

# **News Coverage of the Third Palestinian Intifada Through the Facebook Hashtag (#Alquds\_Intifada)**

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## ABSTRACT

On the first of October 2010, the third Palestinian intifada broke out in the face of Israeli forces, and since then hundreds have been killed, majority of them Palestinians. This study will address the role of social networking sites in this intifada, where Facebook was chosen as the most popular social networking sites in Palestine.

Social networking sites were taking important during the intifada because of their widespread use by the Palestinians. They were used to transfer events and cover them by ordinary citizens. Things went even further when the incitement was used to resist the Israeli occupation and to carry out operations against Israeli forces.

This study is based on the use of Palestinian publications in the 2016 website on Facebook to learn how to use social media sites to relay the news of the intifada, as well as the incitement to increase the strength of the intifada and to encourage young people to carry out operations against Israel.

The study is based on the test of two media theories, the Diffusion of Innovations Theory and Uses and Gratifications theory. In addition, the quantitative methodology and method of content analysis were used in the study. The researcher developed a list of 384 publications which used #Alquds\_intifada hashtag during 2016 as a sample of the study, analyzing its content and the speech used in it.

The main findings of this study are that Facebook played a major role during the intifada, as the transfer of events related to the intifada and the practice of incitement had a significant impact on the ground. Through religious and inflammatory terms

used increased acts of resistance. The indications are that the majority of the Palestinians who carried out operations were young people between 16-22 years, which explains their impact on the content of the media, which was presented through Facebook during the intifada.

**Keywords:** Diffusion of Innovations, Uses and Gratifications, Facebook, Al-Quds intifada.

## ÖZ

Ekim 2010'un başında, üçüncü Filistin intifadı, İsrail kuvvetleri karşısında patlak vermiş ve o tarihten bu yana çoğunluğu Filistinli olmak üzere yüzlerce kişi öldürülmüştür. Bu çalışma, Filistin'deki en popüler sosyal medya platformu olarak seçilen Facebook'un bu intifada'daki rolünü ele alacaktır.

Filistinlilerin yaygın şekilde kullandığı sosyal paylaşım siteleri intifada sırasında önemli bir yer tutuyordu. Sıradan vatandaşlar tarafından olayları aktarmak ve gizlemek için kullanıyorlardı. Teşvik, İsrail işgaline dirence ve İsrail kuvvetlerine karşı operasyonlar yürütmek için kullanıldığında işler daha da ilerledi.

Bu çalışma, Facebook'un 2016 web sitesinde yer alan Filistinli yayınların, intifada'nın haberlerini aktarmak için sosyal medya sitelerini nasıl kullandığını öğrenmenin yanı sıra intifada'nın gücünü artırmak, genç insanları teşvik etmek ve İsrail'e karşı operasyonlar yürütmek üzere ele alınmıştır.

Çalışma, iki medya kuramının, Yeniliklerin Yayılımı Teorisi ve Kullanımlar ve Doyumlar Teorisinin testine dayanmaktadır. Buna ek olarak, niceliksel metodoloji ve içerik analizi yöntemi de çalışmada kullanıldı. Araştırmacı, 2016 yılında çalışmanın bir örneği olarak analiz ettiği 384 yayın için #Alquds\_intifada hashtagini kullanarak bir liste geliştirdi.

Bu çalışmanın ana bulguları, intifada ile ilişkili bilgilerin aktarımı ve tahrik uygulamaları üzerinde etkili bir rol oynayan Facebook'un intifada'da açısından önemini vurgulamaktadır. Direniş eylemlerini arttıran dini ve kışkırtıcı terimlerin

kullanılmasıyla, bulgulara göre operasyonları gerçekleştiren Filistinlilerin çoğunluğu, intifada sırasında Facebook aracılığıyla sunulan medyanın içeriği üzerindeki etkilerini açıklayan 16-22 yaş arasındaki genç insanlar olduğudur.

**Anahtar Kelimeler:** Yeniliklerin Yayılımı, Kullanımlar ve Doyumlar, Facebook, Al-Kudüs intifadı.

## **DEDICATION**

To the martyrs of the Jerusalem intifada and the prisoners in Israeli jails.

To all free media, struggling to transfer the truth to advocate the causes of the oppressed in the world.

To my beautiful family, my mother, my father, my brothers and sisters, who were patient with my presence in exile, after their patience when I was in Israeli jails.

To my wife and children who sacrifice their time for me, and who have supported me patiently in the pain of keeping away from the parents.

Warm greetings.

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# Chapter 1

## INTRODUCTION

The introduction section will cover the problem statement, motivation for the study, the goals that inspire the researcher to catch the consequences, in other words, aims and objectives of the study. Then research questions, a hypothesis will be laid down, also significance and limitations of the study.

### 1.1 Problem Statement

The media played a distinct role in the building communities, especially modern ones, where it can be considered as a kind of special social activity, which contains creation, transmission and reception of symbolic forms, which involves the implementation of the resources of several kinds (Thompson, 2013).

When talking about the media and its impact on communities, social networking sites (SNS) provide a set of tools and methods to express their opinions and interact with incidents and events of different social and political ways. The tools used are videos, sounds, images and texts (Steinfeld, Ellison, Lampe, & Vitak, 2012). The ability of (re)production of these sites on transfer the event by using video, audio-visual and written texts, makes these sites suitable for social and popular platforms for movements for providing a lot of facilities to their users, compared with the traditional media, which remained for years is the only player in the arena (Alghamidi, 2012).

In the Arab world, there is a growing and widespread use of social networks, and disproportionately, according to state and individual preferences of these networks (Almbdeen, 2015). Some media platforms appeared on Arab media yard consecutively to confirm the prominent role of the content of media blogs in a period of technological revolution, and to affect the movement of thoughts and feelings and stories after users defeated with the flood of social media, which began with the emergence of Facebook in 2004 and Twitter in 2006, and dozens of applications and sites to communicate other social (Hamamo, 2016).

In a report by a social media company “Ipoke”, the Facebook is the most popular social media platform used in the world. In similar it is the most popular social media used in Palestine (Ipoke, 2017). According to statistics, there are about 1,600,000 subscribers on the Facebook site in Palestine, and this figure is increasing at a great speed. The statistics of the site indicate that Palestine has registered more than once the highest rate of participation in Facebook monthly (Donia-alwatan, 2015).

Hashtags, a term or expression headed by the # symbol, is a high-tech feature that began providing by Twitter. Originally created as a "channel tags" to allow SNS users to join a particular chat. And the hashtag has emerged in the deployment of community issues, where they are targeting a wide audience through it, because it is fast spreading among users. One of the most important uses of the hashtag was in the revolutions of the Arab Spring, especially the Egyptian revolution (Rong Wang, 2016).

In Palestine, the use of hashtag spread rapidly, especially with the beginning of the third intifada. the hashtag #Alquds\_intifada is the most important one, which was

launched at the beginning of the Jerusalem intifada in October 2015, and continued to be used throughout 2016 to keep up with news of the intifada (Ipoke, 2017).

In this study, a content analysis of Facebook publications written by the Palestinians will be conducted to determine the impact of social networking sites during the third Palestinian intifada.

## **1.2 Motivation for the Study**

The motivation of the study began for the researcher since the beginning of his work as a journalist covering and following the news of the third intifada about two years ago. This intifada has gained great importance by the users of the social media in Palestine in particular and in the Arab region in general, because it came in light of the unprecedented and widespread spread of the means of social communication in the Arab region. During the year and a half of the events of the intifada, the researcher noted that there is a great influence on social media in covering all events. Where some of the operations carried out by young Palestinians against the Israeli army, because of publications on Facebook aroused their enthusiasm and feelings.

In this study, the researcher wants to know how social media users deal with the events of the intifada by analyzing the content of the media published on Facebook, through hashtag #Alquds\_intifada which is the most widespread during the intifada. The hashtag among users of social media in Palestine has become widely used recently, after being famous for its use in the Arab Spring revolutions, especially in Egypt and Tunisia. It seems that the Palestinians benefited from the experience of the Arab revolutions to apply this to the situation in Palestine, which shows a great interaction with what is traded in the social media.

### **1.3 Aims of the Study**

This study presents the challenges and advantages of social media which are useful for users, especially in Palestine, to increase the effectiveness of the work and to interact with various issues related to the Palestinian-Israeli conflict, through the analysis of the materials were published on Facebook. In addition, this study is the first of its kind that analyze the content of what is published on the social media in Palestine.

#### **1.3.1. Research Questions**

This study seeks to analyze the content of the media published by the Palestinian users on Facebook under hashtag #Alquds\_intifada, so answers to the below research questions will be searched through:

- How did Palestinians use social media to express events about the intifada?
- How did the Palestinians exploit the hashtag #Alquds\_intifada to activate the role of the users in the intifada? And how did that affect reality?
- What are the terms and expressions used by the Palestinians to motivate the continuation of the intifada?

#### **1.3.2 Hypothesis of the Study**

If the rate of incitement of Palestinians on Facebook increased, this leads to increased resistance against Israel.

### **1.4 Significance of the Study**

In recent years, social networking sites have become a real alternative to traditional media in most parts of the world. As they enter the Arab world and use them in the Arab Spring revolutions, it began to talk about their role in creating public opinion and influencing events. In Palestine, users of social networking sites copied the Arab experience and began to apply it to cover the events of the Jerusalem intifada.

Social networking sites, especially Facebook, have spread widely in Palestine in recent years. Israel has exploited this to distract Palestinians from the core of the conflict by influencing global events while achieving their goals on the ground. With the beginning of the Jerusalem uprising, Palestinians began to use social media sites to cover the events of the intifada, which helped to expose Israeli crimes in a large way. Through the work of the researcher in the field of media coverage to inform the intifada, it appears that there are no real studies of the content of what is published on Facebook by the Palestinians, especially in English.

This study will focus on the content of the media material that was published on Facebook by the Palestinians, through the focus of the hashtag #Alquds\_intifada, the main hashtag, which users of social networking sites use since the beginning of the intifada in October of 2015.

### **1.5 Limitations of the Study**

The sample of the current study will be random, and because of the large number of publications on Facebook that contain #Alquds\_intifada hashtag, it is difficult to refer to all the publications to select a specific sample. Moreover, knowing the number of publications per month is not possible. Therefore, the allocation of a specific month or days in the same month is not possible, which requires the researcher to take a large random sample of the study.

