



Exploring the Features of the Palestinian Detainees Released from the Israeli Occupation Jails as Discourse Community

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Abstract:

This study investigates the Palestinian prisoners detained in and released from the Israeli occupation jails as a discourse community. Thus, the proposed study fits into the sociolinguistic studies which concern the study of language and community. In general, the study attempts to develop a full understanding of the prisoner's community. In particular, it aims to critically identify the characteristic features of the Palestinian detainee discourse community, describe these features, and explain the reasons lying behind the selection of certain features among the prisoners' community. The study applies a qualitative research method, in which the fully structured interview and its content are utilized for data collection and analysis. It has been found as well as concluded that the Palestinian detainee discourse community has eight characteristic features which include developing a set of common goals and objectives, developing some specific genres, acquiring as well as using specific lexis and jargons, possessing some mechanisms of intercommunication between its members, applying participatory mechanisms for providing information and feedback with other communities, possessing a threshold of varied membership, having a horizon of expectations, and finally developing some silential relations with its members. This Paper is split from an MA Thesis submitted to the Department of Languages, Palestine Ahliya University in 2023. The researchers hope that their paper contributes to sociolinguistic studies, in general, and to that of the Palestinian community, in particular.

Keywords: *Discourse Communities; Palestinian Detainees; Israeli Jails; Palestinian Question.*

استكشاف ملامح المعتقلين الفلسطينيين المُفرج عنهم من سجون الاحتلال الإسرائيلي كمجتمع

خطابي

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ملخص:

تهدف هذه الدراسة إلى استكشاف الأسرى الفلسطينيين المحتجزين في سجون الاحتلال الإسرائيلي والمفرج عنهم منها كمجتمع حوار. وبالتالي، تدرج الدراسة المقترحة ضمن دراسات علم اللغة الاجتماعي التي تُعنى بدراسة اللغة والمجتمع. بشكل عام، تسعى الدراسة إلى تطوير فهم كامل لمجتمع الأسرى. وبشكل خاص، تهدف إلى تحديد خصائص مجتمع الخطاب الفلسطيني بشكل نقدي، ووصف هذه الخصائص، وتفسير الأسباب التي تكمن وراء اختيار بعض الخصائص بين أفراد مجتمع الأسرى. تُطبّق الدراسة منهج البحث النوعي، حيث تم استخدام المقابلة المنظمة بشكل كامل ومحتواها لجمع البيانات وتحليلها. تم التوصل والاستنتاج أيضًا إلى أن مجتمع الخطاب لدى الأسرى الفلسطينيين له ثماني خصائص مميزة تشمل تطوير مجموعة من الأهداف المشتركة، وتطوير بعض الأنواع النصية المُحدّدة، واكتساب واستخدام مصطلحات وتعبيرات محددة، وامتلاك بعض آليات التواصل بين أعضائه، وتطبيق آليات المشاركة لتقديم المعلومات والتغذية الراجعة مع المجتمعات الأخرى، وامتلاك عتبة من العضوية المتنوعة، ووجود آفاق توقعات، وأخيرًا تطوير بعض العلاقات الصامتة بين أعضائه. هذه الدراسة مستلّة من رسالة ماجستير مقدمة إلى قسم اللغات في جامعة فلسطين الأهلية عام 2023. ويأمل الباحثان أن تسهم ورقتهم في الدراسات اللغوية الاجتماعية بشكل عام، وفي دراسات المجتمع الفلسطيني بشكل خاص.

الكلمات المفتاحية: مجتمعات الخطاب؛ المعتقلون الفلسطينيون؛ السجون الإسرائيلية؛ القضية الفلسطينية.

1. Introduction

1.1 Discourse Community (DC)

Discourse is the term used to describe how language is used in communication, especially how language is used to convey meaning in social interactions (Gee, 2014; Lazar, 2021; Jaworski & Coupland, 1999). It covers not only the spoken or written words, but also the circumstances in which they are used, the interpersonal connections between the speakers, and the cultural and ideological presuppositions that underlie the communication. Speaking, writing, reading aloud, and other forms of communication are just a few examples of the many various ways that discourse can be expressed. Turn-taking, repair, narrative structure, and other interactivity-related characteristics may vary between each of these discourse forms. Overall, discourse is an essential component of human speech and a key topic in the social sciences such as sociology, anthropology, and linguistics.

According to Bhatia (a 2014), a discourse community (DC) is a collection of individuals who communicate with one another in order to further a shared interest or goal. Those who belong to a DC communicate with one another using a common language and body of information. Within their group, they communicate and negotiate meaning using this common language and knowledge. DCs can be found in a variety of settings, including social groups, online communities, professional associations, and academic fields. The specific language, expertise, and methods of interacting may vary depending on the situation, but the fundamental concept is always the same: a group of people with a shared objective who use communication to get there.

Van Dijk (2015) also defines a DC as a collection of individuals who share a set of communicative norms, beliefs, and presumptions regarding how to use language to accomplish specific objective. Van Dijk emphasizes that DCs are defined by their unique methods of using language to construct meaning and accomplish their objectives, in addition to the fact that they share a common language. Members of a DC may employ specialized jargon, particular text genres or types, and unique communication styles (such as spoken vs. written) that are acknowledged and prized by the community. Van Dijk adds that discourse groups can overlap and change over time rather than being rigidly defined or static. An example of a DC would be a group of scientists who speak the same language and follow similar practices. However, members may also be involved in other communities depending on their individual connections or interests.

Membership in DCs is usually defined by shared interests, objectives, and language use (Beason, 2020). People become members of DCs through their participation in the community's practices, such as engaging in its activities, reading its literature, or using its specialized language. Members of a DC frequently share a set of values and beliefs that are mirrored in their language use, and they may also share a sense of identity and belonging within the community.

