings of this study. For example, 69% of participants thought that people who are important to them might attend the regular meetings of the organisation. This indicates that the Saudi user is likely take this idea seriously and be willing to become involved in it.

However, only 5% had used an exchange system before, which reflects the reality of time exchange in SA. The study suggests that advertising could be a useful method to improve

awareness of the time exchange concept. For instance, users in this study confirmed that they would be likely to visit the website if they saw it advertised. This suggests that users would be willing to use *Joud* if they saw it actually functioning in the real world. This echoes the views of Pallotta (2012) who suggests that non-profit organisations should pay attention to their advertising, in the same way that the for-profit sector does.

Community

The theme of community can be divided into two subthemes: The feeling of community and trust.

The feeling of community

While some participants did not understand specific aspects of the content, and the vast majority of users had not experienced a website of a similar theme, the *Joud* design seems to have been successful in creating a general feeling of community. This is because 95% of participants thought *Joud* can be beneficial, and a reasonable assumption to make is that this is in part due to how it enables users to connect. The study showed that the website gave the opportunity to the user to be part of a philanthropic group or community, whether as a giver or receiver. It also can respond to the user's specific needs, as the user is able interact and chose any type of philanthropic act they wish to contribute. This feeling of community is something that has been discussed and defined by writers such as Shunn (2007), Bacon (2012) and Preece, (2000) who identified being in a community as being with a group of people with the same interests, which hold positive implications. Moreover, writers have supported the idea of the Internet as a tool to disseminate information, create networks (such as Bruns,2006; Zook,2001; van Dijck,2009; Cha et al.,2007) and to enhance real world communities (Castells, 2001). Overall, the design of *Joud* gave the impression of a community based website that uses the Internet to combine online and offline interaction.

Trust

However, a key aspect of community is trust, and in this respect the results of this study were mixed. The results show that users trust the people who control the website more than the people who use it. The data collection in SA highlighted the importance of trust, and establishing trust was therefore a key part of the design process. As previously noted, one

method of promoting trust is to create a visually attractive design for the target user (Lindgaard *et al*,2011). Another aspect of improving trust that emerged from the data collection in SA was the availability and accuracy of information presented on a website. The findings suggest that the design was successful in encouraging users to trust *Joud*, but less successful in promoting trust between users. Promoting this kind of trust is crucial for time giving, because if users do not trust each other the concept cannot work. A solution to this challenge is to create a time giving platform for a relatively small community of people, such as staff and students at a particular educational institution. The users would therefore already be familiar with each other and therefore trust each other more. This is similar to what has been referred to as neighbour-to-neighbour time banking (Ryan-Collins, Coote and Stephens,2008). Similarly, scholars like Burlingame (2004), Sargeant and Wymer, (2008) and Hart (2002) have suggested that one of the key functions of e-philanthropy is to build and strengthen relationships between users to support the causes they believe in. This was included in the design of *Joud*, where a member of the site can use the platform to recruit volunteers for community projects, in addition to requesting time for their own personal projects. *Joud* is therefore a multi-purpose site, in the way that Bellotti *et al.*, (2014) suggests that many time exchange sites are. Multi-purpose time giving websites could be the solution to the problem identified by Al Korashi (2015), who claims that recipients of philanthropy in SA need help in specific fields in order to solve a personal matter, or to help them develop themselves rather than just donating money.

The results indicate the possibility that users could encourage their friends and family members to also use *Joud*, with approximately three quarters of participants expecting that people who are important to them would visit the site, and a majority suggesting that important people to them would be positive about the site's concept. Moreover, more than half of the participants reported that their friends and family would like the general idea of time exchange.

4.4 Conclusion

This study has analysed the *Joud* website, a site designed using the Human centred design approach after an in depth research into the nature of e-philanthropy in SA. The researcher-designer used a qualitative/quantitative methodology with both stakeholders (givers and

receivers of philanthropy). This was to capture the characteristics of a good philanthropic website that would be appealing to the Saudi user. Based on data from both givers and receivers, the researcher-designer decided to create a 'time-giving' concept that is close to 'time exchange' but with a greater focus on altruism rather than the transaction metaphor where the user expects a favour to be returned. Therefore, the designer attempted to show in the design that *Joud* is more about giving and not exchanging.

The process of the design was based on Schön's (1983) reflective practice method. In this method, the designer creates and then evaluates and improves again based on feedback from users and other designers. In this case, feedback was collected from users, graphic designers and web designers. The time exchange website 'Fair Shares' was used as a source and also was evaluated using a questionnaire based on the (MUG) created by Agarwal and Venkatesh and expanded by Pallud and Straub (2014). This questionnaire was given to a self-selected sample of visitors to the website from the UK who were contacted by email and social media. The same method was applied to the *Joud* website but with a different sample, this time of Saudi university students and staff who were also contacted by email and social media. This aspect of the research differed from the Fairs Shares evaluation because participants were required to register on the website in order to complete the (MUG) questionnaire.

The results of this questionnaire showed that the Saudi user would accept a time giving concept if it has a simple function and design. The idea of time exchange was appealing to the Saudi user and participants suggested that this kind of website should be advertised in order to increase its trustworthiness and also to increase its usage.

The findings indicated that the Saudi users are interested in e-philanthropy, where they can interact for a philanthropic purpose. There was a significant positive impression regarding the concept of time giving from participants themselves and their expectations toward its use by their loved ones. More importantly, results showed that the design of this website is appealing to the Saudi user. Therefore demonstrating that human centred design was useful in creating an e-philanthropic website that is appropriate to Saudi users.

This study confirmed that users in SA were not familiar with the time exchange or time giving concept and most of the participants had not used such a website before. The *Joud* website has the potential to be used for this purpose.

One of the limitation that this survey highlighted was, the lack of content that describe the time exchanging part where users can give and receive without the feeling of stress that they have to return back the favour or the time to someone else. This is due to the lack of time for the researcher to develop also there is an expectation toward time exchange websites to develop. If advertisements employee this concept in all the media to build user understating of this concept.

Conclusion

Overview

This study's main aim was to establish an e-philanthropic tool that would attract the Saudi user. For that it was important to investigate the potential users in two contexts: philanthropy in general and website design in particular. The reason for this was to identify the background of philanthropy in Saudi Arabia (SA) and what aspects of the culture could be applied to a website.

Many studies (such as Jillbert,2003; Schuyt et al.,2009; Payton,1988; Adam,2004; Zunz,2012, Sulek,2009) have revealed different meanings of the concept of philanthropy. However, these definitions all came to an agreement that philanthropy is a positive aspect in social studies, and something that combines tangible and intangible aspects. This is done by giving money, time, or effort to the opposite party. Nevertheless, in Saudi Arabia, the word philanthropy is a broad concept, which is strongly linked to a person's intention. Essentially, any act with a good intention can be thought of as being philanthropic in this culture. As a result, in SA philanthropy includes small acts of body language and gestures, like smiles for instance. These suggestions have been made by a number of writers including Al-Twejry (2013), Mason (2011) and Derbal (2011). This was a key aspect of SA culture and its integration was required to produce an effective website. Other aspects of SA's culture were also identified, such as the role of religion.