In addition to these limitations, Israel has closed dozens of Facebook pages in 2016, and has arrested a large number of activists, which has limited the volume of interaction with events.

One of the main determinants of the study is that the researcher is conducting it from Northern Cyprus, and because of the security conditions he was not able to be present inside Palestine to examine the real impact of the intifada in reality.

## **Chapter 2**

### **LITERATURE REVIEW**

In this Chapter, a large background is given to the topics related to the current study, in order to make them more understandable. In this Chapter, the researcher reviews the literature of the study, which includes talking about media Theories (Uses and Gratification Theory, and Diffusion of Innovation Theory). also the history of the Palestinian-Israeli conflict, the media and its use in the conflict, especially Facebook, and its mechanism of use and employment by the Palestinians in the third intifada. In addition, the social networking sites will be highlighted through a brief history, as well as the transfer of users to social networking sites from relying on traditional media and replacing it with modern media. This section will also discuss the facilities and tools provided by the social platforms and consider them as a source of information. Also the efficiency of social networks for mobilization, and the impact of modern communication tools on teamwork.

#### **2.1 Uses and Gratification Theory: Gratified Needs and Reasons Behind the Usage of Media**

The theory of Uses and Gratification (U&G) is an approach that does not seek to know "what the media do to people" but focuses on "what people do in the media" (Katz, 1959). Therefore, this theory aims to understand the reasons and motives of the public's use of specific media (Ananzeh, Darwesh, & Hijab, 2009). U&G theory has been linked to citizens' use of the media, as well as to how the public feels satisfied or satisfied with their needs in terms of media content (Korhan & Ersoy, 2015). Uses and

Gratifications Theory is an influential paradigm or sociological theory that explains how and why audience nominate specific media outlets to satisfy audience's specific needs (Ifinedo, 2015).

According to Hanson (2011), this U&G is different from the others theories, especially with regard to the public's use of the media. The basis of this theory is that people are not treated as "a sheep-like mass" of message receivers (Hanson, 2011). On the contrary, the theory assumes that the public is active and know how to use the appropriate media for their needs, and thus the public is intelligent, so it is based on understanding the needs of the audience (Mesole, 2014). As Shao mentioned in (2009); individuals use media for different purposes, such as content consumption to meet the needs of information, entertainment, mood alteration, interaction with content as well as with other users to promote social communication and virtual worlds, also to produce special content for self-expression (Shao, 2009). For instance, people use Facebook and other social networking sites to satisfy their need of communicating with family and friends.

Over time, the theory of U&G has become easier than ever, with the emergence of new media and the Internet world, and thus became a more appropriate theory to study the Internet because of the high level of interaction by people using social networking sites (Ananzeh, Darwesh, & Hijab, 2009). As a result, the development of the Internet and the expansion of the use of social networks has increased the motivation of the public to prefer social media sites to other media, especially that the Internet and social media provide better services to the public such as social and political services and interaction with events, Self, and express individual ideas that may not be possible on traditional media (Marianne & Zelle, 2015).

In the current study, preference for social networking sites on other media platforms is a clear indicator of the ability of users and the public to determine their needs. Social networking platforms allow ordinary users to play an active role according to their expectations, thus using social media to meet the specific needs and specific goals of the individual (Cummings, 2008). This study will examine how users of social media in Palestine have become key players in events through their constant activity on Facebook and their coverage of events in a motivational manner, which makes the user of social networking sites appear to be a message sender (Alghamidi, 2012).

## **2.2 Diffusion of Innovation Theory: Diffused New Technologies and Diffused New Social Environments**

Diffusion of Innovation theory, which developed in the United States, is a very essential theory that defines the method of change, for instance, the dissemination of innovations in the society. This theory tries to expect the behavior of individuals and social groups in the adoption process of innovation, taking their personal characteristics, social relationships, time influence and features of innovation (Padel, 2001).

One of the issues discussed in the late 1990s was innovation in electronic publishing. Roger (2003) defined innovation as something new to the population or social order to provide a better way to do things. According to Roger, there are four important factors in spreading innovation: The first is the innovation itself, the communication channels used in its publication, time and the nature of the social system, and therefore Roger considers that the change that innovation brings to a social system becomes a rich ground for investigations. Also Roger said that it is very important to know what

features can best explain the adoption of a particular innovation within a given social system (Rogers, 2003).

The innovation of the Internet has had a clear impact, and a great revolution in the world of communications and the exchange of vast information worldwide. This emergence has been a cumulative evolution of this information and facts since registration or monitoring so far, with all the great services in the field of communication between people (Naemeh, 2010).

Social networking is a natural development of human civilization, to show a new culture of communication between individuals and to open up new horizons that shape their personalities and social customs on the culture of social networks and communication over the Internet. Therefore, this culture has positive and negative effects on their natures and cultures. Joining a networking site means joining the culture of the site or the culture of that online community that they have become part of (Smishi, 2014).

In terms of technology and the Internet, it should be noted that the modern science has reached a wide range of services in the field of technology and facilitate communication between people. The majority of people can acquire smart devices and connect them to the Internet in several ways such as Wi-Fi and 3G (Naemeh, 2010).

After the global Internet spread in 2000, the infrastructure became almost constant. Static web pages evolved into dynamic pages based on different programming languages, and a new generation of Internet services and social networking sites

emerged from Twitter, Facebook and others, which turned the world into a village (Abo Wardeh, 2016).

In this research, we will know how modern technology has been employed in the service of the Intifada. This is not limited to the means of social communication, but all the modern services provided by modern technology in the Internet age and its accessories, such as Wi-Fi and 4G. We will know how this has facilitated the users of social networking sites in Palestine.

### **2.3 New Media, New Social Environment: Social Networking Sites (Traditional Media Versus SNS)**

Different articulations are being utilized to assign the new media. The terms social "system" locales and social "systems administration" destinations both utilized conversely (boyd & Ellison, 2008). In this investigation, long range interpersonal communication locales (SNS) will be utilized as a term alluding to these sites that give devices and approaches to the general population to share their perspectives, exercises and premiums with different circles, for example, family, companions and society (Thefreedictionary, Social Networking Sites, n.d.). Likewise, in a couple of circumstances inside the present examination specialist uses "interpersonal organization destinations" to disclose some associated focuses to the point. SNS utilizes surpass just the get together with family or companions to be as stages layer all components of life, for example, media , legislative issues, craftsmanship, advertising and instruction (Ifinedo, 2015).

Inside the web-based social networking period, substances have had comparative utensils. Through the web, the capacity to connect , post, exchange data and offer

assessments with other individuals around the globe independent from anyone else (UNCP, 2013). Somewhat number of offices can be utilized, for example, voice, photographs and camera record with extraordinary esteem procedure that PCs and advanced cells offer for individuals (Alghamidi, 2012). Therefore, the new era generally supports online networking rather than conventional media which states to the typical methods for media that have happened before the entry of the web.

There are many differences are between traditional media and SNS. One of the important numerous distinctions are between customary media and SNS. One of the best critical contrasts is indicated in "dissemination". The improvement of social event information, printing, planning broadcasting or delivering methods to impact data for audience members by conventional media will take quite a while relating with the procedure of information course through web and SNS (Pridmore, Falk, & Sprenkels, 2013). Regarding group of onlookers, conveyance has grown sooner finished the web, advanced mobile phones and computerized gadgets. Additionally, it was a fundamental issue for regular media by its industry with group of onlookers (Pridmore, Falk, & Sprenkels, 2013). Accordingly, web creating, pinnacle of customary mediums has moved to do electronic generations for its instrument to issue it through web and furthermore begin its lawful pages through SNS.

Extra preferred standpoint happens all through labor in liberality SNS more than ancient mass media: "Managing resources" (Hanson, 2011) who managing colossal whole which putting away data, sharing, and altering it through SNS are smoother than customary media in this period. PCs have a center part in fluctuating the fauna of information handling; additionally innovation improvement has taken part in amusement on the most proficient method to manage data, convenience to news such

as submissions, smartphones, e-reading, software and so (Pridmore, Falk, & Sprenkels, 2013).

Furthermore, the capability of consuming SNS is reasonable, so people can mark their personal online universe to chat about whatsoever they want, wherever they are, this isn't available for traditional media (Pridmore, Falk, & Sprenkels, 2013). Ahmed Ashour, a social activist, stated the differences by saying that SNS is a free media, free from restrictions and censorship. Because of this there has develop citizen journalism which allows individuals to cover events in their extents which broke traditional media to trusting SNS users to get facts about news and events in specific in spaces that old media teams can't scope to such as the events of Arab (Alghamidi, 2012).

This is precisely the assignment that looks customary media in every one of its structures (perceptible , printed, visual media) where residents are not broad as just beneficiary news beginning old media however they end up plainly enthusiastic accomplices in media posts making too (Alghamidi, 2012).

## **2.4 Brief History of SNS**

Twitter and Facebook weren't the primary SNS the same number of may accept, yet online networking has a long creating history which made it what it is today (boyd & Ellison, 2008). Expressed in the examination entitled "Informal organization Sites: Definition, History, and Scholarship" the underlying SNS was out in (boyd & Ellison, 2008). Point and ICQ buddy records bolstered companion records as a quality.

Expanded rundown of sites have approach with alike elements that give the capacity to generate profiles, stay in contact, and join companions through these locales, for example, LiveJournal, , MiGente, Tribe.net AsianAvenue, Ryze.com and BlackPlanet

(boyd & Ellison, 2008). Following 2001 MySpace and Friendster were taken after with a huge measure of individuals and wound up plainly well known (Thefreedictionary, 2013). *MySpace in 2005 cost 580\$ million while a news organization bought it just 2 years after its start* (Hampton, Sessions Goulet, Rainie, & Purcell, 2011).

The top SNS is *Facebook* (Thefreedictionary, Social Networking Sites, 2013) that was established in 2004 by Mark Zuckerberg a Harvard University graduate. The points of Facebook are to give individuals capacity to remain appended with other individuals all through the world, to seek after a wide range of productive news on the planet and furthermore to convey distinctive subjects with gigantic areas of interchanges between clients (Facebook, 2015). Subsequently, Facebook created exponentially and accomplished a large number of clients in a little time. The figure beneath clarifies the historical backdrop of SNS (boyd & Ellison, 2008).

