T.C.
ANKARA YILDIRIM BEYAZIT UNIVERSITY
GRADUATE SCHOOL OF SOCIAL SCIENCES

THE ROLE OF THE MEDIA IN SHAPING THE POLITICAL AWARENESS OF PEOPLE REGARDING THE PALESTINIAN ISSUE

MASTER'S THESIS

AZHAR K. A. FARAJALLAH

DEPARTMENT OF POLITICAL SCIENCE AND
PUBLIC ADMINISTRATION

ANKARA, 2024

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Supervisor
Doç. Dr. Seyit Ali Avcu

ANKARA, 2024

CONFIRMATION PAGE

The thesis, prepared by Azhar K. A. FARAJALLAH and titled "The Role of the Media in Shaping the Political Awareness of People Regarding the Palestinian Issue" is accepted as a master thesis at Ankara Yıldırım Beyazit University, Graduate School of Social Sciences, Department of Political Science and Public Administration by a unanimous vote/majority of the vote.

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Doç. Dr. Muhammet Enes KALA
Director of Graduate School of Social Sciences

PLAGIARISM

I hereby declare that all information in this thesis has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work; otherwise, I accept all legal responsibility. (12/07/2024)

Signature

Azhar K. A. FARAJALLAH

DEDICATION

I dedicate this effort...

To my beloved Palestine, the cause of truth

Palestine whom created me to be here

To the souls of the martyrs who are more honourable than us all

To the Palestinian prisoners who are behind the jail of injustice and oppression

To every honourable person who carries the banner of truth and liberation

To the one who taught me to value principles and filled my eyes with pride, my role model in telling the truth (my father)

To the one who breastfed me with the milk of love and was more compassionate towards me than myself, the precious one who taught me patience (my mother)

To those who are closer to the spirit than the body, my support, my strength, and my refuge after God, who have waited for my success for a long time (my siblings)

To the people I love and are closest ...to all the sincere smiles and kind hearts (my friends)

To everyone who has a special place in my heart

I dedicate this humble effort to all of them

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Praise be to God who gave me the ability and patience until I was able to prepare this thesis in its current form. Having finished it, I can acknowledge everyone who has done me a favour, so I extend my sincere thanks and great gratitude to the one who lit a candle in the path of my knowledge and gave the outcome of his idea to illuminate it. My mentor, my teacher, and my supervisor, Doç. Dr. Seyit Ali AVCU, for the guidance and advice he gave me to overcome all obstacles to complete this thesis, may God reward him with all goodness. With all love and appreciation, I would thank the Assist. Prof. Dr. Hilal BARIN for being a committee member and for her kindness while teaching. I also thank Doç. Dr. MD. Nazmul ISLAM for being also a committee member and for the help he always provides for students, with all respect and appreciation, thank you all.

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Greetings to everyone and great thanks.

ABSTRACT

The Role of the Media in Shaping the Political Awareness of People Regarding the Palestinian Issue

This study aims to highlight the role of media in shaping public awareness of the Palestinian cause by focusing on Palestinian, Arab, Turkish, Israeli, and Western media; past and present, and the changes that have occurred over the years towards the Palestinian issue. The study answers several questions, the most important of which are: How do various types of media deal with the Palestinian cause? What are the difficulties that Palestinian journalists face while working? How do we explain the differences among countries, generations, and time frames in terms of political awareness of the Palestinian cause, especially during the current war that started on October 7, 2023? This work is a qualitative theory-testing case study in which the theories of media coverage, framing, and political awareness were applied to selected cases. I used the process tracing technique which tests theories using the observations within the cases. I also employed a comparative case study method in explaining the united or divided public opinion in Palestine, Turkey, Israel, and the United States. The main thesis of this study is that one-sided framing in Palestine, Turkey, and Israel resulted in united public opinion but competing framing in the United States caused divided public opinion. It also highlights the international support for Palestine, mentioning the great role of the media and platforms and its effect on the world, showing the role of American students in pressuring the American government to stop supporting Israel and stop the genocide in Gaza. The study shows the role of the Israeli media in misleading the facts by showing some samples as the Spokesman of the Israeli Army, and how the political problems and civil wars in the Middle East have affected the Palestinian cause. The study also sheds light on the Turkish media both the left and right media toward the Palestinian cause.

Keywords: Palestinian Cause, Media, Framing Theory, Political Awareness, Turkey, United States.

ÖZET

Medyanın Halkın Filistin Meselesine Yönelik Siyasi Farkındalığını Sekillendirmedeki Rolü

Bu çalışma, Filistin meselesine ilişkin toplumsal farkındalığın şekillenmesinde medyanın rolünü Filistin, Arap, Türk, İsrail ve Batı medyasına odaklanarak aydınlatmayı amaçlamakta; meseleyle ilgili tarihsel gelişmeleri, güncel durumu ve zaman içindeki değişimleri de ele almaktadır. Çeşitli sorulara yanıt vermekte olan çalışmanın en önemli soruları şu şekildedir: Farklı medya türleri Filistin meselesini nasıl ele almaktadır? Filistinli gazeteciler çalışma süreçlerinde hangi zorluklarla karşılaşmaktadır? Özellikle 7 Ekim 2023'Te başlayan mevcut savaş sırasında ülkeler, nesiller ve zaman dilimleri arasındaki farklılıkları, Filistin meselesine ilişkin siyasi farkındalık açısından nasıl açıklarız? Bu çalışma, medyada yer alma, çerçeveleme ve politik farkındalık teorilerinin seçilmiş vakalara uygulandığı niteliksel bir teori testi vaka çalışmasıdır. Vakalardaki gözlemleri kullanarak teorileri test eden süreç izleme tekniğini kullandım. Ayrıca Filistin, Türkiye, İsrail ve Amerika Birleşik Devletleri'ndeki birleşik veya bölünmüş kamuoyunu açıklamak için karşılaştırmalı vaka çalışması yöntemini kullandım. Bu çalışmanın ana tezi, Filistin, Türkiye ve İsrail'deki tek taraflı çerçevelemenin kamuoyunun birleşmesine neden olduğu, ancak ABD'deki rakip çerçevelemenin kamuoyunun bölünmesine neden olduğudur. Ayrıca çalışma, uluslararası düzeyde Filistin'e verilen desteği vurgulamakta, medyanın her türünün geniş kapsamlı rolüne ve dünya çapındaki etkisine işaret etmekle birlikte Amerikalı öğrencilerin İsrail'e desteklerini bırakarak Gazze'deki soykırımı durdurması için Amerikan hükümetine yaptıkları baskıyı göstermektedir. Çalışma, İsrail medyasının gerçekleri yanıltmadaki rolünü İsrail ordusunun resmi sözcüsü gibi örnekler üzerinden açıklamakta ve Orta Doğu'daki siyasi sorunların ve iç savaşların Filistin meselesini nasıl etkilediğini ortaya koymakta, aynı zamanda da sağ ve sol Türk medyasının Filistin meselesine yaklaşımına da ışık tutmaktadır.

Anahtar Kelimeler: Filistin Davası, Medya, Çerçeveleme Teorisi, Siyasi Farkındalık, Türkiye, Amerika Birleşik Devletleri.

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1. INTRODUCTION

1.1. The Palestinian Cause

The Palestinian issue has been a critical issue throughout the world since its inception, and the focus of attention of the majority of peoples, states, politicians, and all relevant international authorities, as it continues through generations. It is one of the strongest political issues to be discussed internationally and domestically in the Middle East and the Western world.

Palestine was under Ottoman rule until 1920 when it was imposed by the British after World War I by the Chairman with the Zionist movement to create a national home for the Jews in Palestine. Herzl declared his support for the establishment of a Jewish state on the land of Palestine (the Promised Land), British minister Campbell Bannerman stated in 1907 that it was necessary to create a Zion entity in the middle of the Arab world to strike down Arab sovereignty, and issued the Balfour Declaration in 1917 to do his utmost to realize Zionist ambitions. Zionist movements expanded by establishing administrative, economic, and military institutions such as the Jewish Bank in 1898, the National Jewish Fund in 1901, military militias to maintain Jewish security, and Jewish agencies to oversee the migration and settlement in 1929 (Khan,1981, p. 20). The main reason for the creation of the Palestinian issue was Britain, which had been responsible for supporting Jews in their territory in Palestine. After the San Remo Conference in 1920, Britain took many privileges:

- The right to intervene in the Palestinian administration
- Ensuring the establishment of a national homeland for the Jews in Palestine under British rule in Palestine
- Expansion of Jewish Agency functions and interference in economic and social affairs
- Encouraging settlement in Palestine and supporting immigration

After over 15 years of British rule, the Bell Committee decided to partition Palestine into three zones: the State of the Jews, an area under British supervision (Jerusalem), and a Palestinian state for the remainder of the territory. After the British Mandate ended in 1948, the United Nations supported its demands and the State of Israel was declared on May 14, 1948 (Khan, 1981, p.23).

The Zionist concentration in Palestine took many forms in terms of controlling all economic and agricultural activities. The Jews also controlled industrial investments and jobs. Their control of agricultural land was due to the arbitrary actions of Herbert Samuel against Palestinian peasants, many of whom were forced to sell land. At the same time, militarily Zionism organized terrorist organizations and gangs to spread terror in the hearts of Palestinians such as the Havana, the Argons, and the Stern Gangs (Kramer, 2008).

There was a Palestinian reaction to the initial phase of 1917-1935 in armed resistance. Still, it was characterized by spontaneous, local, and poorly organized protests, conferences, demonstrations, and occasional clashes such as the Jerusalem events of 1920, the Jaffa events of 1921, and the Burak events of 1929. A phase of resistance developed in 1935 with the advent of Izz ad-Din al-Qassam, in which awareness of resistance and rights was formed, in the Great Revolution of 1936-39, in which the colonists lost material and human losses, in addition to the holding of long-term strikes exemplified by the boycott of English products and rejecting the work in the British institutions. After a long struggle with British and European support, the Zionist movement was able to realize the Jewish hopes of gathering in the Promised Land at the expense of the freedom and independence of the Palestinian people, and the declaration by the United Nations of the establishment of the State of Israel on 14 May 1948. It then appeared to publicity, known as the Arab-Israeli conflict (Khan, 1981, p. 35).

1.2. Problem Statement

The Palestinian cause is one of the most important political issues discussed internationally. It is also the focal point of the Israeli-Palestinian conflict, in light of Israel's attempt to exert all efforts to prove that the land of Palestine is the land of Israel and its attempt in various ways to demonstrate this through settlement, land confiscation, promotion of Jewish heritage, and obliteration of Palestinian national identity, Israel draws this path through the local and international media using its wide influence and trying to gain the greatest amount of international sympathy to prove that Jerusalem is the capital of Israel. The media plays a crucial role in shaping political awareness about the issue.

Understanding the role of the media in shaping, framing, and creating political awareness regarding the Palestinian cause is critical for politicians, scholars, and the general public as it directly affects the prospects for a peaceful resolution of the Israeli-Palestinian

conflict and the future of the Palestinian cause. This study aims to shed light on the multifaceted relationship between the media and politics, and the ongoing conflict in the region, and focuses on the impact of the role of the media in highlighting this issue to the world and how to influence public opinion and shape political awareness among people.

1.3. Research Questions

In what ways do different media platforms, including social media, local newspapers, and foreign news organizations, address and frame the Palestinian cause?

What ethical difficulties do journalists, reporters, and media outlets have when reporting about the Palestinian issue?

What mechanisms and methods does Israel use through the media to mislead facts?

How do we explain the differences among countries, generations, and time frames in terms of political awareness of the Palestinian cause, especially during the current war that started on October 7, 2023?

1.4. Research Methodology

The qualitative approach was used in this research. This work is the theory-testing case study to which I applied the theories of media coverage, framing, and political awareness to selected cases. I used the process tracing technique which tests theories using the observations within the cases (Van Evera, 2016 p. 56). I also employed a comparative case study method in explaining the united or divided public opinion in Palestine, Turkey, and the United States. Many resources are being used to study how the media influences public understanding and awareness of the Palestinian cause, conducting a comprehensive literature review to identify existing studies and scholarly articles related to the role of Palestinian media, Arab media, Israeli media, Turkish media, and Western media in the context of the Palestinian issue, focusing on publications that discuss the means of information dissemination, news programs, and the portrayal of the Palestinian cause. As well, as organizing the literature into themes, such as the historical context of the Palestinian issue in media, the impact of media on global perceptions, and the strategies used by the Zionist entity to control the narrative. I paid special attention to studies that discuss the

decline in the performance of certain media outlets and the means of enhancing global solidarity with the Palestinian issue. Identify gaps in the existing literature, areas that require further exploration, and any discrepancies or conflicting findings. This helps in shaping the focus and objectives of the current study; including research methods like previous studies, previous master's theses, surveys, books, articles, journals, UN organizations, and reports to examine media coverage, public perceptions, and the impact of media on shaping political awareness of the issue.

1.5. Objectives of the Study

The purpose of this research is to highlight the role of the media in spreading the Palestinian cause, the question of Jerusalem, since it is the fourth power and the voice of the voiceless since the Israeli occupation is fighting with Palestinians–by various political-military and economic means and using all its media in which it relies on the fluency of the language and research in peoples' cultures to make it easier for it to communicate with them and thus to influence international public opinion by combating the Palestinian narrative and those who support it in the Arab media by relying on deception and the first initiative in narrating the media version, denying the narrative. On the other hand, the Palestinian and Arab media are always in the circle of reaction. This is an ineffective way of confronting the Israeli media and persuading international public opinion. It will therefore be discussed whether the Palestinian and Arab media have the capacity and experience to confront the Israeli media and whether it is capable of taking the initiative and stopping Israeli media penetration in the international media.

1.6. The Significance of the Study

The importance of this study focuses on the role of Palestinian media and the Arab media in the contest of the Palestinian issue and the defending of the Palestinian cause by all the means, channels, and news programs and the detection of facts that the Zionist entity always hides in front of the world, the reasons for decline in its performance and the means of enhancing global solidarity with the Palestinian issue. The paper will address the role of Israeli and Western media towards the Palestinian cause and the means of deception in the media hiding the Palestinian history and culture, and working with all its capabilities to disappear and misuse the Palestinian issue. The research also shows the role of social media

in the formation of political awareness among people and the consistency of public awareness.

1.7. Thesis of the Study

Political awareness is influenced by how the media covers and frames an issue. The Palestinian issue is covered and framed differently around the world. After the survey, the thesis answered several questions that were posed in the introduction of the thesis which is as follows: There are different ways of dealing with the Palestinian issue in various media outlets, whether Palestinian, Arab, Israeli, or Western media. The Palestinian media focuses on the situation and everything that is happening in Palestine and the current war on Gaza by publishing what is happening through all means of media, which has led to more political awareness among the people. Some, but not all, Arab media outlets focus on the Palestinian issue, such as Al Jazeera News Channel and other Arab channels. Consequently, there becomes a stronger support among the Arabs for the Palestinian issue while the Israeli and Western media falsify the facts and publish only what they want through the media showing Palestinians as criminals and terrorists. However, the spread of modern media such as social media by publishing real videos and pictures of the destruction in Gaza and the killing of innocent children and women, and the deployment of both (Hamas, and Israeli) dealing with prisoners led to how Hamas has treated the Israeli prisoners in a good way without torture and in return the Israelis have dealt with Palestinian prisoners with the most severe types of torture, beatings, insults and starvation. The war is reported in the media, working to create political awareness among the public and American students about the war crimes committed by Israel and pressuring on the American government to stop its financially support for Israel because of the crimes it is committing. The thesis also answered the question of the extent of the difficulties that Palestinian journalists face when covering Palestinian news, and their exposure to harm, beatings and imprisonment. The martyr journalist Sherine Abu Aqla and the journalist Wael Al-Dahdouh were real examples of what journalists are exposed to when covering the news of the Palestinian wars, and other journalists who lost their lives during their work and press coverage as mentioned in details (Doucet, 2022). The research also showed how the Israeli media misleads the facts through various mechanisms and methods, such as teaching many soldiers to speak Arabic to engage with the Palestinians and Arab people and mislead the facts, as well as the presence of Israeli channels that speak Arabic, and publishing videos of the official spokesman for the Israeli

Army, Avichay Adraee, who always speaks in Arabic, as publishing through social media and its control over much of the Western media, publishing the news they want and many of the methods mentioned in the research to gain a lot of sympathy and support among Arab and other nations (Israeli Arabic-Speaking Media Propaganda, 2016).