This research investigated the culture and traditions of SA, which was defined by Pollock and Ven Reken (2001). It concluded that the act of giving can be driven by religion, which is something that is closely tied together by culture and tradition in SA (Shalaby,2008). Some writers think it influences people's behaviour (Weber, 1905; Durkheim, 1965). Moreover, many writers expressed the connection between philanthropy and religions, such as Hodgkinson and Weitzman (1993) and Wuthnow (1991). On the other hand, some writers have expressed their disagreement with the link between religion and philanthropy. In fact, some have suggested that if there is a connection, it is a negative one. In either case, religion is clearly a deeply entrenched aspect of life in Saudi Arabia. With the broad nature of

philanthropy in SA, and its religious aspect researched, the next key concept to investigate in order to produce an e-philanthropic tool was the Internet, and to see how this could be used to support philanthropy.

By exploring different theories about the Internet, the researcher-designer came to see the importance of self-organising networks, as described by Rycroft (2003) and ‘networked individualism’, described by Castells (2001). They argued individuals, families and organisations try to position themselves in ways that help them to meet their aims and objectives, using the Internet as a tool. If these aims and objectives are philanthropic, then the result is e-philanthropy.

E-philanthropy is more than a way of donating money, it has great potential in building relationships between users and creating a platform for interaction that can solve philanthropic needs (Burlingame,2004). The literature showed the importance of two-way communication between web users and organisations, and from one user to another (Yeon et al.,2005). Waters (2007) suggest that non-profit organisations need to develop this kind of communication in order to reach the full potential of e-philanthropy. With the need for interaction and communication in e-philanthropy established, it was instructive to research social media, as this form of media is becoming increasingly popular in SA (Vale,2014; Jiffry,2013; Zarovsky,2013; Tarabzouni,2012; Dennis et al.,2013) and it also gave a good demonstration of how interaction and communication can be maximised online.

Writers such as Bacon (2012), Carroll (2012) and Majchrzak et al. (2013) have explored the way that the Internet, through social media, enables communication and the sharing of information, along with services, in order to build an online community that can also support offline communities. Writers like Al-Saggarf and Simmons (2014) highlighted the role that emotions play in social media and how this can influence positive social change. Liu, Fraustino and Jin (2015) explored the role of social media in any kind of crisis and found the importance of communication and the availability of a variety of information in these situations. Overall, an effective e-philanthropic tool would therefore need to enable communication and the sharing of information in an online community. With this established, it was important to understand the nature and principles of design that would enable the researcher-designer to produce such an e-philanthropic platform.

Most definitions of design agree, that design is a way of creating something in order to solve a specific problem (Little et al.,1973, Smith and Ragan,1999, Hayward and Sparkes,1984, Lauer,1990, Ambrose and Harris,2010, Grigsby,2003, Phillips,2008 and Pettersson,2013). However, this type of problem solving should consider the challenges of cultural barriers, some cultures may understand a specific design in a different way than in another culture (Wilson,2013 and Zeidan,2010). On the other hand, writers like Schutte (2013) view designers as communicators with one language that different cultures can understand. Nevertheless, a number of writers, such as Alsaggaf & Williamson (2004), Csikszentmihaly, (2008) and Guta and Karolak (2015), believe that a designer should consider the culture they design for in order to be successful. This seems to be especially true if the designer is trying to design for social change, which is defined by Grigsby (2003) as a design that is not concerned economically, but to address social need. The goal of a design for social change is achieved by understanding the needs of the culture (IDEO,2008). This research sought to explore the culture of SA in order to create a design that was culturally appropriate and could help solve its philanthropic needs. It was suggested by writers like Pallota (2012) and Wilkinson and Pickett (2010) that non-profit sectors should pay more attention to design methods and trends if they are to achieve social change. It was therefore important to consider the needs of Saudi users in the design process, which led to an investigation of Human centred design (HCD) and User-centred design (UCD) approaches.

HCD and UCD approaches have been described by a number of writers such as Oviatt, (2006), Lenaerts, (2013), Koljonen (2012) and Cober, Brown and Levy, (2004). Both approaches try to focus a designer's attention on the user and how they interact with a product. User experience (UX) is central to these approaches in order to create a design and to evaluate it. The creation of a positive UX has been the subject of a significant amount of literature (such as Mifsud,2011, Christy and Stamanis,2011, Freed,2009, and Moore,2011). The researcher-designer concluded that positive emotions could be created for the user through the use of positive visuals and images (Stones,2013). Another way to promote positive emotions, and therefore a positive UX was found to be the use of images of people (Hassanein and Head,2007) and by maximising interaction on a website (Gefen and Straub,2003).

Aside from the use of images, a range of scholars (such as Ahmadi and Kong,2012, Kardaras, Karakostas, Mamakou,2013, Turnbull,2011, Kang, Hong and Lee,2009, Lavie and Tractinsky,2004; Liu and Arnett,2000 and Ranganathan and Ganapathy,2002) have explored

the elements of effective website design highlighted aspects such as aesthetics, informational content and navigation. In order to identify which elements of web design would achieve a good UX for Saudi users of e-philanthropy, the researcher-designer conducted data collection using a questionnaire given to people who are interested to philanthropy and interviews with recipients of help. These were analysed using thematic analysis, while the quantitative part was analysed using the Qualtric program. The goal of this data collection was to gain insight into the nature of e-philanthropy and give indications that could guide the design work.

While the data collection found that some people are unaware of e-philanthropy, it did suggest the potential for it in SA. The key characteristics of an e-philanthropic platform in SA that emerged were a sense of trust, clarity, ease of use, moderation, and sensitivity to the feelings of both givers and receivers. The data collection suggested the need for a platform that can reduce the barriers between the people who give help and those that receive it to create a single online community in which users could interact, express their feelings of gratitude and to directly witness the positive changes that they have brought about.

These characteristics led the researcher-designer to consider the time bank concept as a philanthropic tool, and to investigate how it could be applied in SA. The researcher-designer therefore investigated a number of websites such as Chime for Change, which is an international website to strengthen women's voices. Zumbara, which is a Turkish time bank website that's focus is on the sharing metaphor more than exchange. Finally, Fair Shares, which is a UK based time bank website.

A descriptive analysis, of the website Chime for Change, was conducted by the researcher-designer. The analysis was based on the Microsoft Usability Guideline (MUG) scale, developed by Agarwal and Venkatesh's (2002). The MUG contains five categories: content, ease of use, promotion, made for the medium and feelings. The researcher-designer used the updated MUG approach that had been developed by Pallud and Straub (2014) who added another category, which is aesthetics. Key aspects of this analysis were, a simple design, the inclusion of social media related elements and the idea that even small acts can be philanthropic.

To evaluate the Fair Shares site, the MUG was used again to form a descriptive analysis, but, in addition, a questionnaire was produced to collect the opinions of the site's visitors.