Swales (2011) claims that a discursive community should have a few important qualities, including common objectives, information sharing, highly specialized terminology, means for involvement, gender-specific community roles, and a high degree of expertise. As far as speech communities are concerned, the language used may even vary, creating varied audiences, but in theory, it is still a speech community per John Swales' definition of discourse communities. Individuals that work in the speech community frequently share shared aims or objectives they want to achieve through their communications.

In relevance, three are sub-types of DCs: residential, vocational, and occupational, which are groups of people who work at the same location or employment in the same area (Swales, 2011). These DCs have learned many abbreviations and acronyms, as well as special words and phrases, to help them complete their tasks more swiftly and effectively. It is clear then that DCs are groups of

people who share a common interest or goal and interact with one another through the use of a common language or set of terms. There can be various kinds of members in discourse communities who play different roles in shaping the community's identity and goals. Categorizing the members in a particular DC in relevance to their place of residence and type of profession or occupation has resulted in identifying some members labelled as novices, experts, advocates, critics, lurkers, gatekeepers, and leaders.

1.2 Characteristic Features of Discourse Communities

Discourse communities, in general, play an important role in the development of knowledge and expertise within a specific field or subject, as well as influencing the cultural and social practices associated with that field. A discourse community is a collection of people who have similar goals, values, and language usage in a specific area or domain. Swales (2014) argue that some of the basic characteristics of a discourse community are common goals, mechanisms of communication, participatory mechanisms to provide information, genre possession, specific lexis, threshold of membership, silent relations, and horizons of expectation.

Members of a DC share common goals and objectives linked to their area of expertise. These objectives may include advancing information, promoting study, or advocating for specific policies or practices. According to Doody (2020), a discourse community's common goals are an essential feature. These objectives typically involve advancing knowledge, promoting research, or advocating for specific policies or practices within a specific area or domain.

Intercommunication among members of a discourse community is important for the exchange of ideas, the development of knowledge, and the achievement of common objectives. Swales (2014) argues that these intercommunication mechanisms among members of a discourse community are not mutually exclusive, and are frequently used in tandem to enable discourse within a community. Members of a discourse community can share knowledge, develop ideas, and pursue common goals by using these mechanisms, advancing their field and adding to society as a whole.

Participatory mechanisms can play an important role in enabling communication and collaboration among members of a discourse community. These mechanisms enable members to provide feedback, share information, and add their own knowledge and expertise to the community. According to Lindsay-Smith et. al (2019), participatory mechanisms can be an essential tool for promoting communication, collaboration, and the exchange of knowledge and expertise among members of a discourse group. Members can work together to accomplish common goals and create a stronger, more vibrant community by effectively leveraging these mechanisms.

Genres are distinct types of communication that are recognized by the community and are linked with specific conventions and expectations. Bhatia (2014) indicates that members of a discourse community use and possess a variety of genres to communicate and exchange information with one another. The genres used and possessed by members of a DC are determined by the community's particular interests and goals. In academic discourse groups, genres might include study papers, conference presentations, and grant proposals, for example. Genres in online gaming groups may include gameplay strategies, walkthroughs, and reviews of various games.

Members of a DC develop a shared understanding of the meanings of specific words and phrases that are essential to their shared activity over time as they engage with one another. Kwari and Artha (2017) argues that members of a discourse community's specific lexis alludes to the community's unique terminology and jargon. This specialized language enables members of the DC to interact with one another more efficiently and effectively. It enables them to articulate complex

ideas and concepts in a more concise and precise manner, as well as share their thoughts and opinions more precisely.

The membership threshold refers to the criteria or requirements that must be met in order to be deemed a member of a DC (Gandolfi et. al, 2023). These criteria can be formal or informal, and they can differ based on the discourse community in issue. Some DCs may have formal membership criteria, such as specified qualifications or certifications. To be a licensed medical doctor, for example, one must finish a specific course of study and pass a set of exams. This formal requirement acts as a barrier to entry into the medical DC.

Silential relations can also influence power dynamics within a discourse group. According to Nguyen, D. T. Course design of English for tour guides and tour operators for English major undergraduate students at Giang university, Vietnam., members who are more adept at navigating the community's implicit norms and expectations may wield more power or control than those who are less skilled. The idea of silential relations is significant because it highlights the ways in which communication and interaction within a DC can be influenced by factors other than the explicit content of the communication itself. Understanding these implicit norms and expectations can help people navigate and participate more successfully within a DC.

The horizon of expectations is a concept that refers to the common assumptions and beliefs that govern the behavior of members of a DC. According to Widodo (2016), this horizon includes the implicit rules, values, and norms that shape how members converse and engage with one another. The history, culture, and practices of the discourse group often shape the horizon of expectations. Members of a DC form a common horizon of expectations through shared experiences such as past encounters, shared knowledge, and community history. The horizon of expectations is shaped by both individual experiences and community-wide practices, and it develops over time as the society changes and adapts.

1.3 The Palestinian Modern Community (PMC)

The Palestinian modern community (PMC) is the term used to describe the contemporary society of the Palestinian people, which includes Palestinians residing in Palestine, Israel, neighboring Arab nations, and diaspora groups (Suleiman, 2004). The PMC has developed in the late 19th and early 20th centuries as a consequence of numerous social, economic, and political developments, including the Zionist movement and the creation of Israel.

The PMC is multicultural, with members from various linguistic, national, and religious backgrounds (Mana et. al, 2015). Although there are small Christian and other religious communities in Palestine, Muslims make up the bulk of the population. Although English, Hebrew, and other languages are also frequently used, Arabic is the primary tongue spoken there.

The PMC is characterized by strong social networks and family ties, and social norms and traditions play a significant part in influencing both individual and group behavior (Kiwani, 2021). Palestinians place a high value on education and, in comparison to other Arab nations, are relatively well educated and have a high degree of literacy.