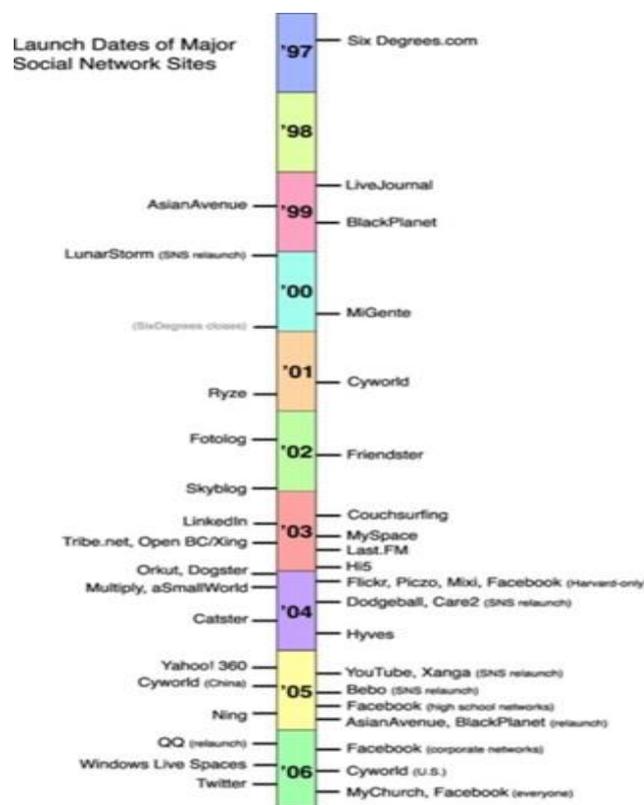


Figure 1 : Date of launch for many of Major SNS (boyd & Ellison, 2008)

### **2.4.1 Facilities and Tools Provide by SNS**

SNS offer multiple facilities which made it a top pick for many users, the facilities and utensils activists use on SNS are not available on old media openings.

Facilities have enlarged incessantly, SNS where used for limited purposes, such as sharing multi-media content with friends or making personal profiles to add plain data or gathering friends into an inventory as in Sixdigrees.com (boyd & Ellison, 2008). The capacity of late aggregator destinations, for example, Facebook, toward the start, were fractional also, in the presence of a little gatherings of individuals inside a college, expanding these locales quickly in a sudden way expanded its abilities (Newsroom, 2015).

Hashtag (#) is a device not simply on Twitter; it has likewise turned out to be utilized by Instagram, Facebook, and different SNS which licenses clients to find the persuading point in various fields. Hashtag helps clients to assemble data on news and occasions all through the world underneath a solitary umbrella (Posch & Claudia Wagner, 2013). Clients may record any do up concerning the issue that hashtag is covering (Posch & Claudia Wagner, 2013). Additionally, with this instrument it winds up plainly less demanding to know all exercises connected with the theme of a hashtag. A client can see whether a man posts or offers about a specific topic below the given term of a specific hashtag (Hashtag benefits, 2013).

One of the primary SNS is known to be YouTube. Individuals watch a huge number of recordings through YouTube continually. Everybody can utilize it to take after news, conferences, stations, talks, or any updates with sound and picture for nothing out of pocket (Info centre, 2014).

### **2.4.2 SNS as the Basis of Information**

Because of the high number of users of social networking sites, it can be considered a true competitor to the traditional media, as it transcended its social role for use in the transmission of news. A traditional media outlet cannot succeed today without relying on social sites for its users.

Display day, SNS participate in a noteworthy part in the exchange of news and data, likewise discussing news points of interest among its group of onlookers holding up to be an establishment source gave that a large number of individuals of news on whatever whenever all through the world (Aljanahi, 2013). Even world leaders and governments have begun to use social networking sites to disseminate their views and political positions (Digitaldaya, 2013).

The character of the news on SNS is not at all like customary media news. it is quick, freely, not official astuteness, so news does not go all through periods of manufacture like customary media ventures. Thus, any client can pass on news direct to the reason of telling others, and after that gigantic clients will contend the news, remark all alone profiles, and offer it, even as the great columnists were gathering their information past to any engendering (Laird, 2012).

The whole is inside the center page of a SNS. Its better quality in help of SNS than control clients to rather being on SNS in abundance of customary media outlets on the grounds that, the aptitude of SNS to finish their necessities in an exhaustive way (Matsa & Michell, 2014). This is the wrap up of a proposal fulfilled by an understudy at EMU in north Cyprus on 1600 understudies of assorted populations and distinctive resources. The examiner set up that through daily papers due to customary

broadcasting are moving back regarding tried and true as a wellspring of news, contrasted and slant of understudies toward utilizing SNS, for example, Twitter or Facebook as a premise of neighborhood, worldwide, local and national news.

## **2.5 The Influence of Current Tools in Communications on the Group**

Social users depend on the prospect of shared activity. Thusly, the unified demonstration made a considerable measure of social activities in social orders all through past (Tilly, 2004).

As far back as the begin of the social developments in the nineteenth century up till the present day, an assortment of apparatuses of correspondence, provided for advance the up and coming exercises and furthermore to observe and evaluation of the work communicate messages of crusades (Tilly, 2004, p. 176). Amid the twentieth century, advance of specialized devices shaped a crisp move amid showing unprecedented open doors and genuineness for social developments and the joint activity (Ibid). Long range interpersonal communication locales consolidated the separation of individual work and shaped a reasonable domain measured as the initial steps of any social versatility, and less expenses of aggregate activity (Friedland & Rogerson, 2009, pp. 2-5).

### **2.5.1 The Use of Social Networking Sites in Social and Political Mobilization**

The hopeful objectives that clarify the significance of social communication destinations inside social orders are various as of late. These destinations have mutilated the idea of trade with the strategies consistently by accommodation of focal points making these locales favored by individuals and specifically by the online activity gatherings and activists. On SNS, Users can do advancements in each component around the globe at any given time (Jackson, 2015). In the last couple

years, numerous clients utilized SNS all through clashes to express their demeanors toward assorted issues (Round, 2012).

This section covers mobilization via social networking sites; by bring up experiments and cases during the world perk up the effectiveness of sites to mobilize people. Also, the study mentions the SNS roles throughout the campaigns and how they may be used to guide people and endorse them.

### **2.5.2 SNS Effectiveness in Mobilizing People**

A few occasions far and wide confirm that informal social networking sites are effective stages to activate individuals towards clear issues by the social developments or the essential clients inside each community. It was prevailing to pilot individuals for solidarity with an occurrence or dissents not for social or political inquiries, and much evidence affirming its proficiency will be said. As to think about led in 2013 by Institute of science and innovation (Masdar) assembly is preparing individuals rapidly to agreement with difficulties of disasters and to help others to accomplishing their prerequisites (Alex Rutherforda et al, 2012).

The free utilization of social networking sites contrasting and the demonstration of activation completely through conventional media is a vital trademark that SNS have end up being imperative for social developments. Because of the past, inconvenience free access to the tremendous number of group of onlookers in brief timeframe and SNS energy to give individuals a chance to state in different structures help to build it's an approach to activate observers toward an inquiry or against a known issue (Center of Strategic Studies, 2012).

Preparing on long range informal communication locales was the reason following shutting eight-hundred jails in the wake of killing a Chinese hostage under torment. Once the narrative of the detainee was outside of the jail, clients on SNS began discussing that among individuals.

A cluster of educators from various nations all through the world inspected the energy of long range interpersonal communication destinations in this advancement. They tried to watch how SNS enables individuals to speak, connect with each other and move information to take methodology. Amid this venture the SNS pioneers of all gatherings were probably going to lead the individuals to deciding the places of inflatables from corner to corner of America where gathering of inflatables in disparate urban communities propelled in the sky haphazardly (Chu, 2011). The satisfying group was gifted to find each inflatable zone unequivocally inside 9 hours relying upon correspondence inside a gathering of partner activists from different areas by means of SNS in record time (Alex Rutherford et al, 2012).

The former sign and illustration point to the ability of utilizing SNS in assembling clients towards unique issues, which will be clarified by the subheadings below.

### **2.5.3 SNS Roles During Political Campaigns**

Social developments, customary media, open figures, and Politicians have understood the significance of being a branch of the internet and social networking sits system (Hanson, 2011). Evident of the intuitive colossal pack by means of SNS, for example, YouTube, Twitter, Facebook and so on subsequently, inside any political or media design destined for watchers, should consider the original broadcasting (Berntzen, Johannessen, & Godbolt, 2014). Determined that the closeness of SNS to individuals grants evident rehearsing clients and requirements, where the instruments and offices

offered by SNS enable clients to do crusades and assemble people in general to shoulder it (Ibid).

In 2011 on the Australian decision 2010, the position of SNS was huge the era of election. These sites listened to their opinions, followed-up the reactions of people, transmitted the electoral programs of candidates, and mainstreamed news, afterward driving users to mobilize audience to direct their votes to a specific candidate (Gibson & McAllister, 2014).

The United States President Barack Obama's promotion was cognizant too about the social networking sites results, subsequently they devoted a consolidated lineup only to run on SNS to learn group of onlookers practices, needs, and dispositions, additionally to examine clients' responses to influence their considerations toward decision (Lutz, 2009). A critical reason following Obama's prosperity crusade was the honest technique for intergrading SNS in disappointment the real number of individuals and diffusing data on Obama's program (Lutz, 2009). The SNS group practically was cunning to transform up even into the all-around enjoyed neighborhoods in America (Lutz, 2009, p. 3). These days, SNS provides the capability for users to carry out their activities liberally more often than the previous age.

The importance of SNS for elections isn't noted by the campaigns that only. A large campaigns and common users were mannered by activists by means of SNS to raise the awareness with a matter, social networking sites facilities and tools permit the activists or any communal action to mobilize supporters within an electoral campaign or within the other political and social campaigns in the society.

#### **2.5.4 Social Networking Sites Users: The Users Moved to SNS**

The surreptitious energy of SNS exists in the immense number of its clients. The measure of SNS client's growths to the point that almost total social orders are online a lot of the time. These social orders convey unique associations and resources in the shape of posts, sounds, pictures, videos, and texts.

Many figures point toward the colossal rates of clients on the web. In 2009-2011, 79% of American grown-ups utilized web, and generally everybody who approached web signed in no under 1 of the SNS. Concerning Study Center investigation before 4 years, 43% of Users utilize various SNS, while Facebook stands the most famous decision among clients. The measure of Facebook clients checked 71% of every 2013 however before 5 years it was around 68%. That alludes to the expanding amount of clients utilized SNS (Duggan & Smith, 2014).