Therefore, both the designer-researcher's and the users' perspectives were considered. The aim of this quantitative/qualitative study was to identify aspects of the Fair Shares design that could be combined with the findings of the previous data collection from SA in order to influence the design of an e-philanthropy tool.

The descriptive analysis showed the Fair Shares site to have simplicity and clarity in its design, slogan, images and symbols. This sense of simplicity was also found in the form of links to a YouTube video explaining the time bank concept. The influence of social media was shown in links to Facebook and Twitter. Positive emotions were promoted by the use of positive texts and pictures. Feelings of trust were promoted with the publication of academic documents that evaluate Fair Shares time bank in an open, accessible way. Similarly, the inclusion of contact details for the site promoted a sense of trust and security.

The questionnaire found that from a user's perspective, the design was generally likeable and successful in explaining the concept of the site. Moreover, the use of positive emotions presented by the design, and the content of the website, was also found to be successful in encouraging participation in the activities connected to the site. The questionnaire results also corresponded with the SA data collection's findings that users prefer a simple, classical aesthetic website, favouring functionality and quality of content over appearance. The findings also influenced the researcher-designer's decision to change the metaphor of time banking to time giving, this was in order to reduce the sense of pressure on the part of the user, in turn encouraging participation. This decision was also influenced by the work of Bellotti and Cambridge et al (2014).

After an extensive review of the literature, data collection in SA and evaluations of similar websites, the goal of the design process was to create a design, which was simple, clear and focussed on functionality. The design needed to highlight the positive aspects of philanthropy and be appropriate for the culture of SA. The process of the design was documented in a report using Schön's (1983) reflective practitioner methodology throughout the process of the practice to develop and test the design of the website from the concept to the site itself. This method was applied to ultimately improve the quality of the design by using reflection and getting the views and feedback of other designers before revising and refining the design.

The result of the design process was the concept of *Joud*, which was created with the assistance of a web designer. It is a time giving website where participants can give their time and also receive it without the pressure of returning the favour. As such it is not a transactional system where users are obligated to exchange their giving. After registering and signing in the user has the option to act as a giver and a receiver at the same time. So if they needed time the page will take them to specify their need by choosing if they need academic help in a specific area or social assistance, such as baby-sitting. Meanwhile, if the user chooses to give time, a list of users who need time will appear to them and they select someone who matches their ability and contacts them. This is done by communicating with them online, which could lead to a good effect online or offline as well. It is important to the *Joud* concept that users are equal and can both give and receive time. For example, a user receiving help in one area can also give their time or support to another user or to a social or environmental campaign.

As a result of the data collection in SA and also the evaluation of the UK time bank website Fair Shares, the overall design of the *Joud* website aimed to be clear, simple and easy to use. It also aimed to reflect the culture of SA by including the country's religious aspects. This was achieved by showing images of models in traditional dress and by including sayings of Prophet Mohammed and quotes from the Quran. Moreover, the design was also strongly influenced by social networking. Before signing in to the website the pages scroll in a similar way as Facebook or Twitter while after signing in the design enables to interaction between users. In addition, links of some social networking sites are provided.

Then the website was evaluated according to the same methods that were used to evaluate the Fair Shares site, (the modified MUG scale) but with a sample of Saudi university students and staff which are the target audience of the *Joud* site. The results of this evaluation indicated that the design process had successfully produced an e-philanthropic platform that was appealing to Saudi users. The website design was generally received favourably in terms of its clarity, ease of use, content, sense of community and trustworthiness. Moreover, participants generally reported that they felt that people close to them would be interested in the site, suggesting that social norms could influence participation in e-philanthropy in SA. Overall, this PhD research suggested HCD and UCD can serve to produce an e-philanthropic tool that can incorporate cultural aspects to be appealing to the Saudi users.

Problems addressed in this thesis

This thesis addressed a number of problems related to e-philanthropy in SA in particular and in general. As described in the 'Context of Saudi Arabia' section, philanthropy is an important part of the culture of there but this is not something that has been translated thoroughly into the virtual world. Philanthropy in SA has not, to date, been reflected to online. A good example of this is the Ministry of Social Affairs website, which is supposed to be the umbrella of all benevolent organisations that aims to bring together all philanthropic activities. This website lacks interactivity and fails to engage the user in a meaningful way (Al Ghamdi et al, 2011:85).

A general lack of engagement with e-philanthropy was a major problem that this study tried to address. In SA people tend to participate in a variety of philanthropic activities but in this study, according to interviews with recipients of philanthropy, there are some websites that are philanthropic but it seems they are more as a form of virtual advertising for NGOs to demonstrate the work they do. Overall, the Internet is not being used as an effective platform for philanthropy. Recipients of help in SA reported that there are many websites that contain inaccurate or out of date information. This reduces trust in the projects themselves (see Chapter One).

These were general, underlying problems addressed in this thesis. This research offered a solution this problem by producing an e-philanthropic tool that is sensitive and representative of Saudi culture, based on data collected from Saudis themselves. A related problem that this thesis aimed to offer a solution to is the one identified by Jawaher Al Korashi (2015). Al Korashi suggests that recipients of philanthropic help in SA fail to have their specific needs met. The *Joud* concept aimed to solve this problem by enabling those in need of help to specify the nature of their needs.

Aside from the Saudi context, this study also sought to address some general problems related to e-philanthropy, such as the overall lack of interactivity and two-way-communication in e-philanthropy sites in general (Waters, 2007). Furthermore, the non-profit sectors have been criticised for failing to engage with their audience (Pallotta, 2012). This is something also that been highlighted by people who are interested in philanthropy who suggested their mistrust,

unfamiliarity and the use of the Internet for communication only rather than philanthropic acts.

As this thesis developed, a final problem that it addressed was the lack of a time banking website in SA, as of the present date (30.9.2015). While Joud's concept is that of time giving rather than banking, this thesis has still solved this lack of such a concept in SA.

Contributions to knowledge

This study is the first that has investigated time banking as a philanthropic tool in SA. It created a platform where stakeholders interact and know insights into the specific needs, feelings and opinions of recipients of philanthropic aid in there. This has been achieved by the creation of an e-philanthropic website specifically designed to maximise two-way communication in order to give the other party the help they need. This thesis also showed that communication is an important element in terms of maximizing philanthropy by incorporating all the important elements for the Saudi user, beginning with the very nature of the concept of philanthropy. Specifically, this research showed that philanthropy is a much broader concept in the Middle East (specifically in SA) than elsewhere in the world. This thesis established the meaning of the word 'philanthropy' through research.

The *Joud* project created a platform for philanthropic activities by tracing and understanding the dynamic skills of philanthropy, from physically, personally oriented practices to digital network context. With this data gathered, the *Joud* site was produced to reflect Saudi philanthropic social norms. This was by bringing the application of HCD and UCD principles to the design of an e-philanthropic tool by entering the life of recipients of aid and asking qualitative and quantitative questions to people who are interested in philanthropy. Moreover, analysing the findings using thematic analysis in order to assist in creating the website from its concept to the overall design. This helped the practice by using the result of the survey feeding in to the design and shaping it.