The Arab Spring revolutions also reduced the interest of Arabs in the Palestinian issue. As before these revolutions, the Palestinian issue was the main talk of Arabs and Palestinian flags were raised everywhere; in conferences, universities, celebrations, etc. However, the Palestinian issue was neglected from the beginning of the Arab Spring, and Palestine is barely mentioned anymore, its flag has not been raised in the countries of the Arab Spring such as Egypt, Syria, Libya, Tunisia, and other countries (Obaidi, 2023).Yet, what is happening in Gaza now has changed the situation around, and Palestine once again has become the talk of Arabs after the absence of many years. Finally, political awareness has increased among Arab and Western people, especially during the current war on Gaza, which has begun on October 7th, 2023. It was also mentioned in the framing that many students in America and the West have carried out strong sit-ins since April until now to stop the Gaza war and the genocide that Israel is waging with America's help against the Palestinian people. The sit-ins have spread among students in various American universities, and the American people in general, through strikes in various cities, demanding an end to American support for Israel (Dilkoff, 2024). In Turkey, political awareness has spread further among the students and people, as they have boycotted most American-Israeli companies and products that support the occupation and this was mentioned in details, during the survey (Kamadan, 2024).

1.8. Organization of the Study

I organized my study as follows: In the first chapter, I reviewed the introduction, the methodology of the study, the problem of the study and its importance. I also explained the study questions, the objectives of the study, and the hypotheses that the study will answer. In the next chapter, I explored the relationship between media coverage and political awareness by analysing Palestinian, Arab World, and Western literature. The third chapter was about Palestine's history by defining Palestine starting from its roots, the Ottoman Era to the British Mandate, and what it did in terms of facilitating the presence of the Israeli occupation in Palestine, as the result of Nakba in 1948 when Israel became a state on the land of Palestine, and the subsequence of Oslo Accords and other uprisings and revaluations

that took place in Palestine for freedom. In the fourth chapter, I mentioned the media since it started and its role in shaping awareness of the Palestinian cause, showing how the Palestinian media started and the difficulties that Palestinian journalists face while covering the news in Palestine, showing (Sherine Abu Aqla and her assassination) as a real example of how Israeli occupation kill the journalists when doing their duties, I also mentioned the role of social networking sites in supporting the Palestinian cause. In addition, I shed light on the Arab media, Israeli media, and Western media. I also focused on the role of Arab Spring on the Palestinian cause, whether Egypt, Libya, Yemen, or other Arab countries. At last, I explored the role of Turkish media in supporting the Palestinian cause through many series such as Sultan Abdul Hamid and his role in defending Palestine and Turkey's role in the recent war in Gaza. Reaching the end of the study through the conclusion and some recommendations for improving the Palestinian and Arab media in supporting the Palestinian cause.

2. LITERATURE REVIEW

Most of those involved in scientific research agree that previous researches and studies shed light on many issues that benefit the researcher in concerning various research procedures. The conscious critical analytical study of previous studies and research represents the starting point in most research. Through these studies, the researcher can enter new variables that have scientific value, or retest some of the results reached by researchers in old or new fields. It can be said here that referring to previous studies is a major stage in scientific research, as the researcher can identify the results reached by previous researchers who dealt with similar topics related to the subject of his study, as referring to such studies leads to more research. Based on the fact that scientific research is a cumulative construct, the researcher reviewed a group of published studies and research, published and unpublished scientific dissertations, and also reviewed some studies related to the subject of the study, contained in magazines and publications of various study centres, educational sources, and on the internet. In light of this, I will address the studies on this topic, explaining the subject of each of them, its objectives, and the results reached by each study separately. The following is a review of the most important studies that dealt with political awareness.

In Socialization and Political Awareness in the Palestinian Family, Yasser Abu Ajwa (1991, p. 20-25) sought to identify the limits of similarity, consistency, or contradiction between the methods of raising a Palestinian child in society, and the limits of their knowledge, culture, and knowledge of Palestinian issues influence the upbringing and awareness of the Palestinian child, and identifying the extent of the impact of the gender of the child, whether male or female, in his opportunities for upbringing and in the quantity and quality of the sources for forming his political awareness. The study also confirmed that females are less politically aware than males, especially in the upper segments of society influenced by class conditions, opportunities, and other methods of forming awareness, and that the family constitutes a more important source than other sources of forming children's political awareness, and this varied according to class conditions and gender. Male or female as well as the general social context in which the children were found, as what is shown on television, in newspapers, and in school books is very little, especially about Zionist history.

Abu Ajwa followed the historical method and the statistical method to achieve his objectives. The study sample was selected in a stratified random manner in both Egypt and Qatar, as it consisted of 20 cases in Qatar and 30 cases in Egypt to express the conditions of

the cases and segments as much as possible, and the father and mother were chosen, as well as (male and female) from 16-20 years old. The study tools consisted of a case study for fathers and mothers and an interview for children. The study concluded that the issue of the relationship between existence and consciousness applies and is true in one aspect, and inaccurate in another aspect about the Palestinian family, as it is noted that this relationship is not true as a result of the Palestinian family maintaining its privacy and preserving its national identity through concern for the language. Palestinian values, customs, and traditions, and the insistence on returning to the Palestinian territories, but it is noted that the financial conditions of the Palestinians, represented by income and profession, confirm the validity of that relationship. The study also confirms that the years of displacement and refugee life did not succeed in destroying or dismantling the unity of the Palestinian people's nationalism, this unity has preserved its values, traditions, emotional ties, and national identity.

In Role of Palestinian Television in Shaping the Political Awareness of University Students, Atef Matar (2004, p.20) aimed to identify the role of the media, especially television, in the process of shaping university students' social awareness of society's political, social, and economic issues and to reveal the forms of awareness experienced by students in Palestinian universities and to determine the forms of awareness among the university student group in terms of the sources that form knowledge and determine values. Behaviour is directed at their social issues. The study relied on several research tools to collect data, including a questionnaire and direct personal interviews. The study concluded several results, the most important of which is that political awareness is considered the most widespread awareness among Palestinian youth and that Palestinian university students depend on obtaining their knowledge of political, social, and economic issues mainly on Arab satellite channels and Internet networks. However, their reliance on acquiring the same information from the Palestinian TV shows is weak, and the political programs ranked first, followed by the social programs, and then the economic programs ranked last. It also explained that awareness of social issues was higher than average and the issue of prisoners was at the top of the social issue priorities, followed by the issue of unemployment and the role of television was weak in its impact on young people in this regard.

In the Political Behaviour of University Students in Palestine, Mahmoud Miari (2003, p.40) seeks to know the political behaviour and political positions of university students in

Palestine, by examining three main variables: partisan support, participation in the intifada, and the position on resolving the Palestinian-Israeli conflict. The researcher selected two regular random samples of Birzeit University students. The first sample included (226) male and female students, and the second included (270) male and female students. The study concluded that male participation in the intifada was greater than female participation due to the social restrictions imposed on women in Palestinian society. The involvement of students in the uprising is linked depending on their class affiliation, participation increases among members of the lower classes and decreases among members of the middle and upper classes.

Regarding the Palestinian-Israeli conflict, most students prefer solutions based on a single state in Palestine, and only a minority of students prefer solutions based on dividing Palestine and establishing a state. Regarding the nature of the independent Palestinian state the majority of students (60.3%) prefer this state to be democratic, (26.7%) prefer an Islamic state, and (10.1%) prefer a socialist state. As for the student's position on the Palestinian-Israeli Agreement (Oslo), support for the agreement increases among students from the middle and upper classes and decreases among those from the working class and camp residents.

Mahmoud Abu Lamzi (2000, p.20) analysed data in his work, the Role of Political Education in Developing National Political Awareness in Palestinian Society in the Gaza Governorate, and sought to identify the reality of political education in Palestinian society and the impact of the Israeli occupation policy on it, in addition to identifying the sources of Palestinian political education and the role of regular and non-formal Palestinian educational institutions in enhancing the spirit of belonging to the homeland and society. The study relied on the descriptive analytical method, and the questionnaire was used as a study tool and was distributed to the study sample represented by students in colleges of education (426) professors in colleges of education (41), and members of offices. Political and movement (21), and its total reached (518) individuals. The study reached several results, the most important of which are: There is general agreement among members of the study sample that non-formal political education plays a greater role in developing national awareness among individuals than formal political education. Universities play a very important role in developing the concept of belonging among students, enhancing self-confidence, and giving them concepts related to respect for human law. There is agreement and harmony between

students, professors, and members of the political and movement bureaus on the questionnaire's paragraphs as a whole.

In the Perspective of Features of Palestinian Social Awareness in Light of Political Transformations, a Comparative Study of Rural and Urban Families in Gaza Strip, Musa Helles (2001, p.30) analysed data to identify the overall political transformations that Palestinian society has gone through, to reveal the forms of awareness that the Palestinian family coexists with, and to attempt to find the effective rural and urban differences in Palestinian society in terms of social interaction, economic formations, cultural patterns, and the foundations of differentiation, and to identify the forms of awareness among Palestinians. Rural and urban families in terms of sources of forming knowledge, stirring conscience, defining values, and directing behaviour. The study sample consisted of two parts, the first of which reflects the urban model and includes (300) respondents (150) families from each city, and the second of which represents the rural family model with the same number and division. The study followed a set of research methods, including the historical method and the comparative method. The study relied on the case method and the statistical method, but in terms of data collection tools, it relied on interviews through a form designed for this purpose, some standardized interviews with some families and politicians, as well as on direct observation of cities and villages representing the geographical area. The study concluded with some results, including a relationship between the overall political transformations that Palestinian society is going through and the consolidation of certain forms of social awareness whose features vary from city to village according to the extent and intensity of influence in shaping those forms of awareness. The study also found the absence of social awareness necessary to feel problems with structural dimensions, and the inability to deal with general difficulties through a partial perspective, thus awareness was transformed into parts divided within it between the individual and the tribe. The study also confirmed that political differences play an important role in shaping different patterns of awareness. Economic differences also affect the forms of social awareness among members of Palestinian society.

In a study, the Role of the School in Developing the Political Awareness of General Secondary Education Students in the Governorate Gaza, Hanan Al-Alawi (2005, p.23) aimed to identify the role of the school in developing the political awareness of students through its basic elements (curricula content, teacher, school activities, school

administration), and to reveal the most important obstacles that prevent the school from playing its role in developing the political awareness of students, and to measure the level of political awareness. For general secondary education students in Gaza Governorate, with the dimensions of knowledge and participation. The study followed the descriptive analytical approach, and the study relied on several tools, namely: a scale for estimating the level of political awareness of general secondary education students in the Gaza Governorate, a questionnaire for the evaluative assessment of the school's role in developing political awareness from the perspective of general secondary education students in the Gaza Governorate, and a questionnaire of the obstacles that limit the school's role. In developing students' political awareness from the perspective of secondary school literature teachers.

The study sample consisted of two groups: the first, (378) male and female third-year secondary school students from the department. Literary and scientific students from the third year of secondary school in Gaza Governorate were distributed among (39) secondary schools. The second, (148) male and female teachers, teachers of literary subjects at the secondary stage in Gaza Governorate. The study found a low level of political awareness in the two dimensions of knowledge and participation among general secondary education students in the Gaza Governorate, where the rate was less than 70% as a default rate, and a low level of political knowledge among the sample members in general in the majority of political knowledge axes, and the knowledge of secondary school students. The public's knowledge of foreign political issues was greater than their knowledge of the history of the Palestinian issue, internal political issues, and Israeli affairs, and the school's weak role in developing political awareness from the perspective of general secondary education students in the Gaza Governorate, where the default average is less than 70%. Then the researcher presented the study with a proposed vision for developing the role of the school in growing the political awareness of general secondary education students.

In Political Culture among Palestinian Youth, a Field Study on a Sample of Youth from Rafah Governorate, Mahmoud Al-Shami (2006, p.30) sought to identify the political culture of Palestinian youth by answering some questions that include revealing the orientations of Palestinian youth towards the values of democracy, the values of political culture, and the political knowledge of Palestinian youth towards political figures and institutions. Politics and some political issues, the sources of shaping the political culture of Palestinian youth, and the levels of political participation of Palestinian youth and their

position on political work. The study adopted the descriptive analytical method, used the questionnaire tool to collect data, and followed several methods for discussion, analysis, and interpretation. The author succeeded in revealing the nature and components of the political culture of Palestinian youth through the identification of their orientations towards the values of democracy and the values of political culture, their political knowledge of political figures institutions, and issues, their evaluation of the performance of those institutions, and revealing the sources of shaping their political culture, as well as revealing the levels of political participation of Palestinian youth and determining their position from political work. This was then followed by suggestions from young people to encourage them to participate politically and to raise the level of their political culture.

In the Role of the Palestinian Intellectual in Developing Political Awareness: A Field Study on a Group of Palestinian Intellectuals in Gaza City Fadl Odeh (2008, p.20) addressed the role that the Palestinian intellectual practices in developing political awareness of his society, and to determine the role that the Palestinian intellectual is supposed to play in developing awareness and what this role includes in terms of the duties he performs, the functions he performs, and the tasks he carries out, as well as clarifying how through the process of developing awareness in Palestinian society can take place, revealing the personality of the Palestinian intellectual and the connection of this personality to the circumstances of society and how it is affected by its society and intellectuals in the Israeli occupation.

The size of the study sample was 30 members, who were selected based on principles and criteria (certain classifications) so that in the end the total number of cases selected for the study was obtained as representative of the original community. The target group, the educated elite, which at the same time constitutes the sample size; The sample units were chosen based on the scientific (academic) classification and they are represented by a group of university professors, as well as those who hold positions or jobs in ministries or other institutions and hold doctorate, master's, or bachelor's degrees. Some of the people included in the sample were selected according to party or organizational classification. The study concluded that the intellectual's relationship with awareness is fundamental, as he is aware of what is going on around him, and his role lies in enlightenment, leadership of thought, and change in his society, influencing the members of this society, participating in building it, contributing to solving its problems, and harnessing his culture to serve his society.

The study also revealed that the issue of developing awareness can only be achieved through the collaboration of all efforts in society and that the sources of forming social awareness differ from one society to another according to the nature of society, according the prevailing cultural patterns in society, and according to its various political, social and economic circumstances. The sources of awareness formation are numerous, diverse, and infinite, and are not limited to institutions only, but go beyond that to holding meetings, festivals, conferences, seminars, lectures, official and informal discussions, dialogues, and everything that would develop and develop the citizen's awareness and work to increase it. The study concluded that the role of universities anywhere in the world is effective and influential, both regarding the issue of awareness, education, and contribution to general development in society. The Palestinian citizen receives false awareness, and the information and news he hears is misleading not always accurate, and does not have high credibility. The various media outlets have a dangerous role in creating and shaping awareness, and the Palestinian media does not positively play its role and does not contribute to serving society and its important issues. Rather, it leads people to further ignorance and regression, and does not play its role as a guide and guide but rather as a follower and coordinator, because of the dependence on this media. His partisanship and bias towards certain parties.

Regarding the Role of Interactive Social sites in Directing Palestinian Public Opinion and their Impact on Political Participation, Taha Abu Zeid (2012, p.30) discussed a vital topic whose effects are currently being reflected in many regional societies and on the political systems in these societies. This study shows the importance of these sites in influencing society, especially the youth group, which can be exploited by active forces in society. To prove its hypothesis, it relied on the descriptive analytical methodological approach, relying on the questionnaire and interview tool as one of the social survey tools, in addition to the historical method and the content analysis method. This study reviewed the concept of public opinion, its characteristics, how to measure and direct it, and the mechanisms and methods of influencing it by the media. It also addressed the nature of political participation, its characteristics, motives, and stages in light of active citizenship and democratic practice.