Previous years, the technological revolution drove many people to swap the traditional media outlets with electronic duplicates, which guided spectators to talk that the web will be the outsider rather than the traditional media all through the following couple of periods (El-Taher, 2012, p. 12). This is clarified in America that about 4500 daily papers have electronic duplicates on the web and in addition their own particular webpage's. Notwithstanding introducing administrations to tune in to radio stations and to stare at the TV stations by means of web locales, A couple of them were framed just to broadcast on the web (El-Taher, 2012, p. 14).

the Arab Youth towards the end of the last century, used the conversation forums to untie social and political opinions. Several measured it as a danger (El-Taher, 2012, p. 14). Even though there was a sort of editing on the contents in addition to the self-

ensorship that users practiced on themselves, the online forums gave a fine area for freedoms. The amount of forums which allowed users to state themselves politically and socially improved, due to the increase of use of the internet (Ibid).

Following the production of web 2.0 and development of advanced cells step by step, the vast majority have depended on the web all the more broadly to the degree that they utilize it as an outsider that movements sounds, recordings, photographs and messages (El-Taher, 2012). Along these lines, this case provided in expanding the measure of web clients in a brief timeframe. The persistence of sharing of interactive media and correspondence with it between individuals on the web supported to surface the colloquialism of "New media" (Ibid). Thusly, the contention between new media and conventional media stages has begun (Alghamidi, 2012).

Accordingly, activists have been requesting to discover substitute platforms rather than traditional media outlets to allow them to utilize these platforms for accomplishing their objectives for instance: activating individuals, arranging dissents and interfacing with techniques. The excursion of activists begun via mailing gatherings, bloggers and utilizing the discussions and a short time later gotten to the gathering of SNS as a real contrasting option to conventional broadcasting vents (El-Taher, 2012).

## **2.6 History of Conflict between the Palestinian and Israeli**

In this segment, a short history of the Israeli-Palestinian clash will introduce from 19<sup>th</sup> until the third Palestinian intifada that is the most imperative occasion in the most recent year. Also this part is sub-divided into three periods as the following: (1800-1948), (1948-2000), (2002-until now).

### **2.6.1 Periods between ‘1800 – 1948’, ‘1948-2000’ and ‘2000- until now**

In view of the inflexible situations where Jews in Europe Russia and made due in 19<sup>th</sup>, they began considering making a home where they be able to unite as one every one of the them. They chose Palestine after a few gatherings that were set inside the Zionist relationship beneath "Theodor Herzl", the administration of the predecessor of the administrative Zionism (Philo & Berry, 2011, pp. 10-12). After the World War, Britain and France persuaded the Group of States to isolate the Arab country. The League of Nations formally In 1922 perceived the British Order in Palestine following the Balfour Declaration, until 1948, amid that historical, Jewish migration were encouraged by Britain to Palestine and made ready for a Jewish state (Philo & Berry, 2011).

In accordance with partition resolution 181 in 1947, Palestine was divided into three sections. The Jews received the largest part, while the Arabs received the smaller section. And the third section was placed under international tutelage which included the holy areas. On 14 May 1948, The British government end its mandate from Palestine, to declare on 15 May 1984 the Jewish forces and the Zionist movement the birth of the State of Israel in (Philo & Berry, 2011, pp. 32-34).

After 1967, the United Nations Security Council chose that Israel would pull back from the regions it possessed after the war, yet Israel just swam from a few zones (Hajjar & Beinin, 2014). In 1987, the principal intifada broke out. The intifada left 1450 dead, 130,000 wounded Palestinians and 116,000 detainees imprisoned for different periods (Saleh, 2012, p. 104). The intifada commanded every involved zone with the investment of individuals (Philo & Berry, 2011, p. 77).

In 1987, ( Hamas) had propelled the primary acknowledged and declaration its creation (Saleh, 2012, p. 105). It has been assuming the dynamic part in the intifada since 1987, particularly through Al-QASSAM Units. Hamas joined efficient furnished assaults in opposition to Israeli sheets utilizing a few arms amid its battle. It begun with utilizing blades and proceeded until having rockets that can assault the profundity of Israel (Al-Madhoun, 2012).

By 1991, the Oslo Peace Accord was marked in Madrid, and in 1993 the Palestine Liberation Organization (PLO) marked the Oslo accord in Norway with Israel. Under the understanding, the Palestinian Authority was allowed self-governance in a few territories of the West Bank and Gaza Strip, with security coordination and arrangements between the PA and Israel (Philo & Berry, 2011, pp. 84-87). Consequently, the Palestinian Authority and the PLO perceived that Israel has the privilege to exist and authenticity more than 77% of the region of Palestine (Saleh, 2012, p. 113).

The second intifada in 2000 exploded after the visit of Sharon's to the Al-Aqsa mosque. The Palestinians challenged him, and they began the clashes with the Israelis power. In August 2005, Israel chose to expel its pilgrims and crowds from Gaza and stop the military presence (Philo & Berry, 2011, pp. 118-119).

During the Al-Aqsa intifada, the Israeli occupation forces destroyed the Palestinian economy and Palestinian infrastructure in an unprecedented manner. It reoccupied the Palestinian areas of the Palestinian Authority administratively and administratively, and began building the separation wall on the occupied West Bank (Aljazeera, n.d.).

By the end of 2008, the result of the Al-Aqsa intifada was the martyrdom of 5,000 Palestinians and the wounding of more than 50,000 others (Aljazeera, n.d.).

Since 2008, Gaza has been subjected to three wars of aggression launched by "Israel" against the sector besieged by land, sea and air. Thousands of Palestinians have been killed, tens of thousands wounded in these wars (Siam, 2015).

### **2.6.2 The Jerusalem Intifada**

A new Palestinian uprising against the Zionist occupation broke out on October 1, 2015, which was later dubbed the "Intifada of Jerusalem", the third major Palestinian uprising during the period between 1987 and 2015. This intifada began with a military operation near the settlement of Itamar, A senior reserve officer in the Zionist occupation army and his wife, on the first of October (Alawneh, 2015). The intifada began with the organization of marches, popular demonstrations, the burning of old tires, and the laying of stone barricades at the entrances of Palestinian cities and towns in the West Bank to confront the Israeli occupation forces. And later evolved to include military operations and various operations. The initial stages of the intifada were civil and security, with knives, firecrackers and a growing popular momentum in various Palestinian territories. That is one of the reasons why the media call it the "knife uprising" (Alawneh, 2015).

According to the Palestinian writer Mohammed al-Ayyash, the new Palestinian uprising represents a response to Israel's attempt to take advantage of the deteriorating Arab situation. The Israelis are escalating settlement operations and attacks on Al-Aqsa Mosque, which means that Israel was reading the scene in the Arab region as the most important historic opportunity to The Palestinian land and man, which turned out to be untrue, since the intifada showed that the Palestinians are capable of saying "no",

and that the Arabs - in their deteriorating conditions - Palestine and al-Aqsa remain their main central issue and their biggest common denominator (AlAyesh, 2015).

The nature of the ongoing struggle in Palestine, as a link in a continuum of militant action, is the first distinguishing characteristic of it, which has other features, most notably the singularity of the resistance, the high intensity and the unprecedented intensity in these actions. The Palestinian factions, especially the Hamas activists, have tried themselves or with their student arms, in addition to a number of popular and community activities; to create a climate of struggle that seeks to integrate the other segments of Palestinian society into the current fighting situation. The current fighting situation has positioned itself in an important position in the battle of consciousness that has been waged against Palestinian man in the West Bank in the years following the Palestinian division, thus contributing to the compensation of the weakness of the Palestinian factions (Orabi, 2016).

According to statistics, the intifada in Jerusalem during the first year witnessed the martyrdom of 271 Palestinians and wounded 20000, while 40 Israelis were killed and 690 others injured (Dialogue, 2017).

### **2.6.3 SNS Use in the Palestinian Intifada**

In the third intifada, the Palestinians used social media in a large way by creating pages and groups to mobilize the public opinion, and translate the idea from the virtual world to the real world. After a month of intifada, and because of the concentration of the Palestinian resistance in Jerusalem close to the Al-Aqsa Mosque, Israeli forces punished the Palestinians, and the youth of Jerusalem launched a hashtag #We\_are\_not\_afraid to challenge the Israeli force (Thabet, 2016).

The social media plays a key role in the Palestinian protests, knife-throwing, shooting and organizing demonstrations in response to Israeli actions. Israeli security circles have acknowledged that their inability to face military operations in Jerusalem is that they are individual military operations carried out by the Facebook generation. Their actions and plans can be monitored, which was adopted by the Israeli Prime Minister, Benjamin Netanyahu, by saying that incitement to Israel stems from the convergence of ignorance with technology (News, 2015).

In the light of the wave of attacks that hit Israel at the beginning of the third intifada, many hashtags in social networking sites were created, including the #Alquds\_intifada, which constituted an infrastructure to encourage operations against Jews in Israel. Many of the denigrators in these hashtags praised the operations, described their perpetrators as "heroes", threatened other operations soon and encouraged others to carry out similar stabbings (Dakka, 2015).

In this study, there will be 384 postings published on Facebook by Palestinians in the West Bank, which included hashtag #Alquds\_intifada to determine its content and analysis.

## Chapter 3

### RESEARCH METHODOLOGY

After the research reviewed the literary reviews of the study and the historical background in the previous section, this section of the research, will provide the methodology of research, which will be quantitative methodology. Therefore, this section will contain the following headings: research methodology, research context, population, sample, data collection and analysis.

#### 3.1 Research Methodology

In this study, the quantitative methodology was preferred, to analyze the Palestinian posts on Facebook during 2016 which contain the hashtag #Alquds\_intifada. Quantitative research depends on the collection and analysis of statistical data through statistical techniques, which leads to results as a percentage to answer to the questions posed for the research (ACAPS, 2012). And for getting precise results in this study, The use of the quantitative methodology has been favored (ACAPS, 2012).

In this study, the content of publications on Facebook containing the #Alquds\_intifada hashtag will be analyzed during 2016, in order to understand the use of social media, specially Facebook in Palestine, and the impact of it on the third Palestinian intifada. Because of social media's direction and mobilization, in order to make changes in the societies (Schwarz, 2011). Content analysis is a method of analyzing and studying written, verbal or visual content of media messages because it is systematic, objective

and quantitative description (Elo & Kyngas, 2007). Moreover, content analysis helps the researcher to examine theoretical issues to understand them. (Elo & Kyngas, 2007).

In spite of the present study is a quantitative study, it contains part of textual analysis in order to shed light on the nature of the speech used in Palestinian posts on Facebook, and the use of special terms and expressions, to know the impact on the ground.

The textual analysis is a way for researchers to gather information about how other human beings make sense of world. And it's useful for researchers working in cultural studies, media studies, in mass communication and some other subjects.

### **3.2 Research Design**

The present study is the case of study of posts on Facebook related to the 3<sup>rd</sup> intifada. 384 posts on Facebook, published by Facebook users in the West Bank, Israel and Gaza, that contain the #Alquds\_intifada hashtag will be chosen randomly in 2016 in order to obtain real results and deeper details. And for this, it was necessary to use quantitative research methodology as the most appropriate methods for this type of research (Zainal, 2007).

### **3.3 Data Collection Instrument**

The researcher wanted to know the nature of the content of the media used by Palestinians during the third intifada in 2016 by analyzing the content of the publications on the social networking site Facebook. The researcher has obtained the materials that need to be analyzed through the Facebook site by using the search for the #Alquds\_intifada hashtag. And because of the inability to know the number of publications each month specifically, the researcher relied on the selection of 384 random publications distributed throughout the year 2016.

To analyze the data according to the categories that the researcher designed, this study used the content analysis coding scheme (check list) as an instrument. It is the best way in content analysis to do a checklist that includes the questions that the researcher is interested in. The next step of analysis is the insertion of the collected data by a check list in the (SPSS) (Statistical Package for Social Sciences) software to get the results in percentages and numerical data is presented.

What is more, textual analysis is done according to the main thematic revealed in the data.

The researcher was interested in choosing the population of the Palestine during this study because they live in the middle of the conflict, and they are the most influential as a result of the current events in the Palestinian-Israeli arena, especially during the third intifada. Therefore, it is necessary to know how the West Bank residents were affected by events, and how this was reflected in their use of social networking sites.

### **3.4 Population and Sample**

In statistical methods such as surveys' situation its essential for researchers to determine the least sample size that is needed in generalizing the outcomes on the whole population. According to Saunders (2009), sample size is derived from three main elements that's are:

1. The confidence level: represents the certainty level in which the data is collected by researchers, will represent the whole population characteristics.
2. Confidence interval (The error's margin to be tolerated): represents the accuracy which is required for any estimations based on the sample.

3. The population size: represents the whole targeted population among which researchers draw the required samples.

To determine the suitable sample size which fits with appropriate error's margin and confidence level, many researchers employed Daniel's (2009) simple formula as following:

$$n = \frac{z^2 pq}{d^2}$$

Where:  $z = z$  statistic for a confidence level.

$P$  = expected proportion or prevalence.

$Q = (1 - p)$ .

$d$  = confidence interval, uttered as decimal.

The researcher used 95% level of certainty, so  $z$  equals (1.96) for 95% confidence level. And used  $p$  equal (0.5) for a sample size that represents a percentage of picking a choice which should be used when researcher is unable to reach the best estimation of  $p$  (Daniel, 2009). This implies that  $q$  equal (0.5). Then the researcher used  $d$  equal (0.05) which indicates ( $\pm 5$ ).

Daniel (2009) considers the sample size based on formula above valid if the calculated  $n$  is less than or equal to 5 percent of  $N$ , where  $N$  represents the whole population ( $n/N \leq 0.05$ ). So, he suggests to use another correction's formula with finite population if the result is invalid as follows:

$$n = \frac{Nz^2pq}{d^2(N - 1) + z^2pq}$$

However, in this research ( $n = 384$ ) and ( $N = 88029$ ), and ( $n/N = 0.0044$ ). So, the finite population correction has not been used in this research, and the sample size of this research is 384 samples with 95% confidence level.

At the time the researcher decided to conduct this study in the middle of March 2017, the population of this research was 88,029 publications started since October 2015, the date of the beginning of the intifada, and this figure is still increasing because the intifada continues until now. Therefore, the researcher decided to limit the selection of a random sample of 384 publications in 2016 specifically to analyze the content of the posts.

The researcher will rely on the mechanism of his research on the search tool on Facebook, and determine the time in 2016, and place in Palestine, where the events of the third intifada continues. The examiner certain the posts of his sample rendering to the measures, such as if there is:

- The presence of Post assists in the conflict zone (Palestine) only.
- Publications should not be shared from news sites or public pages.
- The account of user who post is not accompanied with funded and it's not blue tick mark on Facebook as well.

The researcher chose to cover the Facebook events of the third intifada because he works as a journalist specialized in covering the news, where the preparation of periodic reports on the statistical results of events, such as the number of dead and wounded from both sides, in addition the military operations and open confrontations between the Israeli army and the Palestinians. As well as the fact that Facebook is the most social networking sites used by Palestinians.

### **3.5 Data Collection and Analysis**

The data was collected by using a check list of content analysis which was prepared and piloted first through 25 posts releases in order to getting real results, supervisor for the clarity, and to be aware about the corrections that should be done in the check list which designed to analysis 384 posts containing #Alquds\_intifada hashtag during 2016. After that, the collected data was entered in the SPSS software for analysis. Also, a textual analysis is conducted, and the data is analyzed thematically.

### **3.6 Validity and Reliability of Data Collection Instrument**

To reproduce the actual reality, the validity of the research makes it more honesty and real (Neuman, 2006). The researcher did a pilot study to test the validity of this study. The instrument of the analysis (check list) was tested by analyzing 25 posts on Facebook, and input data to the (SPSS) software. Then the researcher changed the check list to the right way to be more actual and truthful.

The reliability of the research is a confidentiality of the data collection and dependability or consistency of the work (Neuman, 2006). For the reliability of this study, the researcher did “inter-rater reliability” which belongs to statistical measurements that determine the similarity of the collected data by different raters. The rater is someone who is measuring a performance, behavior, or a skill in a human or animal behavior (Stemler, 2007). Consequently, the researcher collects the data when the population of the study was 88029 releases during 2016, and he took 384 posts.

And since the researcher is not a specialist in English; a translation expert has been hired to provide realistic and credible results regarding the analysis of speech in this research.

The person who translated the textual analysis section in this paper is Israa al-Khatib, an American Palestinian, who works on translating articles and news in many Arab and English news websites. She is an academy with a bachelor's degree in translation with honors from Birzeit University; the most important university in Palestine.

## **Chapter 4**

### **ANALYSIS AND FINDINGS**

This part of the study contains an analysis of the content of posts written by the users on Facebook, which contained the hashtag #Alquds\_intifada after collecting 384 posts which constitute the sample of the study in an ordered list for analysis, the data was entered on the SPSS program in order to obtain results that help the researcher in the analysis order to build realistic and powerful results.

This part of the study shows the answers to the main research questions. The first question will be answered by analyzing the metadata extracted from the spss program, then how the hashtag was used in the intifada, and finally the expressions and terms used by Facebook users in their posts that contained the hashtag #Alquds\_intifada.

#### **4.1 Framing Category**

This title examines the form in which the Palestinians used social networking sites to express the events of the intifada, by transferring them to the news and documenting them through pictures, videos, links, cartoons and other press materials, and interacting with them through the tools provided by Facebook through the use of Likes, comment, and share, where this section contains five tables.

Table 1: Publications containing news of clashes

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	360	93.8	93.8	93.8
	Yes	24	6.3	6.3	100.0
	Total	384	100.0	100.0	

Table 1 shows that there were most no publications containing news of clashes, only 6.3% contained news of clashes.

Table 2: Publications containing news of violations

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	315	82.0	82.0	82.0
	Yes	69	18.0	18.0	100.0
	Total	384	100.0	100.0	

The previous table shows that there is a 18.0% of publications contain news of violation while most of publications don't contain news about violations.

Table 3: Publications containing news of martyrdom

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	219	57.0	57.0	57.0
	Yes	165	43.0	43.0	100.0
	Total	384	100.0	100.0	

Table 3 shows 43.0% of publications contain news of martyrdom while 57.0% don't contain it.

Table 4: Publications containing news of resistance operations

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	225	58.6	58.6	58.6
	Yes	159	41.4	41.4	100.0
	Total	384	100.0	100.0	

There is a close percentage between publications that contain news of resistance operations 41.4%, and those which don't contain news of resistance operations 58.6%.

Table 5: Post type (text, image, video, or mix)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Text	159	41.4	41.4	41.4
	Photo	10	2.6	2.6	44.0
	Video	3	.8	.8	44.8
	Mix	212	55.2	55.2	100.0
	Total	384	100.0	100.0	

Table 5 shows the quality of the posts used by the users of the social media in terms of their use of images, videos and texts. The percentage of posts containing only text was 41.4%, while the percentage of posts containing images only was 2.5% Only 8% of the posts used videos, and finally the highest proportion of use was of a combination of more than one tool which is 55.2%. In other words, Facebook users who interacted with #Alquds\_intifada preferred to use more than one tool for interaction via hashtag, which will become clear later on the impact of the intifada.

## 4.2 Contact Category

In this title, the most important part of the analysis will be examined. The content of the posts used by Facebook users who used the #Alquds\_intifada will be analyzed in order to show the impact of Facebook in the intifada.

Table 6: Post content (religious)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	251	65.4	65.4	65.4
	Yes	133	34.6	34.6	100.0
	Total	384	100.0	100.0	

Table 6 shows that 35% of posts contain religious contents. On the other side, the majority of posts don't contain religious contents.

Table 7: Post content (sarcastic)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	362	94.3	94.3	94.3
	Yes	22	5.7	5.7	100.0
	Total	384	100.0	100.0	

Only 5.7% of posts include sarcastic contents while 94.3% of posts have no sarcastic contents.

Table 8: Post content (social)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	309	80.5	80.5	80.5
	Yes	75	19.5	19.5	100.0
	Total	384	100.0	100.0	

Table 8 shows that 80.5% of publications don't contain social content, while only 19.5% of publications have social contents.

The previous results indicate that the Facebook users used the religious speech in their posts more than social or cynical, due to the nature of the Palestinian society, which is known as a conservative Islamic society, and the implications will be mentioned later on the size of incitement and the adoption of political positions by users.

Table 9: Against the Palestinian Authority

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	361	94.0	94.0	94.0
	Yes	23	6.0	6.0	100.0
	Total	384	100.0	100.0	

Table 9 shows the percentage of posts that targeted the Palestinian Authority, which accounted for 6% of total posts.

Table 10: Against Israel

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	6	1.6	1.6	1.6
	Yes	378	98.4	98.4	100.0
	Total	384	100.0	100.0	

The previous table shows that the percentage of publications directed against Israel is 98%.

The previous results show that the number of those targeting the Palestinian Authority is not significant, although the Palestinian Authority stands by Israel in its attempts to stop the intifada and prevent resistance against Israel. This is because the Palestinian war is with the Occupation and not with the Palestinian Authority.

Table 11: Incitement to adopt a political stance

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	323	84.1	84.1	84.1
	Yes	61	15.9	15.9	100.0
	Total	384	100.0	100.0	

The incitement of political stance is existed in only 15.9% of the publications while 84.1% of publications don't contain political stance.

Table 12: Incitement to clashes

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	292	76.0	76.0	76.0
	Yes	92	24.0	24.0	100.0
	Total	384	100.0	100.0	

24.0% of publications include incitement of clashes while 76% of it don't contain any incitement of clashes.

Table 13: Incitement to resistance operations

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	229	59.6	59.6	59.6
	Yes	155	40.4	40.4	100.0
	Total	384	100.0	100.0	

It is clear from the above that the Palestinians on the social networking site Facebook have instigated incitement to operations carried out against Israel during the intifada in Jerusalem in 2016.

### 4.3 Statistical Significance

Under this title the researcher will clarified some of the relationships that are evident through the statistical figures that were drawn from the study, and how they affected those factors in real life, Where the implications of the incitement practiced on Facebook and its reflection on the ground will be shown by reference to the events that took place in that period of incitement, in addition to some other relationships and conclusions of significance.

Table 14: Post interacting with incitement to resistance operations

		Levene's Test for Equality of Variances	
		F	Sig.
Number of Likes	Equal variances assumed	.519	.472
Number of comments	Equal variances assumed	6.037	.014
Number of Shares	Equal variances assumed	.760	.384

\* The relationship is statistically significant at ( $\alpha = 0.05$ )

As noted in Table 14, there is a statistically significant relationship between the induction of the operations and the interaction with the posts by commenting at the level of significance ( $\alpha = .05$ ), while there is no relationship between the incitement of the operations and the interaction with admiration or participation, (5.79) was lower than the posts that did not contain an induction of operations (mean = 6.97) according to table (20) in the appendix.

Table 15: Interacting with posts against Palestinian Authorities

		Levene's Test for Equality of Variances	
		F	Sig.
Number of Likes	Equal variances assume	9.532	.002
Number of comments	Equal variances assumed	2.699	.101
Number of Shares	Equal variances assumed	10.895	.001

\* The relationship is statistically significant at ( $\alpha = 0.05$ )

As noted in table 15, there is a statistically significant relationship between the posts directed against the Palestinian Authority and the interaction with the publications with Likes and Shares at the level of significance ( $\alpha = .05$ ), while there was no relationship with the comments, (Average = 162.91) and Shares (mean = 13.87) more than posts

that were not directed against authority (average = 115.11) and (mean = 4.19) for comments and shares respectively, table (21) in the appendix.

Table 16: Statistical differences according to incitement to clashes.

Dependent Variable	Month (I)	month(J)	Mean Difference (I-J)	Std. Error	Sig.
Incitement to confrontations	9	1	.391*	.103	.000
		2	.171	.101	.093
		3	.303*	.103	.003
		4	.360*	.103	.001
		5	.235*	.103	.024
		6	.422*	.103	.000
		7	.329*	.103	.002
		8	.172	.103	.096
		10	.121	.103	.238
		11	.216*	.109	.049
		12	.235*	.103	.024
		10	1	.270*	.103
	2		.049	.101	.626
	3		.182	.103	.077
	4		.239*	.103	.022
	5		.114	.103	.273
	6		.301*	.103	.004
	7		.207*	.103	.046
	8		.051	.103	.621
	9		-.121	.103	.238
	11		.094	.109	.388
	12		.114	.103	.273

\* The mean difference is significant at the 0.05 level.

The results of the Anova test showed that there was a statistically significant difference between the months of 2016 in terms of inciting confrontations, so that the month of 9 and 10 were a greater incitement to confrontations compared to the months of 1,3,4,5,6,7,11, 12 according to table (16).

Table 17: Statistical differences according to incitement resistance operations.

Dependent Variable	Month (I)	month(J)	Mean Difference (I-J)	Std. Error	Sig.
Incitement to resistance operations	4	1	.281*	.121	.021
		2	.108	.119	.363
		3	.230	.120	.057
		5	.313*	.121	.010
		6	.094	.121	.440
		7	.188	.121	.123
		8	.313*	.121	.010
		9	.139	.120	.248
		10	.048	.120	.689
		11	.209	.128	.103
		12	.235*	.103	.024

\* The mean difference is significant at the 0.05 level.

The results of the Anova test showed that there was a statistically significant difference at the mean level ( $\alpha = .05$ ) between the months during 2016 in terms of inciting operations, so that the month of 4 saw a greater injection of operations compared to months 1,5,8,12 (16), which means that Month 4 has witnessed the highest rate of incitement to operations, while the months 1, 5, 8 and 12 were the least months in which Facebook publications contained inciting operations against Israel.

Table 18: Statistical differences among attachments according to incitement to resistance operations.

Dependent Variable	Attachments (I)	Attachments (J)	Mean Difference (I-J)	Std. Error	Sig.
Incitement to resistance operations	Photo	Nothing	-.098	.052	.061
		Video	-.282*	.112	.012
		Caricature	-.163	.245	.507
		Links	-.413*	.175	.019
	Video	Nothing	.184	.113	.103
		Photo	.282*	.112	.012
		Caricature	.119	.265	.654
		Links	-.131	.202	.517

	Links	Nothing	.315	.176	.074
		Photo	.413*	.175	.019
		Video	.131	.202	.517
		Caricature	.250	.298	.401

\* The mean difference is significant at the 0.05 level.

The results of the ANOVA test showed that there was a statistically significant difference at the level of ( $\alpha = .05$ ) between the use of attachments in posts that incited operations, where the use of the videos were more than images in the posts in which the operations was instigated as illustrated in table 18.

#### 4.4 Terms and Expressions and Their Implications

In this title, we will analyze the media discourse, messages, and indications carried out by Facebook users' publications which were supportive of the Jerusalem intifada. They will be placed in specific categories under the heading of: incitement, religious discourse, political positions and publications directed against the Palestinian Authority.

Table 19: The terms and expressions used in the Palestinians' post on Facebook

Main Category	Subcategory	Common Terms and Expressions
Incitement	Direct	“Die, for that is Palestine”; "Be angry, for God did not create people that would be reconciled. Be angry, for the earth bends their heads to the angry. and the promise of the afterlife”; “Where were you? By God, we will celebrate on you”; “I hold you up to take the weapons of your family and take revenge for your honor and dignity”; “Incite the believers, save Al Aqsa”; Be angry for your honor”; “Stab”; “Steady your horses, God is with you and Al Aqsa awaits you”; “Resist with your education and your knife”; Where are the stabbings, hit and runs, and the shootings?”

	<b>Indirect</b>	“We want to hear the news of an operation that takes revenge for the blood of our children”; “Jerusalem’s intifada will continue until the land returns free”; “Imagine she was your mother”; “For Jerusalem, blood runs easily”; “We won’t give up on martyrdom”; “The humming of the Jihadist’s bullets in Ramadan is more beautiful than the sound of the Sheikh during Al Taraweeh prayer”
<b>Religious</b>		“Jerusalem is ours, Jerusalem is on our minds”; “God is Great”; “Allah is my suffice, and the best deputy”; “He was shipped to Hell”; “Celebrate the martyr and make sure the celebration follows Sunna”; “In heaven, o’ Martyr”; “May God have mercy upon him”; “I won’t say farewell, but till we meet again”; “Victory is bound to come, and when the ask when, say soon”; "Al-Aqsa is ours"; "Operation Ramadan"; "The First Martyrs' Remembrance"; "We shall not forget the memory of Martyrs"; “You are free in the land of the flood” (during a female prisoner’s court hearing); “The humming of the Jihadist’s bullets in Ramadan is more beautiful that the sound of the Sheikh during Al Taraweeh prayer”
<b>Stance</b>		“Unite”; “The people seek their right," "Revolution until victory," "Intifada continues," "The intifada of Jerusalem continues until the land is free."
<b>Against the Authority</b>		“Security coordination is betrayal”; “A pimp leadership”; O’ heroes of Ramadan, I found it strange that the condemnation of your operations were delayed, it’s alright though, perhaps it was a technical delay”; “Surviving and stretching despite the nose of the mourners”

The table above shows the terms and expressions used by Palestinians in their media speech on Facebook, which incited direct and indirect operations, as well as the use of the language of the religious discourse, adopting certain views regarding the situation of the intifada and other issues, as well as publications against the Palestinian

Authority. These terms will be explained along with their implications and contexts in which they were expressed.

### **Direct Incitement**

Users of Facebook's social networking site used many terms to express direct incitement to carry out resistance operations in order to increase the momentum of the uprising and to inflict as many casualties as possible among the Israeli army or settlers occupying the Palestinian territory.

The most prominent of the phrases used was "Die, for that is Palestine", which encourages Palestinians to die in order to defend Palestine which, for some Palestinians, represent a home that is worth sacrificing themselves for. "Be angry, for God did not create people that would be reconciled. "Be angry, for the earth bends their heads to the angry, and the promise of the afterlife": This phrase has been repeated more than once in Facebook users' publications. It is a phrase that has religious symbolism that says that God is with the resistant peoples that do not accept the occupation of its land, and thus directly incites the uprising against the Israeli occupation and resistance by all means. When the users concluded the phrase with "The promise of the Hereafter", that is, God promised His Jihadists Paradise if they were martyred or obtained victory in the world. This provided encouragement and stirred the Islamic feelings of the Palestinians in order to continue the resistance and Jihad.

"Where were you? By God, we will celebrate on you"; This statement came as a comment on the image of a Palestinian female martyr lying on the ground, killed by the Israeli occupation army. It was an invitation to incite not to remain silent about

such a situation. The other part of the sentence contains a section that the Palestinians will celebrate on the Israelis. It bears the significance of the sacrament of the Palestinians on Eid al-Adha, when they offer an offering to God on this occasion, which means executing operations and killing the Israelis during Eid.

“I hold you up to take the weapons of your family and take revenge for your honor and dignity”; In this sentence, there is a vow to take revenge for honor and dignity, which are important symbols in the Palestinian street concerning the tribal mentality and the nature of society that is based on customs and traditions and revenge. It came in the context of violations practiced by Israel against Palestinian society, especially women. It is an invitation to take up arms and take revenge.

“Incite the believers, save Al Aqsa”; This phrase contains a first part quoted from the Quran, which is the Holy text of the Muslims. It came in the context of war and incitement to fight infidels during the emergence of Islam. Now, it is used to incite the fight against the Israelis who occupy the Palestinian land. The other phrase calls for the defense and the rescue of Al-Aqsa, which is a religious symbol for all Muslims, not only Palestinians. The two statements together, in this context, call for fighting and defending Al-Aqsa, which means pushing for operations against Israeli forces.

“Stab”; This is a word that carries the meaning of incitement to carry out stabbing operations, which is highly symbolic of the Palestinians in the third intifada. The operations were one of the means of Palestinians’ resistance. The stabbing operations were a common situation in the Palestinian street, especially among young people, because it was easy to get a weapon (knife). The word came in the form of a hashtag, urging Palestinians to stab.

"Resist with your education and knife"; This phrase explicitly calls for resistance with education, which means the long-term resistance that seeks to educate the people. It is supported by knife, which means resisting with weapons available to Palestinian youth such as knives. The phrase, as a whole, bears significance in the importance of education with Jihad and resistance. This is what many Palestinians believe, that education is not limited to tools, but to culture and science.

"Where are the hit and runs, stabbing and sniping operations?"; This statement raises the question of why the operations carried out by the Palestinians against Israel are low, and, at the same time, bears witness to the incitement of these operations.

### **Indirect Incitement**

Under this title, Facebook users published indirect posts in their content on indirect incitement. For example, the phrase "We want to hear the news of a reprisal for the blood of our children", is an indirect call to carry out operations against Israel in retaliation for the blood of the Palestinian children killed by the Israelis.

"Jerusalem's intifada will continue until the land returns free" calls for intifadat Al-Quds to continue. So, this means that this phrase calls for committing suicide bombing operation in an indirect way since operations are part of this intifada. Also, the phrase "until the land returns free" means until liberating the land from the Israeli occupation through resistance and suicide bombing operations.

"Imagine she was your mother" is a phrase mentioned repeatedly many times as a comment on photos for Palestinian mothers whether they were martyrs lying on the ground or being abused by the Israeli army. The significance of the phrase is in influence on emotions in order to push them seek revenge and carry out operations.

“For Jerusalem, blood runs easily” has a religious connotation in symbolizing the importance and significance of Jerusalem and the bloods run for it. Jerusalem represents the core of the Arabic – Israeli conflict for its religious significance. Many Muslim bloods ran in defense of Jerusalem. This phrase came as a comment on a photo of one of the martyrs after he executed an operation. In a sense, this means that this phrase encourages on executing operation for Jerusalem.

"We won't give up on martyrdom" is phrase encourages on martyrdom since operations are considered to be the most prominent ways that young people use to achieve the rank of martyrdom in Islam. So, this phrase is an indirect religious incitement to carry out operations.

"Oh, this who's holding an explosive belt around his waist sway sway, nothing will water intifada but the flying bombed shattered bus ceiling" this is verse taken from a Palestinian song about Islamic intifada. It indirectly encourages operations using explosive belts. Quoting these words and posting them on Facebook is considered an indirect incitement for carrying out operations using explosive belts. This method of resistance was very successful and used by Palestinians during the second intifada in 2000. Here, there is a call for using this type of resistance again after it was stopped for many long years.

“The humming of the Jihadist’s bullets in Ramadan is more beautiful that the sound of the Sheikh during Al Taraweeh prayer” this phrase was said in Ramadan after two young men executed an operation in first days of Ramadan. This operation led to the killing of four Israelis and injured dozens. The usage of this phrase in such context is in a way calling for executing operation and it is even making them more preferable

over Ramadan's prayer "Taraweeh" which is considered one of the most significant elements of the Muslims' religious rituals.

## **Religious**

“God is the Greatest” is one of the most popular phrases that Muslims use especially when they hear news that excite and move emotions. This phrase is a part of Al-Adhan for Muslims prayer and is one of the most used and repeated Islamic phrase by Muslims especially if it was regarding Jihad and resistance. This term or phrase was used by Facebook users as comments on resistance operations or when the martyrdom of a young girl or man.

“Allah is My suffice, and the best deputy” this is a religious phrase used by all Muslims when they feel helpless or weak towards a case and all that they can do is counting on Allah to take some disaster off their shoulders. It has been used a lot in many posts on Facebook when commenting on the abusive practices by Israel done on Palestinians during the intifada like martyrdom, arrest or abuse.

“He was shipped to Hell” is a religious phrase that holds and indicates some kind of sarcasm. This phrase has been said in many occasions after the execution of operations and posting pictures of the Israeli dead that were targeted by the resistance

“Celebrate the martyr and make sure the celebration follows Sunna” is phrase quoted from an Islamic song that is used in the funerals of martyrs. This phrase has been used and reposted by Facebook users in the majority of martyrs during intifadat Al-Quds.

"You are free in the land of ascending, Jerusalem" is a phrase was written a photo on a Palestinian girl that was being taken for an Israeli court after she was accused of

stabbing operation attempt. In this phrase, the term "land of ascending" was mentioned which refers to the land of Palestine, particularly Jerusalem, in which Prophet Mohammad was ascended.

## **Stance**

"Unite" is a phrase used as a comment on the intifada news and it has two connotations. The first one is a call for Fateh and Hamas parties to unite after the division happened between them since 2007. The other one indicates a call for all freedom fighters to unite in the battle field against the occupation.

"The people seek their right" means that people who say it stand with Palestinian people's right in resistance. They consider this one of their natural rights since this nation is under occupation.

"Revolution until victory" is a famous phrase in Palestine. It means that who says it has adopted the idea of resistance until victory is achieved which liberating Palestine from the Israeli occupation.

The intifada of Jerusalem continues until the land is free" implies and has a connotation of incitement by those who adopted it. It calls for the continuing and carrying on with the intifada. It has the significance of adopting the idea of the intifada in order to make it continue.

## **Against the Authority**

Facebook users in Palestine didn't forget or spare the Palestinian authority from their comments. They see it as conspiracy partner with Israel in their attempt of killing and burying the intifada. The Palestinian Authority was a partner in crime through the

practices it carried on through big arrest campaigns against activists and freedom fighters. For example, the phrase “Security coordination is betrayal” necessarily means that the Palestinian authority is condemned by betrayal before its people because it shares its security files about the Palestinian activists and freedom fighters with the occupation. Palestinians have always deemed this a red line cannot be crossed and they have always stood up against it.

"A Pimp leadership" is a trendy sarcastic phrase that was recently passed on by the oppositionists of the Authority party in a way to mock the leadership of the Palestinian authority. This phrase has different sexual connotations that are used in swear words in Palestine. It can be considered as a language of street languages used in Palestine.

"O' heroes of Ramadan, I found it strange that the condemnation of your operations were delayed, it's alright though, perhaps it was a technical delay" is a phrase that holds sarcasm and taunt towards the Palestinian authority after it was late to condemn an operation for resistance against Israel. It means that it was unusual for the authority leadership to get late on convicting and condemning the operation unless there was a technical delay out of sarcasm.

“Surviving and stretching despite the nose of the mourners” indicates the continuity of intifada despite the attempts to suppress it by the authority. The term "despite of the nose of mourners" means despite of the nose of the authority leadership that went to give its Condolences for the death of the former Israel president which fired and provoked a wave of anger in the Palestinian street during that time.

## 4.5 Findings

This part includes that final results and findings that were concluded in the fourth part after the results found in the previous tables.

So, this part will present the main findings for the analysis of the impact of Facebook in intifadat Al-Quds (the Third Palestinian intifada)

- Palestinian depended in their posts on Facebook on passing on the news of the clashes by 6% while they posted news about the Israeli violations towards Palestinians by 18%. Posts about news regarding the martyrs were 43% which was the highest percentage in news posts. Also, Facebook users covered news about resistance operations by 41.4%.
- Facebook users who participates in the hashtag #Alquds\_intifada preferred using more than one tool (e.g. texts, pictures, links and videos) to interact and participate using the hashtag by more than 55%.
- The religious speech was used in posts by 34.6% and the sarcastic attitude was used by 5.7% while posts contained social significance by 19.5%.
- The percentage of posts that Facebook users targeted the Palestinian Authority was 6% from all posts while the percentage of posts targeted against Israel was more than 98%.
- The percentage of incitements and provoking to take a certain stance was 15.9%. The percentage of posts that provoked clashes against the Israeli army forces was 24% while the percentage of incitement on executing operations for the Palestinian resistance was 40.4%.
- The percentage of comments on posts that contained incitements on carrying out operations against Israel was less than the percentage of comments on posts that

didn't contain incitement because the Israeli pursue for social media users which means that the element of fears exists in some users which holds them back from commenting on posts that hold incitements on carrying out operations.

- Posts against authority had bigger interaction through number of likes and shares in comparison other posts.
- Months of September and October had a higher level of incitement on clashes comparing to November, December, January, February, March, April, May, June and July. This is due to that fact that in October was the first anniversary for the outbreak of the third intifada. This, in a sense, led towards incitement to bring back momentum and the spirit to the intifada again. This necessarily led to the increasing of the number of clashes in those two months. Also, it was noticed that a strong operation was executed in October by a Palestinian resistant.
- April had the highest level of incitements comparing to January, May, August and December. By going back to events happened in April, we find that in April was the highest percentage of operations during 2016.
- The usage of video and link was higher than the usage of photos in posts that contained incitements on executing operations because the majority of videos and links contain provoking materials for parties supporting intifada.
- All these consequences will be used in Chapter 5 in the direction of reaction the research questions that were existing in first section.

## Chapter 5

### CONCLUSION

This part presents conclusions drawn from the study about the Palestinians' use of Facebook and the particular aspect of hashtag in the Jerusalem intifada. This sector therefore contains a recommendations presented for further studies and summary of the study.

#### **5.1 Summary of the Study**

The present study deals with the use of Facebook by Palestinians in the third intifada. Also it helps to understand the method used by Palestinians to activate the intifada and promote it through modern means of communication. As soon as This section will answer the three main research questions that the researcher has developed in the first part of the research. There is a lack of research on the Palestinian people and the third intifada in English, which make This study unique and important because it speaks of Palestine, which is the core of the Arab-Israeli conflict. This conflict is a priority for the United nations, which has been trying to resolve this conflict for decades.

In this study, the content of publications on Facebook containing the #Alquds\_intifada hashtag will be analyzed during 2016, in order to understand the use of social media, specially Facebook in Palestine, and the impact of it on the third Palestinian intifada. The case of study involves 382 publications on Facebook, published by Facebook users, the publications that contain the #Alquds\_intifada hashtag will be chosen randomly in 2016 in order to obtain real results and deeper details.

The current study shows that Palestinians, through social media, especially Facebook, used social media to support the intifada and highlight its events. The social media played a major role in encouraging the implementation of operations and confrontations against Israel, which reflected positively on the intifada for the Palestinians, and vice versa for the Israelis.

It was clear from the results of the study that the media in its unconventional form, the means of social communication, had a dramatic impact on the war between Palestinians and Israelis. After the media war between the two parties was run through traditional media where the journalist is the primary responsible for the news, where the average citizen has become a news anchor and influential in events through any new means he owns, which explains the theory used in this research which speaks of innovations New ones that people seek to use to meet their needs.

## **5.2 Conclusions Drown from the Study**

The list and analysis conducted in the fourth part was meant to answer the research questions to identify the significant and substantial features of the Palestinians use of Facebook to support the intifada through the use of the main hashtag (#alquds\_intifada). The research questions are discussed how the Palestinians apply the theoretical framework which consists of Uses and Gratification theory and Diffusion of Innovation Theory and re-examined.

### **RQ. 1 How did the Palestinians exploit the hashtag #Alquds\_intifada to activate the role of the users in the intifada?**

The Palestinians used Facebook specifically to support their intifada against Israel by means of the hashtag trait, by conveying news about the intifada from operations,

confrontations and martyrs. Things did not stop at this point, but it went beyond that to play the role of influencing events, through advocacy and encouragement.

The Palestinians use the media to meet their needs, where they can play an important and influential role through social networking sites to make an impact, despite restrictions imposed by Israel and the Palestinian Authority on users of social media in Palestine.

**RQ. 2 How did the Palestinians exploit the hashtag #Alquds\_intifada to activate the role of the users in the intifada? And how was this reflected in reality?**

According to the results of the study, there is an incitement practiced by Facebook users in Palestine in order to support the intifada, by employing the most common hashtag feature during the intifada. It turned out that the incitement practiced had a significant role and influence on the events of the intifada and increase their momentum on the ground.

For example, in the months where there has been a greater incitement to operations, the proportion of operations compared to other months has been greater. The same is true in inciting confrontations.

These results show the role of the media, especially the social media sites in influencing the events, and the absence of the role of traditional official media on the scene, which explains the applicability of the Diffusion of Innovation theory to the Palestinian situation during the third intifada. This also demonstrates the realization of the Palestinians' desires and satisfaction through their choice of the means used to express their feelings towards the Palestinian cause and the third intifada.

**RQ. 3 What are the terms and expressions used by the Palestinians to motivate the continuation of the intifada?**

The terms and expressions used by the Palestinians in their publications on Facebook, which included the hashtag #alquds\_intifada, played an important role in the incitements practiced during the intifada. These expressions are essentially social and religious in character to the religious and conservative Palestinian society.

It was necessary to stand in the meanings and connotations of these terms and expressions, and analyze the media content of the statement of the impact of the intifada. Because the researcher is not a specialist in English, the content of the Palestinian media content was analyzed in Arabic and then presented to a translation expert for the credibility of the research.

The terms and expressions placed in specific categories under the heading of: incitement, religious discourse, political positions and publications directed against the Palestinian Authority.

Direct Incitement: The most prominent of the phrases used was "Die, for that is Palestine", which encourages Palestinians to die in order to defend Palestine which, for some Palestinians, represent a home that is worth sacrificing themselves for. "Be angry, for God did not create people that would be reconciled. "Be angry, for the earth bends their heads to the angry, and the promise of the afterlife": This phrase has been repeated more than once in Facebook users' publications. It is a phrase that has religious symbolism that says that God is with the resistant peoples that do not accept the occupation of its land, and thus directly incites the uprising against the Israeli occupation and resistance by all means. When the users concluded the phrase with

“The promise of the Hereafter”, that is, God promised His Jihadists Paradise if they were martyred or obtained victory in the world. This provided encouragement and stirred the Islamic feelings of the Palestinians in order to continue the resistance and Jihad.

Indirect Incitement: Facebook users published indirect posts in their content on indirect incitement. For example, the phrase "We want to hear the news of a reprisal for the blood of our children", is an indirect call to carry out operations against Israel in retaliation for the blood of the Palestinian children killed by the Israelis.

"Jerusalem's intifada will continue until the land returns free" calls for intifadat Al-Quds to continue. So, this means that this phrase calls for committing suicide bombing operation in indirect ways since operations are part of this intifada. Also, the phrase "until the land returns free" means until liberating the land from the Israeli occupation through resistance and suicide bombing operations.

Religious: “God is the Greatest” is one of the most popular phrases that Muslims use especially when they hear news that excite and move emotions. This phrase is a part of Al-Athan for Muslims prayer and is one of the most used and repeated Islamic phrase by Muslims especially if it was regarding Jihad and resistance. This term or phrase was used by Facebook users as comments on resistance operations or when the martyrdom of a young girl or man.

“Allah is my suffice, and the best deputy” this is a religious phrase used by all Muslims when they feel helpless or weak towards a case and all that they can do is counting on Allah to take some disaster off their shoulders. It has been used a lot in many posts on

Facebook when commenting on the abusive practices by Israel done on Palestinians during the intifada like martyrdom, arrest or abuse.

Stance: "Unite" is a phrase used as a comment on the intifada news and it has two connotations. The first one is a call for Fateh and Hamas parties to unite after the division happened between them since 2007. The other one indicates a call for all freedom fighters to unite in the battle field against the occupation.

"The people seek their right" means that people who say it stand with Palestinian people's right in resistance. They consider this one of their natural rights since this nation is under occupation.

"Revolution until victory" is a famous phrase in Palestine. It means that who says it has adopted the idea of resistance until victory is achieved which liberating Palestine from the Israeli occupation.

Against the Authority: Facebook users in Palestine didn't forget or spear the Palestinian authority from their comments. They see it as conspiracy partner with Israel in their attempt of killing and burying the intifada. The Palestinian Authority was a partner in crime through the practices it carried on through big arrest campaigns against activists and freedom fighters. For example, the phrase "Security coordination is betrayal" necessarily means that the Palestinian authority is condemned by betrayal before its people because it shares its security files about the Palestinian activists and freedom fighters with the occupation. Palestinians have always deemed this a red line cannot be crossed and they have always stood up against it.

"A Pimp leadership" is a trendy sarcastic phrase that was recently passed on by the oppositionists of the Authority party in a way to mock the leadership of the Palestinian authority. This phrase has different sexual connotations that are used in swear words in Palestine. It can be considered as a language of street languages used in Palestine.

### **5.3 Recommendations for Further Research**

This study is about the Palestinians' use of Facebook in the third intifada. and its try to focus on how the hashtag was used to influence the events of the intifada. Where the speech of Palestinian publications on Facebook was analyzed, which led to an increase in the pace of the intifada. Later studies may cover a wider range of Facebook to include all social networking sites, as well as the way in which Israel fought Palestinian sites and imposed restrictions on users of social media sites, which led to the arrest of dozens.

Moreover, the social dimension of the media and its impact on non-developed societies may have to be addressed. In order to show the hidden role played by the media and influence the people. For example, watching pictures and videos that contain blood and martyrs, this affects young people very much, which makes them revenge, regardless of the possible consequences of that revenge.

The researcher suggests that broader and comprehensive studies be conducted on how Palestinians use social networking sites, through more comprehensive coverage on the ground, and interviews with people who have been arrested and threatened by Israel because of leaflets on Facebook, accusing them of incitement.

This study could also be useful to the Israeli side, in order to know the behavior of the Palestinians, and what is written on Facebook.

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## **APPENDICES**

## Appendix A: Content Analysis Checklist, the Frame Category

<b>Number</b>	
<b>Post</b>	
<b>Month</b>	
<b>Attachments</b>	
<b>Number of likes</b>	
<b>Number of comments</b>	
<b>Kind of post</b>	
<b>Religious</b>	
<b>Sarcastic</b>	
<b>Social</b>	
<b>Against the Palestinian Authority</b>	
<b>Against Israel</b>	
<b>incitement Political position</b>	
<b>incitement clashes</b>	
<b>incitement Military operations</b>	
<b>clashes News</b>	
<b>violations News</b>	
<b>martyrdom News</b>	
<b>Resistance operations News</b>	
<b>Political analysis</b>	
<b>Political adoption</b>	

## Appendix B: Tables Related to Analysis

Table 20: The relationship between incitement to resistance operations and post interacting

		N	Mean	Std. Deviation	Std. Error Mean
No. of likes	No	229	116.11	135.463	8.952
	Yes	155	120.73	121.180	9.733
No. of comments	No	229	6.97	10.706	.707
	Yes	155	5.79	7.061	.567
No. of shares	No	229	5.20	30.748	2.032
	Yes	155	4.15	17.565	1.411

Table 21: The relationship between posts against Palestinian Authorities and post interacting

		N	Mean	Std. Deviation	Std. Error Mean
No. of likes	No	361	115.11	118.560	6.240
	Yes	23	162.91	246.569	51.413
No. of comments	No	361	6.41	9.085	.478
	Yes	23	7.87	13.788	2.875
No. of shares	No	361	4.19	22.266	1.172
	Yes	23	13.87	61.303	12.783