This research indicates that time giving is a viable concept in SA. The idea of time bank has been adopted from a western prospective without bringing the cultural or social norms to reshape it in order to make it functional. The researcher adapted the time banking concept to 'time giving' in order to make it more philanthropic and appealing to Saudi users. Also,

changing the metaphor practically to giving instead to of banking to make the organisation clear and transparent for the user. This is following the suggestion of Bellotti et al. (2014). This time giving concept can be employed as a task-oriented e-philanthropic tool focused on the giving aspect without the expectation of returning the favour. Another contribution is that *Joud* website allows those in need of help to clearly define and to achieve their needs. Moreover, it is not based on the donation of money rather the giving of time and effort through communicating with the other party without the feeling of discrimination and by making them feel welcomed and equal as well so they do not feel ashamed. As a result of creating a community-based concept where the user can give and receive as well without differentiate between both givers and receivers via making both users in to one.

Another contribution made by this research is using the Microsoft Usability Guideline (MUG) scale in order to get benefit from in the design of *Joud* website. This is by using it to evaluate Fair Shares the UK time bank in order to benefit from its usability. Moreover, an important contribution is the application of the MUG scale in a new context, which is e-philanthropy. Finally, this thesis contributes descriptive analyses of the Chime for Change and the Turkish time bank '*Zumbara*' which acted as a source to get assistance from in designing *Joud*.

Limitations

There are many limitations in this thesis, one of them being the data collection for people who were interested in philanthropy in SA. The questionnaire was conducted online and could have caused a bias in the results as it only investigated the views of people who already use Internet. Another limitation is that samples of participants in this thesis were low, because of time constraints. Larger samples would have provided broader views to the results of the design. Furthermore, the questionnaire about the design of the website was quite general its approach and would have benefitted from being more specific.

Moreover, the questionnaire used for the evaluation of the Fair Shares site did not account for the fact that participants did not necessarily live in areas covered by the website's activities. This might have caused confusion among participants and therefore reduced the reliability of the results. Also, in the Fair Shares evaluation questionnaire, the income brackets that participants could choose from were missing a 1000 – 2000 GBP option, which again reduces the accuracy of these results.

There is another limitation in the fact that an online questionnaire was used in the evaluation of *Joud*. It would be better if people used the questionnaire in front of the researcher in order to evaluate their reaction more in depth. While the questionnaire method produced quantitative results, it did not give in depth qualitative results. Initially, the researcher-designer intended to gain this kind of evaluation using a focus group, but due to time constraints this was not possible. Also, In the *Joud* questionnaire, the term ‘time exchange’ was used. However, the researcher-designer intended to use and promote the metaphor of ‘time giving’. This might have caused confusion among the participants. The *Joud* evaluation questionnaire was sent in the summer, a time of year in which people tend to leave the country for holidays. Therefore, the sample was lower than it might have been at another time of year. Moreover, although the MUG evaluation methodology was influenced by Pallud (2009), in this study the data was not analysed using the same statistical techniques that are usually used in an MUG scale. Finally, as the speciality of the main researcher is graphic design, some limitations might arise.

Suggestions for future work

The use of different methods to evaluate e-philanthropic tools is important. This research utilised descriptive analysis and questionnaires based on the Microsoft Usability Guideline, but future work could use more in depth analysis from focus groups or interviews, for example. Moreover, as this research focused more on the online category, future research might investigate offline samples. This research designed and evaluated a prototype website for a time giving network, but future research could explore how e-philanthropic tools work in practice. Also, while this research produced a design for a website for laptops and desktop computers, the same principles could be applied to design apps for smart phones.

Furthermore, future research could investigate whether HCD and UCD can be used to design e-philanthropic tools that are suitable for users in other countries and cultures. Moreover, the *Joud* concept and website could be tested in real contexts such as specific schools and universities. Researchers could therefore explore how people really use *Joud* and what security and safeguarding measures can be implemented to ensure the safety of users. Furthermore, researcher could use an eye tracking methodology in order to identify what element in the design of e-philanthropy that usually catches users' eyes. In addition, evaluating

the *Joud* website by using a qualitative method to get more accurate and more in depth result of the design in order to develop it.

Future research can be applied in different contexts in order to identify a design that would appeal to different users in different countries. Also, this research can be applied to a specific group i.e. disabled. For examples, human centred design and user centred design approach would control a website design that can utilize for disabled users. Future work may include an expansion of categories in the Microsoft Usability Guideline and add a branding category in order to make the evaluation comprehensive. Additionally, testing the design of *Joud* on western users and exploring their reactions, and comparing its design to a western time bank design would clarify the cultural differences in website design.

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Appendix

Appendix 1: Information sheets and consent forms for the data collection in SA.

Participant Information Sheet



10th September 2013

Mrs Roaa Assas

PhD Candidate

MIRIAD

Manchester Metropolitan University

Righton Building

Cavendish Street

MANCHESTER

M15 6BG

Tel: 07515363866

Oral Interviews for a PhD Research:

“Designing E-Philanthropy in Saudi Arabia (SA)”

This study aims to locate E-philanthropy within the culture of Saudi Arabia. I want to conduct oral interviews with 5 low-income families living in Mecca, selected from my personal notes. It will be in Arabic as it is their main language. It will aim to understand the sociological and psychological aspects of the Saudi culture. This can underline how e-Philanthropy could facilitate a positive change in Saudi Arabia and how it could meet the social norms there.

We live in a digital world, where people use Internet in almost everything. One of the Internet's roles is to make life easier and faster for the users, in this case, end users who are the recipients, but there is no evidence to show that there is an effective online philanthropic network operating as an interface with this audience in Saudi Arabia. This investigation aims to contribute to knowledge in this area by connecting the culture and norms of Saudi Arabia to build a successful website that networks philanthropists to makes it easier for recipients to access them. Ultimately, It aims to investigate how the culture and tradition of Saudi Arabia can be applied to create a successful e-philanthropic website. In doing so, it aims to help e-philanthropy in Saudi Arabia achieve more and come closer to achieving its potential.

The information collected will be used alongside existing information about e-philanthropy. The responses given will remain anonymous, using only the participant's initials and a code number. If approval is given, the interview recordings will be archived as part of this research project and the sound recordings and transcriptions made available to future researchers. Participation in this research project is voluntary and unpaid. Participants are free to withdraw at any time, without giving any reason, in writing or by telephone.