The PMC has experienced a number of difficulties in recent decades, such as political unrest, armed combat, and eviction. With ongoing violence and little movement toward a peaceful settlement, the Israeli-Palestinian conflict remains a serious problem (Hammond, 2016). In spite of these challenges, Palestinians have made and still making important contributions to a number of disciplines, such as music, art, science, and literature, and they continue to strive to improve their own lives and the lives of those in their communities.

The Israeli-Arab conflict is a protracted and complicated conflict between the Arab world, which encompasses a number of Middle Eastern nations and territories, and Israel, a predominantly Jewish state (Khalidi, 2020; Hilmy & Hilmy, 2020; Thrall, 2017). The war began in the early 20th century when Zionist Jews started moving to Palestine, which was then governed by the Ottoman Empire, in an effort to create a Jewish homeland. After World War II, when the UN suggested a partition plan that would split Palestine into two states, one Jewish and one Arab, the conflict grew more intense. The Arab states, who began a military assault on Israel after its declaration of independence in 1948, rejected the plan while the Jews accepted it.

Political marginalization is another negative conclusion. The ongoing conflict has also led to political marginalization of young people in the West Bank, who feel excluded from the political process and unable to influence decision-making. According to Nasie et. al (2021), this can lead to frustration and feelings of hopelessness. Finally, the conflict has also had great impact on the Palestinian family which has one member or more taken as prisoners often for long periods of time in the Israeli jails and arresting cells (Francis, 2017). As the procedures of visiting their sons are almost impossible, Palestinian parents and other family members are always preoccupied with meeting those requirements of the Israeli Prison Administration.

1.4 The Palestinian Prisoner Populace

The Palestinian Prisoner Populace (PPP) is made up of people who have been detained, arrested, and imprisoned by Israeli officials as a result of their participation in the Israeli-Palestinian conflict. Men and women of all sexes are housed here, and there are even juvenile detainees under the age of 12. Human rights groups claim that Palestinian prisoners are subjected to mistreatment, torture, and inhumane living circumstances (Joronen, 2016). As a result, the conditions in which they are detained have drawn criticism from around the world. Additionally, reports have revealed that Palestinian detainees are frequently held in overcrowded cells and are not given access to appropriate medical treatment

The issue of the PPP is a very politicized one, and many Palestinian political factions have used it to mobilize support and win sympathies. Additionally, many families of Palestinian prisoners have established support groups and advocacy organizations in an effort to spread knowledge of their loved ones' predicament and push for their release (Giacaman and Johnson, 2013). There have been several prominent cases of Palestinian prisoners in recent years, including hunger strikes by people like Khader Adnan, Samer Issawi, and Marwan Barghouti that attracted worldwide attention and sparked demonstrations in support of their cause.

Generally speaking, the PPP remains a contentious issue in the Israeli-Palestinian conflict, with some asking for their release and better treatment while others arguing that they are being justly punished for their participation in violent acts and other behaviors that are illegal under Israeli law. Since the beginning of Israel's occupation of the West Bank and Gaza Strip in 1967, over 800,000 Palestinians have allegedly been detained by Israeli authorities, including tens of thousands of women and children (Cimmino, 2015).

As of March 2021, approximately 4,400 Palestinian prisoners, including 38 women and 170 children, were being detained in Israeli jails and detention facilities (Palestinian News Network, 2021). About 440 of these detainees were held under administrative detention, a procedure in which people can be held for reoccurring periods of up to six months without being charged or going through a trial. Since 1967, a large number of Palestinian prisoners have endured harsh treatment and mistreatment, including torture, solitary confinement, and refusal of medical care. According to

reports, Palestinian inmates are reportedly frequently housed in overcrowded quarters with poor sanitation and insufficient access to food and water.

In the Palestinian-Israeli conflict, the problem of Palestinian is still divisive and heavily politicized. While Israeli authorities contend that they are essential for upholding regional security, advocacy groups and human rights organizations continue to demand an end to the mistreatment of Palestinian detainees and their release.

The literacies of applied linguistics (AL), in general, language and community, discourse analysis (DA), English for Specific Purposes (ESP), such as English for Businessmen, and Arabic for Specific Purposes (if any), in particular, are all rich in the studies that have already investigated the notion of discourse community as well as communities of practice. Nevertheless, *hardly any of these studies (up to best knowledge) have already perceived the Palestinian prisoners detained in and released from the Israeli jails and prisons as a discourse community*. The present study recognizes as well as acknowledges these Palestinian prisoners as a discourse community. The researchers hope that their study contributes to the knowledge of AL in the domains of language document (LD).

1.5 Research Objectives and Questions

Generally speaking, the study attempts to develop a full understanding of the prisoner's community. In particular, the study critically aims at identifying the characteristic features of the Palestinian Detainee Discourse Community (henceforth PDDC), describing these features, and explaining the reasons lying behind the selection of certain features among the PDDC. Thus, the study addresses the following questions:

1. What specific characteristic features are recognized among the members of the PDDC?
2. How are these characteristic features developed among the members of the PDDC?
3. What internal external factors that help develop such features among the PDDC?

1.6 Significance of the Study

In general, there are several important benefits to researching a prospective DC. It first aids in comprehension of dialogue procedures. Morales-Ramirez et. al (2016) claim that DCs have particular communication norms that influence how members interact and express meaning. Researchers can learn more about how members of a specific community interact and create shared meanings by examining these practices. Furthermore, it can improve linguistic proficiency. Investigating a DC can also help language learners improve their proficiency in a chosen language, such as Arabic. According to Dressler and Vine (2021), ESL learners can acquire a better grasp of how to use language in a discourse community by learning about the communication practices of that community. Finally, studying a DC can aid in the development of critical thinking skills. Rogers (2017) contends that analyzing the use of language in various situations is also part of studying DCs, which can help students develop critical thinking skills. Students can gain a better grasp of how language influences how we perceive the world around us by investigating how language is used to convey meaning and shape attitudes.