The study reached a set of conclusions, the most important of which is that interactive social sites contribute to influencing public opinion. The trends of public opinion in Palestinian society also affect the increase in political awareness among members of society

and enhance their social responsibility, which has a positive impact on the level of political participation. The study concluded with a set of recommendations, the most important of which is the need for decision-makers to pay attention to interactive social sites, as an important and effective means of communication in dealing with issues. political, and a direct link between members of society and political decision-makers, as well as benefiting from participation in interactive social sites to influence Arab and international public opinion, support the Palestinian cause, and enhance the presence of Palestine in the virtual world and called for unifying youth efforts on the pages of interactive social sites and not wasting these energies by dispersing the pages and issues that adopt it and work to adopt issues with a national consensus that serves the Palestinian interest.

Amin Wardeh (2008, p.60) conducted a study titled "The Impact of Palestinian News Websites on Political Orientation and Affiliation: An-Najah National University Students as a Model and the Relationship between these Websites and the Students' Political Orientations and Affiliations." This study discusses the impact that communication and the internet have on the polarization process changing the orientations of university students, political affiliation among university students, and the extent to which it is influenced by the media and websites. In his study, the researcher touched on the reality of Palestinian electronic websites, it is used among students, and the extent to which the student movement, under its various names, benefited from this technology in communicating its political and union ideas and aspirations, and the degree of the influence it had among the student population during the years of the Al-Aqsa Intifada. The researcher concluded that Palestinian websites have a role in political polarization among students and that the Palestinian public in general including university students are affected by what the websites publish. Electronic news services provide a huge amount of information and figures about events. These sites have become a tool for disseminating, broadcasting, and obtaining information. It was also shown through this study that following electronic news websites does not contribute to changing students' affiliations, but it does play a role in changing their orientations regarding political events. The researcher recommended that electronic news websites adhere to the minimum limits of professionalism and objectivity in handling information and dealing with the event. He also recommended that those in charge of News websites refrain from using takfiri or treasonous terms due to the danger this poses to the social and national fabric.

In the Media and the Falsification of Awareness, AbdulBasit Muati (1979, p.40) aimed to identify the extent to which the educational system in Egypt contributes to falsifying the social awareness of students. It concluded that the educational system reproduces some dimensions of social reality, which means that it reproduces social backwardness, and thus the educational system in Egypt plays a fundamental role, as an obstacle to aspects of awareness and development, and it also reflects a clear awareness of the official ideology and official discourse, and seeks to support and justify them, which is In this, he tries to falsify the awareness of the students, and prepares the ground for the alienation of the Egyptian person.

As to Political Education among Assiut University Students, Tawab AbdAllah (1988, p.33-37) used integration between the descriptive analytical approach and the statistical approach. It also used a political education questionnaire that was applied to first and fourth-year male and female students at the university. The study reached some results, the most important of which are the low and weak awareness of political orientation among Assiut University students, and the difference descriptive analytical approach and the statistical approach. It also used a political education questionnaire that was applied to first and fourth-year male and female students at the university. The study reached some results, the most important of which are the low and weak awareness of political orientation among Assiut University students, and the difference between male and female students in the fourth year in their political and intellectual preparation from male and female students in the first year. This is due to the effectiveness of the university's role in the stage of intellectual and political preparation. For its students, positive participation in political life inside and outside the university increases as the individual's awareness of political issues increases.

In Developing Political Awareness of University Students in Egypt - an Analytical Study, Laila Al-Din (1993, p.30) seeks to identify how to analyse the political awareness of university students in Egypt so that it can be developed. The study followed the philosophical approach to define, clarify, or interpret everything related to the development of political awareness within the framework of the social and cultural context of society. The study concluded with some results that lead to recommending some starting points for developing political awareness among university students in Egypt, which would give the students the opportunity to feel that they can work and accomplish some projects that strengthen their self-confidence, their connection to their environments, and their belonging to their

homeland, which raises the level of their sense of loyalty and belonging. It encourages them to practice politics in all its required and desired aspects.

Political Awareness and National Affiliation among Students of the College of Basic Education in the State of Kuwait Sami Nassar and Fahd Rwaished (2005, p.30/40) sought to determine the level of political awareness and national affiliation among students of the College of Basic Education in the State of Kuwait. To achieve this goal, the study posed some sub-questions about participation in student organizations inside and outside the college and interaction with the media. Attending political seminars, and electoral headquarters, differences between the sexes in political awareness, national affiliation, and level of participation, the influence of political awareness and national affiliation by academic specialization and the number of semesters spent by the student teacher in college, and the relationship between the level of political awareness and national affiliation. The study followed the descriptive and interpretive approach in monitoring and analysing political awareness and national belonging and to explain the relationship between them, the study relied on a scale that was designed to measure political awareness and national affiliation and the variables affecting them and mediating the relationship between them. The number of members of the sample reached (311) male and female students representing (6.5%) of the total number of students enrolled in the College of Basic Education, in Kuwait, the study reached some results that lead to recommending the need to reconsider preparation programs teachers at the College of Basic Education and other teacher preparation institutions inside and outside Kuwait.

In the Role of the Media in Shaping the Political Awareness of Emirati Women, Amina Thaheri and Aisha Nuaimi (2005, p.40) aimed at monitoring and analyse the role played by the media in the UAE in shaping the political awareness of Emirati women, and the extent to which that role affects the reading of their reality. The study followed the descriptive approach, using the sample survey method, and was concerned with monitoring, analysing, and interpreting the role that the media plays in shaping political awareness and linking the nature of the role with the political and social data in the place. The size of the study sample reached (300) individuals of women employees in institutions. Government agencies in the seven emirates and the survey newspaper were used to collect data. The study concluded that the role played by local media in shaping the political awareness of Emirati women is weak in terms of the reality of its influence on their understanding of local and Arab issues

and issues with an Arab and global dimension, and in terms of its weak influence in changing the traditional image of women, as a result of the weak media treatment of the issues. Political and its contents move away from focusing on the central issues related to the societal problems that Emirati women suffer from.

Jordanian journalist Abdullah Al-Raoud (2012, p.26) investigated the role played by social networking in the Role of Social Networks in Political Change in Tunisia and Egypt by revealing the role of social media networks in preparing and inciting protests and identifying the role of social media networks in resisting censorship, blocking, and propaganda in the official media in the two countries. The researcher recommended the necessity of conducting future studies examining the role of communication networks in political changes in the Arab world to identify the similarities and differences in the role of networks to help bring about change. He also recommended working to ensure access to the Internet to all categories of Arab people considering the right to knowledge and communication as fundamental rights. He also recommended by paying attention to the issues raised on the Internet, highlighting them and highlighting them as highly relevant to people's lives.

In the Role of the Media in Shaping the Political Awareness of Yemeni Youth, Wadih Al-Azizi (2012, p.22/27) determined in measuring the level of political awareness of university students and the role of the media in shaping this awareness. The most important objectives of this study are: First, identifying the role of the media in shaping the political awareness of university youth by monitoring university students' dependence on the media in obtaining their political information and revealing the correlations between the level of university students' dependence on the media and the extent of political participation and their level of political knowledge. Second, measuring the level of political awareness among Yemeni youth. The study showed that the role of the media in shaping political awareness among university youth was very weak, despite the high rate of university youth's dependence on (72%) Media.

In the Role of Social Networks in Developing Awareness Political and Social among Arab Youth, Nadia Ben Wargla (2012, p.30) sought to examine the role played by new media especially social media networks, in developing political and social awareness among Arab youth. The study believes that social networking sites have become one of the important

institutions that play an important role in raising young people and giving them correct habits and behaviours. It also believes that they are an important tool for social change.

In terms of the impact of social studies students at the Faculty of Education at Assiut University using social websites to develop political awareness and some life skills Ali Maabad (2012, p.30) in response to the recommendations of many studies that call for the use of communications and information technology in teaching and learning processes, including electronic social sites. Egyptian society has recently witnessed an acceleration in the pace of scientific and technical progress in various areas of life, especially in the field of communications and information technology, and the use of websites in their various forms via the internet.

Regarding to the Different Effects of News, Newspaper and Television Reports on Natural Disaster Coverage on Behavioural Responses, Spencer and Others (1992) determined the extent of public response to both newspapers and television regarding pollution risks by using a comparative approach between them.

Most important results:

1. There is an immediate response from audiences to television programs because of the speed, sound and picture advantage of television.

2. The public stopped buying bottled water, as an immediate result of the television broadcast of contamination of water sources and an increase in the percentage of salts in them, which is harmful to health.

3. The study proved that audiences rely more on television when they first sense the dangers or harms of pollution, but the more ambiguous the topic is, the more they rely on newspaper news analyses.

As for the Effects of the Media Agenda on Public Attitudes towards Political Figures During the 1996 Presidential Elections, Spiro Kiousis & Max McCombs (1996) tested the effects of the media agenda on the public's attitudes toward political figures during the 1996 presidential elections, as well as to study the relationship between media coverage and the public's attitudes towards 11 political figures, within the framework of the hypotheses of the agenda approach. A survey and analysis method was conducted, and the field study was conducted on a number of students at the National University of Michigan, before the

presidential elections. The respondents were assigned a political figure to express their attitudes towards, and the analytical study was represented in the Washington Post and New York Times newspapers. The Los Angeles Times, Newsweek, LB.C, C.B.S, and N.B.C. The analytical study was conducted five months before the elections: June, July, August September, and October.

2.1. Critique of the Previous Literature and Contribution of this Study

The current study was distinguished from previous studies in:

- Previous studies did not address the topic of the current study, "The Role of the Media in Shaping People's Political Awareness Regarding the Issue of Palestine".
- The current study included more than one concept: political awareness, political knowledge, political culture, belonging and identity, and political participation.
- Difficulty in obtaining some references related to the subject of the study, especially recent ones.
- The scarcity of previous studies that dealt with the same topic of study; No study was found that dealt with the same variables as the current study, but rather close and similar studies.
- Previous studies were divided between a study that focused on studying the audience, its trends and positions, a section that analysed the media outlet, and another type that combined the two types.
- Previous studies have proven that the public is active, not passive, receiving information only from the media.

2.2. Concepts and Definitions

2.2.1. masPolitical Awareness

Awareness, in general, represents the main centre of human movement, thought, and behaviour. It is defined as the individual's awareness of himself and the environment surrounding him, and it has degrees of clarity and complexity. Awareness in this sense includes the individual's awareness of himself and his mental and physical functions, his awareness of the characteristics of the outside world, and his awareness of himself as a

member of a group (Sackur, 2009, p.15). Political awareness is one of the types of awareness and is of great importance in social and political studies. The absence of political awareness means the spread of corruption and dictatorship, as well as the deficiency of democratic principles.

Mohammed Horesh (2012, p.50) believes that political awareness is one of the concepts that has great importance in the field of political science, as it always aims to achieve the aspirations and goals of individuals in society and raise the level of society in terms of health, education, standard of living and services of all kinds, as well as developing the prevailing social systems and developing the framework society, or at least works to develop it in a way that eliminates its role in obstructing progress (Horesh, 2012, p. 50). Given the specificity of Palestinian society under the unjust occupation and siege, and given the circumstances of the Palestinian issue and the conditions it is still experiencing, it can be said that Palestinian political awareness differs from the level of Arab political awareness in terms of form and content. Palestinian political awareness is linked to political affiliation, the land, and the Palestinian issue (Al-Dhani, 2010, p.10).

The concept of political awareness refers to the citizen's knowledge of his political rights and duties. In addition, the political events, and facts taking place around him, and is shaped by the individual's awareness of himself and the selves of others around him. It also refers to "the level of young people's awareness of the political and historical reality of their society and their role in the political process, including their political tendencies" (Khalil, 1994, p.50).

Political awareness can be defined as "A set of political values, trends, and principles that allow the individual to participate effectively in the conditions and problems of his society: he analyses them, judges them, determines his position on them, and pushes him to take action to develop and change them" (Watfa, 2017, p. 50). Mahmoud Assaf believes that: "The individual follows political events and developments and realizes the importance of the benefits that accrue from engaging in politics, reading books and political topics, and following programs." Analysing them, becoming familiar with the issues related to the country, and forming a clear thought and opinion about these matters (Assaf, 2013, p.21). Horesh defined political awareness as a state of mind that represents a person's awareness of the world mentally or emotionally. This means that awareness is the characteristic that allows a person to possess the conditions of his existence mentally (Horesh, 2012, p. 47).

Hegazy believes that political awareness is the ability to recognize the correct approach to dealing with social issues and problems that a person encounters in his life (Mohammed Hegazy, 2007, p. 218). Mahmoud Assaf defines it as "the citizen's knowledge of his political rights and duties, and of the events and facts taking place around him. It means the citizen's ability to fully perceive the reality surrounding him, in addition to this citizen has transcended the collective experiences to which he belongs (Assaf, p. 81), while Abdul Haq sees it as the individual's political knowledge of issues, institutions, and political leaders (Abdul Haq, 2011, p. 20).

Political awareness can also be defined as "The comprehensive vision, including the political knowledge, values, and political trends that allow a person to understand the conditions and problems of his society, analyse them, and judge. It determines his position on it, prompting him to change and develop it" (Kandil 1992, p. 17).

The British Encyclopaedia defines political awareness as "the political knowledge individuals have at the local or global level, as a result of the political culture acquired by citizens within society, which is a good indicator of political progress or backwardness in terms of citizens' awareness of their role in decision-making and the extent to which the idea of the citizen has emerged (Al-Dhani, 2010, p. 90). Some studies have used the concept of political awareness in light of social groups. Political awareness among youth means the youth's awareness of their society's political and historical reality and their role in it. The youth process, their participation in voting, electoral behaviour, political tendencies, affiliation with existing parties, and how to rely on what should be supported or changed (Horesh, 2012, p 31).

2.2.2. The Importance of Political Awareness

Political awareness enhances democracy in the individual's view and vision of the issues of his homeland and nation, as well as his view of the circumstances that affect society analytically and consciously. Political awareness for communities serves as the practical and effective basis for democracy (Al-Dhani, 2010, p90).

Political awareness provides people the ability to understand political reality and realize the political goals of all movements that occur on the political scene. Political awareness of the issues of the Arab nation represents the foundations of unitary action, so

the feeling and conscience of those peoples are united to support problems of common interest such as Arab unity and the Palestinian issue. Political awareness also increases the ability of individuals to objectively and scientifically analyse political events and protects them from acquiring a false awareness governed by sectarianism, ethnicity, and racism (Abdul Haqq, 2011, p. 59). It helps stabilize society, as it is one of the basic pillars of building and advancing the nation.

Assaf believes that the absence of political awareness leads to a political vacuum and a low level of political knowledge. It also leads to indifference to what is happening in the homeland, the decline of thought, and a lack of correct understanding of the issues of the homeland and the issues of the world, and even the emergence of some undesirable behaviours in addition to the presence of some aspects of Lack of belonging and an increased sense of alienation (Assaf, 2013, p.77). Political awareness creates a high culture and clear knowledge of the events, through which the individual can understand the events and changes around him, and maintain his national Arabic and Islamic affiliation.

2.2.3. The Media

The media is considered one of the factors influencing the development of political awareness. It plays a role in consolidating political values through the information it provides to individuals, which contributes to the formation of political values and trends, and it has a role in the process of political socialization and urging individuals to participate politically. Modern media, especially social networking sites, have become an important factor in creating the requirements for change through the formation of political awareness. The content broadcast by social networking sites contributes to knowing and understanding the facts. Therefore it is necessary to research the concept of social networking sites and how to deal with them to contribute to developing the capabilities of young people, directing their use of these sites, disseminating political knowledge, and benefiting from them in spreading the spirit of responsibility, instilling political values, consolidating political affiliation, deepening national feeling and developing their political awareness.

Successive developments in the internet have contributed to the creation of a new form of media, and some interested parties and media professionals have called it new media or social media. It includes virtual social networking sites, blogs, electronic forums, mailing groups, and other forms (Masoudan, 2012, p.743). The new media has become a large

institution. It is a wide and broad environment in which an entire interactive community participates. It has opened all doors and horizons for everyone who wants to exchange opinions with others, their concerns, joys, needs, problems, and life matters. New media or social media is considered one of the most prominent manifestations of Web 2.0, which is defined as "a term that refers to a group of new technologies and applications that the internet led to a change in the behaviour of the media network (Hamouda, 2013, p. 53), it is also defined as "a group of communication technologies that were generated from the marriage between the computer and traditional means of media such as printing, photography, audio, and video" (Sadiq, 2008, p. 31).