Consent Form

10th September 2013
 Mrs Roaa Assas
 PhD Candidate
 MIRIAD
 Manchester Metropolitan University
 Righton Building
 Cavendish Street
 MANCHESTER
 M15 6BG
 Tel: 07515363866

Title of Project: Designing e-philanthropy in Saudi Arabia (SA)
Name of Researcher: Mrs Roaa Assas

Participant Identification Code for this project:

Please initial box

- | | |
|---|--------------------------|
| 1. I confirm that I have read and understood the information sheet dated 10 th September 2013 for the above project and have had the opportunity to ask questions about the interview procedure. | <input type="checkbox"/> |
| 2. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason to Roaa Assas. | <input type="checkbox"/> |
| 3. I understand that my responses will be sound recorded and used for analysis for this research project. | <input type="checkbox"/> |
| 4. I give/do not give permission for my interview recording to be archived as part of this research project, making it available to future researchers. | <input type="checkbox"/> |
| 5. I understand that my responses will remain anonymous. | <input type="checkbox"/> |
| 6. I agree to take part in the above research project. | <input type="checkbox"/> |
| 7. I understand that at my request a transcript of my interview can be made available to me. | <input type="checkbox"/> |

_____ Name of Participant	_____ Date	_____ Signature
------------------------------	---------------	--------------------

_____ Researcher	_____ Date	_____ Signature
---------------------	---------------	--------------------

To be signed and dated in presence of the participant

Once this has been signed, you will receive a copy of your signed and dated consent form and information sheet by email.

Participant Information Sheet



10th September 2013

Mrs Roaa Assas

PhD Candidate

MIRIAD

Manchester Metropolitan University

Righton Building

Cavendish Street

MANCHESTER

M15 6BG

Tel: 07515363866

Questionnaire for a PhD Research:

“Designing E-Philanthropy in Saudi Arabia (SA)”

This study aims to locate E-philanthropy within the culture of Saudi Arabia . A written questionnaire will be distributed to philanthropists to assist in finding out what makes a successful online philanthropic network. It will aim to understand the sociological and psychological aspects of the Saudi culture of philanthropists. This can underline how e-Philanthropy could facilitate a positive change in Saudi Arabia and how it could meet the social norms there.

We live in a digital world, where people use Internet in almost everything. One of the Internet’s roles is to make life easier and faster for the users, in this case, philanthropists, but there is no evidence to show that there is an effective online philanthropic network operating as an interface with this audience in Saudi Arabia. This investigation aims to contribute to knowledge in this area by connecting the culture and norms of Saudi Arabia to build a successful website that networks philanthropists to makes it easier for recipients to access them. Ultimately, It aims to investigate how the culture and tradition of Saudi Arabia can be applied to create a successful e-philanthropic website for them. In doing so, it aims to help e-philanthropy in Saudi Arabia achieve more and come closer to achieving its potential.

The information collected will be used alongside existing information about e-philanthropy. The responses given will remain anonymous, using only the participant’s initials and a code number. If approval is given, the written questionnaires will be archived as part of this research project. Participation in this research project is voluntary and unpaid. Participants are free to withdraw at any time, without giving any reason, in writing or by telephone.

10th September 2013



Mrs Roaa Assas
PhD Candidate
MIRIAD
Manchester Metropolitan University
Righton Building
Cavendish Street
MANCHESTER
M15 6BG
Tel: 07515363866

Consent Form

Title of Project: Designing e-philanthropy in Saudi Arabia (SA)

Name of Researcher: Mrs Roaa Assas

Participant Identification Code for this project:

Please initial box

- | | |
|---|--------------------------|
| 8. I confirm that I have read and understood the information sheet dated 10 th September 2013 for the above project and have had the opportunity to ask questions about the interview procedure. | <input type="checkbox"/> |
| 9. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason to Roaa Assas. | <input type="checkbox"/> |
| 10. I understand that my responses will be sound recorded and used for analysis for this research project. | <input type="checkbox"/> |
| 11. I give/do not give permission for my interview recording to be archived as part of this research project, making it available to future researchers. | <input type="checkbox"/> |
| 12. I understand that my responses will remain anonymous. | <input type="checkbox"/> |
| 13. I agree to take part in the above research project. | <input type="checkbox"/> |
| 14. I understand that at my request a transcript of my interview can be made available to me. | <input type="checkbox"/> |

Name of Participant

Date

Signature

Researcher

Date

Signature

To be signed and dated in presence of the participant

Once this has been signed, you will receive a copy of your signed and dated consent form and information sheet by email.

Appendix 2: Texts from the Holy Quran and sayings from the prophet Mohammed.

Philanthropy is a common theme in the two core Islamic texts. These are the holy *Qur'an* and *Suna*, which is a collection of all of the acts and sayings of the Prophet Mohammed according to his friends. In these texts philanthropy is discussed in many ways:

THE PROPHET MUHAMMAD SAID:

(PEACE AND BLESSINGS BE UPON HIM)

- "Do not turn away a poor man, even if all you can give is half a date. If you love the poor and bring them near you, God will bring you near him on the day of resurrection".
- "Every act of goodness is charity."
- "Every Muslim has to give in charity." The people then asked: "(But what) if someone has nothing to give, what should he do?" The Prophet replied: "He should work with his hands and benefit himself and also give in charity (from what he earns)." The people further asked: "If he cannot find even that?" He replied: "He should help the needy who appeal for help." Then the people asked: "If he cannot do (even) that?" The Prophet said finally: "Then he should perform good deeds and keep away from evil deeds, and that will be regarded as charitable deeds."
- "Save yourself from hellfire by giving even half a date-fruit in charity."
- A man once said to the Prophet Muhammad (peace be upon him): "I have plenty of property, a large family, a great deal of money, and I am a gracious host to my guests. Tell me how to conduct my life and how to spend (my money)." The Prophet replied: "Give (regular charity) out of your property, for truly it is a purifier, and be kind to your relatives and acknowledge the rights of the poor, neighbors and (those in need who seek your help)."
- "*An act of charity given openly prevents seventy types of mishaps, and a secretly given charity cools the anger of our Lord Allah*".
- "Smiling in the face of your brother is charity ..."
<http://turntoislam.com/community/threads/smiling-in-the-face-of-your.21155/>

The Holy Qur'an:

- Whoever comes [at Judgment] with a good deed will have better than it, and they, from the terror of that Day, will be safe (89). Surat An-Naml (The Ant).
- Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded (90). Surat An-Nahl (The Bee).
- No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward (114). Surat AN-NISA (the women).
- For each [religious following] is a direction toward which it faces. So race to [all that is] good. Wherever you may be, Allah will bring you forth [for judgment] all together. Indeed, Allah is over all things competent (148). Surat Albaqrah (the cow).
- And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah ; indeed, Allah is severe in penalty (2). Al-Maidah (the table spread).
- And whoever volunteers excess - it is better for him (184). Surat Albaqrah (the cow).

Appendix 3: Information sheets and consent forms Fair Shares.

We live in a digital world, where people use the Internet in almost everything. One of the Internet aims to make life easier and faster for the users. The purpose of this study is to explore the strengths and weaknesses of the design of the Fair Shares website, which is a time bank where users share their time and skills to help each other.

There are 28 questions, which sound a lot, but they are multiple choice and quick. I would really appreciate and value your response to this questionnaire.

Confidentiality

The information from this survey will only be used by the researcher for the purpose of this study. It will be completely anonymous - the question asking for your name is optional. A summary of the findings (with names removed) will be given to Fair Shares to help them evaluate their website. If you have any questions please contact the researcher at Roaa.3ssas@gmail.com.