2. Review of The Previous Studies

Al-Koua et. al (2023, pp.511–542) studied Arab news stations' coverage of the Palestinians. The study attempted to establish how worried key Arab news agencies (Al-Arabiya, Al-Jazeera, and Al-Mayadeen) were with the status of Palestinian inmates in Israeli jails and prisons by analyzing the content of their Facebook pages. It also aimed to disclose the important themes they discussed with Palestinians incarcerated in Israeli jails, specify their positions, outline the significant information they utilized to highlight the situation, and evaluate their editorial strategy. The framing and gatekeeping principles served as the investigation's foundation. Between September 6, 2021 and

January 6, 2022, 315 postings on Palestinian inmates were investigated, including 143 from Al-Mayadeen TV, 140 from Al-Jazeera, and 76 from other sources. The most important finding of the study was that Al-Mayadeen and Al-Jazeera addressed the issue of the detainees during the various events that took place during the study period. Al-Mayadeen TV was the most successful in covering the story, followed by Al-Jazeera and Al-Arabiya. Al-Jazeera and Al-Mayadeen Channel were the first to adopt a pro-cause stance, while Al-Arabiya remained impartial in their reportage. The researchers came to the conclusion that the three media channels gave security concerns more weight than emphasizing the issue's human dimension.

Stewart et. al (2021) explored how foreign graduate students negotiate discourse groups in academic writing. The study aimed to investigate the challenges and strategies involved in negotiating and participating in discourse communities in academic writing, as well as how these experiences influenced students' academic and professional identities. The study employed a qualitative research approach, using semi-structured interviews and document analysis to gather and analyze data. The findings revealed that international graduate students faced a number of challenges while navigating discourse communities in academic writing, including language and cultural barriers, genre and rhetorical conventions, and power dynamics. To deal with these obstacles, the students used a number of strategies, such as seeking assistance from peers and mentors, taking ownership of their own education, and adapting their writing processes to different contexts and audiences.

In a critical review, Macneill (2022, pp. 71-77) observed that with the support of Bakhtin's breakthrough conceptions, Little, Jordens, and Sayers adopted the word 'discourse communities' in their article, which they described as groups of individuals who shared an ideology and language. Although they may impose constraints, such groups have advantages. An ethical community is devoted to critique and is open to new ideas. These dedications may be able to transcend the limits that discourse groups face. Since the publication of their study in 2003, the notion of 'discourse communities' has gained popularity in healthcare and other sectors. Their concept, or method of defining the term, helped define the values that drove this publication and influenced the founding of an ethics center in Sydney. According to this opinion, discourse communities are predisposed to attack truth and meaning, rendering an ethical community vulnerable to such attacks. The paper built on Bakhtin's ideas to explore the intrinsic forces at work in speech, language, and art. This sparked a discussion over how crucial ethics were in Bakhtin's philosophy. He defined conversation as a dialogic interplay including both art and ethics.

Abu-Rabia-Queder (2021, pp. 1-19) also investigated the experiences of Palestinian women political prisoners detained by Israel, as well as their techniques for combating the Israeli occupation's violence and oppressiveness. The study used an anthropological and feminist lens to investigate the everyday activities of Palestinian female political prisoners. This includes examining their contacts with other detainees, their means of resistance and solidarity, as well as their political and cultural activities within the institution. The research concentrated on the interconnections of gender, race, class, and nationality in oppression and resistance, as well as gendered dimensions of incarceration and resistance, such as how Palestinian women inmates combated gendered preconceptions and norms. The researcher discovered that Palestinian women political prisoners were an essential element of the Palestinian national liberation movement, and that their struggle was linked to bigger movements of feminism and anti-colonial resistance. The researcher suggested that other scholars and activists interested in gender and resistance, prison politics, and the battle for self-determination should take the study's findings seriously.

Brown (2020) utilized a critical discourse analysis (CDA) methodology to look into how rhetoric in the disability rights movement mirrored, reinforced, or opposed wider social and cultural perceptions of disability. The study focused on the discursive tactics employed by American disability rights groups to construct disabilities, advocate those rights, and engage in wider social and political discourses around disabilities. The study looked at how disability advocacy organizations structured and communicated their views through the language, themes, and narratives they used on their websites and social media channels. The study showed how these groups presented disability as a social and political issue, and how they used a variety of rhetorical tactics to promote disability rights and challenge common cultural norms and assumptions about disability. This study helped the researcher understand discourse's role in determining social identities, power relations, and social transformation.

3. Research Methods

The study applies a qualitative research method. According to Denzin and Lincoln (2011), qualitative research aims to examine and comprehend social phenomena and human behavior using non-numerical data, such as text, photographs, and observations. In order to get insights into people's or groups' subjective experiences and views, this technique aims to collect extensive, thorough data. To explore complex social phenomena, such as attitudes, beliefs, values, and cultural practices, qualitative research is frequently employed in the social sciences, such as anthropology, sociology, sociolinguistics, education, and healthcare. Researchers can develop a thorough grasp of the viewpoints, experiences, and actions of participants through a variety of methodologies, such as interviews, focus groups, observations, and document analysis.

In this study, data was collected from three different sources related directly to the population of the study: the Official institutions, the NGOs, and the digital networks. The official institutions include the prisoners' community, the Palestinian Prisoner's Club, and the Commission of Detainees and Ex-Prisoners' Affairs. The local institutions (also known as NGOs include Addameer Association for Prisoner Care and Human Rights, the National Committee to Save the Lives of Prisoners, the Supreme National Commission for Prisoners Affairs, and Committee of Families of Prisoners and Detainees in Jerusalem. The digital networks that support the rights of Palestinian prisoners include Samidoon network for the defense of Palestinian prisoners, Al-Asra Center for Studies, Falasteen Center for Prisoners' Studies.

Interviewing was carried out in two different modes: Face-to-face and virtual. In the former, the researcher already interviewed many people who have been working directly with the Palestinian prisoners. prisoners in the Palestinian Prisoner's Club and the Commission of Detainees and Ex-Prisoners' Affairs. Direct interviewing was also carried out with many prisoners detained in the Israeli jails for many years before releasing them later. All of the interviews carried out with these subjects were organized by the employees working at the Palestinian Prisoner's Club and the Commission of Detainees and Ex-Prisoners' Affairs. Most of the subjects recommended and interviewed These subjects included some people in charge and many officials giving day-to-day services to have been living in the governates of Jerusalem, Hebron, and Bethlehem to the mid of Historical Palestine. Virtual interviewing was also arranged by the official institutions, and carried with some subjects living in another districts, such as Nablus and Jenin due to geopolitical constraints. An electronic copy of the interview was shared with subjects via their emails and social media accounts to reflect on.

There are many different kinds of data analysis, including descriptive, inferential, predictive, and prescriptive varieties. According to Stewart et. al (2021), inferential analysis involves forming

inferences and drawing conclusions about a wider population based on a sample of data, whereas descriptive analysis involves summarizing and explaining the features of a dataset. Prescriptive analysis uses data to decide the appropriate course of action to take in a specific circumstance, as opposed to predictive analysis, which uses statistical models to anticipate what will happen in the future.

Content analysis is the process of evaluating textual, auditory, or visual material to uncover patterns, themes, and meanings. According to Neuendorf (2017) content analysis is typically used in social science research to examine media content such as news articles, TV shows, or social media posts, but it can also be used to study other types of communication such as speeches or interviews. There are various types of content analysis, including manifest content analysis which focuses on the text's surface-level properties, such as word frequency, sentence structure, and content categories. Latent content analysis which goes beyond surface-level characteristics to investigate underlying meanings and themes. And finally critical content analysis which investigates power relations and social issues in the text, such as the depiction of marginalized people or the framing of political events.

In this study, content analysis of the data collected via the interview was applied. The purpose of content analysis on interview data is to find patterns, themes, and meanings in respondent's responses. To conduct a content analysis of interviews, the researcher typically takes the following procedures:

- Transcribing the interview, i.e. turning an audio or video recording into a written transcript by using a reliable text converter.
- Creating a coding system, i.e. a list of categories or codes —based on the study questions and the expected themes from the data, that will be used to categorize the interview information.
- Applying the coding scheme by reading through the transcripts and coding the text by assigning the proper code to each response.
- Analyzing the data to find trends and themes that appear across the interviews by examining the coded data.
- Drawing conclusions by relying on the themes and patterns found in the data.

4. Discussion and Analysis

This section aims to address RQs 1 to 3 which aims to identify the characteristic features of the PDD, their development, and the various factors that help shape them. Therefore, it critically describes, interprets, and explains the ultimate goals, genres, horizon of expectations, lexis, mechanisms of intercommunication, mechanisms of providing feedback, and silential relations the members of the PDDC have developed and acquired.

4.1 The PDDC has a set of common goals and objectives

The data collected and analyzed clearly show that the PDDC has a set of ultimate goals and particular objectives. These goals and objectives vary according to the circumstances and changes that this community is exposed to. To begin with the ultimate goals of the PDDC, the analysis of the data collected clearly demonstrates goals, such as advancing knowledge among members, establishing norms and standards, building relationships, advocating for change, and training and education.

In relevance to the ultimate goals identified above, the PDDC is dedicated to broadening and improving knowledge in a specific field or topic area. Members of the PDDC may collaborate, share information and ideas, and work together to change their reality. They frequently have set norms and standards for communication, and may strive to enhance and uphold these criteria to guarantee that the work is rigorous and reliable. They can create professional and personal interactions with those

who share their interests and hobbies. These connections can be beneficial for collaboration, mentoring, and career success.

Besides, some members of the PDDC are generally concerned with lobbying for change in their area or society as a whole. These members may work to increase awareness of issues, promote new ideas, and advocate for policy changes that are consistent with their goals and beliefs. Members of the PDDC can learn from one another and share their skills with people who are ready to collaborate; they develop new skills and information and get certificates regardless of the difficult circumstances and many challenges they encounter.

Among the specific objectives are obtaining freedom, defending the rights of prisoners, raising awareness of the issues of prisoners, promoting unity and solidarity, achieving justice and equality, developing cultural programs for all prisoners, changing the stereotypes of the image drawn on prisoners, competing higher education, and changing the reality of the Palestinian population. It is important to note here that many of these objectives reflect themselves within the mission, vision, and goals of the Palestinian Prisoner's Club (see Table 1 below).

Table (1) Vision, Mission, and Objectives of the Palestinian Prisoner's Club

1. Taking care of the affairs of prisoners inside Israeli prisons, detention centers, and detention and investigation centers.
2. Supporting the released prisoners and assisting them in community rehabilitation.
3. Supporting the families of prisoners and their children from the social, economic, health and educational aspects.
4. Following up the legal and judicial files of male and female prisoners in the Israeli courts.
5. Raising up the public opinion awareness on the Israeli violations committed against prisoners at the local and international levels
6. Publishing and documenting the intellectual, cultural and creative heritage of prisoners inside prisons as part of the Palestinian struggle literature.
7. Issuing periodic reports and bulletins on the conditions of detainees inside Israeli prisons.
8. Organizing activities in support of the rights of prisoners and mobilizing public opinion to protect the prisoner and preserve his/ her human rights.
9. Creating a network of cooperation and coordination with human rights and humanitarian institutions that take care of the affairs of prisoners, locally and internationally

Central to these objectives is obtaining freedom and releasing Palestinian detained prisoners in the Israeli jails. Defending the rights of prisoners: is also basic objective; the PDDC seeks to defend the rights of prisoners in order to ensure that they receive decent humane treatment, and to protect their civil and political rights. Raising awareness of the issue of prisoners is also a main objective; the PDDC works to raise awareness of the issue of prisoners and spread awareness about the difficult conditions that detained prisoners suffer from. Achieving justice and equality also sounds persistent. The PDDC seeks to achieve justice and equality, guarantee the rights and freedoms of prisoners, provide them fairness in their trials, and hold accountable those responsible for violating their rights. Promoting unity and solidarity are also among the specific objectives. The PDDC works to enhance unity and solidarity between the prisoners, their families, and the local and international community by conducting campaigns and events in support of the Palestinian cause and human rights. Developing cultural programs for all the members of the PDDC is another objective. It aims to keep the prisoner informed of all cultural and political issues. Changing the stereotyped image of the prisoners that the occupation drew for them (as people devoid of culture) is an important objective. Complete their

education and obtain university degrees inside the prison is also another challenge to meet. Changing the reality of the Palestinian people is a final objective to achieve.

4.2 The PDDC has developed some genres

Inside the Israeli jails and cells, the PDDC members' freedom is usually restricted. Prisoners are often prevented from accessing some materials or books that may be listed as 'dangerous' or 'inappropriate' materials by the Israeli Prison Administration (IPA), with the unstated aims of killing the prisoner's spirit slowly, draining the sources of knowledge gradually, and isolating him from society completely. Nevertheless, prisoners usually write letters to their families and friends outside the prison, and are sometimes able to read the letters they receive. Prisoners can also access reading materials and books, but under certain conditions and under strict observation.

The reading materials and books available to the members of the PDDC inside the Israeli occupying prisons usually vary between religious, artistic, literary and educational books, and they vary according to IPA. The provision of these materials aims to encourage prisoners to continue their education, self-development and spiritual growth. A list of the schooling as well as university course books from the various levels, available for prisoners include these of 9th grade, high school, BSc, and Graduate studies. These books are made available in cooperation with the Commission of Detainees and Ex-prisoners' Affairs (CDEA), Al-Quds Open University, and Al-Quds University, Abu Dis.

The writing styles of PDDC's members differ within prisons, depending on the style, content, and purpose of writing. Among the writing modes that prisoners can follow inside prisons are daily, academic, religious, political, and pedagogical. Daily genres include writing diaries to record events, feelings and thoughts of the prisoner. Literary works include writing poetry, stories, and novels through which prisoners express their thoughts, feelings, and experiences inside prison. Religious writing enables prisoners to use this mode to express their faith and communicate with God in their daily diaries, poems, or religious sermons. Through political works, prisoners can use writing to express their political and social views, and to defend their rights and the rights of people suffering from oppression and injustice. Finally, educational or pedagogical writing enables prisoners can to learn new topics, and this can be achieved by writing articles or notes on specific topics, or even by exchanging letters with people who have experience and knowledge in certain fields.

4.3 The PDDC has acquired and used a set of lexes and jargons

Analysis of the data collected suggests that the PDDC uses a set of words and jargons. These linguistic phrases were certainly acquired during their arrest in the Israeli jails. Many of these words come from Arabic or rather the Palestinian vernacular variety, Modern Hebrew, English, and Turkish (see Appendix 5). Most of these words come from Arabic which is the native language of the PDDC. The lexes that come from Hebrew are also considerable as it is the mother tongue of the officers from the IBA which is responsible for keeping in touch with the members of the PDDC detained in the Israeli arresting cells. The few English words used are also loan words that Hebrew itself borrowed from European or Anglo-saxony languages and used among the Jews people themselves. Some remanent words come from Turkish as they are part of the Arabic vernacular used locally in Palestine. It is important to note here that Palestine was under the ruling of the Ottoman Turks before the British Mandate as well as the emergence of the State of Israel in 1948 in historical Palestine.

In relevance, some of these words and phrases, such as 'karawanah', 'ka'rah', 'magaash', and 'al-bursh', for instance, are used for daily biological needs, such as cooking, food, and sleep. Others are used for communication and survival purposes. Lexes, such as 'al-posta', 'alphora', 'qam'a', and

daq al-shababil’, for instance are meant either to communicate with officers or to defend self during the officers’ attacks. Others, such as ‘asfar’, ‘tayyer’, and ghruraf al-‘aar’, for example, reflect the negative feelings of the PDDC towards other members who collaborate with enemies (see Table 2 and Appendix 5 for more examples). However, the description of the meanings of these terminologies connotes the negative feelings of repression, maltreatment, malnutrition, and racial discrimination.

Table (2) Examples of the Lexes and Jargons Used by Members of the PDDC

Lexis & Jargons	Descriptions	Etymologies
Karawanah	A pot for food	Arabic
Ka’rah	A pot for cooking food	Arabic
Magaash	A Tray for serving food	Hebrew
Al-bursh	A double-deck irony bed to sleep	Hebrew
Al-Shift	Shift	English
Ar-Rasd	A person who is organizationally assigned to secretly dal the prison room to uncover	Arabic
Qam’ah	Violent night search using gas and beating during the search	Arabic
Asfar or Tayyer	He surrendered himself to the prison administration (spy)	Arabic

4.4 The PDDC has some mechanisms of intercommunication between its members

During detention in the Israeli jails, members of PDDC have already developed or rather innovated some mechanisms of intra as well intercommunication among each other and the world outside. Methods of communication between prisoners include arranging visits between prisoners within the same section or between different sections. They also include sending two types of messages. The first method includes the general messages written by prisoners to their comrades; these letters are often placed inside an envelope, hidden in a book of a friend's prisoner. The second includes political messages. These are confidential, and usually written on a special type of paper in a very small font, and wrapped to have the size as well as the shape a pharmaceutical capsule. Then it is wrapped again in plastic to smuggle or to swallow to ensure its safe delivery.

Mailing is another mechanism the prisoners use to communicate. Through such a method, letters are written and exclusively sent by a person called Al-Sa’iq, Al-Asef, or Al-Barid —as each political party has a different name) who throws them away to the next section. This technique is often used in open-roof prisons, such as Al-Naqab desert prison. Smuggling of mobile phones is another mechanism of communication. Smartphones sound more convenient as they enable prisoners to keep in touch with their families and communities. They also enable this isolated sector to get news 24 hours. However, attempts of getting cellular phones to communicate often fail due to the strict monitor over parents and lawyers during their monthly visits to the prisoners by the officers of the IPA.

Once released, the vast majority of the PDDC’s members prefer face-to-face communication. This inclination has definitely resulted from the prison in which they have much time but less space to practice the traditional mode of communication, to acquire its skills, and to trust its outcomes. Communication via the landline from PALTEL is also second choice due to the barriers imposed on Palestinians, in general and the ex-prisoners, in particular. Smartphones are also another means of communication among young members of the PDDC. Social media programs, such as Facebook and WhatsApp, are another final means of communication among younger members. It is important to note here that many Palestinian prisoners fit into the category of veterans or oldsters due to the long

years they spend in detention. Their age factor helps explain why such a category are reluctant of modern ways of virtual communication via modern technologies.

4.5 The PDDC has participatory mechanisms for providing information and feedback

During their arrest, members of the PDDC tends to have some mechanism for providing information and feedback. These mechanisms can be divided into dialogic and monologic activities. Dialogic activities include three types of sessions among members. The first meeting is exclusively political. It is organized weekly to discuss some political issues related the party each prisoner belongs to. The second type of meetings is cultural. It is meant either to discuss a specific problem (whether local or global) or to analyze the political reality the Palestinian population encounters. This type of sessions is occasional and sometimes monthly. The third is pedagogical. This sort of sessions has nothing to do with politics or culture. It is intended to organize some courses in reading for the illiterate or learning a modern language, such as Hebrew and English. These courses are free and taught according to the prisoner's needs.

In turn, monologic activities include doing some intensive and extensive readings by the prisoner himself / herself. The readings are intended for developing some self-awareness about general life or the specific party the prisoner belongs to. Reading for self-awareness entails reading the books that the prisoners ask permission from the IPA to make available. As the IPA often refuses to provide prisoners with books in politics, experts and advocates often compile political brochures and fliers. These are often written manually on very small font for fresh members. Therefore, exchange of information as well as feedback often takes place in these sessions.

When released, the PDDC member also keep in touch with the PPC. They continue providing officials in the club with some feedback about their community. Analysis of the data collected from the officials working for the PPC indicate for too much information and feedback shooting at posting information to the community in emergencies, informing about the current situation and available services, messaging for positive conditioning, facilitating local community organization, supporting relief operations initiated by the local community, strengthening community and family ties, supporting community activities by the local community, and facilitating social support for those in need, organizing recreational activities.

4.6 The PDDC has a threshold of varied membership

The membership threshold within the PDDC refers to the requirements that must be met in order to be deemed a member in charge. The requirements can be formal or informal, and they can differ based on the discourse community in issue (see Table 3). Under arrest, the data collected points at some official responsibilities assigned to some members. These include a section officer, a room officer, a prison representative. The members to play such roles are often nominated by the prisoners themselves in coordination with the IPA. Special criteria should be met when selecting these members, such as leadership, linguistic competence of Hebrew, skills of oral communication, and strategies of negotiation. These skills (whether linguistic or communicative) are important within the leader who is expected to do the right thing when addressing the officers of the IPA in regard to the daily routines and needs of the prisoners.

A threshold of another specific membership is also established within the PDDC inside the Israeli jails. It includes assigning coordinators for the various political, cultural, and educational committees (see Table 3). These coordinators are often selected according to specific criteria, such as areas of interest or training. There is also the general director who is responsible for keeping in touch with other members in other jails and prisons for the purposes of coordination. There is also a

security proctoring person assigned secretly to check any potential spy among the PDDC. It is important to note here that such a threshold of membership diminishes once the members in charge are released. It is categorized outside the jail according to other criteria.

Table (3) Realization of the Threshold of Membership within the PDDC

Titles	Responsibilities
Department Officer	Responsible for all the prisoners in the department
Room Officer	Responsible for all the prisoners in the room
Jail Representative	In charge of all the prisoners in the jail
General Director	Responsible for keeping in touch with other jails
Committee	Responsible for running the various committees
Coordinators	
Security Officer	In charge of protecting prisoners from potential spies
Logistic Officer	In charge of communicating with the outsider world

4.7 The PDDC develops a horizon of expectations

Analysis of the data collected demonstrates that the PDDC has a horizon of expectations among its members. These include changing the reality of the Palestinian people, fighting for the return of deportees and refugees, getting out of captivity, and working for homeland liberation. These concepts, i.e. full understandings, constitute the beliefs and assumptions that regulate the proclivities and practices of the PDDC's members. Such a horizon of expectations reflects the implicit values and norms that shape how these members engage with one another, on one hand. On the other, such a horizon is shaped by the historical, cultural, and political factors in which the PDDC resides. The members have already formed such a horizon through the shared experiences, knowledge, and history while they are struggling to change the world in the surroundings—a world featured by a long-term occupation, influxes of migration, massive detention, maltreatment, and racial discrimination.