It is a term that includes all digital communication and information technologies that have made it possible to produce, publish, consume, and exchange information, through electronic devices (media) connected or not connected to the internet, and interaction with other users. The new media contributed to the rebellion against traditional media and liberated large segments of the public from its influence. The increasing number of subscribers to these media, especially Arab youth, led to an increase in their influence and role in society, and an increase in their level of competition with traditional media, as they were able to highlight current events in the world, which is more effective than radio, television, and other media (Al-Raoud, 2012, p.20).

2.3. Media Coverage

2.3.1. The Concept of the Media Coverage

The term media coverage consists of two words: coverage and media. The word coverage was used with many media terms, most notably news coverage, and "press coverage," which means obtaining data and details about a specific event, information related to it, and knowing the reasons for its occurrence, when, where, and how. Occurred, and other information and facts that make the event possess the components and elements that make it suitable for publication (Hijazi, 2007, p. 732). Going back to the origin of the linguistic word "coverage," we find that its origin is "covered," and he covered the thing, meaning he covered it and hid it, and the cover is what is given to the thing to cover it (Attia, 2007, p. 492). Thus, we find that its linguistic meaning differs from its professional media intent, due to the literal translation from the English term news coverage (Watfa, 2000, p.50).

This requires coming up with an Arabic term that combines the Arabic linguistic meaning and the professional connotation in the media. However, coverage can be defined linguistically in its current state as follows:

It is not necessary to apply to obtaining and extracting information and then finishing it, as many times a person receives information without selecting it. The importance of information sometimes imposes itself on the media, for example. Television media is defined as providing information, news, facts, opinions, ideas, and facts and disseminating them via television (Zahran, 1977, p. 307), in addition to media coverage including news, political, social, economic, cultural, and sports topics etc.

Media coverage is defined as (Kandil 1992, p. 12): the basis of the media message and the most important and dangerous of its roles and functions, because it guarantees a basic human right, satisfies several cultural and social needs, etc., and plays a vital and important role in various policy-making and policy-making processes. Decisions, as a major source of information, bear a great deal of responsibility in managing conflict, resolving disputes, conducting negotiations, determining both official and popular positions, formulating mental images, shaping trends, and crystallizing ideas and opinions.

From the previous definitions of coverage and media, and through the earlier definition of media coverage, the researcher defined media coverage on television as how television follows daily events and deals with them through its multiple programs and programming arts, within well-studied media policies and plans, and is not limited to news coverage, but rather includes all media work, such as talk shows, news, entertainment, cultural, and social programs...etc. From this definition, media follow-up can be derived and replaced with media coverage.

2.4. Media Framing and Political Awareness

There has been a significant increase in studies on framing in recent decades (Scheufele and Iyengar, 2017). This research has greatly advanced our understanding of how citizens' political opinions, awareness, and behaviours are influenced by the way communicators frame, meaning selectively present and interpret political issues and events. Additionally, this body of work has highlighted how framing effects are influenced by various factors, such as the type of frame, the source promoting the frame, audience

characteristics, and the context and timing of the frame's delivery, such as one-sided framing versus competing frames.

According to Entman, Framing means to choose certain aspect of a reality and make them salient with communicating content (Entman, 1993). Framing is used to promote a particular problem, moral evaluation, or a treatment recommendation for an item described, framing means defining a problem, making moral judgments, and suggesting remedies (Entman, 1993, p. 52). Framing focuses on the connection among items and promotes a particular interpretation. Also, framing works to shape and alter audience members, framing introduces the importance of ideas. Framing is the centre of a much larger unit of public discourse. Entnam said framing means to activate the audience to think, feel, and decide in a particular way (Entman, 1993, p.164). The term framing refers to modes of presentation that journalists and other communicators use to present information that resonates with existing plans among the audience (Schuefele & Tewskbury, 2007, p. 12).

Framing is when a particular issue can be viewed from different perspectives (Chong & Druckman, 2007, p.109), on the other hand, framing can be a process by which people develop a particular conceptualization. Hallahan defined framing as a theory that can be used in public relations, the way to understand the interpretations and the construct of arguments (Hallahan, 2005, p. 340–343), Hallahan defines framing as a metaphor that compares message construction to drawing a board around a picture. In this case, framing helps to explain the meaning of the message by focusing on certain elements and excluding those which are irrelevant. Framing identifies trends in issue definitions, compares coverage across media outlets, and examines variations of media (Hallahan, 2005, p. 340). It is also defined as frames in communication that affect public opinion. Framing organizes day-to-day reality, by giving meaning to a series of events. Framing affects behaviours and attitudes of the audience, Framing is used by politicians, social activists, other media outlets, and citizens (Chong & Druckman, 2007, p.109). Recently, framing research has been used to focus on sociological aspects, as 62% of the published literature is based on framing and content analysis, and 20% is based on experimental framing (Borah, 2011, p. 246-263).

Media Framing Analysis is a growing area in communication research focusing on how media represents a specific topic by drawing attention to certain issues at the expense of others, the various factors and actors that may exert influence on this selection process, and the potential impact news framing may have on its audience’s perceptions and actions

(Entman, 2010, p. 389-408). One of the most cited definitions of media framing is from Entman. The use of certain words, phrases, and images to support a particular portrayal of reality and an associated emotion together with the exclusion of other aspects that would offer an alternative viewpoint or elicit a different emotion, are common examples of media framing. It is also evident in the journalist's choice of quotes, including who to quote, what to quote, and where to put them in the narrative (Entman, & Jones, 2009). Framing essentially involves selection and salience. To frame is to select some aspects of a perceived reality and make them more salient in a communicating text, in such a way as to promote a particular problem definition, causal interpretation, moral evaluation, and treatment recommendation for the item described (Entman, 2007, p. 163–173).

From the literature above, I deduce the hypotheses below to be tested on war since October 7, 2023:

1. Framing by media affects political awareness of the Palestinian issue. One-sided media framing produces one-sided political awareness—competing media framing results in a divided public opinion in a society.

2. Media framing monopolized media causes consolidated public opinion. Framing by multiple sources results in divided public opinion.

3. Older Americans support the Israeli story, they also believe all the media news that traditional America broadcasts on its channels and media. Younger generations who follow alternative media form pro-Palestinian opinion.

4. Palestinian media frames Hamas as resistors and defenders of the land.

5. Both the left and the right media in Turkey frame show Israel as the aggressor and support the Palestinian issue.

3. PALESTINE'S HISTORY

Palestine is a small region of land that has played a prominent role in the ancient and modern history of the Middle East. The history of Palestine has been marked by frequent political conflict and violent land seizures because of its importance to several major world religions, and because Palestine sits at a valuable geographic crossroads between Africa and Asia. Today, Arab people who call this territory home are known as Palestinians, and the people of Palestine have a strong desire to create a free and independent state in this contested region of the world.

3.1. What Is Palestine?

The word Palestine derives from the Greek word, Philistia, which dates to Ancient Greek writers' descriptions of the region in the 12th century B.C. Since the fall of the Ottoman Empire after World War I in 1918, Palestine typically referred to the geographic region located between the Mediterranean Sea and the Jordan River. Arab people who call this territory home have been known as Palestinians since the early 20th century. Much of this land is now considered present-day Israel.

The West Bank, a region that lies between present-day Israel and Jordan, and the Gaza Strip are now considered to be part of Palestine, which borders modern-day Israel and Egypt. However, maintaining control over this area is a challenging and dynamic issue. The borders are disputed internationally, and Israel has long held much of the territories that the Palestinians have claimed. Although Israel and several other nations, including the United States, do not recognize Palestine as an independent state, more than 135 U.N. member states do.

3.2. Palestine's Early Roots

Scholars believe the name "Palestine" originally comes from the word "Philistia" which refers to the Philistines who occupied part of the region in the 12th century B.C. Throughout history, Palestine has been ruled by numerous groups, including the Assyrians Babylonians, Persians, Greeks, Romans, Arabs, Fatimids, Seljuk Turks, Crusaders Egyptians, and Mamluks. From 1517 to 1917, the Ottoman Empire ruled much of the region. When World War I ended in 1918, the British took control of Palestine. The League of

Nations issued a British mandate for Palestine a document that gave Britain administrative control over the region and included provisions for establishing a Jewish national homeland in Palestine—which went into effect in 1923 (Abdel Qader, 2005, p.141).

3.3. During the Ottoman Era

The empire known as the Ottomans began to suffer from an economic crisis in the middle of the nineteenth century, which opened the way for Britain to enter the Arab region under the name of foreign missions, or what was known as the "peaceful crusade". The expansion of British colonial interests necessitated the strengthening of their position, and the Zionist movement emerged as the means to achieve this objective by establishing a national homeland for Jews. Starting from 1830, British Foreign Secretary Henry John Temple pursued the establishment of a Jewish national home, taking advantage of the 1838 Treaty of Balta Liman and culminating in the opening of Britain's first consulate in Jerusalem in 1838. The British facilitated the acquisition of land in Palestine by Jewish individuals and the establishment of Jewish colonies on that land. This strategy aimed to disrupt communication routes between Asia and Africa, prevent potential military threats, and ensure the smooth flow of Britain's economic interests towards India. European Jews employed various tactics, such as purchasing land through foreign intermediaries or establishing hospitals and orphanages that eventually transformed into Jewish settlements (Khan, 1981, p.113).

Temple tried to ask the Ottoman Empire to issue a decree encouraging Jews scattered in Europe to send them to Palestine. However, Sultan Abdul Hamid II banned Jews from visiting for more than a month and also prevented them from gathering next to Jerusalem to avoid forming a government of Jews expelled from Europe. Herzl tried to entice the Ottoman Sultan Abdul Hamid in many ways, sending him a letter offering him a loan of twenty million pounds, in exchange for allowing Jews to immigrate to Palestine, giving them a piece of land on which to reside autonomy, and establishing an Ottoman Jewish company and introduced European and Turkish mediation to convince him, but he failed. He also tried to establish a Hebrew university in Jerusalem, but the proposal was rejected by the Ottoman Empire as well. On August 29, 1897, the first Zionist Congress was held in Basel, Switzerland, and its most prominent issues were the strengthening of the Jewish identity of

the Jews of Western Europe, teaching the Hebrew language to the Jews, and diverting their attention and feelings from South America and directing it towards Palestine.

3.4. Balfour Declaration

Balfour held a meeting with representatives of the Zionist movement, where he insisted that the British Government Issue an official promise to grant them Palestine once World War I was won. On November 2, 1917, Balfour sent his renowned letter to Lord Lionel Rothschild, the head of the Jewish community in Britain. In the letter, he expressed the British government's sympathy for the establishment of a national homeland for the Jewish people in Palestine. Balfour pledged that the government would exert its utmost efforts towards this goal, as long as it did not compromise the civil and religious rights of other communities residing in Palestine or the rights of Jews in other countries, nor affect their political status (Abdel Qader, 2005, p.141).

This marked the formulation of the Balfour Declaration, a document signed by the British government with the primary aim of attracting German Jews to unite with British Jews in supporting the British cause. As the war came to an end, there was a growing push for the transfer of Jews from Europe and America, leading to a significant influx of Jewish immigrants through the Jaffa-Jerusalem railway, which had been fully secured by the British. In 1918, the British government decided to dispatch a delegation to Palestine, which included Chair Weizmann, the commander of British forces in Palestine, to assess the practicality of implementing the Balfour Declaration. In the same year, the British government presented the text of the Balfour Declaration to former US President Woodrow Wilson, and he approved its content before it was published, and it was officially approved by France and Italy.

3.5. End of Mandate and Proclamation of the Establishment of Israel

On June 17, 1946, a series of Zionist attacks against the British began, in Tel Aviv and Jerusalem, followed by a series of arrests of Jews by the British government, to which the Jews responded with further attacks by blowing up several areas of the British Civil Administration. The British issued a white paper again, blaming the Jewish Agency for committing "terrorist acts," and America declared its support for the settlement enterprise and decreed the four-zone partition of Palestine on April 20, 1946, based on the Morrison

Grady Plan, which limited the area of Jewish areas to 17%. The Jewish Agency then demanded the establishment of a state in Palestine, based on the area recommended by the Peel Commission in 1937, a larger area that included all of the Galilee and the western coastal plain except the Jaffa area. The USA directed the British leaders to the Agency's demands for partition, ending any joint British-American solution, while Jewish aggression against the British continued.

On April 2, 1947, the British officially announced their intention to refer the issue of Palestine to the United Nations. The General Assembly formed a special committee called UNESCO, which proposed the division of Palestine into Arab and Jewish states, with Jerusalem placed under international trusteeship, effectively ending the British Mandate. Tragically, on April 9, 1948, the Palestinian village of Deir Yassin was devastated by Jewish gangs, resulting in the loss of all 279 inhabitants, the majority of whom were children women, and the elderly.

British Defence Secretary Arthur Jones declared Britain's decision to terminate the Mandate for Palestine and transfer it to the United Nations. On May 15, 1948, the Zionist organizations proclaimed the establishment of the State of Israel. However, this declaration came after the displacement of approximately 950,000 Palestinians through acts of violence massacres, and intimidation. These Palestinians were forced to leave their homes, villages, and cities, seeking refuge in the West Bank, Gaza Strip, and neighbouring Arab countries. The total number of displaced Palestinians amounted to around 1.4 million, out of which approximately 950,000 were displaced before the establishment of the State of Israel.

3.5.1. What did Britain Leave Behind?

During their mandate, British forces committed several massacres and suppressed Palestinian revolts, most notably the 1920 revolution, the Buraq revolution in 1929, the Qassam revolt in 1935, and the Great Palestinian Revolt in 1936. The number of Jews in Palestine before the fall of the Ottoman Empire was estimated at 50,000 inside Palestine. With the British Mandate, it reached 650,000 in 1948, until they constituted 29.5% of the population, and the number of colonies increased to 60. In 1918, the total number of Palestinian lands owned by Jews was 425,450 acres or, 6% of the total area of Palestine, and the percentage rose to 8% in 1948.

3.6. The Nakba of 1948

The Nakba of 1948 upended the political and social structure of Palestine, ushering in a new stage in the development of a new society based mostly on refuge. As for the Palestinian fabric as a result of the Nakba, we find it as follows: The refugees in the diaspora in the nearby Arab countries of Jordan, Syria, and Lebanon; the Palestinians of the West Bank and Gaza Strip in the so-called 1967 territories; and the Palestinians of the Green Line or what they call "48 Arabs". This division produced some cultural, social, and political differences between the Palestinians, but it was unable to do away with the Palestinian presence. Many Palestinians were motivated to participate in covert political and military organization activity because they saw the Nakba as a fresh start. The Arab Redemption Brigades, founded in 1949 and commanded by George Habash, Wadih Haddad, Hani al-Hindi, and Jihad Dahi, were examples of tiny cells that the Palestinians organized ranks and established, as were unions like the Palestine Students Union in Damascus in 1948 (Abdel Qader, 2005, p.147). The foundation of the Palestinian National Authority and the hiring of Palestinians from the diaspora, which produced a new level of cultural, socioeconomic, and political variety in the Palestinian arena, were among the events that took place after the signing of the Oslo Accords in 1993. The national movement was unable to bring together the "fragmented" societies in the West Bank and Gaza during the 29 years of Israeli administration, but the new Palestinian Authority sought to accomplish so. As a result, the conflict between internal and external forces in Palestinian politics was resolved (Abdel Qader, 2005, p.148).

3.6.1. The Resolution on the Partition of Palestine

The resolution concerning the partition of Palestine refers to a decision passed by the United Nations General Assembly on November 29, 1947. This resolution marked the termination of the British Mandate in Palestine and called for the division of the territory into three entities: the establishment of an Arab state, a Jewish state, and the designation of a special area under international trusteeship for Jerusalem and Bethlehem. Known officially as General Assembly Resolution 181, it represented one of the initial attempts to address the Arab-Jewish-Zionist conflict over the land of Palestine.

The concept of dividing Palestine into Arab and Jewish states originated with the proposal for an international zone around Jerusalem, as outlined in the Peel Commission

report of 1937 and the Wood head Commission report of 1938. These reports were commissioned by the British government to examine the Palestinian question following the Great Palestinian Revolt of 1933-1939 (*The Humanitarian Impact of the Takeover of Palestinian Water Springs by Israeli Settlers*, 2012).