By completing the questionnaire you:

- 1. Have read and understood the information for the above project and have had the opportunity to ask questions about the questionnaire procedure.*
- 2. Understand that your participation is voluntary and that you are free to withdraw at any time without giving any reason to Roaa Assas (the researcher).*
- 3. Understand that your responses will be saved and used for analysis for this research project.*
- 4. Give/do not give permission for your completed questionnaire to be archived as part of this research project, making it available to future researchers.*
- 5. Understand that your responses will remain anonymous.*
- 6. Agree to take part in the above research project.*

Please write the word "agree" in the box below if you agree with all the above:

Please begin by opening this website in a new tab as you need to look at the website while you are answering the questions:

<http://www.fairshares.org.uk>

Appendix 4: List of tables of data collection in Saudi Arabia.

Table 3: Arabic questionnaire sample by age category

Age Category	Response	%
Less than 16	0	0%
16-20	3	7%
21-25	14	33%
26-30	11	26%
31-35	12	28%
36-40	0	0%
41-46	0	0%
47-52	1	2%
Over 52	2	5%

Table 4: English questionnaire sample by age category

Age Category	Response	%
Less than 16	0	0%
16-20	1	7%
21-25	3	21%
26-30	6	43%
31-35	0	0%
36-40	2	14%
41-46	1	7%
47-52	1	7%
Over 52	0	0%

Table 6: Participants by monthly income category

Income Category	Response	%
Less than 5000 SR	21	36%
5000-10000 SR	18	31%
10000-20000 SR	9	16%
20000-30000 SR	5	9%
More than 30000 SR	5	9%
Total	58	100%

Table 7: Participants by educational level

Level of Education	Response	%
Less than Elementary School	0	0%
Elementary	0	0%
Middle	1	2%
Secondary	3	5%
Undergraduate	32	56%
Postgraduate	21	37%
Total	57	100%

Table 9: asked Participants by whether they want to be known or unknown for their generosity

	Response	%	Chi-Square	df	Sig
Yes	16	39%	8.11	1	.001
No	25	61%			
Total	41	100%			

Table 10: Participants' views of where philanthropy should be directed

Answers	Response	%
People from your country	23	56%
People from your religion	21	52%
People in economically challenged area	24	58%
Others	12	28%

Table 11: How often participants utilize the Internet to practice philanthropy

Answer	Response	%
Never	9	23%
Once a year	2	5%
Several times a year	8	21%
Once a month	5	13%
2-3 time a month	3	8%
Once a week	2	5%
2-3 times a week	3	8%
Daily	7	18%
Total	39	100%

Table 12: Arabic questionnaire sample by preferred method of practicing philanthropy

The Preferred Method	Response	%	Chi-Square	df	Sig
E-philanthropy	9	41%	5.23	1	.05
Traditional Method	13	59%			
Total	22	100%			

Table 13: English questionnaire sample by preferred method of practicing philanthropy

The Preferred Method	Response	%	Chi-Square	df	Sig
E-philanthropy	5	71%	14.52	1	.001
Traditional Method	2	29%			
Total	7	100%			

Table 15: Participants' suggestions for improving the websites

	Response	%
More images	10	45%
More opportunities to interact with users	12	55%
More information about the organization and the work it does	15	68%
Other	6	27%

Table 16: Participants' responses to "Do you think that seeing photographs, videos, news and events of affected people or disasters encourages you to become involved in e-philanthropy?"

Answers	Response	%	Chi-Square	df	Sig
Yes	23	92%	23.10	1	.001
No	2	8%			
Total	25	100%			

Table 17: Participants’ responses to “What is important to you when using a philanthropic website?”

	Response	%
Ease of use	20	80%
Attractive appearance	15	60%
Sufficient amount of relevant information	22	88%
A variety of services (e.g. links to other websites, emails, donation opportunities).	20	80%
Other	3	12%

Table 18: Entire participants’ responses to “Does the use of religious symbolism, text and imagery attract you to use a philanthropic website?”

Answers	Response	%	Chi-Square	df	Sig
Yes	10	40%	12.42	1	0.001
No	15	60%			
Total	25	100%			

Appendix 5: List of tables of Fair Shares data collection.

Table 24: Participants occupation.

Table 2. Participant occupation	
Text Response	
Teacher	
Teacher	
timebroker	
MAStudent	
retired	
student	
photographer	
Unemployed	
Accountant	
Student	
Bank clerk	
artist/teacher/researcher	
nursery nurse	
PhD Student	
student	
mother	
Trainer	
Waitress	
student	
Research Associate	
Student	
QS	
student	
Statistic	Value
Total Responses	23

Table 27: Participants responses about the website offers content that is relevant to them:

#	Answer	Response	%
1	Strongly Disagree	1	5%
2	Disagree	5	24%
3	Neither Agree nor Disagree	5	24%
4	Agree	8	38%
5	Strongly Agree	2	10%
	Total	21	100%

Table 28: Participants responses about the website provides all the content they need:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	2	10%
3	Neither Agree nor Disagree	9	43%
4	Agree	8	38%
5	Strongly Agree	2	10%
	Total	21	100%

Table 29: Participants responses about the website content is clear and easy to understand:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	2	10%
3	Neither Agree nor Disagree	2	10%
4	Agree	14	67%
5	Strongly Agree	4	19%

Table 30: Participants responses about the website provides up-to-date information:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	2	10%
3	Neither Agree nor Disagree	6	29%
4	Agree	12	57%
5	Strongly Agree	1	5%
	Total	21	100%

Table 31: Participants responses about the website offers them the opportunity to be part of an online group or community:

#	Answer	Response	%
1	Strongly Disagree	2	10%
2	Disagree	0	0%
3	Neither Agree nor Disagree	3	14%
4	Agree	15	71%
5	Strongly Agree	1	5%
	Total	21	100%

Table 32: Participants responses about the website can respond to their specific needs:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	1	5%
3	Neither Agree nor Disagree	6	29%
4	Agree	14	67%
5	Strongly Agree	0	0%
	Total	21	100%

Table 33: Participants responses about the website presents the goal of the organisation clearly:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	2	10%
3	Neither Agree nor Disagree	3	14%
4	Agree	10	48%
5	Strongly Agree	6	29%
	Total	21	100%

Table 34: Participants responses about the website is well-organised:

#	Answer	Response	%
1	Strongly Disagree	1	5%
2	Disagree	0	0%
3	Neither Agree nor Disagree	2	10%
4	Agree	14	67%
5	Strongly Agree	4	19%
	Total	21	100%

Table 35: Participants responses about the website is easy to use:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	1	5%
3	Neither Agree nor Disagree	2	10%
4	Agree	13	62%
5	Strongly Agree	5	24%
	Total	21	100%

Table 36: Participants responses if they saw an advertisement for this website on the Internet or other related media (e.g., TV, Newspaper), would they be likely to go to this website:

#	Answer	Response	%
1	Strongly Disagree	3	15%
2	Disagree	2	10%
3	Neither Agree nor Disagree	6	30%
4	Agree	8	40%
5	Strongly Agree	1	5%
	Total	20	100%

