JCA, POSTER BOOKLET

RCC- 1ST RESEARCH SYMPOSIUM - POSTER (RESPONSES)

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College	Participation #	Participant Name	Poster Title
JCA	PC-1	Abdullah Samarah	How to Produce Academic Scientific Paper/Research
	PC-2	Abdullah Samarah	Politeness in Arabic culture
	PC-3	Eiman Kurdi	Women In the Saudi Press
	PC-4	Haneen Shoaib	ASSESMENT OF QUALITY COSTS IN SAUDI ARABIA MANUFACTURING INDUSTRY
	PC-5	Deema Sonbol	Emotional Branding: A CROSS Cultural Comparison of the impact of advertisement's emotional Appeals consumer's responses
	PC-6	Salma Kabbara Abbas	Branding and identity: Logos of educational institutions in Tripoli-Lebanon

HOW TO PRODUCE AN ACADEMIC SCIENTIFIC PAPER/RESEARCH

JEDDAH COLLEGE OF ADVERTISING/UNIVERSITY OF BUSINESS AND TECHNOLOGY

A.SAMARAH@UBT.EU.SA
AJ.SAMARAH@GMAIL.COM

RCC
Research & Consultation Center
مـركــز الأبحــاث و الاستشــارات

INTRODUCTION

○ SINCE SOMETIME AGO I HAVE REALIZED THE NEED AND NECESSITY TO INTRODUCE THE FOLLOWING TOPIC.

○ DUE FOR THE LACK OF INTEREST, INFORMATION, AWARENESS ETC. FOR MANY ACADEMIC AND NON-ACADEMIC INSTITUTIONS AND CENTERS, AT MANY PLACES IN THE WORLD, WE HAVE DECIDED TO SHED THE LIGHT ONTO THIS IMPORTANT SUBJECT THAT MANY STUDENTS NOWADAYS NEED TO LEARN I.E., HOW TO PRODUCE, INTRODUCE AND SUBMIT (ANY) ACADEMIC AND SCIENTIFIC PAPER/ARTICLE/RESEARCH IN THE PROPER WAY TO MAKE IT RECOGNIZED WORLD WIDE.

○ I ALSO WILL TRY TO GIVE SOME IDEAS OF THE CONTENTS OF THE VARIOUS CHAPTERS

○ IN ADDITION, THE PRESENT PAPER WILL BE USEFUL TO DESCRIBE THE TYPICAL STRUCTURE FOR THOSE WHO AIM TO GO ON WITH THEIR POSTGRADUATE RESEARCHES E.G., DOCTORAL AND MASTER THESES. THEREFORE, WE'VE SELECTED CASE STUDY (IN COMMUNICATION AREA) BASED ON AN EMPIRICAL DATA, AS EXAMPLE, FOR BETTER CLARIFICATIONS AND SUPPORT.

CONCLUSION AND FUTURE PERSPECTIVES

IT IS NOT ABSOLUTELY NECESSARY TO STATE YOUR CONCLUSIONS IN A SEPARATE CHAPTER. IN SOME CASES IT COULD BE MORE CONVENIENT TO MERGE SOME OF YOUR CONCLUSIONS WITH 'DISCUSSION OF RESULTS'.

IT MIGHT, HOWEVER, BE ADVANTAGEOUS TO LEAVE SOME OF THE MORE GENERAL CONCLUSIONS UNTIL THE FINAL CHAPTER. IF YOU HAVE DECIDED TO DO SO, YOU SHOULD MAKE SURE THAT THIS CHAPTER IS EXPLICITLY RELATED TO THE QUESTIONS AND PROBLEMS YOU FORMULATED AT THE BEGINNING OF THE PAPER/THESIS. SO THIS IS WHERE YOU SHOULD GIVE THE MORE GENERAL ANSWERS TO THE QUESTIONS ASKED THERE (DO NOT ENTER INTO TOO MUCH DETAIL HERE, YOU DO NOT WANT TO RECAPITULATE THE WHOLE THESIS!)