Following World War II and the establishment of the United Nations, which replaced the League of Nations, there was a call for a review of the mandates granted by the League of Nations to European empires. The British Mandate for Palestine was considered one of the most complex and significant issues in this regard.

During Britain's withdrawal from Palestine and the establishment of the State of Israel, military operations intensified from all sides. The Zionist forces had deliberate plans and took control of areas vacated by British forces. In contrast, the Arab forces faced a military crisis due to delays in building an effective Arab defence force for Palestine. The Zionist forces occupied territories that exceeded what was stipulated in the partition decision, and many Palestinians fled their cities and villages due to battles or fears of potential massacres (*The Humanitarian Impact of the Takeover of Palestinian Water Springs by Israeli Settlers*, 2012).

On May 13, Chair Weizmann sent a letter to US President Truman, urging him to fulfil his promise to recognize a Jewish state. On May 14, the establishment of the State of Israel was announced in Tel Aviv, followed by the British High Commissioner leaving Jerusalem for Britain. At the stroke of midnight on May 15, the British Mandate for Palestine officially ended, and the declaration of the State of Israel came into effect. The United States recognized Israel ten minutes later. However, the conflict continued, now primarily between Israel and neighbouring Arab states.

3.7. The Partition of Palestine

In 1947, after more than two decades of British rule, the United Nations proposed a plan to partition Palestine into two sections: An independent Jewish state and an independent Arab state. The city of Jerusalem, which was claimed as the capital by both Jews and Palestinian Arabs, was to be an international territory with a special status. Jewish leaders accepted the plan, but many Palestinian Arabs—some of whom had been actively fighting British and Jewish interests in the region since the 1920s—vehemently opposed it. Arab

groups argued that they represented the majority of the population in certain areas and should be granted more territory. They began to form volunteer armies throughout Palestine (Khan, 1981, p.113).

3.7.1. Israel Becomes a State

Israel announced itself an independent state in May 1948, little than a year after the Partition Plan for Palestine was published, and Britain withdrew from Palestine, indicating a desire to carry out the Partition Plan. Armed forces from nearby Arab nations invaded almost immediately to stop the creation of the state of Israel. Israel and five Arab countries, including Jordan, Iraq, Syria, Egypt, and Lebanon, fought in the ensuing 1948 Arab-Israeli War. Israel held authority over more than two-thirds of the former British Mandate by the time the war ended in July 1949, while Jordan took over the West Bank and Egypt took over the Gaza Strip. After the 1948 war, the conflict between Jews and Palestinian Arabs entered a new phase and evolved into a regional conflict involving nation-states and a tangle of diplomatic, political, and economic interests.

3.7.2. From 1947 to 1967

During the period of the British Mandate of Palestine and even after the establishment of the State of Palestine, the Zionist movement orchestrated a series of premeditated actions to expel Palestinians and carry out ethnic cleansing in Palestine. These actions included targeted terrorist attacks on Palestinian villages and cities by groups such as Havana, Argon, and Stern (Kramer, 2008, p.50). As a result of these operations, approximately 78 percent of historic Palestine came under Jewish control, accompanied by the killing and forced displacement of an estimated 750,000 to one million Palestinians, who sought refuge in neighbouring countries and other parts of Palestine. These Palestinian refugees who emerged from the areas upon which Israel was founded became a central focus of the Palestinian cause.

Between 1947 and the 1948 war, around 750,000 Palestinian Arabs were displaced from their towns. Following the war, the Mandate territory was divided among Israel, Jordan, and Egypt. Israel granted Israeli citizenship solely to those who remained within its borders and refused to allow displaced Arabs from outside those borders to return. Jordan extended citizenship to residents of the West Bank, including refugees, while residents of the Gaza

Strip and refugees were left without citizenship, as Egypt declined to grant them Egyptian citizenship. Presently, refugees make up nearly half of the Palestinian population, amounting to approximately 4.6 million individuals as of 1995 (*The Humanitarian Impact of the Takeover of Palestinian Water Springs by Israeli Settlers*, 2012).

The PLO Is Born

In 1964, the Palestine Liberation Organization (PLO) was formed for the purpose of establishing a Palestinian Arab state on the land previously administered under the British Mandate, and which the PLO considered to be occupied illegitimately by the State of Israel. Although the PLO was originally dedicated to the destruction of the State of Israel as a means of attaining its goal of Palestinian statehood, in the 1993 Oslo Accords, the PLO accepted Israel's right to exist in exchange for formal recognition of the PLO by Israel—a high water mark in Israeli-Palestinian relations (Abdel Qader, 2005, p.150). In 1969, the well-known Palestinian leader Yasser Arafat became the Chairman of the PLO and held that title until he died in 2004.

3.8. The First Intifada and the Oslo Accords

The First Intifada began in 1987 as a result of Palestinian rage over Israel's continued occupation of the West Bank and Gaza. A revolt by Palestinian militia groups resulted in the deaths of hundreds of Palestinians. In a following multinational effort to put an end to the continued conflict, the Oslo Peace Accords were launched in the early 1990s. A timeline for the Middle East peace process was established by the first Oslo Accord, as well as a strategy for an interim Palestinian government in some of Gaza and the West Bank. Yasser Arafat, the leader of the Palestinian Authority, and Israeli Prime Minister Yitzhak Rabin witnessed the agreement's signing in 1993. After spending 27 years in exile, Arafat made his way back to Gaza in 1994. He was in charge of the newly established Palestinian Authority.

Oslo, which was signed in 1995, set the stage for Israel to completely remove its troops from the West Bank and other regions. It also established a date for the elections for the Palestinian Legislative Council. Unfortunately, the Oslo Accords' ultimate aim to bring Israel and the Palestinians to an understanding on a comprehensive peace plan was not achieved.

3.9. The Second Intifada: Violence Continues

The Second Palestinian Intifada started in September 2000. When Ariel Sharon, a right-leaning Jewish Israeli who would later become Israel's prime minister, visited the Muslim holy site at the al-Aqsa Mosque in Jerusalem, it was one of the events that set off the bloodshed. Many Palestinians objected because they thought this was an insulting action. The once-promising peace process was subsequently halted by riots, suicide bombings, and other atrocities. Israelis and Palestinians were at war for nearly five years throughout this time. After Yasser Arafat's death in November 2004, the Israeli army left Gaza in August 2005.

3.10. Hamas

The Sunni Islamist group Hamas won the 2006 elections for the Palestinian parliament. Fighting broke out between Hamas and Fatah, the political party in charge of the PLO, in that same year. In the conflict for Gaza in 2007, Hamas triumphed against Fatah. Hamas is regarded as a terrorist group by many nations. The group has committed suicide attacks and frequently demanded Israel be destroyed. Several deadly wars between Hamas and Israel have taken place, notably Operation Protective Edge in July 2014, Operation Pillar of Defence in November 2012, and Operation Cast Lead in December 2008. A compromise between Hamas and Fatah that would create a single national Palestinian government was reached in April 2014(Abdel Qader, 2005, p.160).

3.11. Current State of Palestine

Palestinians continue to struggle for a statehood recognized formally by every nation. Despite the fact that Palestinians rule significant portions of the country, such as the West Bank and the Gaza Strip, some Israelis continue to live there with the approval of their government. The borders aren't precisely defined, such settlements are viewed as unlawful by many human rights organizations, and ongoing conflict is still the norm. Quite a few Israelis are also against the settlements and would prefer to negotiate a peaceful settlement of their land problems with the Palestinians. The construction of a Palestinian state with Jerusalem as its capital using the boundaries established in 1967 was suggested in a document delivered by Hamas officials in May 2017, but because the group refused to acknowledge Israel as a state, the Israeli administration swiftly rejected the proposal.

When the U.S. Embassy moved from Tel Aviv to Jerusalem in May 2018, tensions spiked. Palestinians protested at the Gaza-Israel border after hearing this and taking it to mean that the United States supported Jerusalem as Israel's capital. Israeli forces responded by using force, which resulted in the deaths of numerous protesters. Despite the murder, displacement, and instability that have characterized so much of Palestine's history, numerous world leaders continue to push for a solution that will bring peace to the whole region (Abdel Qader, 2005, p.166).

4. THE MEDIA

Media is the most powerful way to communicate news, as media forms a link between the worlds. Media is the fourth power, due to its profound and extensive influence. The voice of the voiceless, media is one of the most important factors of victory or defeat. Media is one of the most important components of consciousness, opinion, and understanding and a deterrent to further crime. Media is an essential component of politics, thought, and culture. If media becomes a mere conveyor of the image, then it does not play a consciousness-raising role. Information is one of the most important components of the political consciousness of the people and of public opinion on political issues. The main goal of media is to form public opinion on a particular issue, to disseminate news, and give information that is unknown to the recipient regardless of its impartiality and credibility.

Media is an integral part of citizen life, especially political media, which monitors political issues and news around the world and makes them aware of what is happening in political education. The media plays a great role in raising the level of awareness and culture of human beings, as it also helps to exchange cultures and civilizations between peoples, and the media works to strengthen human relations by increasing social cohesion despite different cultures and languages, as we have recently seen strong solidarity in all parts of the world towards the Palestinian issue despite the difference of religions, cultures, ideas and languages, especially the Western world, after a fierce American media campaign in an attempt to mislead and falsify the facts.

What media presents helps citizens make crucial decisions. Real media presents a message to form true opinions and news without trying to enter any individuals, organizations, countries, or political parties. Therefore, the media lacks credibility and becomes politicized media for certain organizational groups, and the media loses its identity and purpose in the name of the yellow press. As Malcolm X said, “The media's the most powerful entity on earth. They have the power to make the innocent guilty and to make the guilty innocent, and that's power because they control the minds of the masses” (*The Media’s the Most Powerful Entity*, 2018).

4.1. The Old Media

Humans of ancient times used simple and primitive technology for communication such as fire, smoke, printing, postal creation, telegraph and telephone to report assistance transmission, exchange of information, or tracking operations. Today, technology is the major power through new media platforms such as Facebook, Twitter and others. At the minimum, the news spreads and reaches millions of users around the world. Media has played a big role in wars since times. The British were one of the first countries to use media and make good use of it to enlist British youth by creating a Ministry of Knowledge in the First World War against the Germans. Paintings, photographs, cinemas and radios were used to gain more Britons to volunteer for enlistment. The cinemas released films showing the weak state of European countries under German occupation to lift the fighting spirit against any attempt to occupy Britain, and the billboards bore the images and slogans of freedom courage and patience with words used and hesitant among the British as" keep calm and carry on". Richard Marrow, a calm and uncompromising newscaster who impressed Americans and contributed to the war afterward, spoke of the courage and patience of the British during the German attack on London. A book called “Why Britain is fighting” was distributed around 100,000 copies to encourage people to participate in war and conscription. However, after the war, the British discovered that some accounts of German brutality were false or exaggerated, thus keeping suspicions of similar stories circulating during World War II and that the Nazis borrowed similar British methods in World War II. The most famous posters of Lord Kitchener pointing his finger as if to show them the way to war and join the army of their country; another poster of a father teaching his daughter and asking him, "Dad, what did you do in the Great War" to exploit parents' feelings that their sons would ask them after the war what role they had played in their country; and another poster of a soldier with a British flag and a sword in one hand. These posters played a great role in recruiting young people for war (Pashtun, 2008).

During World War II, the runners were also used as a way of communicating with soldiers on the other side, where a message was carried. Long-distance runners with specific specifications were tasked with these services and transporting soldiers. The idea was then developed from one runner to two for protection and if one was killed, the other would complete the task. The term was associated with the United States by communicating with people who spoke Native American to a specific code that was not understood by anyone to

transmit messages, and about 500 people spoke it over telephone or wireless networks using certain codes. A post-war documentary, The Power of Words, was produced in 2006, and the Code Talkers Act was signed into law in 2008 by President George W. Bush honouring all code speakers (Pashtun, 2008).

Animals such as dogs and birds were used if telephone lines were destroyed or communication was lost. Birds were used as communication tools to convey messages and information. The most famous of which was the Cher Ami, a pigeon that was carrying messages from American soldiers, which saved the lives of about 190 soldiers. Dogs also helped to transmit messages, as they were faster than humans and special chariots in rough and inaccessible areas and were not the target of enemy snipers, serving over 20,000 orders in World War I, where special training schools for dogs were established.

When Edison discovered light bulbs and electricity in general, military commanders were able to launch deadly attacks based on the operation of industrial lights without daylight and the operation of all equipment such as ships, planes, tanks, and trucks on electricity. These light bulbs were used as a signal and continued warning because they were more accurate and safe than flames, and they affected the visibility and detection of fighter planes.

The telephones facilitated communication between different military units and between commanders and soldiers as they were supplied in trenches and were a good communication tool unless the wires struck shells or soldiers' feet. Radio was invented as it was used to send ships encrypted messages, but was easy to eavesdrop on, so encryption systems had to be developed.

Then, the television was used for political news, releasing the leaders' speeches, and they used these means for political purposes such as the country is fine, that we resist and defend, the amount of power they have, and the extent of the losses they inflict on the enemy to show the spirit of fighting, continue the war and reassure the people. As I mentioned earlier, the impact of the media was not only on the people, but on the leaders and the soldiers, and the use of the optical telegraph in France facilitated a lot of military operations as President Lincoln was able to communicate with his generals during the war. The media also managed to bring down leaders and presidents as the authoritarian iron-fisted Romanian leader Nicolas Ceausescu's booing on television accelerated the Romanian Revolution of 1989. The Arab Revolutions are also recent examples, as Arab and foreign media have been

instrumental in toppling Arab rulers such as Mubarak, the former president of Egypt, Muammar Gaddafi, and others.

Technology and media have become the most powerful role in communication, they have become stronger than traditional weapons. The impact of new communication technology on conflict is not indirectly than in conventional weapons. New technology has an effective influence on the spread of information. Where to develop and expand the Internet, smartphones, and social development of the social spread of information and political exchange of individuals and therefore it is difficult to separate the effects of new communication technology and information on the results of military technological advances and the most general technological progress.

4.2. The Role of the Media in Shaping Awareness of the Palestinian Cause

4.2.1. The Palestinian Media

Greetings and appreciation to the Palestinian journalists who work day and night to convey the voice of truth to the world and to cover the events, with many attempts by the Israeli occupation to suppress this voice by killing journalists and killing a large number of them, the most famous being the martyr journalist Shirin Abu Aqlah, the voice of truth and the journalist martyr Yasser Murtaja. We are also witnessing today the war that started on October 7, 2023, against Gaza which is part of Palestine, and the attempt by the Zionists to kill more than 60 journalists. The occupation is also bombing journalists' sites and centres and destroying the equipment they use so that they are unable to convey their work and document the facts to expose the crimes of the Zionists.

Palestine is one of the early Arab countries in which the press, in the late 19th century in Palestine, appeared to have a lot of newspapers as the newspaper of Jerusalem in both Arabic, Turkish, the Gazelle newspaper, the Jewish of Zion and others. These newspapers also played a large role during the British occupation, which strengthened the nationalist spirit and the sense of national consciousness. The press played a great role but was met with repression during the occupation era, because after 1967, the occupation closed, assaulted, and shut down newspapers in Gaza and the West Bank. The occupation also published newspapers for his interests, such as Today newspaper in the West Bank and the Gaza Strip, which failed, and also published Al-Anba'a (News) newspaper, which was better than Today

newspaper but was met with the Palestinian boycott. Then it had been allowed the publication of Palestinian newspapers such as Al-Quds, Al-Fajr and Al-Shaab, but unfortunately, these newspapers were under Israeli control. Journalists faced many obstacles and restrictions, such as murder, imprisonment, deportation, arrest, military censorship, and the imposition of house arrest on the staff of Palestinian institutions and newspapers. Nevertheless, the Palestinian journalists continued to carry out the mission and to continue their national work, successfully communicating the Palestinian cause domestically and internationally and gaining international solidarity (Shaheen, 2015). The Palestinian press has changed the false image of the Palestinian people painted by the Israeli occupation, turning the issue into one of struggle and resistance for the homeland and gaining international support and awareness at all levels (Shaheen, 2015).

The period of Yasser Arafat, the martyr, saw a complete renaissance in the Palestinian media. It published several periodicals and newspapers throughout his rule, including the daily Al-Ayyam, Al-Hayat, Al-Bilad, and Independence. Additionally, the Palestine satellite channel gave the impression that it could be seen everywhere in the globe displaying the agony endured by the Palestinian people as well as the truths that the Israeli occupation is attempting to hide from the public. However, the occupation's siege and division of Palestine have had a significant impact on the Palestinian issue. The Palestinian media has become politicized, aligning itself with a particular president or party, and has forgotten the issue's central role. This lack of depth is also the primary cause of the media's lackluster influence on Palestinian, Arab, and international society as well as the mistrust that Palestinian media narratives have earned (Shaheen, 2015).

Sound transmission was significantly impacted by the media as a result of the rapid advancement of technology. Palestinians are currently attempting to spread the word. The dissemination of knowledge and the truth is made easier by social media, smartphones, and cameras. Regarding the ongoing war that started on October 7, 2023, in Gaza, the Palestinian media has significantly improved its coverage of the destruction and murder of children and innocent people by the Israeli occupation. Israel has dominated worldwide media for many years because of the politicization of the media to support Israel, leading the world to assume that the dispute had been settled between the two sides. But in this war, the truth has received a lot of international support and support for the Palestinians and the cause (Shaheen, 2015).

4.2.2. Sherine Abu Aqla, the Betrayed Voice of Truth

“I chose journalism to be close to people. It may not be easy to change reality, but at least I was able to convey that voice to the world... I am Sherine Abu Aqla".

Abu Aqla was born in Jerusalem in 1971 and was assassinated by occupation bullets on May 11, 2022, while covering the Israeli attack on Jenin. She was born in the occupied city of Jerusalem in 1971, to a Palestinian Christian family, hailing from the city of Bethlehem in the West Bank (Doucet, 2022).

A year after the channel's creation, she was among the first journalists to join the Al Jazeera branch in Palestine. She worked as a field correspondent for 25 years before, on the morning of her murder, sending her final email to her colleagues at Al Jazeera in Doha informing them that "the occupation army stormed the city of Jenin and besieged a house there." And so when the scene clears up, she would give them the news so that ultimately, it will be the news. She said that she was often targeted by the occupation and that she was harassed by armed settlers while at work. Israel has repeatedly accused her of taking pictures of security zones.

Sherine witnessed pivotal events in Palestine, including the Al-Aqsa Intifada (Second Intifada) between 2000 and 2004 and the invasion of Jenin and Tulkarm camp in 2002, in addition to the raids and military operations that the Gaza Strip was subjected to. The conflicts in the Sheikh Jarrah area and Al-Aqsa, Jerusalem, were among the last topics she covered. She was struck by occupation bullets more than once and in various locations as a result of the occupation army abusing and attacking her and her co-workers. She made a difference in the Arab world by traveling there to cover multiple events. Following the reconstruction of Al Jazeera's Cairo office, she travelled to Egypt, and the network selected her to be the first to begin programming there in July 2021. She then travelled to Doha (Doucet, 2022). “I'm not throwing myself to death, I'm looking for a safe place to stand and protect our press staff before I worry about the footage".

Tasks and Achievements:

- She covered most of the Israeli occupation's wars and attacks since the beginning of her journalistic career.
- One of the first field correspondents on Al Jazeera from Palestine.

- It covered a lot of news inside and outside Palestine.
- Sherine never left a Palestinian village, city, or camp without writing a newspaper story about it.
- She was the first Arab journalist allowed to enter Ashkelon prison in 2005.

4.2.3. Assassination

An Israeli sniper shot her behind her ear and struck her colleague Ali Al-Samoudi, an Al Jazeera producer in Jenin, in the shoulder on May 11, 2022, during an outbreak of Israeli attacks on the West Bank and while she was covering the storming of Jenin in the Jabriyat area between the Jenin camp and the village of Burqin, west of the city of Jenin.

Israeli narratives that attempted to defend the murder of journalist Shirin Abu Aqla fell flat. According to the first Israeli narrative, she was slain while covering the news in the Jenin camp by Palestinian shooting. Another report from Israel claimed that a special team had been formed to expeditiously provide all of the facts and explain any unclear ones adding that it is now impossible to identify the source of the shooting at her. An exposed Israeli deception Colleague Abu Aqla was hit by an Israeli soldier who may have been 190 meters distant when he opened fire with a gun that had a telescopic lens. The sixth and most recent story; The Israeli army announced its refusal to open a criminal investigation into the circumstances of the assassination of journalist Shirin Abu Aqla (Doucet, 2022).

4.2.4. The American Position Regarding the Assassination of Sherine Abu Aqla

According to the US State Department, the US Security Coordinator reviewed the forensic analysis, and the investigations by the Israeli army and the Palestinian Authority, and concluded that there was no reason to suspect that Shirin's death was deliberately planned rather, it was "the result of tragic circumstances during a military operation," as it is stated. The Israeli occupation has not stopped killing the voice of truth, but rather deliberately has so, breaking all international laws and the rights of journalists internationally, as the assassination of Palestinian journalists continues and increases. Today’s Gaza war is clear evidence of the assassination of journalists, as more than 80 journalists have been killed in Gaza Strip, whether at work or in their homes (Samer Abu Daqqa, Montaser Al-Sawaf Abdullah Darwish, Adham Hassouna, Asim Moussa, Adel Zaroub, Doaa Jabour, Ola Atallah, Shaima Al-Jazzar, and the list goes on) (Doucet, 2022).

4.2.5. Journalists' Families Pay the Price for Their Children's Work

Many families suffered as a result of their children's journalism and conflict coverage, particularly in light of the most recent escalation. The most well-known of them was the family of Al Jazeera's correspondent in Gaza, Wael Al-Dahdouh. On Wednesday, October 25, an Israeli raid that targeted the home where the Al-Dahdouh family sought refuge in the Nuseirat camp resulted in the deaths of 12 people, including 9 children, according to Al Jazeera. Al-Dahdouh returned to work on Al-Jazeera on Thursday evening, after burying his wife and two sons in the morning, stressing that there is no escape from continuing to perform his duty, especially in these circumstances.

Al-Dahdouh was not the only journalist who lost his family in this war. In Gaza Strip, a number of family members were killed: Duaa Sharaf, Salma Mukhaimer, Khalil Abu Athra, Samih Al-Nadi, Muhammad Baalousha, Issam Bahar, Abdul Hadi Habib, Salam Mayma, and Ahmed. Shehab, Asaad Shamlakh, and others (Doucet, 2022).

The Committee to Protect Journalists claims that although Israeli investigations are "like a black box" in terms of their length and confidentiality because there is no policy document outlining the nature of the investigation process, this is not the first time that journalists—the majority of whom are Palestinians—have been killed in this conflict. According to the group, Israel has evaluated five cases involving the killing of journalists since it started doing so in 2014. However, none of these cases resulted in the start of a criminal inquiry. Human rights organizations have attacked these investigations, claiming that they are based solely on the testimonies of soldiers without gathering any more evidence and that they are carried out long after the incidents under inquiry have happened, even though other instances have advanced to this stage (Doucet, 2022).

4.3. Social Networking Sites and the Palestinian Cause

Social networking sites have become part of every aspect of life in every society including Palestinian society. A significant portion of the youth in Palestine are interested in the programs and activities that these sites offer, and they engage with them to develop a sense of awareness and responsibility in themselves by sharing them with others on these sites. The Palestinian is conscious of his mission and message towards his cause and works hard to look for ways and means available in all disciplines to present about his wounds,

sorrow, tragedy, and suffering. This allows for the establishment of genuine interaction amongst users. The Palestinian has started to produce content on his cause, background, and cultures on social media platforms in addition to using them to share his political views. By conveying conferences, seminars, events and anything that occurs in Palestine, these programs have now become essential in advancing the cause of the Palestinian people. In order for the Palestinian cause to be heard throughout the world, the Palestinian youth turned to social networking sites, where thousands of pages, images, and videos discussing Palestine's suffering and history are posted. The Palestinians not only spread and defend their cause, but also expose the crimes of the occupation against their people. More swiftly than any other kind of media for disseminating information, social networking sites addressed national and local events. These websites were crucial in bringing up the Palestinian problem. Social networking sites have strengthened political values, increased political involvement, raised people's political and social awareness, and made them more aware of the world around them. Events and viewpoints about the Palestinian crisis, whether internal or foreign, were widely shared on social media, with hashtags like "Save Gaza," "Gaza is under bombardment," and "Gaza resists" (Hamouda, 2013, p.45).

It is clear how crucial social networking platforms are to advancing political consciousness among young Palestinians and aiding the Palestinian cause. Through the interaction of Palestinian youth and the launch of numerous events including the creation of pages, campaigns, and hashtags that raise awareness and promote purposeful political culture, support Palestinian national issues, and strengthen Palestinian belonging and identity, social networking sites have strengthened the presence of the Palestinian state in the virtual world. Social media platforms have turned into a portal for Palestinians to see the outside world and lift the siege that the occupation has placed upon them.

If we talk about media, let us not ignore the social media role, which is the new media that crowds out the traditional media, even spreading faster than television, because people's lives are linked to the indispensable mobile phones of our time. Talking about Gaza has been a tough test for all social media, because of these fake privacy policies, which are politicized by the West, where there is not one giant social media platform to represent our views and aspirations.

Unfortunately, we still use the platforms of the West, and then we lament and moan when they delete our posts in support of Palestine. Instagram and Facebook were stringent

while Twitter was formerly successful. This was due to its owner Elon Mask's refusal to delete publications supporting Palestine. He stood up to pressure from European countries that asked him to tighten the publishing policy on X. He replied that his goal of the platform was to promote freedom, not the other way around (Asmar, 2023).

4.4. The Arab Media

In the midst of the Al-Aqsa and Stones Intifadas, the Arab media extended significant coverage and importance to the Palestinian cause by reporting on events, conducting interviews, and producing series and films (some of which will be showed later) that represented the Palestinian struggle and highlighted the crimes of the Zionist occupation. This sparked conversation and a sense of sympathy with the Palestinian cause. Protests and demonstrations against the crimes of occupation and in favour of Palestine's liberation from its territory were held in major cities. However, after the Arab Spring revolutions, the situation has changed. Hardly any Arab television channel or media outlet started discussing the Palestinian issue, and the Arab citizens noticed that the news about the Palestinian issue and the suffering of its people was missing. The Palestinian issue also became a commercial advertisement on Arab channels, and the Arab media stopped covering the Palestinian issue enthusiastically or even professionally (Shaheen, 2015).

Because the Palestinian people qualify as an essential component of all Arabs, the atrocities committed by the Israeli occupation against them should continue to be widely discussed in the Arab media. Tragically, our news is only covered by Arab media as a stopgap measure. Without a doubt, the so-called Arab Spring events in the Arab world have obscured the Palestinian issue in the Arab media. This is because the Arab obsession with these events has played a significant role in the marginalization of the Palestinian question in the media (Shaheen, 2015).

The Arab media must put the Arab citizen at the heart of the events in Palestine, and publish the suffering the Palestinian people are experiencing, whether in Jerusalem, the West Bank, Gaza or other Palestinian cities, as the issue of Palestine is the primary issue of Arabs and Muslims, and the Palestinian people deserve to be given all this Arab media support just as the West supports Israel. The Palestinian cause today has turned into a secondary issue in the Arab media. The Arab media no longer agrees or meets on one story for the Palestinian cause or the Arab Jerusalem, which is of concern to all Arabs. Will the Arab media discourse

on Israeli terrorism and its view of the Palestinian cause be renewed and be able to bring together the issue in a single, comprehensive way so that it can become the focus of attention of the Arab nation?

Before the so-called Arab spring, the Arab media was playing a great role in the publication of the Palestinian issue and the struggle of the Palestinians for freedom, the media exported the series and the films highlighted the Palestinian issue as Al-Taghreba al-Falastenya, The Fighter, The İnvasion, I am Jerusalem, and many films including Salah al-Din Naji Al-Ali, Friends or Business.

4.5. Palestinian Exile Series

The Arab series was a huge Arab media sensation, as most Arabs followed it to highlight the Palestinian cause and the Nakba and events in Palestine. The series highlights the Palestinian issue, through the story of a rural Palestinian family in the 1930s, through several important events, up to the setback of June 196, and how the family survived the dangers of the war. The importance of this series is more important than documenting the diaries of the suffering of the Palestinian family in its dissolution and departure and the usurpation of its rights. The important work is to activate the popular sense of conscience and its responsibilities towards justice for the Palestinian cause, to support its demands for the establishment of its state, the priority for the Palestinian people to live on its land, and to affirm the right of return at all times, from all places. That is why 2004, the date on which this series was broadcast, could be considered the year of the victory of popular passion in the light of the inaction of Arab regimes to deal with daily grievances and renewed tragedy, to the point where we live today with a new wave of displacement of about two million Palestinian civilians and the destruction of their homes (AbdElrazaq, 2023, p.55).

The series “Palestinian Exile” gave great importance to activating the popular conscience and its responsibilities towards justice for the Palestinian cause. We need to publicize the true image of the new Palestinian Nakba, free from all falsifications, to criticize its negatives and to publicize its mistakes, Where the truth reveals the extent of the fraud, the image is the next bet, and it is the weapon that the media of the West launches in the face of the Palestinian cause, and for this there are many forgeries and fraud, which requires a media awakening to confront the image fabricated with the real image and honest certificates. It can be said with all pain that today we can produce an updated version of

"Palestinian Westernization" with all its pains and magnificence, replacing those representative scenes with the scenes of our current tragedy, and affirming that in light of the reality of our ruling regimes, the series is part of reality, not just a creative text about an imaginary story, and this time it will not be an entertainment series that awakens their immediate memory on the evenings of one of the months of Ramadan, but rather it is the end of an illusion called "The sovereignty of the Arab states" (AbdElrazaq, 2023, p.55).

4.6. Al-Jazeera Channel and its Role in the Palestinian Cause

Al Jazeera is one of the most important Arab news channels that exist in the home of every Arab citizen, since Al Jazeera has been funded. It is interested in and defends the Palestinian cause. It carries news with credibility and finds thousands of ways to communicate what is happening in Palestine to the Arab world. It tries to communicate it to the Arab world as well. Al Jazeera reveals the crimes of the occupation against the Palestinians. Photo and audio Al Jazeera publishes everything that the Israeli occupation is committing against the Palestinians. Today, the Gaza Strip is witnessing war and genocide against the Palestinians. Al-Jazeera works day and night by publishing everything that is happening in Gaza. Al-Jazeera has dozens of reporters, journalists and photographers in the Gaza Strip, the West Bank and Israel, as well as in southern Lebanon, enabling it to broadcast 24 hours a day. Since the beginning of Al-Aqsa Flood, the channel has focused its news on the situation in Palestine and on covering the ongoing clashes in Gaza. Some believe that Al Jazeera is aligned with the Palestinian side compared to the Israeli side. For example, it describes the Palestinian dead as "martyrs", while it uses the term "dead" for Israeli settlers and soldiers, as well as the Israeli army of occupation as the occupation of dozens of Palestinian cities and towns, compared to other channels that use the term "IDF" or "Israeli army" briefly regardless of the occupation issue.

Israel has a bad record with Al Jazeera: in mid-2022, an Israeli soldier killed a famous Palestinian journalist, Shirin Abu Aqla, during her routine coverage of clashes in the West Bank city of Jenin. She was one of the most prominent Palestinian women journalists and worked as a reporter for the channel from Palestine for almost a quarter of a century before she was assassinated by the occupation army, recently During the battle of Al-Aqsa Flood, the occupation assassinated family members of the other well-known Palestinian journalist Wael Al-Dahdouh, who heads the Gaza Strip office and has been a regular reporter for Al-

Jazeera in Gaza for decades. In addition, the house of journalist Tamer Al-Mashal was targeted and destroyed, and several other Israeli attacks against Al Jazeera and its reporters (Israel Media, Structure, Tools, Working Methods, 2023).

In mid-October 2023, amid ongoing clashes between Israel and resistance factions in the Gaza Strip, and with Al Jazeera's continued coverage, the Israeli intelligence service (Mossad) made recommendations to both the military and political levels to support the closure of the television network Al-Jazeera in Israel, describing it as "damaging to the activities of the Israeli army" and "uncovering areas where Israeli soldiers gathered during the war in the south and other sensitive sites in Israel". In support of these recommendations, Communications Minister Shlomo Qurai put forward emergency regulations that, among other things, suggested shutting down Al Jazeera's broadcast in Israel, with possible equipment seizures and press credentials, as the channel was damaging Israel's security.

Al Jazeera has done much for the Palestinian cause and continues to do so by spreading everything that is going on in Palestine and Al-Aqsa Mosque and exposing the crimes of the Israeli occupation against Palestinians.

4.7. How Palestinian Media Frame the Current War?

According to a poll (Abdul-Hussain, 2024) only seven % of Palestinians blamed Hamas for their suffering. Seventy-one % of all Palestinians supported Hamas’s decision to attack Israel on October 7, up 14 points among Palestinians and down 11 points among West Bank Palestinians compared to three months ago. Fifty-nine percent of all Palestinians thought Hamas should rule Gaza, and 70 % were satisfied with the role Hamas has played during the war. Seventy-two % of respondents said they believed the Hamas decision to launch the cross-border rampage in southern Israel was "correct" given its outcome so far, while 22% said it was "incorrect". The remainder were undecided or gave no answer. Fifty-two % of Palestinians and 85% of West Bank respondents - or 72% of Palestinian respondents overall - voiced satisfaction with the role of Hamas in the war. Only 11% of Palestinians voiced satisfaction with PA President Mahmoud Abbas (*Poll Shows Palestinians Back October*, 2023).

4.8. The Israeli Media

Since its founding, the World Zionist Organization has been interested in information to promote Zionism and immigrate to Palestine; in an editorial on the first issue of the Zionist movement weekly, dated 1897, Herzl said: "This newspaper must be a shield for the Jewish people, a weapon against the enemies of the nation." While the establishment of Israel in 1948; the leaders of the Zionist movement worked at all levels enabling them to fulfil the function of the State, and the media was one of the most important of them. During this period, Radio Israel was active, as were fourteen Zionist newspapers, four of which were Arabic-speaking newspapers oriented towards Palestinians and the West, serving Zionist purposes; the most famous are Ha'aretz, Yediot Ahronoth, Maarif and Dafar; The Arabic-speaking newspapers are: Peace Mail, Peace Newspaper, Labour Union and the truth of the matter. The aim of all those propaganda and media outlets was to consolidate the Zionists and to intimidate and intimidate the Palestinian Arabs, as well as to promote Zionist immigration to Palestine.

Ben-Gurion believed that the job of the Israeli media was to defend the Zionist project during the British Mandate, he said: "At this hour we need free and sincere oversight, but we have to be careful. We must weigh our words and not give the enemy information or sow discord and chaos in our people, and not give up". Thus, at the time of the announcement of the founding of Israel, he established the so-called "Newspaper Editors' Board", which included all the heads of independent and party newspapers at the time, and which was considered to be one of the arms of the Israeli Mossad, as it carried out its functions of tight censorship of Israeli media; it received information from senior officials, the head of government and the security services, about what should be reported in the media. Some journalists and politicians now consider the role of the Newspaper Editors' Board to have ended; Because its role was to install the Zionist project and to conceal secrets and information from the enemy; Today, Israel is strong; This would allow them to be further freed from these restrictions; But even today, Israeli media remained constrained by a unified Israeli policy, especially in cases of war and aggression against Arabs (Israeli Arabic-Speaking Media Propaganda,19 December 2018).

The Function of the Israeli Media

We can draw on the statements of Israeli politicians regarding the role of the Israeli media and on the addition of the third item of the Israeli Radio and Television Law approved by the Israeli Knesset, which reads as follows: The aim of Israeli information in all fields (the policy of social science economics, etc.) is first to demonstrate the Zionist character of Israel, the struggle of the Jews, their creations and their most important achievements at all levels, to deepen both Jewish and Zionist affiliation, to express and publicize Jewish cultural life throughout the world and to broadcast programs in Arabic to taming Israel the Arab public in the territories of 1948, promoting propaganda of Palestinians and Arabs in general in accordance with the objectives of the Zionist policy, broadcasting programs outside the borders of Israel to achieve the objectives of Zionism, defending the Israeli policy, especially aggressive and related to settlement, Judaization and violent warfare waged by Israel.

4.8.1. The Tools of the Israeli Media

Radio and television in Arabic and Hebrew: these are the framework of the Israeli Broadcasting Authority; the Israeli media is run by a panel of newspaper editors, with 31 members representing all political parties; this body selects a seven-person executive committee, representing the various political currents; the committee operates for a period of three years. It charts the general course of the official broadcasting authority's programs in Arabic and Hebrew. Psychological warfare considers as a deliberate hostile attack aimed at influencing individuals' minds, psychology and beliefs through the creation of rumours false reporting, propaganda and sedition; with the aim of inculcating fear and dislocation in them, and undermining their trust in their leadership. With advanced technology psychological warfare can take intelligent and scientific approaches to influence individuals' psyches and question their ideas and abilities in Israeli television and radio, Israel waged its media war by means of psychological propaganda campaigns to influence the moral and political spirit of the Palestinian people in particular and of the Arab peoples in general using the most sophisticated technology and methods of camouflage; She promoted the myth of an "invincible army", spreading rumours about how Palestinian leaders were assassinated and killed, calling her executing forces "super" (Israeli Arabic-Speaking Media Propaganda,19 December 2018).

4.8.2. Israeli Arabic-Speaking Media

Israel is making a concerted effort to use its print and audio-visual media to sway Palestinian and Arab society. Those who follow Israeli affairs are aware that the growing number of Arabic-language media outlets, radio stations, and satellite stations in Israel is not a coincidence; rather, it is a result of deliberate plans and strategies that reflect Israeli defence mechanisms and viewpoints.

"We want an Arabic-language Israeli media that reflects the reality of our army and our State", said the spokesman of the Israeli occupation army, Avikhay Adraae, in a lecture given to the training of reporters and editors of television and radio programs in Arabic.

Furthermore, Evigdor Lieberman, the current Israeli Army Minister and former foreign minister, stated, "With an investment of roughly 10 million shekels, we will work to set up an Arabic news website that carries our direction" (Israeli Media, 19 December 2016).

The person who speaks Arabic There are numerous media outlets in Israel, but the most significant ones at the moment are the social media platforms "Facebook" and "Twitter", among others. There are a lot of Israeli Arabic-speaking pages on them, and you may find Arabic-speaking pages for the Prime Minister, the President of Israel, the government spokesperson, and the army spokesman.

There are other Arabic-speaking media, including radio and television. The Voice of Israel was among the first Arabic-speaking Israeli media, and i24, an Arabic-speaking Israeli satellite channel, was among the most recent. Social networking sites and websites were not the only media available in Arabic.

4.8.3. Israel Radio

Israel Radio is located in Jerusalem. A special wave was dedicated to broadcasting in Arabic. It aired seven hours a day; Broadcast hours then became 18 hours a day; From 6 o 'clock in the morning to 12 o 'clock in the night. Its programs include 15 news releases and three feature programs.

- The most important feature of Israeli radio in Arabic:
- Until 1965; it was administered from the Prime Minister's Office

- Linked to the Israeli intelligence service
- Its programs are directed to Arab and Palestinians.
- Security considerations are at the forefront of its programs and directions.
- It spreads destructive propaganda and incitement among Palestinians; which weakened the Palestinian and Arab media, making them unable to face their programs.
- Ability to attract Palestinian and Arab audience; as a result of the Palestinian public's lack of confidence in official Arab media.
- The use of such resources as a source of information collection and the recruitment of agents through seemingly innocent and humanitarian programs such as Salamat, Studio One and Question and Answer; The programs were directly linked to Israeli intelligence; They have been used by the Shabak and Mossad to topple many Palestinians and Arabs and to push them to work in favour of occupation.

4.8.4. Israeli Satellite in Arabic

The technical level and the performance of Arab and Palestinian media in transmitting events through video and audio, especially after the start of the Al-Aqsa intifada; Israeli space was established; to defend Israel's aggressive policy under the pretext of "imperative necessity of Israel's higher interest". It has been established by decision of the State Broadcasting Authority at the beginning of 2001, it broadcasts through the European satellite. It began broadcasting on 6 February 2002, at a cost of 25 million shekels, at the expense of the Israeli government. Its purpose was to transmit daily messages to the Arabs, conceal the aggressive Israeli policy with dissimulation and deception, and to draw a media message that was contrary to the reality of the situation, which was broadcast 12 hours a day throughout the Middle East, North Africa and the Arabian Gulf. The most important programs in Arabic aimed at achieving the objectives of the occupation include the(Hasad of the Week)program on channel 2 and the "Convergence of the Remote" program on settler radio on channel 7; Claiming cooperation between Jews and Arabs, especially religious people; So is Channel 10's "Hello Hala".

Intervening and influencing Palestinian and Arab consciousness is one of the main objectives of the Arabic-speaking Israeli media. These media reach a large number of Palestinian and Arab viewers, listeners, and readers. If we look at social media pages, there

are hundreds of thousands of Palestinian and Arab followers. Just as the sites have followers, the broadcasters have listeners. If somebody gets on public transport, or goes to a cafe in an Arab neighbourhood, it would have found that a number of them are listening to Radio Israel in Arabic, and also to Israeli satellite viewers in Arabic, making it easy for the media to penetrate Arab consciousness and change facts. The Israeli media broadcasts its content in Arabic in the interests of "Israel" security, because achieving security is one of the priorities for it to carry out. The use of a policy of intimidation, a policy of sticks and carrots, and the legality of killing Palestinians is the greatest proof of this, in the belief that it will deter anyone who thinks to carry out fedayeen operations against him. In a related context, it is not possible to ignore the intelligence aspect of all forms in this media, such as luring young people through social media follow up on the reactions of Palestinian followers on any issue because most of the media, especially social media pages, are intelligence or security personnel. One of the tasks of the Arabic-speaking Israeli media is to republish the praises that certain Arab media have been making for Israel and its policies, considering it the only democratic State in the Middle East that it is the ideal that the Arabs should emulate. The aim of such Arabic-speaking Israeli propaganda is to entrench Hebrew concepts and terms for example, when Jerusalem is mentioned only "Orshelem ", when news about the West Bank is published that it is called " Judea and Samaria "and also" Shechem". The change is not only for places, but the Arabic-speaking media were defending Israeli attitudes by calling their army the Israel Defence Forces, as if killing, displacing and destroying the Palestinian people were merely self-defence (Israeli Media, 19 December 2016).

Avichay Adraee, spokesman for the Israeli occupation army, said that "There is an urgent need to strengthen the Arabic-speaking Israeli media, both in the broadcasting authority and in the various state ministries , in order to achieve some kind of communication with the Arab environment and to convey the truth of the State of Israel to the neighbouring nations ", confirming that this media has a normal aim aimed at improving the ugly face of "Israel" and showing it in the attacked position of" Palestinian terrorism ", despite the fact that it is an occupying power based on killing and displacing the Palestinian people.

We cannot be sure that Israel's Arabic-speaking media has succeeded in all of its endeavours because media campaigns aimed at Palestinians and Arabs, as well as the occupation of land and the millions of deaths and displaced people it has caused, are difficult to deal with. Some of these goals have been accomplished because they are aware that

"Israel" is an occupied country; occasionally, you can find those who support the Israeli version of events.

4.8.5. Electronic Journalism

The Israeli government began using its websites as online media on July 1, 2002, to provide explanations of Israeli policy. The Office of the Prime Minister, the Ministry of Foreign Affairs, the Israeli army, and certain news websites like Mint and Yella are the most significant of these websites. Israeli websites in Arabic include the newspaper Yedioth Ahronoth and the Ministry of Foreign Affairs. Associated with the Ministry of Foreign Affairs, the Head of Government, the Office of the Head of Government, and the Ministry of Defence. To ascertain the content of the material they publish. Presently, most Israeli ministries have information services, all of which strive to achieve the same objectives, but the most important and prominent ones:

1. The Information Department in the Ministry of Foreign Affairs: It is the body responsible for planning and coordinating Israeli media activities.

In 1970, the Ministry formed an advisory body of public figures and media intellectuals to help the service and draw up media plans, and Ben Gurion once said, "The task of the Israeli Foreign Ministry is to justify and explain to the world the significance of the Israeli army's operations".

- Civil Administration: instead of the occupation authorities.
- Closure: Instead of preventing entry into Israel.
- Engineering works of a security nature: instead of bulldozing agricultural lands.
- Security steps: instead of revenge and punishment.
- Local frustration operations: instead of liquidating Palestinians.

The Israeli media has coined so many terms that no one questions who is responsible for violence and aggression in the Middle East. Some of them have leaked to Arab and Western media without scrutinizing what they are, without examining the objectives behind the labels.

2. Incitement to the Palestinians:

Since the beginning, Israel has maintained its incitement strategy, which has been getting more intense with each act of aggression against the Palestinians. Israel waged a persistent campaign of provocation during the invasion of Lebanon in 1982. There have been racist remarks going about, along with remarks made by Israel's prime minister at the time Menachem Begin, that "Palestinians are just animals walking on two legs" and by Rafael Eitan, his prime minister, that "Palestinians are cockroaches in a bottle." During the Al-Aqsa and Stone uprisings, officials were also claimed to have used aggressive and discriminatory remarks.

Israel has the right to bomb Palestinian cities, just as the Allied Powers did against Germany at the close of World War II, according to an article published in a publication by Israeli doctor Moshe Rosenbilt. Rosenbilt called for the deployment of massive bombs against Palestinian communities from which "Resistants" emerged. On the other hand, there have occasionally appeared in the Israeli media terms and expressions that indicate the fear of the Jews for their future by likening the acts of resistance against them to what happened to them in Germany in the past; This is to link the image of the legitimate Palestinian resistance to the rejected criminal Nazi terrorism , In order to make the world feel that the acts to which Israeli Jews are being subjected are an extension of the incitement campaign against them; Images of Palestinians in Israeli visual media are often limited to those young men who make Molotov cocktails, others who throw stones at Israeli soldiers, and others who carry Iraqi flags and Hizbollah banners and burn Israeli and American flags (Israeli Arabic-Speaking Media Propaganda,19 December 2018).

Golda Meir once said, "I will not forgive Palestinians because they force our soldiers to kill them." This is a picture of distorting the truth and making news in the spirit of aggressive targets. When reported by the media without comment or criticism, the media have adopted a methodology for the manufacture and dissemination of lies and rumours in a very professional manner, as the army's role for the occupation is concealed by the use of passive language, such as "has/have been shot at, or is killed," in an effort to lessen the impact of the incident. The media also presents several, sometimes contradicting, narratives of the same event to make it difficult for readers or listeners to determine which reports are true. Following Muhammad al-Durra's death on January 30, 2000, Israel attempted to defend the crime using a number of unique after the youngster was shot by Palestinians, it was

claimed that he had been caught in the crossfire between Israeli and Palestinian assailants. Subsequently, the child was identified as a troublemaker who had caused his own death. The child's presence at the site was questioned by Israeli media as well.

3. Targeting Palestinian and Foreign Media

The ruling establishment, in the context of its war and atrocious acts in Palestine; with the media in Israel covering their crimes, by attacking Arab and foreign media; It is claimed that they demonize Israel internationally, the most common practices are:

- The Israeli cable company took the decision to stop CNN cable broadcasts to Israeli viewers and replace it with Fox News (known for its blatant bias towards Israel).

- A campaign against the Chicago Tribune, Los Angeles Times, and New York Times; It has avoided referring to Palestinian armed groups as "terrorism"; since the start of the intifada, they have been opposed in letters, phone calls, emails, and on the front pages of newspapers. Thousands of subscriptions have been cancelled along with them, and there have been multiple rounds of threats to cancel other subscriptions.

- The Los Angeles Wazar Centre threatened to organize a boycott of Al Jazeera due to its anti-Semitic tone after Minister of Communications Robin Ravelin announced that the satellite station could no longer be broadcast by cable due to its enmity towards Israel.

Therefore, it is evident that Israeli media professionals, in spite of their best efforts to persuade the public, especially the Palestinian public, that their reports are objective and do not represent the propaganda arm of the Israeli government in all its organs, play a dangerous role in the struggle for the occupation of the Palestinian people. The well-known American writer Thomas Friedman said that ideology influences some sections of the Israeli press. Occasionally, a news reporter will compile a narrative and then analyse it further. This leads to a mixture of facts, indicating that the Israeli media does not consistently follow objective standards (Israeli Arabic-Speaking Media Propaganda,19 December 2018).