Table 37: Participants responses about the idea of exchanging their time appeals to them:

#	Answer	Response	%
1	Strongly Disagree	1	5%
2	Disagree	2	10%
3	Neither Agree nor Disagree	3	15%
4	Agree	12	60%
5	Strongly Agree	2	10%
	Total	20	100%

Table 38: Participants responses about if they trust the people who run this website:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	2	10%
3	Neither Agree nor Disagree	5	25%
4	Agree	10	50%
5	Strongly Agree	3	15%
	Total	20	100%

Table 39: Participants responses about if they trust the people who use this website:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	1	5%
3	Neither Agree nor Disagree	9	45%
4	Agree	10	50%
5	Strongly Agree	0	0%
	Total	20	100%

Table 40: Participants responses about if the website allows them to control the pace at which they can interact with the information presented:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	2	10%
3	Neither Agree nor Disagree	2	10%
4	Agree	12	60%
5	Strongly Agree	4	20%
	Total	20	100%

Table 41: Participants responses about the layout of the website leads them to want to use it:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	1	5%
3	Neither Agree nor Disagree	7	35%
4	Agree	11	55%
5	Strongly Agree	1	5%
	Total	20	100%

Table 42: Participants responses about if they find the website to be well-designed:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	2	10%
3	Neither Agree nor Disagree	2	10%
4	Agree	12	60%
5	Strongly Agree	4	20%
	Total	20	100%

Table 43: Participants responses about the overall look of the website appeals to them (colours, pictures, texts ...):

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	1	5%
3	Neither Agree nor Disagree	6	30%
4	Agree	8	40%
5	Strongly Agree	5	25%
	Total	20	100%

Table 44: Participants responses about most people who are important to them would visit this website:

#	Answer	Response	%
1	Strongly Disagree	1	5%
2	Disagree	6	30%
3	Neither Agree nor Disagree	6	30%
4	Agree	7	35%
5	Strongly Agree	0	0%
	Total	20	100%

Table 45: Participants responses about most people who are important to them would think it is a good idea to visit this website:

#	Answer	Response	%
1	Strongly Disagree	1	5%
2	Disagree	4	20%
3	Neither Agree nor Disagree	6	30%
4	Agree	9	45%
5	Strongly Agree	0	0%
	Total	20	100%

Table 46: Participants responses about most people who are important to them would think that it is a good idea to exchange their time:

#	Answer	Response	%
1	Strongly Disagree	1	5%
2	Disagree	3	15%
3	Neither Agree nor Disagree	6	30%
4	Agree	8	40%
5	Strongly Agree	2	10%
	Total	20	100%

Table 47: Participants responses about most people who are important to them would think that it is a good idea to attend the regular meetings of the organization:

#	Answer	Response	%
1	Strongly Disagree	1	5%
2	Disagree	8	40%
3	Neither Agree nor Disagree	9	45%
4	Agree	1	5%
5	Strongly Agree	1	5%
	Total	20	100%

Table 48: Participants responses about if they given the chance, you intend to return to the website of time exchange:

#	Answer	Response	%
1	Strongly Disagree	2	10%
2	Disagree	5	25%
3	Neither Agree nor Disagree	7	35%
4	Agree	5	25%
5	Strongly Agree	1	5%
	Total	20	100%

Table 49: Participants responses if they will probably visit this website within the next 30 days:

#	Answer	Response	%
1	Strongly Disagree	3	15%
2	Disagree	8	40%
3	Neither Agree nor Disagree	6	30%
4	Agree	3	15%
5	Strongly Agree	0	0%
	Total	20	100%

Table 50: Participants responses about their expectation to find an opportunity to exchange your time within the next two months:

#	Answer	Response	%
1	Strongly Disagree	3	15%
2	Disagree	8	40%
3	Neither Agree nor Disagree	7	35%
4	Agree	0	0%
5	Strongly Agree	2	10%
	Total	20	100%

Table 51: Participants responses about if they generally find this website to be useful:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	3	15%
3	Neither Agree nor Disagree	3	15%
4	Agree	12	60%
5	Strongly Agree	2	10%
	Total	20	100%

Table 52: Participants responses about if they find their visits to this website to be enjoyable:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	2	10%
3	Neither Agree nor Disagree	8	40%
4	Agree	9	45%
5	Strongly Agree	1	5%
	Total	20	100%

Table 53: Participants responses to if they have used a different time exchange system in the past?

#	Answer	Response	%
1	Yes	1	5%
2	No	19	95%
	Total	20	100%

Table 54: Participants responses about if they given the opportunity, they intend to exchange their time:

#	Answer	Response	%
1	Strongly Disagree	2	10%
2	Disagree	2	10%
3	Neither Agree nor Disagree	6	30%
4	Agree	8	40%
5	Strongly Agree	2	10%
	Total	20	100%

Table 55: Participants comments about the Fair Shares website?

Text Response
I would use this site if it was connected to my local area.
Just to highlight that I work for Fair Shares - Personally I think there should be more graphics or pictures
It is a really good idea
I'd like to see it spread to other areas
I found the video linked on the home page to be a great way to introduce the ideas of Fair Shares
My answers were skewed by the fact this website does not relate to my geographical area. I began by answering the questions as if it did, but towards the end questions relating to whether I would use it were determined by the fact that the locations are not near where I live. If it was near where I live the answers would be more positive as generally I think it is a good idea, and if utilised by people with the right skills could be a great way forward. So one for the Peak District please! Also question about income missed out the 1000 to 2000 pcm income bracket, so I was presented with a choice of under 1000 pcm or over 2000 pcm.
Good concept exchanging time! If only the world was like that!

Appendix 6: List of tables of Joud evaluation.

Table 62: Participants responses about the website offers content that is relevant to them:

#	Answer	Response	%
1	Strongly Disagree	1	5%
2	Disagree	1	5%
3	Neither Agree nor Disagree	3	14%
4	Agree	14	64%
5	Strongly Agree	3	14%
	Total	22	100%

Table 63: Participants responses about the website provides all the content they need:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	2	9%
3	Neither Agree nor Disagree	4	18%
4	Agree	12	55%
5	Strongly Agree	4	18%
	Total	22	100%

Table 64: Participants responses about the website content is clear and easy to understand:

#	Answer	Response	%
1	Strongly Disagree	1	5%
2	Disagree	2	9%
3	Neither Agree nor Disagree	3	14%
4	Agree	11	50%
5	Strongly Agree	7	32%

Table 65: Participants responses about the website provides up-to-date information:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	2	9%
3	Neither Agree nor Disagree	2	9%
4	Agree	12	55%
5	Strongly Agree	6	27%
	Total	22	100%

Table 66: Participants responses about the website offers them the opportunity to be part of an online group or community:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	0	0%
3	Neither Agree nor Disagree	3	14%
4	Agree	12	55%
5	Strongly Agree	7	32%
	Total	22	100%

Table 67: Participants responses about the website can respond to their specific needs:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	2	9%
3	Neither Agree nor Disagree	5	23%
4	Agree	14	64%
5	Strongly Agree	1	5%
	Total	22	100%