The horizon of expectations among the PDDC is shaped by both individual experiences and community-wide practices, and it develops over time as the broader society changes and adapts. One of the main notions developed within the horizon of expectations of the PDDC is what is termed the 'Hateful Division' among Palestinians on the geopolitical level. Members of the PDDC as well as many politicians mandate it stop. Consequently, the horizon of expectations is an important concept for understanding how the PDDC operates and develops, and how it shapes and reshapes the behavior of its members to cope with the challenges emerge.

4.8 The PDDC develops some silential relationships

Silent communication among the members of the PDDC is a type of communication that takes place without the use of speech or sound, and is usually done through body language, signs, or symbols that are used to communicate between the various members, detention centers, or any other place. Silent communication is an important tool for their communication and interaction with each other. They may use it to plan to escape daily maltreatment, to exchange information and news, or to provide psychological support to each other. The gestures, signs and symbols used in silent communication between the prisoners are usually agreed upon between all the members, and these movements, signs and symbols differ according to the culture, language and special circumstances of the prisoners. It should be noted that the use of silent communication between prisoners may be prohibited in some prisons and detention centers, and prisoners who use it may be subject to punishment or revenge by the officers of the IPA.

For example, the use of a certain jargon, such as ‘ghayyamat’, glossed as ‘it is going to rain heavily’, ‘kabsah’, meaning ‘urgent inspection’, a phrase or a word, such as ‘nizil zaawieh’, glossed as ‘into the corner for investigation’, and even a full utterance, such as ‘urbut aljahish’, glossed as ‘Tie the donkey’, are all meant to develop a silential relations among the interlocutors, i.e. the speaker and the listeners. They are used to mean ‘Turn off the mobile phone’ and ‘Keep the place watched as someone suspected as a spy is under investigation’. It is important to note here that the denotations of such expressions stem from Arabic culture in which the ‘donkey’ is perceived as a ‘beast of burden’ but it should be tied to work well. A smuggled mobile phone is felt the same among prisoners as it is very important for them, so it should be off in case of inspection. The Arabic for ‘corner’ also connotes the negative feelings of a tight place.

5. Findings and Conclusions

It has been found that the PDDC has some ultimate goals and specific objectives. In general, members of the PDDC aim to advance knowledge, establish norms and standards, build relationships, advocate for change, and obtain training and education. In particular, they work for obtaining freedom, defending the rights of prisoners, raising awareness of the issues of prisoners, promoting unity and solidarity, achieving justice and equality, developing cultural programs for all prisoners, changing the stereotypes of the image drawn on prisoners, seeking higher education, and changing the reality of the Palestinian population. Therefore, it has been concluded that the PDDC has a set of common ultimate goals and objectives.

It has been found that the PDDC tends to write in various social domains, such as literature, religion, politics, and education despite of the serious challenges imposed by the officers of the IPA. The final products include writing daily diaries, poems, novels, articles, and sermons. These genres, i.e. specific mode of writing enable the prisoners to record their feelings, deep thoughts, and experiences. Therefore, it has been concluded that the PDDC has already developed a specific genre. It has been found that the PDDC uses a considerable number of words and jargons for different purposes including biological, survival and communicative needs. These lexes come from two sources: Arabic and Modern Hebrew. Those related to Arabic are adopted from both Palestinian Arabic and some remanent words from Turkish used in the Palestinian local vernaculars. Others words are taken from Modern Hebrew which has also some loan words borrowed from English. Most of these jargons reflect difficulty of life, maltreatment as well as suppression of the Israeli officers. Therefore, it has been concluded that the PDDC has acquired and used some specific lexes.

It has been found that most members of the PDDC have used some mechanisms of communication during their detention in the Israeli jails. These include innovating some ways to send messages and letters inside the prison where members are isolated. Once released, they still prefer face-to-face intercommunication due to time, space, and paralinguage factors. They also to use landline phones due to geopolitical factors. Modern means of communication via smartphones and social media is constrained among the old members of the PDDC by the age factor; however, such fresh techniques are used broadly by younger members. Nevertheless, it has been concluded that the PDDC has developed some mechanisms of communication among its members.

It has been found that the PDDC uses some specific ways to provide information and feedback while they are under arrest. They organize some dialogic and monologic activities in which they either meet to exchange political, cultural, and educational information or sit to reading to increase self-awareness and reflect on some political issues. They also continue providing the PPC with some

feedback on many communal issues and person's needs. As a sequence, it has been concluded that the PDDC has some mechanisms for providing information and feedback.

It has been found that the membership threshold within the PDDC refers to the requirements that must be met in order to be deemed a member in charge. The requirements (whether in coordination with the IPA or not) accelerate nominating some members in charge to play some roles including department officers, room officers, jail representative, general director, committee coordinators, security officer, and logistic officers. The role the member plays inside the prison diminishes when the member is released. Therefore, it has been concluded that the PDDC has an internal as well as a potential external threshold of membership during and post detention.

It has been found that the historical and cultural events often shape the PDDC's horizon of expectations. The members often absorb these expectations as notions or full understandings and build on for the sake of the broader community they live in. In the horizon, one can expect improving the reality of the Palestinian population, liberating homeland, and working for releasing other prisoners, for instance, are all on the list of the PDDC's outlooks. The horizon may change over time by adding an urgent expectation, such as 'ending a division' at the geopolitical level of the community in which the PDDC's member live in and fight for its unity, for instance. Therefore, it has been concluded that the PDDC has already developed a horizon of expectations among its members.

Finally, it has been found that the PDDC uses some jargons, phrases, and clauses to establish silent relationships among its members. The data collected exemplified only for a few expressions through which all the members use for hedging. The denotations as well as the connotations of these phrases and clauses stem from Arabic language and culture. They are meant to say what the members want to say to each other in other words. Thus, it has been concluded that all the members of the PDDC develop some silential relations.

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