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3. Essay Structure | - The Writing Center - Harvard University writingcenter.fas.harvard.edu/pages/**essay-structure**

4. Thesis Structure - Trinity College Dublin https://www.tcd.ie/Student_Counselling/student-learning/.../**structure**/

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POLITENESS IN ARABIC CULTURE

ABDULLAH Y. SAMARAH

JEDDAH COLLEGE OF ADVERSITING/UNIVERSITY OF BUSINESS AND TECHNOLOGY

A.SAMARAH@UBT.EU.SA
AJ.SAMARAH@GMAIL.COM

INTRODUCTION

As soon as we want to speak, we must constantly make choices of many different kinds of e.g., what we want to say, how we want to say it. Specifically, we must choose what sentence types, words, and even sounds best unite the 'what' with the 'how'. How we say something is at least as important as what we say. In fact, the content and form are quite inseparable, being but two facets of the same object. According to Thomas (1995), the past twenty years within pragmatics there has been a great deal of interest in 'politeness', to such extent that politeness theory could almost be seen as a sub-discipline of pragmatics. Then Thomas claims that, much has been written (comparatively little based on empirical research) and different theories and paradigms have emerged. Thomas adds, that we find people are using the same terms in very different ways, are operating with different definitions of 'politeness' and are talking at cross-purposes. Thomas (1970 argues, that within the vast literature on politeness which has built up since the late 1970s we find tremendous confusion. The confusion begins with the very term politeness, which has caused much misunderstanding. (Thomas, 1970, p. 149)
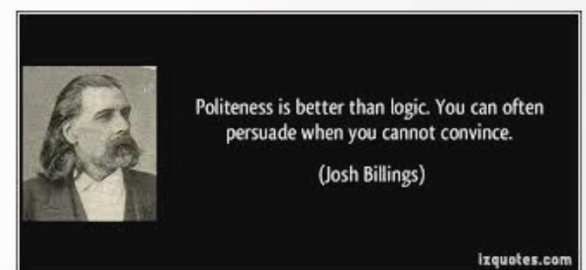
CONCLUSION AND FUTURE PERSPECTIVES

1. Arabic politeness is structured and controlled by two influences: religious faith, and social convention

2. The power of religious faith expressions are stronger than social convention. Indeed, we rarely find politeness expressions which don't mention God's name

3. Titles e.g., 'sir' for individual persons is a universal in al cultures and languages, however cultures differ in the degree of using such expressions

4. Politeness in Arabic can be analyzed in at least ten semantic categories

5. Humility in Arabic is not equal to loss of dignity or face but to show high degree of respect based on religious and social recommendations

6. In Arabic society the social hierarchy was and still noticeable in politeness expressions

7. The present study support the idea expressed by some writers regarding interaction with arabs which includes: linguistic, physical and act.

A person who is nice to you, but rude to the waiter, is not a nice person.

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Politeness is better than logic. You can often persuade when you cannot convince.

(Josh Billings)

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WOMEN IN THE SAUDI PRESS: A FEMINIST PERSPECTIVE

EIMAN KURDI

CARDIFF UNIVERSITY PRIFYSGOL CAERDYD

RCC
Research & Consultation Center
مركز الأبحاث و الاستشارات

INTRODUCTION

- This Phd Explored The Experience Of Female Journalists Working In The Saudi Arabian Press. It Looks At The Difficulties They Face As Women Journalists, Their Motives For Working In This Area And Their Writings. The Research Discusses How The Culture Gender Segregation In Saudi Arabia Impacts Upon Saudi Media Representations Of Gender Stereotypes And The Role Of Print Media (The Press) In Exposing Women's Issues To The Public And Forming Public Opinion. I Utilized A Media Studies' Approach Adopting An Islamic Feminist Perspective.

METHODOLOGY

- THIS RESEARCH APPLIED COMBINED METHODS (QUALITATIVE AND QUANTITATIVE). I USED PERSONAL IN DEPTH INTERVIEWS WITH FEMALE JOURNALISTS. I ALSO APPLIED THE SURVEYS TO QUANTIFY THE NUMBER OF ARTICLES WRITTEN BY FEMALE JOURNALISTS COMPARED TO THE NUMBER OF ARTICLES WRITTEN BY MALE JOURNALISTS. THE SAMPLE WAS SIMPLE NON PROBABILITY SAMPLE.

- I THEN USE CONTENT ANALYSIS TO DETERMINE THE PRESENCE OF GENDER-RELATED SUBJECTS IN THE PRESS IN SAUDI ARABIA, AND ALSO TO ANALYZE SAUDI WOMEN'S CONTRIBUTION TO THE PRESS.

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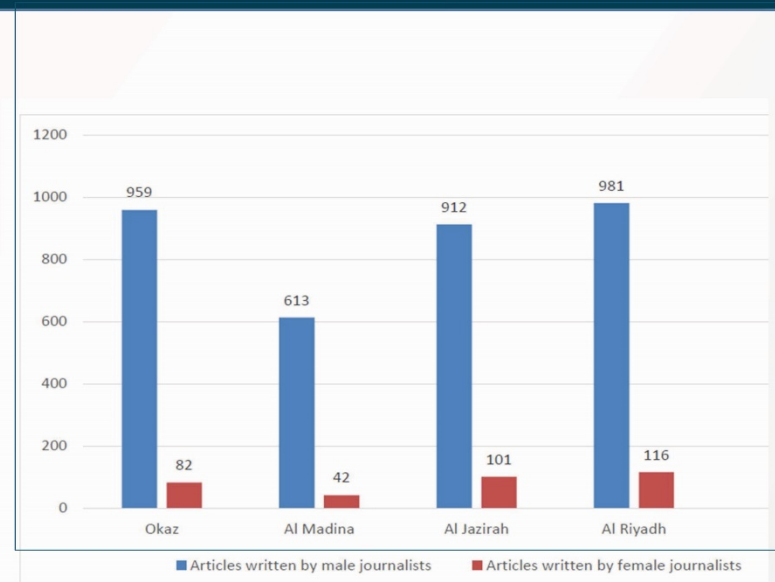
FINDINGS

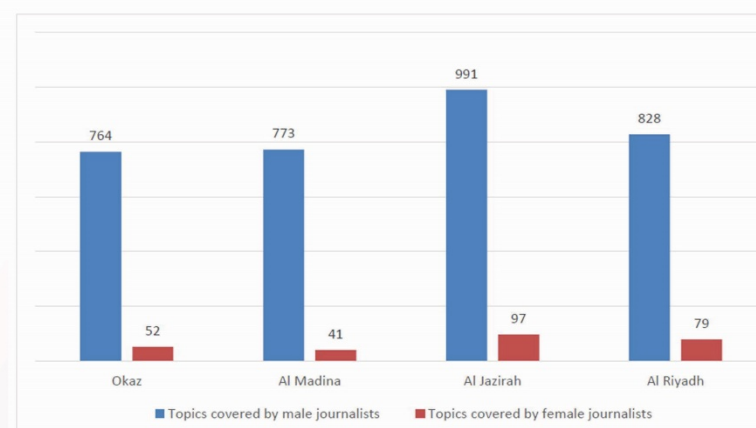Table 4 Content Analysis of the period from (01/05/2011) to (07/05/2011)

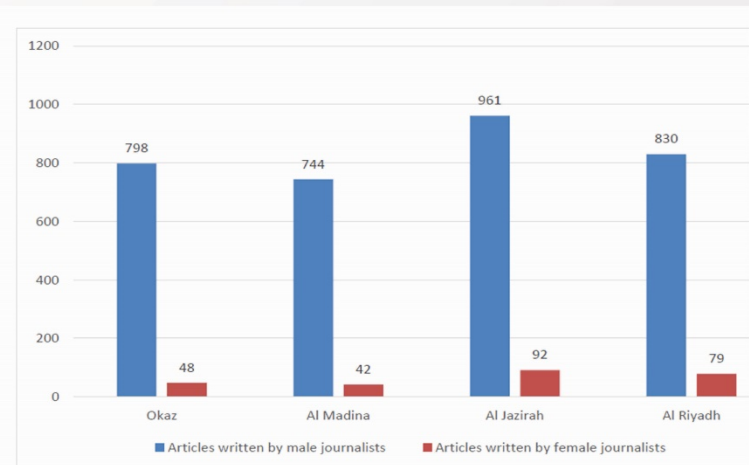Table 5 Content Analysis of the Period from (22/02/2010) to (28/02/2010)

Table 6 Content Analysis of the period from (20/01/2010) to (26/01/2010)

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Social Media on Virtual Space: the Saudi Monarchy Reinvention Online

Dr. Haneen Mohammad Shoaib
Dr. Samar Mohammad Shoaib

University of Business and Technology, JCA

Haneen@ubt.edu.sa

Keywords

Virtual space, Social media, Twitter, Dramaturgy, Saudi Arabia, Monarchy-online, Identity, Backstage, Front stage, Scripts, Gender, Religion, Culture, Power.

Introduction

Virtual space provides alternative ways of socially constructing and performing leadership. Social media worldwide is a phenomena that impacts and influences identity construction on virtual space. Saudi Arabia is considered one of the top countries in its use of social media, and that immensely affects its people. Even though Saudi Arabia is based on strong cultural and traditional roots, it still holds some of the highest rankings of social media penetration worldwide on platforms such as Twitter and YouTube. This paper explores different facets of the Saudi Arabian leadership reflected in its Monarchy-online identity that is manifested through virtual space on Twitter. Social media plays a significant role in shaping and influencing identities in relation to the amount and depth of self-disclosure.

Methodology

By employing a dramaturgical lens various components of Monarchy-online identity in relation to the backstage scripts of virtual space interactions and the front stage scripts of traditional media are exposed. In this study, the micro analysis of social virtual interactions is enhanced by Goffman's (1974) frame analysis that utilizes micro incidents (tweets) through the bigger cultural and societal elements that govern them. Combining dramaturgy and frame analysis is a complementary methodological approach that is a necessity to understand incidents that are culturally sensitive (Shoaib, 2012). The research will focus on the timeline of the official Twitter account of King Salman bin Abdul-Aziz Al Saud and how social media affected the Monarchy-online identity.

Analysis

The research incorporates multidisciplinary perspectives to analyze the role of virtual space on the construction of identity. The first perspective looks into the role of culture and gender in Saudi Arabia's virtual space interactions. The second examines the importance of religion. The third illuminates the power of social media.

Virtual Space Constructing Leadership

Social media growth and impact on identity formation has been an important subject of scholarly work internationally (Cui & Prosser, 2014) and has led to its utilization by leaders around the world. In this paper we will explore an example of how virtual space namely Twitter has constructed leadership (Saudi Monarchy-Online identity). We are in line with (Ropo et al. 2013; Fairhurst & Grant, 2010) in conceptualizing leadership as a socially constructed phenomenon. In addition, we claim that it is performed and constructed on virtual space through followers' virtual interactions. In our case the virtual space relates to social interactions online, and specifically related to the social media engagement of Twitter.

Saudi Arabian Monarchy-online Identity

As Saudi Arabia tops the ranks on its use of social media with most of its young generation connected to the Internet, it was the catalyst for the Monarchy to step into virtual space to establish its power. The Monarchy on Twitter's space has created for itself an online identity and presence which, is an important part of the virtual leadership role and can be seen in the use of media artifacts represented by symbols such as the King's profile picture, words, and photos.

Conclusion and Future Perspectives

Adopting a feminist ethics of care, we notice that the Monarchy-online identity is bringing the nation together around a unified stable source of power that is comforting in a time of transition. In such a responsible way of relation, people will be brought together rather than being pulled apart (Gilligan, 1982). Even though, the Monarchy-online identity is not fully utilizing a communication dialogue with the public it has the potential to engage with people locally and globally in two-way form of communication.

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EMOTIONAL BRANDING: A CROSS CULTURAL COMPARISON OF THE IMPACT OF ADVERTISEMENTS' EMOTIONAL APPEALS CONGRUENCY WITH THE SAUDI AND BRITISH CULTURE ON CONSUMERS' RESPONSES

MS. DEEMA SONBOL-DR. EIMAN KURDI-MS. RUA LARY

UNIVERSITY OF BUSINESS AND TECHNOLOGY- JEDDAH COLLEGE OF ADVERTISING

D.SONBOL@UBT.EDU.SA

RESEARCH SUMMARY

IN THIS RESEARCH, THE AUTHORS WILL INVESTIGATE TO WHAT EXTENT THE EMOTIONAL APPEALS, EMPLOYED IN BOTH THE SAUDI AND BRITISH ADVERTISEMENTS, MATCH OR ARE CONGRUENT WITH THE CULTURE AND CONSUMERS' VALUES. ALSO, THE AUTHORS WILL ADOPT A MIXED METHOD APPROACH TO INVESTIGATE THE UNDERLYING REASONS OF WHY CONSUMERS TEND TO GRAVITATE TOWARDS CERTAIN BRANDS AND THEIR ADVERTISEMENTS. ALSO, THE RESEARCH WILL EMPLOY CONTENT ANALYSIS TO EXAMINE THE TYPES OF APPEALS IN THE PREFERRED ADS BY THE CONSUMERS. IN ADDITION, THE AUTHORS WILL SHED LIGHT ON THE GENDER DIFFERENCES IN TERMS OF AD APPEAL PREFERENCES AND THE CULTURAL IMPLICATIONS OF THE SELECTION OF CERTAIN TYPES OF AD APPEALS.

RESEARCH QUESTIONS

RQ1: To what extent the emotional appeals employed in the brands' advertisements are congruent with the target market's culture?

RQ2: Are culturally congruent advertising appeals effective on consumers' responses and brand preference?

RQ3: What are the gender differences, in both countries, in terms of preferring certain types of ads' emotional appeals?

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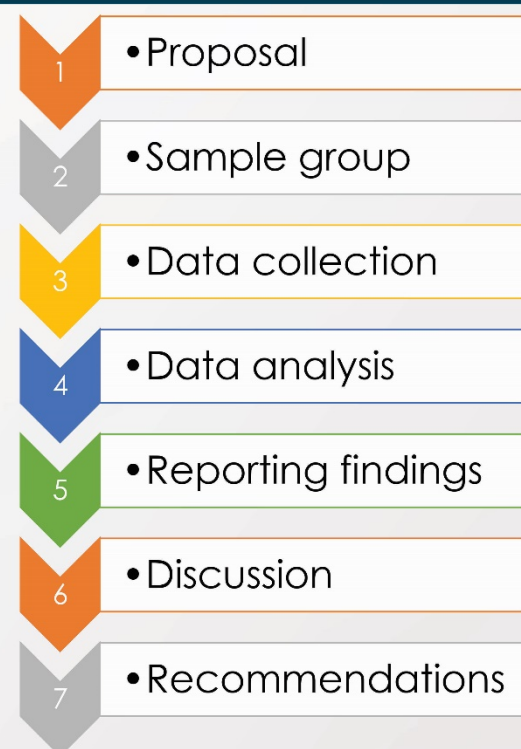
RESEARCH OBJECTIVES

1- EXAMINE THE CONGRUENCY BETWEEN THE TYPES OF EMOTIONAL APPEALS BEING PORTRAYED IN THE SAUDI AND BRITISH ADS WITH BOTH COUNTRIES' CULTURE AND ITS EFFECTIVENESS ON CONSUMERS' RESPONSES/BRAND PREFERENCES.

2- INVESTIGATE THE GENDER DIFFERENCES IN TERMS OF PREFERRING CERTAIN ADVERTISING EMOTIONAL APPEALS.

we ♥ brands

METHODOLOGY

THE AUTHORS OF THIS STUDY WILL EMPLOY A MIXED-METHOD APPROACH TO ENSURE GENERALIZATION OF DATA. ALSO, CONTENT ANALYSIS WILL BE ADOPTED TO ANALYZE THE ADVERTISEMENTS IN TERMS OF APPEAL ADOPTION.

RESEARCH DESIGN

1. • Proposal
2. • Sample group
3. • Data collection
4. • Data analysis
5. • Reporting findings
6. • Discussion
7. • Recommendations

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BRANDING AND IDENTITY: LOGOS OF EDUCATIONAL INSTITUTIONS IN TRIPOLI-LEBANON

Salma Kabbara Abbas
s.abbas@ubt.edu.sa

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INTRODUCTION

This research study the visual identity and brands of a collection of selected logos of educational institutions in the city of Tripoli, northern Lebanon. It discusses the characteristics of each brand, through a detailed deconstruction of its graphical elements and components. The work aims to classify the selected examples into 3 major categories.

FINDINGS

- A logo is the carrier of a brand's vision and motivation.
- the motivation to create new educational institutions in Tripoli goes back to the fact that most of them are originally guided by non beneficial associations with a religious background.
- The need to create new schools comes from the fact of a change in social behavior, specially in the after civil war period.
- The visual identity of schools in Tripoli do reflect a social-religious belonging.
- the role of female in the working field, in Tripoli, is directly related to her first starts in the educational system.

METHODOLOGIES

The comparative study is the main tool used throughout this research. The analysis is backed up with a Qualitative information available through interviews with school owners, corporate companies and designers of visual identity. It's a probability sample, which is a judgmental.

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OBJECTIVES

- The originality of the work reside in the fact that no existing study has been done before regarding this subject.
- The major outcome is to state that schools' logos do reflect a social-cultural-religious belonging through their visual identities.

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