Table 68: Participants responses about the website presents the goal of the organisation clearly:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	0	0%
3	Neither Agree nor Disagree	1	5%
4	Agree	8	36%
5	Strongly Agree	13	59%
	Total	22	100%

Table 69: Participants responses about if the website is well-organised:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	0	0%
3	Neither Agree nor Disagree	0	0%
4	Agree	11	50%
5	Strongly Agree	11	50%
	Total	22	100%

Table 70: Participants responses about if the website is easy to use:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	0	0%
3	Neither Agree nor Disagree	2	9%
4	Agree	11	50%
5	Strongly Agree	9	41%
	Total	22	100%

Table 71: Participants responses about if they saw an advertisement for this website on the Internet or other related media (e.g., TV, Newspaper), would they be likely to go to this website:

#	Answer	Response	%
1	Strongly Disagree	1	5%
2	Disagree	0	0%
3	Neither Agree nor Disagree	4	18%
4	Agree	10	45%
5	Strongly Agree	7	32%
	Total	22	100%

Table 72: Participants responses about the idea of exchanging your time appeals to you:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	3	14%
3	Neither Agree nor Disagree	1	5%
4	Agree	12	55%
5	Strongly Agree	6	27%
	Total	22	100%

Table 73: Participants responses about if they trust the people who run this website:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	2	9%
3	Neither Agree nor Disagree	5	23%
4	Agree	11	50%
5	Strongly Agree	4	18%
	Total	22	100%

Table 74: Participants responses about if they trust the people who use this website:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	3	14%
3	Neither Agree nor Disagree	5	23%
4	Agree	12	55%
5	Strongly Agree	2	9%
	Total	22	100%

Table 75: Participants responses about the if website allows them to control the pace at which they can interact with the information presented:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	2	9%
3	Neither Agree nor Disagree	6	27%
4	Agree	11	50%
5	Strongly Agree	3	14%
	Total	22	100%

Table 76: Participants responses if the layout of the website leads them to want to use it:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	2	9%
3	Neither Agree nor Disagree	2	9%
4	Agree	10	45%
5	Strongly Agree	8	36%
	Total	22	100%

Table 77: Participants responses about they find the website to be well-designed:

#	Answer	Response	%
1	Strongly Disagree	1	5%
2	Disagree	2	9%
3	Neither Agree nor Disagree	0	0%
4	Agree	8	36%
5	Strongly Agree	11	50%
	Total	22	100%

Table 78: Participants responses about the overall look of the website appeals to them (colours, pictures, texts ...):

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	1	5%
3	Neither Agree nor Disagree	2	9%
4	Agree	9	41%
5	Strongly Agree	10	45%
	Total	22	100%

Table 79: Participants responses about most people who are important to them would visit this website:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	3	14%
3	Neither Agree nor Disagree	3	14%
4	Agree	13	59%
5	Strongly Agree	3	14%
	Total	22	100%

Table 80: Participants responses about most people who are important to them would think it is a good idea to visit this website:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	3	14%
3	Neither Agree nor Disagree	5	23%
4	Agree	11	50%
5	Strongly Agree	3	14%
	Total	22	100%

Table 81: Participants responses about most people who are important to them would think that it is a good idea to exchange their time:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	4	18%
3	Neither Agree nor Disagree	5	23%
4	Agree	10	45%
5	Strongly Agree	3	14%
	Total	22	100%

Table 82: Participants responses about most people who are important to them would think that it is a good idea to attend the regular meetings of the organisation:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	3	14%
3	Neither Agree nor Disagree	4	18%
4	Agree	12	55%
5	Strongly Agree	3	14%
	Total	22	100%

Table 83: Participants responses about if they given the chance, they intend to return to the website of time giving:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	2	9%
3	Neither Agree nor Disagree	4	18%
4	Agree	9	41%
5	Strongly Agree	7	32%
	Total	22	100%

Table 84: Participants responses about most people will probably visit this website within the next 30 days:

#	Answer	Response	%
1	Strongly Disagree	1	5%
2	Disagree	2	9%
3	Neither Agree nor Disagree	4	18%
4	Agree	9	41%
5	Strongly Agree	6	27%
	Total	22	100%

Table 85: Participants expect to find an opportunity to exchange their time within the next two months:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	3	14%
3	Neither Agree nor Disagree	5	23%
4	Agree	11	50%
5	Strongly Agree	3	14%
	Total	22	100%

Table 86: Participants responses if they generally find this website to be useful:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	0	0%
3	Neither Agree nor Disagree	1	5%
4	Agree	12	55%
5	Strongly Agree	9	41%
	Total	22	100%

Table 87: Participants responses about if they generally find their visits to this website to be enjoyable:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	2	9%
3	Neither Agree nor Disagree	2	9%
4	Agree	9	41%
5	Strongly Agree	9	41%
	Total	22	100%

Table 88: Participants responses about if they used a different time exchange system in the past:

#	Answer	Response	%
1	Yes	1	5%
2	No	21	95%
	Total	22	100%

Table 89: Participants responses about given the opportunity, they intend to exchange their time:

#	Answer	Response	%
1	Strongly Disagree	0	0%
2	Disagree	1	5%
3	Neither Agree nor Disagree	5	23%
4	Agree	10	45%
5	Strongly Agree	6	27%
	Total	22	100%

Table 90: Participants responses about if they had further comments they would like to make about Joud website?

Text Response
Explain more about the exchange of time needs
I liked the website
Very professional and useful website for the society and for community especially for students within their university. To help them to be positive part of their university. Thanks
Very good, needs more advertising
Maybe make the sharing part more clear. I didn't understand the concept well

Appendix 7: Consent form and Information sheet for Joud evaluation.

The purpose of this study is to discover the strengths and weaknesses of the existence website 'joud', which was designed as a result of an approach that focuses on the user, who put it in the centre of the design process. There is a site designed to give a charitable time via the Internet, where users give their time and efforts to help each other. The purpose of this evaluation is to test the success of the design work and improvements can be made to the site

There are 28 questions, which sound a lot, but they are multiple choice and quick. I would really appreciate and value your response to this questionnaire.

Confidentiality

The information from this survey will only be used by the researcher for the purpose of this study. It will be completely anonymous the question asking for your name is optional. A summary of the findings (with names removed) will be given to Fair Shares to help them evaluate their website. If you have any questions please contact the researcher at Roaa.3ssas@gmail.com.

By completing the questionnaire you:

- 1. Have read and understood the information for the above project and have had the opportunity to ask questions about the questionnaire procedure.*
- 2. Understand that your participation is voluntary and that you are free to withdraw at any time without giving any reason to Roaa Assas (the researcher).*
- 3. Understand that your responses will be saved and used for analysis for this research project.*
- 4. Give/do not give permission for your completed questionnaire to be archived as part of this research project, making it available to future researchers.*
- 5. Understand that your responses will remain anonymous.*
- 6. Agree to take part in the above research project.*

Please write the word "agree" in the box below if you agree with all the above: