

The Role of Face book in the Jordanian Cultural Movement during COVID-19 Pandemic: An Analytical Study of the Face book Accounts of Official & Private Cultural Institutions

Dr.Zeyad Mahmoud Alshakhanbeh¹, Dr. Muhammad Khair Bani Domi², Dr. Mohammed
Kamel AL-Quran³, Dr. Othman Abdulkader Obeidat⁴, Dr.Ashraf almanaseer⁵

¹*Department of Journalism and Digital Media/Faculty of Mass Communication/
University of Petra*
zeyadshakhanbeh@gmail.com

²*Department of Journalism and Digital Media/ Faculty of Mass Communication/
/ University of Petra - Jordan*
drbanidoumi@hotmail.com

³*Department of digital media / College of Arts and Sciences /
Applied Science Private University*
Quranm12@yahoo.com

⁴*Department of Library and Information Management/ Al-Salt College for Human Sciences/ Al-Balqa Applied
University, P.O. 19117*
dr.othmanobeidat@bau.edu.jo

⁵*Assistant professor, Middle east university – Amman – Jordan, Faculty media /radio and television*
amanaseer@meu.edu.jo

Abstract:

The research aims to identify the role played by the Facebook network in the sustainability of the Jordanian cultural movement and spreading it in light of the ban that stopped organizing activities to prevent gatherings due to the Corona pandemic. The researchers used a content analysis tool to analyze three accounts on Facebook of well-known Jordanian cultural institutions, namely: the account of Jordanian Ministry of Culture, the account of Abdul Hameed Shoman Cultural Foundation and the account of Zaha Cultural Center. These accounts are used for news, journalistic and communication purposes. Facebook network plays an important role in the sustainability of cultural activities, implementation and spreading it in the times of crises or during the separation of people and their lack of realistic presence. It is a mean that fulfills the purpose and achieves the desired goal in cultural activities of all kinds.

Keywords: The Role, Facebook Network, Cultural Movement, Cultural Institutions, Social Distancing, Corona Pandemic.

Introduction

The challenge of Corona pandemic-imposed resorting to social networks in many areas to help the continuity of works and activities through these networks that were used by institutions for journalistic and communication purposes. They used social networks in one way or another for the sustainability of some sectors in light of the lockdowns and strict health measures that have eliminated freedom of

movement in most countries of the world. Covid-19 pandemic revealed that the absence of culture from daily life causes confusion for both cultural bodies and people who engage in the cultural aspect following, audience or work. The cultural institutions have fallen as well as other institutions under the weight of the epidemic that has disrupted their work and imposed physical distancing that is inconsistent with cultural activities which are organized on the ground.

Therefore, there is a need to an alternative that keeps the wheel of work turning and communicating with the public without interruption; this wheel in many institutions has found its way in social networks, especially Facebook network that citizens in Jordan are using by 67% of the number of Internet users who are about 8.7 million users ⁽¹⁾.

Because Facebook network in Jordan is a major means for the following up and transmitting of the news from one hand, and at the same time because the culture comes as a basis in the public scene in the country from the other hand. It was necessary for the culture movement to continue despite social distancing and the closing of the halls. So here, distancing and culture in Jordan have become two conflicting terms looking for an outlet that keeps the cultural movement going and at the same time keeps the distance between people present to protect them from infection and mixing.

In light of this strife, Facebook network presents itself as a means that can keep the connection between the various parties. This requires accurate examination of the extent to which this network is used in the continuity of communication with the public, especially culturally as culture presence in the times of crises should not diminish; instead, it must increase its activities in order to bridge the gap that may arise between those who are concerned in the cultural affairs and the public.

The digital revolution that produced social media networks have directly affected individuals and societies. The individuals found themselves forced to adapt to it and got benefits of its advantages in publishing, exchanging opinions and information, organizing lectures and events, benefiting from many services. The most important service is the live broadcast provided by Facebook network. Therefore, this research seeks to determine the relationship and the role between Facebook and the Jordanian cultural movement through four topics: the general, theoretical and methodological frameworks and results.

Research Problem & its Questions:

In light of the spread of Corona virus in world, it was necessary to achieve social distancing; therefore, the disruption of public life

happens many times in Jordan as well as the stopping of organizing all cultural events in forums, halls and institutions. All of this happened to reduce infection with Covid 19 virus. These conditions came under the clear influence of Facebook network and its follow-up and use in various fields in Jordan, so this poses a major question that represents the problem of this study: What is the role of Facebook accounts of the official and private Jordanian cultural institutions in the cultural movement and its sustainability during Corona pandemic? Several questions arise as follows:

1. To what extent did the Jordanian cultural institutions use their Facebook accounts during Corona pandemic to publish cultural activities and events?
2. What are the most cultural topics that the Jordanian cultural institutions have posted on their Facebook accounts during Corona pandemic?
3. What kind of cultural activity did the Jordanian cultural institutions publish in their accounts during Corona pandemic?
4. To what extent did the audience interact with the cultural posts on Facebook that the Jordanian cultural institutions published during Corona pandemic?
5. To what extent did the Jordanian cultural institutions use video to communicate with their audience during Corona pandemic and to what extent was the audience interest in watching and interacting with it?
6. What kind of content did the Jordanian cultural institutions submit their Facebook posts during Corona pandemic?
7. What are the forms in which the Jordanian cultural institutions displayed their Facebook posts during Corona pandemic?
8. What are the most sources that the Jordanian cultural institutions have published during Corona pandemic?
9. What hashtags did the Jordanian cultural institutions use in their Facebook posts in light of Corona pandemic have used?

Importance of the Research:

This research seeks to highlight the central role of Facebook network in the Jordanian cultural issue in light of an emerging crisis, and to remove the cover for the first time, according to the knowledge of the researchers, on this topic.

This research will reveal the role of this network and its use in the sustainability of cultural work and communication with the public by the Jordanian cultural official and private institutions. Thus, this research will provide the Jordanian Cultural & Media Library with information that it needs in this side.

Research Objectives:

- Learning about the role of Facebook in the sustainability of cultural life in light of an epidemic crisis.
- Learning about the cultural content and its topics published by the Jordanian cultural institutions on Facebook during a pandemic that disrupted public life.
- Identifying the extent of the audience's interest and interaction with cultural activities that have moved from reality to Facebook network.

Definition of Terms

The Role: Linguistically is a movement, meaning action and work⁽²⁾. Conventionally, it is a set of social models and specific behaviors⁽³⁾. Procedurally, it is the role of Facebook network in spreading cultural activities in light of an exceptional case in which it is difficult for people to gather in one place, and use the network as a substitute for reality in sustainability for the cultural movement in Jordan.

Facebook: According to Dictionary of Media & Communication, it is an online social networking website established in 2004 where people can create profiles. It was initially developed to serve university students, faculty and employees, but it expanded to include all people⁽⁴⁾. 'Kinkophgunfer Sherry' defined it as a social networking site, representing an international community on the Internet to interact, exchange and share videos, pictures and information, as well as communicating with friends, family and others⁽⁵⁾. Procedurally, it is Facebook accounts on behalf of official and private Jordanian cultural institutions concerned with cultural affairs.

The Cultural Movement: It is every change in the way of thinking and prevailing beliefs

regarding related cultural issues, changing the approach and treatment of ways of thinking, or the formation of a new school of thought, art or literature⁽⁶⁾. Procedurally, it is all the cultural activities that take the form of seminars, lectures and evenings conferences, competitions, announcements for events, prizes, definition, guidance, awareness, creativity, and everything related to cultural affairs.

Social media networks in today's world are distinguished by their ability to rapidly transmit the event, integrate with society and use it in practical and personal affairs and emergencies, and provide citizens with instructions to prevent a gap in communication between them and public with private institutions⁽⁷⁾. During the pandemic, we witnessed Facebook accounts full of videos of artists and musicians, actors and other talents play, sing, dance, screen films, give lectures, seminars, poetry, artistic performances and painting for millions of people to watch, and thus cultural institutions opened their doors in this virtual world⁽⁸⁾.

Corona Pandemic: A pandemic is an outbreak of disease and an epidemic, and according to the World Health Organization (WHO), corona viruses are a broad strain of viruses that may cause disease in animals and humans. It is known that a number of corona viruses in humans cause respiratory diseases ranging in severity from common colds to more severe diseases such as Middle East Respiratory Syndrome (MERS) and Severe Acute Respiratory Syndrome (SARS). The recently discovered contagious Corona virus causes Covid-19 disease, and its symptoms include general pains and aches, nasal congestion, sore throat, diarrhea or shortness of breath that may lead to death⁽⁹⁾.

Cultural Institutions: are the centers or bodies concerned with cultural affairs, whether governmental or civil, with a specific license in cultural work. In this research, these are the Jordanian cultural institutions that take the various cultural issues as their work.

Social Distancing: Maintaining a distance or space between people to help prevent infection or slowing down and not spreading (COVID-19). To achieve distancing, it should stay at home, not going to public places and reducing physical contact with others. Therefore, this requires stopping cultural and non-cultural

events, gatherings as well as all what would increase the number of people present in the same place at one time.

The Used Theories in the Study

- **Diffusion of Innovations Theory:** It assumes that media channels and means are more effective in increasing knowledge about innovations⁽¹⁰⁾. The innovation according to this theory is any new idea, method, or new style that is used to influence, teach and educate people. This model focuses on studying media messages that help members of society to change their lifestyles and their communication with others according to modern methods⁽¹¹⁾. This theory fits with the topic of this research, that Facebook network is one of the innovations which contains features and services in publishing and reaching the audience of intellectuals and followers.
- **Agenda-Setting Theory:** It assumes that there is a relationship between the issues of concern to the mass media and the increasing public interest in these issues. Prioritization means moving issues from the media's agenda to the public's agenda and creating awareness of prominent issues⁽¹²⁾. This theory is consistent with research that the Jordanian official and private cultural institutions on Facebook choose, by publishing priorities between topics, activities and cultural events appropriate for their audience.
- **Technological Determinism Model:** It is based on the conviction that the power of technology alone which possesses the force of change in the social reality, and that it is the inevitable path towards affirming the presence and interaction with society through technological tools and means that impose themselves and are inevitable for communication and engagement with modern societies⁽¹³⁾. This model is related to this research in terms of the need for cultural institutions to use technological tools to reach individuals, interact with them, attract them to cultural activities and participate in them remotely, through the public's use of these tools that have become inevitable in our lives.

Previous Studies

A Study⁽¹⁴⁾ revealed that the use of social media by Chinese Central Government Agencies

strengthened citizen participation during the Covid 19 crisis, activating communication between government institutions and citizens according to field and interest. In addition, the dialogue across these sites contributed to increasing citizen participation and interaction in proposing solutions and information related in facing of the Corona crisis. The study revealed that posts which containing pictures and videos attract citizens and make them more affected by the published messages.

A Study⁽¹⁵⁾ showed that there is an influence and role for the Jordanian Government account on Facebook in merging between it and citizens on various issues, as well as the two parties achieve their mutual goals through this page that enjoys interaction, especially by young males.

A Study⁽¹⁶⁾ revealed that the US federal government's use of social networking applications such as Facebook, Twitter and blogs contributed to facilitating the delivery of services to citizens, as well as the transmission of communication from reality to communication networks increased integration and strengthened the relationship between the two parties. Therefore, this has become a necessity, especially in emergency circumstances. Results of interaction and integration are more on Facebook accounts, especially accounts that have transparent feature.

A Study⁽¹⁷⁾ revealed that the use of social media achieves the self-adaptation of individuals during crises, and that technological progress has enabled individuals to respond to the changes that occur during crises. Also, communication networks have removed the ambiguity and confusion between public institutions and citizens who kept them interacting through continuation of these institutions to publish what is related to their work.

A Study⁽¹⁸⁾ revealed that Facebook provides a large space for cultural affairs, allowing its accounts to turn into cafes for poetry and poets and a space for literary lovers. The results of analyzing cultural pages showed that cultural institutions and intellectuals spread cultural works through their accounts for thousands and millions of people to see them. It also showed that culture through communication networks, has become an electronic digital culture around

which large audience who are difficult to reach can meet at the same moment on the ground.

The previous studies meet with the current study in terms of the two parties' handling of the role of Facebook in the cultural field and the implications of its use in terms of cultural or governmental institutions, its role in crises and the extent of benefit achieved to society, an audience and intellectuals. The current study also benefited from previous studies in the analytical aspect, the selection of its categories and topics, and in identifying the study's questions, its sample, and its problem.

Methodology of Research

Research Method: This study relies on the descriptive method using the content analysis method.

Research Sample: The sample is a part of the original research population, chosen by the researcher in a way that represents the original community and achieves the research objectives. And the sample in this study is:

1- Jordanian Ministry of Culture account on Facebook

(<https://www.facebook.com/culture.gov.jo>) which is followed by approximately 335,000 followers. It is a page that represents an official cultural institution in Jordan.

2- Abdul Hameed Shoman Foundation account on Facebook:

(<https://www.facebook.com/ShomanFDN>) which is followed by more than 280,000 followers. It is a page that represents a non-governmental cultural institution that is considered one of the largest civil cultural institutions and is known for the strength and intensity of its activity in the Jordanian cultural arena. Arab Bank was established it in 1978 with a non-profit initiative by allocating part of its annual profits for its establishment, to become then its arm for cultural and social responsibility. It is based on three pillars: 'leadership thought, literature and the arts, and innovation'.

3- Zaha Cultural Center account on Facebook:

<https://www.facebook.com/zahaculturalcenter/>, which is affiliated with the Greater Amman Municipality. It is followed by more than 84 thousand followers. Princess Alia Al-Tabaa,

Zaha Children's Foundation and the Amman Municipality head the center. It provides free services to children and motivating them to develop, innovate, advance their culture and develop their talents from the age of (3-16 years).

All cultural posts in these three accounts during the months 6-7/2020, which is the time for the study, are subjected to analysis. This study was selected during that period when the country suffered from Coronavirus and applied partial and total prohibitions under the Defense Law that prohibits gatherings.

Research Tool: The researcher used the content analysis (see Appendix No. 1) which he designed to be suitable for the study objectives. It was divided into categories and units of analysis. The researcher used the subject unit in the analysis for its fitness to the study problem.

Research Categories:

(1) - Category of Content: means what was said (see Analysis Index, Appendix No. 2) and it includes:

❖ Category of Subject: means the cultural topics in the post and includes:

- Literary texts: All kinds of poetry, prose, and literature.
- Public Affairs: Topics outside of literature and culture.
- Drawing & Design: Drawing & Design.
- Music & Singing: Music, Playing & Singing.
- Acting, Theater & Films: Acting in all its forms, theater in all its aspects, and filmmaking.
- Creativity, Innovation & Talents: Innovative works and works with a creative character or a new talent.
- Cultural Heritage (tangible & intangible): Tangible is the inheritance of the collectibles belonging to a community that has legacies while intangible ones are oral traditions, arts, rituals, ceremonial events, etc.
- Public awareness: Posts that raise awareness among citizens in all aspects of life.
- New Posts & Monographs: Book literature, publications, studies, researches, etc.

- Video: The process of making and filming video, including education, talent, accuracy and knowledge.
- Mixed: It means that the post contains more than one of the previous cultural aspects.

(2)- Category of Cultural Activities Type: Seminars, lectures, evenings, reports (TV press), sessions, competitions, advertisements, meetings, sessions, articles, and awards.

(3)- Category of Interaction: number of post's likes, number of comments on the post, number of post's sharing, and the number of posts and their views.

(4)- Category of Cultural Post Type:

- Informational: The post takes on the status of news and contains news material for followers.
- Instructive introduction: The brochure contains instructive informative material about the proposed cultural topic, cultural personality, event, lecture, competition, etc.
- Analytical: A post deals with a topic in the manner of analysis and interpretation.

(5) - Category of Post Displaying Format: The format in which the post is displayed. It includes text, image, video, image + text, image + text + video, text + video, infograph, text + infograph, text + link.

(6) - Category of Cultural Posts Source:

- The Ministry or Institution Itself: The source of the post content is the ministry or institution to which the account belongs.
- Media: The post content was published on all types of media.
- Intellectuals or Citizens: The post content was published by intellectuals or citizens personally or on their accounts on social media.

Validity & Stability Procedures: The validity measurement was conducted through the arbitration validity method, by presenting the data collection tool to arbitrators who recognized its validity for measurement. (See Arbitrators' Appendix No.3).

Reliability of the Tool: The researcher performed a post-test using the Holsti equation, which states:

$$\text{Reliability} = \frac{2M}{N_1+N_2}$$

The 'M' symbolizes in the equation the number of coding decisions that agreed upon by the two coders. N1 + N2 represents the total number of coding decisions by the two coders. Therefore, for this purpose, two coders (analysts) have been trained, namely: The journalist Muhammad Al-Fuqaha from Jordan News Agency (Petra), and the journalist Ahmad Al-Shawabkeh from Al-Ghad Newspaper, where they separately analyzed the content of 10% of the posts that under the analysis. It was found that the number of decisions that agreed upon by the two analysts were 18 out of 20 decisions, and accordingly, the application of the Holsti equation is as follows:

$$\frac{18 \times 2}{20 + 20} = \frac{36}{40} = 90\%$$

This means that the degree of reliability reaches 90%, which confirms that this tool is perfectly applicable.

Statistical Data Processing: Statistical procedures were used to analyze the data and their scheduling by the SPSS statistical program, which are frequencies, and percentages.

Results of Research

This topic presents the results of the analysis of the most important Jordanian Facebook pages directly concerned with cultural affairs, and then the results of the study according to the used theories.

Results of the First Question: To what extent did the Jordanian cultural institutions use their Facebook accounts during Corona pandemic to publish cultural activities and events? The following table No. (1) illustrates the results:

Table (1) Jordanian cultural institutions use their Facebook accounts during Corona pandemic.

Pages	Number of publications		Total
	6/2020	7/2020	
Ministry of Culture Page	71	59	130
Abdul Hameed Shoman Foundation Page	19	27	46
Zaha Cultural Center Page	11	17	28
Total	101	103	204

The results of the previous table reveal that Jordanian Ministry of Culture clearly used its Facebook account to communicate with its audience during the Corona pandemic. It published 130 various cultural posts during the study period. It published in the side of cultural affairs more than other accounts. This is consistent with the nature of the Ministry as it is the official cultural institution concerned with Jordanian cultural affairs, and confirms its interest in the sustainability of the cultural movement and communication with the public through the Facebook network. Abdul Hameed Shoman Cultural Foundation came second in the volume of publishing, which published 46 cultural posts during the study period that is less

than expected, especially as it has a known cultural movement and has a strong cultural reputation inside and outside Jordan. Whereas Zaha Cultural Center, published only 28 cultural posts, which corresponds to the nature of its work that focuses on the cultural aspect of the group up to the age of 16 years.

The Results of the Second Question: What are the most cultural topics that Jordanian cultural institutions have posted on their Facebook accounts during Corona pandemic? Table No. (2) illustrates the results:

Table (2)cultural topics that Jordanian cultural institutions have posted on their Facebookaccounts.

Abdul Hameed Shoman Foundation Account	Jordanian Ministry of Culture Account	Literary texts	Public affairs	Drawing & Design	Music, singing & playing	Acting, theater & films	Creativity, innovation and talents	Cultural heritage (tangible & intangible)	Public awareness	New publications & studies	Video	Mixed	Total
		32	1	9	15th	13	14	6	9	15	2	14	130
		24.61 %	0.76%	6.92 %	11.53 %	10%	10.76 %	4.61 %	6.92 %	11.53 %	1.53 %	10.76 %	100 %
Literary texts													
Public affairs													
Drawing & Design													
Music, singing & playing													
Acting, theater & films													
Creativity, innovation and talents													
Cultural heritage (tangible & intangible)													
Public awareness													
New publications & studies													
Video													
Mixed													
Total													

	4 8.69%	10 21.73 %	0 0.0 %	4 8.69%	9 19.56 %	9 19.56 %	0 0.0 %	4 8.69 %	4 8.69 %	0 0.0%	2 4.34 %	46 100 %
Zaha Cultural Center Account	Literary texts	Public affairs	Drawing & Design	Music, singing & playing	Acting, theater & films	Creativity, innovation and talents	Cultural heritage (tangible & intangible)	Public awareness	New publications & studies	Video	Mixed	Total
	0 0.0%	3 10.71 %	0 0.0 %	3 10.71 %	0 0.0%	6 21.42 %	0 0.0 %	6 21.42 %	0 0.0%	0 0.0%	10 35.71 %	28 100 %

As above, Jordanian Ministry of Health Page:

The table shows that the most cultural topics published by the Ministry of Culture on Facebook are 'literary Texts' at a rate of 24.61%, meaning that the ministry was interested during the Corona pandemic to publish what was related to poetic and prose literary texts through Facebook that is the most followed in Jordan among the social communication sites. The topics of (playing, music and singing) came second with topics of (new studies and publications) at the same rate of 11.53%, and thirdly, the ministry published topics of (creativity, innovation and talents) and (mixed) topics at the same rate, at the average of 10.76%.

Abdul Hameed Shoman Foundation Page:

The table shows that the most cultural topics published by Abdul Hameed Shoman Foundation on Facebook are 'Public Affairs', meaning that they are related with other matters outside the domain of culture by 22%. So, they will not be restricted during the pandemic to cultural issues and went to publish on topics outside the cultural field. They published according to the importance of the topic in society, whether cultural or non-cultural. It interests in publishing the topics of acting, theater and films came secondly at a rate of 19%, as well as the same percentage for the topics of creativity, innovation and talents. So, this

Table (3) Kind of cultural activity did the Jordanian cultural institutions publish in their accounts

confirms its interest in organizing events in various cultural affairs.

Zaha Cultural Center Page: The previous table shows that the most popular cultural topic on Zaha Cultural Center page during the study period is 'mixed' that means there is more than one cultural topic in the same post at the rate of 36%, and this confirms that the center collects more than one cultural art in the same event. Secondly, came the topics of creativity, innovation and talents at the rate of 21%, and at the same percentage is for the topic of 'Public Awareness', which means the awareness in various life issues that children should know them, including awareness of the Corona virus.

Through the numbers and ratios mentioned in the above table, the reader can learn about many information and compare the ratios between subjects, whether in the account itself or between the three accounts.

Results of the Third Question: What kind of cultural activity did the Jordanian cultural institutions publish in their accounts during Corona pandemic? Table No. (3) illustrates the results:

Type of Cultural Activity	Ministry of Culture	Abdul Hameed Shoman Foundation	Zaha Cultural Center	Total
1 Seminars & lectures	10 7.69%	16 34.78%	0 0.0%	26
2 Evenings	9 6.92%	10 21.73%	1 3.57%	20
3 Reports (Press & TV)	18 13.84%	1 2.17%	2 7.14%	21
4 Courses	15 11.53%	2 4.34%	14 50%	31
5 Competitions	25 19.23%	3 6.52%	3 10.71%	31
6 Advertisement	24 18.46%	10 21.73%	3 10.71%	37
7 Meetings & Sessions	11 8.46%	1 2.17%	2 7.14%	14
8 Articles	5 3.84%	0 0.0%	1 3.57%	6
9 Awards	13 10%	3 6.52%	2 7.14%	18
Total	130 100%	46 100%	28 100%	

The type of cultural activity 'Competitions' got the first rank with a rate of 19.23%. The most of the cultural posts that the ministry has communicated with its audience came in the form of competitions. This indicates that the ministry has been interested in organizing competitions remotely during the pandemic. In the second rank came the type of cultural activity 'Advertisements' at the rate of 18.46%, and this indicates its interest in cultural advertising for the activities and events that they organize daily. Thirdly, the type of activity 'Press & TV Reports' at the rate of 13.84%, (i.e. interested in publishing to the public press and media materials that contain cultural material, whether from the ministry or outside). Thus, we can say that the ministry has been interested in

using Facebook to communicate with citizens, attract them and introduce them to cultural activities, whether through advertisements or news.

The previous table shows that the type of cultural activity 'Seminars & Lectures' is the most popular type of cultural activities published by the Shoman Foundation, at a rate of 34.78%. Shoman is known for organizing the daily seminars before the pandemic, and the result seems to have continued to organize these seminars electronically. While Zaha Cultural Center focused on the 'Courses' by 50%, and this confirms that the center used its Facebook account to communicate with its audience by

organizing and publishing E-courses for the target age groups.

Results of the Fourth Question: To what extent did the audience interact with the cultural posts on Facebook that Jordanian cultural institutions published during Corona pandemic? The following table No. (4) illustrates the results:

Table (4)Audience interact with the cultural posts on Facebook that Jordanian cultural institutions.

Pages	Likes	Comments	Posts	Total
Ministry of Culture Page	25.934	11.872	2.392	40.198
Abdul Hameed Shoman Foundation Page	18,521	8.443	770	27.734
Zaha Cultural Center Page	2.710	1920	150	4.780

The previous table shows that, in light of social distancing and the ban, the public was significantly interacting with the account of the Ministry of Culture, which won the first rank by interacting with its various cultural posts. The total interaction amounted to 40.198 during the study period. This confirms the role of Facebook culturally in attracting the masses; especially that Ministry's account has approximately 335,000 followers. Whereas the account of Shoman Cultural Foundation came second by interacting with it. The total interaction amounted to 27,734, which is a good number that confirms the public's interest in following it up during the crisis. As for Zaha Cultural

Center's account, it came third with a total number of 4,780 interaction, which is a simple number compared to the target group who is active today in social networks.

The Results of the Fifth Question: To what extent did Jordanian cultural institutions use video to communicate with their audience during Corona pandemic and to what extent the audience interest in watching and interacting with it? The following table No. (5) illustrates results:

Table (5)Jordanian cultural institutions use video to communicate with their audience.

Pages	Video Number	Number of Video Views
Ministry of Culture Page	11	52.917
Abdul Hameed Shoman Foundation Page	31	757.583
Zaha Cultural Center Page	7	15.309

The previous table shows that Abdul Hameed Shoman Cultural Foundation during the pandemic used the video a lot in its Facebook posts, and therefore it was interested in communicating with the audience and attracting them by focusing on publishing the video, which reached (31) videos and had a view rate of 757,583. It is the highest view rate among the studied accounts. The result also shows that the audience of the Shoman Foundation during the

distancing and the ban in Jordan were closely following what the foundation publishes from a video that approached the number of views (a quarter to million), which confirms a strong presence for its Facebook account. The most viewed video on the Shoman account is the:

'Launch of the Chairman of the Board Abdul Hameed Shoman Cultural Center, Sabih Al-

Masry, and the Foundation Prize for Innovation in its Second Session'.

While the accounts of Ministry of Culture and Zaha Cultural Center, published a small number of videos, at a time when the video has become an essential element in communicating with and attracting citizens. Especially in light of Corona pandemic, which requires an increase in the dissemination of the video, as the Shoman Foundation did, and this is being recorded for it.

The most popular video on Ministry of Culture account, which received 2,849 views, is: *'The*

opening of the nomination for the Jordanian Music & Song Festival', and the most popular video on Zaha Cultural Center account has the highest views, including performances by the center's robot team.

Results of the Sixth Question: What kind of content did the Jordanian cultural institutions submit their Facebook posts during Corona pandemic? The following table No. (6) illustrates the results:

Table (6) Kind of content did the Jordanian cultural institutions submit their Facebook posts

Pages	Informational	Informative & Instructive	Analytical	Total
Ministry of Culture Page	61 46.92%	53 40.76%	16 12.30%	130 100%
Abdul Hameed Shoman Foundation Page	22 47.82%	18 39.13%	6 13.04%	46 100%
Zaha Cultural Center Page	15 53.57%	11 39.28%	2 7.14%	28 100%

The results show that informational (news) content is the most content included in the cultural posts published by the Jordanian cultural institutions, which are under study, as it got 46.92% in Ministry of Culture account, 47.82% in Shoman Foundation account, and 53.57% in the Zaha Cultural Center account.

The previous percentages indicate that cultural institutions have taken interest, through Facebook, to inform citizens about their various cultural events and activities. This is consistent with the emergency of the Corona pandemic, which requires an increase in news content directed to citizens who live in an unstable situation that requires informing, reminding, attracting and drawing attention to cultural activities.

The content type of (Informative & Instructive) came as second among the three studied accounts, as it obtained 40.76% in Ministry of Culture account, 39.13% in the Shoman

Foundation account, and 39.28% in Zaha Cultural Center account.

The previous percentages indicate that the Jordanian cultural institutions under study are secondly concerned with disseminating the informative cultural content of their activities and instructing citizens in dealing, interacting, reading and participating in competitions and activities and how to do so.

As for the analytical content, it came third according to the rates that shown in the table, and this confirms that these three institutions did not care to publish the analysis and interpretation that seems to be left to the followers or to see in their cultural posts a clarity that does not require analysis and a detailed explanation of their activities.

In order to view the details of each content type of each cultural institution, it can be found in the previous table.

The Results of the Seventh Question: What are the forms in which Jordanian cultural institutions displayed their Facebook posts during Corona pandemic? TableNo. (7) illustrates the results:

Table (7)Forms in which Jordanian cultural institutions displayed their Facebook posts

Displaying Format	Ministry of Culture	Abdul Hameed Shoman Foundation	Zaha Cultural Center
Text	3 2.30%	1 2.17%	1 3.57%
Picture,	2 1.53%	0 0.0%	0 0.0%
Video	4 3.07%	2 4.43%	0 0.0%
Image + Text	38 29.23%	9 19.56%	9 32.14%
Image + Text + Video	6 4.61%	1 2.17%	0 0.0%
Text + Video	6 4.61%	11 23.91	7 25%
Infograph	4 3.07%	0 0.0%	1 3.57%
Text + infograph	8 6.15%	7 15.21%	7 25%
Text + Link	59 45.38%	15 32.60%	3 10.71%
Total	130 100%	46 100%	28 100%

The previous table shows that the most common format of displaying that used by Ministry of Culture in its Facebook account is (text + link) at the rate of 45.38%, and the same format was concerned with the Shoman Cultural Foundation displaying its posts with it at rate of 32.60%; because the presence of the text next to the (link) in which the user can open and go directly to the cultural activity or get to know more details elsewhere, so they preferred this kind of presentation.

Secondly, Ministry of Culture used the displaying format (image + text) with a rate of 29.23%, indicating its interest in addressing its audience about cultural affairs through the text that is accompanied by a picture that expresses the activity.

As for the Shoman Cultural Foundation, secondly, it used the displaying format (text + video) by 23.91% in its cultural posts. Therefore, this is related to previous results from this study that revealed the interest of the Schuman Foundation more than other

institutions in publishing the video. And this confirms its interest in using the Facebook network for the purposes of spreading its cultural activities, which won a large percentage of viewers in light of social distancing.

As for Zaha Cultural Center, which is culturally interested in the age group (3-16 years), it displayed most of its cultural posts in the type of format (picture + text) by 32.14%, and secondly it paid attention to the type of display (text + video) and (text + infograph) for the same percentage, which is 25%.

It would have been better for Zaha Cultural Center to publish the video more frequently; because it is the target age group that preferring the video more often than texts and infographics.

The Results of the Eighth Question: What are the most sources that Jordanian cultural institutions have published during Corona pandemic? The following table No. (8) illustrates the results:

Table (8) Sources that Jordanian cultural institutions have published.

Pages	Ministry or institution itself	Media	Intellectuals or Citizens	Social Networking Sites	Total
Ministry of Culture	50 38.46%	50 38.46%	24 18.46%	6 4.61%	130 100%
Abdul Hameed Shoman Foundation	43 93.47%	1 2.17%	2 4.34%	0 0.0%	46 100%
Zaha Cultural Center	24 85.71%	2 7.14 %	2 7.14%	0 0.0%	28 100%

It appears from the previous table that the cultural posts that Ministry of Culture published on its Facebook account during the study period had two sources in the first rank, namely, the Ministry itself and the Media. With the same percentage for each one of them and amounted to 38.46%, meaning that the Ministry was interested in being the source of its posts as an institution. It is interested in its cultural activities, but it is equally interested in publishing about the media to inform its audience about the cultural activities published by the media, whether related to public cultural affairs, or what is related to the ministry, which the media in Jordan is interested in publishing its activities more than private cultural institutions.

The results show that Abdul Hameed Shoman Foundation and Zaha Cultural Center were the first source for their posts on Facebook. The content of these posts arises from the Foundation and the Center at very high rates compared to

other sources, as is evident in the previous table. This confirms their interest in publishing on their own first in return for the lack of publication about the media. And this is a result that must be reviewed, especially since the media is a true partner in cultural work, and it is good to spread the various cultural issues raised by the media.

As for social networking sites as sources in the accounts of the three institutions, their percentage is low. This indicates that these institutions do not like to publish about social media sites that sometimes lose confidence or credibility, or that they do not want to promote accounts other than their pages.

The Results of the Ninth Question: What hashtags Jordanian cultural institutions in their Facebook posts in light of Corona pandemic have used? The following table No. (9) illustrates the results:

Table (9)Hashtags Jordanian cultural institutions in their Facebook posts.

No.	Ministry of Culture	The Shoman Foundation	Zaha Cultural Center
1	#Jordan_creative (50 posts)	#Knowledge_Way (3 posts)	#Zha_Cultural_Center (23 posts)
2	#Jordanian_Ministry_of_Culture (51posts)	#Shomann_Forum (7 posts)	# Jordan (2 posts)
3	#Love_Jordan (24 posts)	#Shomann_Library (8 podts)	#Love_Jordan (2 posts)
4	#Our_Values_are_Our_Culture (27 posts)	#Cinema_Shoman (8 posts)	# Hello_Sesame (3 posts)
5	# Jordan (21 posts)	# Umsiyat_shoman (two posts)	
6	# Jordan_is_Stronger (17 posts)	#MusicIn_in_Library (4 posts)	
7	My_talent_from_my_home (10 posts) ¹ .	# Shoman_Foundation (1 post)	
8	#My_passion (7 posts)	#Grants_Shoman (1 post)	
9	# Alkutaba (3 posts) ²	# Creativity (1post)	
10	#Our_success_in_our_commitment_to_all (1 post) ³	# Innovation (2 posts)	
11	#Health_about_us (1post)	# Jordan (2 posts)	
12	# Ministry_of_Health (1 post)	#World_Environment_Day (1 post)	
13	#Army_Day (1 post)	#Shoman_FDN (3 posts)	
14	# Anniversary_of_the_Great_Arab_Revolution (1 post) ⁴		

15	# Zarqa (only 1 post) ⁵		
16	#Our_flag_is_high (1post)		
17	# Independence_Day (2 post)		
18	# Stay_Home(1 post)		
19	#Jordan_Music_Festival_2020 (only 1 post).		

¹**My talent from my home:** It is the name of a competition that the Ministry of Culture carried out during the period of the wide lockdown in Jordan, in which nearly 80 thousand participants participated.

²**Alkutaba:** is the name of a digital platform that distributes e-books free.

³**Our success in our commitment to all:** is a hashtag indicating adherence to the instructions issued by the state regarding health prevention from Coronavirus

⁴**The Great Arab Revolution:** is an armed Arab Revolution against the Ottoman Empire, which began in 1916 in Hijaz, from which the Ottomans were taken out, and then extended to the Levant and Iraq, and the Ottoman rule was overthrown there, because of Ottoman policy, repression, forced conscription, and confiscation of property and livelihood.

⁵**Zarqa:** is a governorate located in the middle of Jordan.

Total	21 Hashtags published in 220 posts	13 Hashtags published in 43 posts	4 Hashtags published in 30 posts
--------------	---	--	---

The results show that Ministry of Culture in its Facebook account paid more attention than other institutions to publish hashtags; it published 21 hashtags in 220 posts. Ministry used hashtags with a national dimension such as: Jordan, Jordan is stronger, Army Day, Anniversary of the Great Arab Revolution, our flag is high, Independence Day, Jordan is creative and our values are our culture, which are idiosyncratic terms in terms of raising the patriotism, belonging to the State, enriching the army, independence and revolution. The focus of Ministry of Culture comes on it as an official body concerned with the national culture and its promotion.

As for Shoman Foundation, it used 13 hashtags that it published in 43 posts. The results also show that it was interested in mentioning the hashtags bearing the name (Shoman), and this is normal in that it is a private cultural institution that takes care of its name first, while Zaha Cultural Center uses less than the 4 hashtags only. He published it in 30 posts.

Findings

The Corona pandemic, with its social distancing and ban on gatherings, is a real and accurate measure of revealing the true role of the cultural institutions' Facebook accounts. The following findings were reached:

1. The Facebook accounts of the cultural institutions have been able to keep the Jordanian cultural movement going under exceptional circumstances, and have been able to attract the public and receive its attention and follow-up.
2. Facebook can be an alternative to halls and squares in exceptional circumstances and keep cultural work going.
3. The Jordanian Ministry of Culture used its Facebook account to communicate with its audience during the Corona pandemic more than the private cultural institutions did.
4. The Jordanian Ministry of Culture has been interested in publishing literary texts, poetry, prose, playing music and singing separately, while the other cultural institutions

have published more than one cultural topic in one publication and have many publications that do not include cultural topics.

5. Cultural institutions in their Facebook accounts have been more interested in organizing (competitions, seminars and courses) than other cultural activities.

6. The public interacts more with the ministry of Culture's publications (likes, comments and sharing of a publication) than with other cultural institutions, noting that the public following the ministry's account is times the number of followers of Shoman Foundation and Zaha Cultural Center.

7. During the pandemic, Shoman Cultural Foundation sought to attract followers by focusing on publishing the video far more than the other cultural institutions did.

8. News content is the most content included in the cultural publications published by the Jordanian cultural institutions in question. This confirms their focus on telling citizens their cultural activities to follow them through their account and keep them in touch.

Conclusion

Corona pandemic, including social distancing and ban that prohibit gatherings, is a true and accurate measure to reveal the true role of the accounts of cultural institutions, and based on the important results of this study, we can say that the accounts of cultural institutions on Facebook were able, with the advantages they have, to keep the Jordanian cultural movement going in under exceptional circumstances, they were able to attract the public and gain their attention and follow-up to what is published on its wall of a variety of culture that made it a positive interlock in terms of participation, attendance, competition, dialogue and unleash talent and creativity despite their presence in homes, and thus their distancing from the atmosphere of anxiety imposed by the crisis.

At the end of this research, we conclude that Facebook can replace halls and squares in exceptional circumstances. It can keep cultural

work in progress while achieving mass interaction without the need for this audience to attend or without the hardship of attendance, especially in far-flung countries in which all segments of society can be involved although their different sites in cultural work. We also conclude that cultural work in the coming days must be a mixture between realism and electronic work in all activities, and that the plans include special axes in increasing the presence of social media accounts in cultural work.

Finally, Ministry of Culture should increase the publishing of the video as well as Shoman Foundation should increase the use of its Facebook account to publish their activities without restricting this publication to what it concerns only, especially since the cultural issue is for everyone. Therefore, the publishing becomes a duty whether the cultural activity is related to the institution, the ministry or otherwise.

Recommendations

1. The cultural activity in the coming days should be a combination of traditional and electronic, and the coverage of cultural activities should include a focus on permanently posting them through social media accounts.
2. The Ministry of Culture should increase the publishing of video, and the Shoman Foundation should increase the use of its Facebook account to publish its activities and be also interested in publishing important cultural activities in the country, not limiting publishing to its cultural activity.
3. Zaha Cultural Center should expand the circle of age groups targeted culturally, especially young people in their 20s, with the need to increase the activation of their Facebook account, especially with activities in the branches of the center in the governorates.
4. It is necessary for the cultural institutions to employ staff specialized in managing their accounts on social media sites so that cultural activity becomes more electronically present and coverage becomes more professional through these accounts and therefore having more followers.

References:

- [1] Abed, Zuhair. (2012). The Role of Social Media Networks in Mobilizing Palestinian Public Opinion Towards Social & Political Change: An Analytical Descriptive Study. *Al-Najah University Journal for the Humanities*, 26 (6): 1387-1428, p. 46.
- [2] Al Bustain, Fouad. (2000). *Munjid Al-Talib*, Beirut: Dar Al-Shorouk, p. 210
- [3] Al-Ghad Jordanian Newspaper (2020). Publication date: May 2020, link: <https://alghad.com/5-8-%D9%85%D9%84%D9%8A%D9%88%D9%86->
- [4] Al-Kiswani, Hanan. (2009). *The Role of the Jordanian Daily Journalism in Awareness: A Study in Content Analysis*. Master Thesis, University of the Middle East, p.20.
- [5] Al-Nashar, Ghada Salah El-Din. (2018). The Effect of Using social media on the Self-adaptation activities of Individuals during Periods of Crisis. *Arab Journal of Media and Communication Research*, 23 (3): 112-142.
- [6] Chen Q., Min C., Zhang W., Wang G., Ma X., & Evans R. (2020). Unpacking the black box: How to promote citizen engagement through government social media during the COVID-19 crisis. *Computer in Human Behavior*. 110.
- [7] Griffiths, F., Dobermann, T., Cave, J. A., Thorogood, M., Johnson, S., Salamatian, K., & Goudge, J. (2015). The impact of online social networks on health and health systems: a scoping review and case studies. *Policy & Internet*, 7 (4), p473-496.
- [8] Khasawneh, R., & A. Abu-Shanab., E. (2013). E-Government and Social Media Sites: The Role and Impact. *World Journal of Computer Application and Technology 1* (1): 10-17.
- [9] Knowledge Encyclopedia, link: <https://www.marefa.org>
- [10] Lapointe, L., Ramaprasad, J., & Vedel, I. (2014). Creating Health Awareness: A social media Enabled Collaboration. *Health & Technology*. 4 (1), 43-57.
- [11] Layadi, Nasreddin. (2009). *The Epistemological & Philosophical Stakes of the Qualitative Approach: Toward New Horizons for Media & Communication*

- Research in the Arab Region*. University of Bahrain: International Conference. April 7-9, 2009, p.18.
- [12] Mergel, I. (2013). Social media adoption and resulting tactics in the US federal government. *Government Information Quarterly*, 30 (2), 123-130.
- [13] Mukhtar, Mohieddin. (1998). *Lectures on Social Psychology*. Algeria: University Press, p. 201.
- [14] Muhammad, Amir Taj. (2018). Facebook Literature Breaks Cultural Boundaries. *Fikr Journal*, 47 (5): 40-53.
- [15] Nomar, Maryam. (2011). *The Use of Social Networking Sites & its Effect on Social Relations: A Study of a Sample of Facebook Users in Algeria* 'Master Thesis', Haji Lakhdar University, p.5.
- [16] Sherry Kinkophgunter, Sams teach yourself Facebook in 10 minutes, Pearson education, 3ed edition, USA 2012, p5.
- [17] Tohami, Mal. (2017). Health Media & Inclusive Development: A Reading in the Concept and Relationship Challenges. Salih Boubnider. *Constantine University Journal*, 217 (1): 301-326.
- [18] UNESCO website: <https://ar.unesco.org/news/fy-wqt-lzmt-nhtj-lthqf>.

Appendix No. (1) - Content Analysis Form, pages of the Cabinet, Ministry of Health, and Crisis Management Center:

No	Category of Cultural Subjects of Awareness (1-8)	Category of the Type of Cultural Activities (1-6)	Category of Reaction (1-3)	Category of Publishing Style (1-3)	Category of Displaying Post Format (1-9)	Category of Post Source (1-3)
1						
2						

Appendix No. (2) - Content Analysis Index

<p>(A) - Category of Cultural Subjects:</p> <ol style="list-style-type: none"> 1. Literary Texts 2. Public Affairs 3. Drawing & Design 4. Music, Singing & Playing 5. Acting, Theater & Films 6. Creativity, Innovation & Talents 7. Cultural Heritage (tangible & intangible) 8. Public Awareness 9. New Publications & Studies 10. Video 11. mixed <p>(B) - Category Cultural Activities Type:</p> <ol style="list-style-type: none"> 1. Seminars & Lectures 2. Evenings 3. Reports (TV press) 4. Courses 5. Competitions 	<p>(D) - Category of Publishing Style for Cultural Subjects:</p> <ol style="list-style-type: none"> 1. Informational (news) 2. Informative 3. Instructive 4. Analytical <p>(E) - Category of Displaying Post Format:</p> <ol style="list-style-type: none"> 1. Text 2. Picture, 3. Video 4. Image + Text 5. Image + Text + Video 6. Text + Video 7. Infograph 8. Text + Infograph 9. Text + Link <p>(F) - Category of Cultural Posts Source:</p> <ol style="list-style-type: none"> 1. Ministry or Institution Itself
---	--

<ol style="list-style-type: none">6. Advertisement7. Meetings & Sessions8. Articles9. Awards <p>(C) - Category of Interaction:</p> <ol style="list-style-type: none">1. Number of Post's Likes2. Number of Comments3. Number of Post'sshares4. Number of Video Views	<ol style="list-style-type: none">2. Media3. Intellectuals or Citizens4. Social Networking Sites
---	---