In conclusion, it is clear that Israeli propaganda, both Arabic-speaking and Hebrew-speaking, in all its written and audio-visual forms, is based on lies, deceit and misinformation in order to achieve the objectives for which it was intended, and that further monitoring, analysis and follow-up of such propaganda is needed in order to reduce its danger to Palestinian and Arab society.

4.9. Avichay Adraee

Adraee was born on July 19, 1982, Haifa, Israel, graduated in Haifa with specializations in Arabic and computer, joined the compulsory military service classes in the Israeli army in 2001, and served in the 8200 Intelligence and Electronic Investigation Unit in the Israeli Military Intelligence Division (Obaidi, 2023).

He is a lieutenant colonel in the Israeli Army and serves as the head of the Arab media department of the Israeli Army Spokesman Unit. As a result of his position, he is widely known in Arab media. He is of Syrian Jewish, Iraqi, and Turkish Jewish origin. He started appearing frequently on Arab satellite channels such as Al Jazeera while covering the 2006 Lebanon war and is famous for his involvement in many confrontations and exchanges in Arabic with Arab world followers and figures through social networks.

He is famous in the Arab world for his activism in Arabic on social networks, where his official Twitter and Facebook accounts have attracted more than a million followers where he continues to comment on many Arab political, social, artistic and sports events deliberately using popular Arabic phrasings, Islamic religious symbols and terminology, and also videos he fills with Arab or Muslim soldiers in the Israeli army (Israeli Arabic-Speaking Media Propaganda, 19 December 2018).

Despite the fact that the Arab media addressed Adraee's speech as hostile (Lebanon News,2017) his tweets and statements usually received a lot of attention, and were often considered provocative and turned into a heated debate, sarcastic and slanderous by Arab pioneers, a large number of his tweets circulated widely in traditional Arab and social media, and formed the focus of verbal confrontations with a number of Arab journalists, including Ghada Owais and Khadija Ben Qanah of Al Jazeera, and Egyptian journalist Jaber Al Qarmott (Sfouri, 2019).

4.9.1. Avichay Adraee (An Arab Tongue, a Media Bridge Serving the Occupier)

With an Arab tongue, Avichay Adraee overlooks his audience via social media platforms and Arab satellites that host him to explore Israel's position in events and what is happening in the region, as this name has become the most famous and known in Arab circles, and the reason is his ability to speak Arabic! He is the head of the Arab media department, and the official spokesman for the Israeli army.

Millions of Arab and Arabic speaking people follow Avichay on social media, because of curiosity to see the lies of the Zionists and their manipulation of the facts (Sfouri, 2019).

In order to accomplish a clear goal of breaking down the psychological barrier between followers and normalization with what is supposed to be the Zionist enemy, Adraee interacts with his followers and accepts their criticism. He uses the Arabic language to convey both overt and implicit messages. If you focus on his language, which conveys current events through Zionist eyes; You will find that he has many terms and expressions that are likely to leave impressions contrary to the truth, and you will no doubt see his frequent use of the words "terrorism" and saboteurs"", meaning any movement that resists Israel and its evils and any resistance that defends land and people against Israel!

4.9.2. Adraee's Aims for Using Arabic in his Speech

Adraee uses Arabic to serve two main objectives; the first is to achieve popular normalization among the Arab and Arabic-speaking masses of Muslims and the Zionist entity, which prepares for this by psychological normalization and the habit of dealing and interacting with a Zionist military figure. The second objective is to passing the narratives of the Zionist occupation in general, and in particular during the battle, in the context of psychological and media warfare for which the occupying power is mobilizing enormous budgets.

In order to achieve these goals, he uses different styles of Arabic language and speech, intended to be varied and manifold in a systematic style. I will briefly outline some of his methods and illustrate them with a few examples, in particular from the battle of Al-Aqsa Flood which is now taking place in Gaza (Sfouri, 2019).

1. Sarcastic language and sarcasm

Adraee uses the method of sarcasm frequently in his speeches. It is his portal to increase the amount of interaction with him on social media platforms, through the sarcasm and counter-sarcasm that his followers respond to, and we see him resorting to sarcastic speech in several directions. They include mocking resistance leaders who, as he says, are "hiding" in tunnels or in Qatar hotels, mocking Al Jazeera and its coverage of the war, or mocking the resistance's missiles and their ineffectiveness.

2. Frequency and Affirmative Language

He does not spare any effort in his speeches in the Arabic language, focusing on certain terms and ideas and repeating them constantly. From the beginning of the battle of the Al-Aqsa Flood, he leaves no opportunity to say "ISIS Hamas", and he repeats the label of the daishah to the resistance movement, in harmony with the idea of Islam phobia, which the West likes to play whenever it wants to mobilize a greater popular aversion towards Islam and the Arabs, Avichay says: “Hamas and ISIS are two sides of the same coin,” and he also repeats the phrase “imaginary victory” in all the wars waged on the Gaza Strip, describing the achievements of the resistance.

Similarly, he referred to the Israeli army as a “defines army” to set the stage for the concept of their right to fend against damage from themselves and to try and prepare the listener mentally to believe that what Israel is doing is justified. Additionally, he restated his remarks regarding Hamas's detention of Israeli hostages at Shifa Hospital, which serves as the resistance's command centre for military and combat operations (Israeli Arabic-Speaking Media Propaganda, 19 December 2018).

3. It is an Antbinary Approach

Adraee uses lullabies and exaggeration to characterize the Zionist army's combat powers, utilizing components of vilification and exaggeration that have an impact on the individual. He shows pictures of the Iron Dome all the time, calling it "the pride of Israeli industry and our will is stronger than iron. “In exchange for intimidation and exaggeration such as calling resistance rockets "futile rockets" and claiming that resistance fighters are mocked as they flee and retreat from the Israeli army's advance, eliminating civilians to their fate, slanderous language is used to minimize the impact of the resistance and its accomplishments on the ground.

4. Naming Things without their Real Names

Adraee flips names; he refers to the Israeli army as the "Defence Army" and attempts to repeat this label, which the Israeli army uses to demonstrate that the Israelis have a right and that their army is unquestionably a line of defence because it is human nature for an attacker to defend themselves. Additionally, it labels resistance movements as "terrorist" and resistors as "subversive," which would mean mentioning any resistance activity without

categorizing its limitations as "terrorist." In the latter battle, he tries to describe the resistance fighters as " ISIS", in particular Hamas, as he says "Hamas ISIS", and in his speeches he insists on using the "terrorist organization" to describe Islamic resistance movements, thus strengthening the relationship between the resistance and terrorism in accordance with the world view in which the terms "party" and "ISIS" have come to resemble a charge of heresy in the Bani Abbas era.

Through all of this, Avichay aims to build a collective awareness, through language, to demonize the resistance and polish the image of Israel.

5. Scaring and Intimidating Language

Avichay uses strong, firm language and soft language, which he frequently uses. Terrifying language affects people's morale and is part of psychological warfare. On November 24, he published on his accounts saying, "Gazans, there will be no movement of people from the south to the north, only from the north to the south. We ask you not to approach military forces and areas north of Wadi Gaza. Use the time to pack up and get your stuff in order. The northern sector area is a combat zone and is forbidden to remain there. The war is not over and we urge you to obey the instructions and warnings for your safety".

"Move to the south of Gaza Valley". Do not attempt to move north of the strip. It's forbidden to enter the sea. Do not come within a kilometre of the border. For your safety, obey these instructions".

These five methods are some of the methods by which Avichay Adraee tries to use the Arabic language as a means of psychological normalization with the Zionist entity, on the one hand, and as a bridge to the introduction of the Zionist narrative in battle. Understanding these methods is important to counter the Zionist narrative, on the other hand, and to guard against normalization which is intended to become a popular culture, and employing language as one of his tools. In the Book of the Holy Scriptures, God Almighty said: "These are parables that we will set for people, and that only scientists can make sense of them" (Israeli Media, 19 December 2016).

4.10. The Western Media

It is difficult to reach Western audiences because most of the content in the brief news bulletins is related to daily topics. Regarding the Middle East issue, it occasionally receives a few minutes whenever certain events occur and are portrayed in a manner that is largely compatible with the Israeli narrative. As a result, despite the reality on the ground being entirely different, the majority of people in the West have come to believe that Israel and the Palestinians have achieved peace, that the majority of Palestinian rights have been restored and that some outstanding issues still need to be discussed. Unlike during the Intifada, the average person is no longer aware of the actions taken by Israeli soldiers against the Palestinian people. Consequently, it is now harder than it was to express the Palestinian perspective in the media. This goes beyond just the media sector and includes other platforms, student unions, and national and international organizations (Hajji, 2023).

The Palestinian issue is handled by the Western media as though it were a dispute between two parties (Palestinian and Israeli), and the historical background of the issue is entirely absent from its media resources. Instead, it covers Israeli conflicts and attacks equally and purposefully includes a list of the Israelis who have died. Regarding our martyrs, they are just numbers in their media with no information at all. This is because the quality of the strategic ties that bind the occupying state to these nations determines how much Israeli media has infiltrated Western media and how much of an influence it has had in liberalizing Western policy. What sets the Israeli media apart from the Palestinian and Arab media, which builds their media materials on reaction, is that the Israeli media always breaks a story first in all its aspects? With the advancement of technology, the proliferation of communication channels, and the growth of social media platforms, the path for freedom of speech was cleared. Some Palestinian communities were involved in the publication of essays by Western writers, philosophers and activists detailing the crimes committed by the Israeli occupation in the Palestinian lands, based on their first-hand observations. Protests erupted in numerous Western capitals, influencing the policy of some non-strategic allies of the occupying state. Campaigns to boycott settlement products and academic boycotts emerged. As a result, we started to see a shift in how the Palestinian issue was handled though not in the way we had hoped (Shaheen, 2015).

4.10.1. How does the Western Media Frame the 2023 Gaza War?

The crucial historical background of the trauma Palestinians have endured over the past 75 years has been obviously ignored, as if the war started on October 7th, while most of the Western media organizations "dehumanize Palestinians" and "legitimize Israeli violations of international law" during Israel's bombing of Gaza!

Israel began a heavy bombardment of Gaza that day, killing almost 8,000 people—roughly 40% of them were children. Besides expanding the oppressive embargo enforced by cutting off food, water, and fuel, it also resulted in the collapse of Gaza's health sector and the destruction of most of the country's infrastructure, actions that may qualify as war crimes under international humanitarian law (Nashed, 2023).

Harry Fair, a British journalist, accused Western media of being biased in their coverage of the Israeli-Palestinian conflict. He clarified that the narrative only highlights Israeli civilians and ignores the suffering of Palestinian civilians, particularly the children who have been martyred over the conflict's duration. Fair criticized the BBC and other prominent media outlets for their word choices during the Gaza conflict. According to Fair, the British public broadcaster used different terminology in its reports, referring to people who were killed in Israel as "killed" and those who were killed in Gaza as "Dead."

The crucial thing to remember is that there is a war going on between Israel and the Palestinians, and part of that fight is an information war, as the British journalist pointed out while also highlighting the speed at which erroneous and bent news about the conflict spread "Propaganda War". Fair reacted, "Is it true that Hamas carried out the beheading of 40 children?" to an Israeli journalist's assertion that 40 Israeli youngsters had been beheaded. Since there was no proof, it appears that this is untrue. However, he stated that "the story was actively fed throughout the Western English-speaking media landscape, including appearing on the front pages of major London newspapers". The young "were actually murdered due to Israeli," he continued. He added that the children “were actually beheaded due to Israeli air strikes, but this is not mentioned in Western reports”(Shehatta,2023).

Western media institutions refuse to view or analyse the Palestinian resistance movement as an anti-colonial struggle for freedom and justice. They continually strip it of its revolutionary power and view it through the lens of violence and terrorism, demonizing not only the resistance and its freedom fighters, but all Palestinians (Hajji, 2023).

One of the many things doing the rounds on social media is a video of a British mother berating her daughter for lying. "You will become a BBC broadcaster when you grow up if you do not avoid lying when you are young," she declares. This scene represents a rising realization that the most reputable channels in Western nations are complicit in the process of distorting the truth and ignoring the truth. Brainwashing. It's true that these channels have a rich history of news coverage and that they are well regarded for their investigative reporting (Hajji, 2023).

In order to make the facts clear; nevertheless, it is also true that she is equally adept at hiding the facts, which is one of the most typical forms of deception. At the start of the Gaza war, Hamas managed to infiltrate the occupied territory, kill several Israeli soldiers, and capture over 200 Israeli terrorists, which made Western society very sympathetic to Israel. The Western media's portrayal of Israel as the victim, in contrast to your desire to tell the full narrative with all of its historical events, is what gave rise to the public's compassion for Israel. Israel began its war on Gaza as a result, murdering civilians and demolishing houses mosques and hospitals. Most of the victims were women and children. The Arab and Palestinian media, on the other hand, reported the events truthfully and without embellishment. Images of death and destruction in the Gaza Strip caused the world's public opinion to shift in favour of the Palestinians. This has already happened and continues to do so through protests in capital cities across the Arab, European and international spaces including the US (Jones, 2024).

The European people understood the truth of what was happening and began to change their view of the Zionist-American narrative and its allies from other countries. The European people went out in demonstrations to condemn and respond to the crimes committed by Israel against the Palestinian people. People began to boycott Israeli products and young people demanded an end to the war on Gaza in all international arenas and forums, thus pressuring American governments to stop the war on Gaza.

4.10.2. Pro-Palestinian Protests at US Universities to Stop the Gaza War

The Western media witnessed a complete Israeli lobby control over all news published in newspapers, magazines and various media outlets. Israel always plays the role of the victim, and that its war on Gaza is an act of self-defence, as it claims, and that it is eliminating saboteurs and terrorists in the Gaza Strip, by killing innocent Palestinians, including

children, women, youth, and the elderly. All that Israel does in terms of fierce media coverage, concealment of the truth, and considering that everything that is happening is anti-Semitic, did not hide the facts from the public. The spread of political awareness among the European people led to a popular uprising and awakening, especially the younger generation, in order to defend the Palestinian cause. European people have begun to rise up and participate in marches, strikes and international conferences demanding an end to the war on Gaza.

In a country whose citizens and politicians pride themselves on democracy and freedom of expression and opinion, American universities students face arrest for exercising their right to express their rejection of their country's support for Israel in its war on the Gaza Strip, where security forces and police use the utmost types of physical and psychological violence against protesters and sit-ins, whether they are students or academics, without any consideration or respect for their right to peaceful expression (Dilkoff, 2024).

Protests have begun to spread across America. The largest American universities, including Columbia University, New York University, Bell University, Georgetown University, and George Washington University protested until the number reached more than 23 universities and educational institutions, and it is expected to rise to more than that , on the explicit American support for Israel in its war on Gaza and condemning the American position and neighbouring countries for their participation in the continuation of the war and the killing of more than 15,000 Palestinian children (Al-Junaidi, 2024).

On April 18 of this month, American students have protested in front of universities for more than days and weeks in order to influence public opinion and stop the Gaza war. Students from American universities, starting with Columbia University, staged a sit-in on campus to protest against the university in order to withdraw its investments with the companies that finance weapons to Israel to kill Palestinians and support genocide, and demand that university students reveal the companies that financially support and supply weapons to Israel; they carried out several activities, such as raising the Palestinian flag and slogans such as ceasefire and cessation of genocide, and banners such as (Students for Justice in Palestine, Stop Killing Children, Long Live Palestine, Freedom for Palestine) , dancing to famous Palestinian national songs, and many other activities. Based on the request of the university administration, the riot police arrested more than 100 students on campus and treated them badly by beating them (Fitzgerald, 2024). This caused a backlash in various

American universities, and students in various states began to protest in the universities and raise slogans to stop the Gaza war, supporting the resistance and the Palestinian cause, which angered Israeli Prime Minister Benjamin Netanyahu, and he made statements inciting American students, accusing them of anti-Semitism, and the need to stop such demonstrations in America. Thus, the protests have expanded in various universities and states, such as New York and Pennsylvania, and then moved to other countries, such as France, Germany, Australia, and the protests continue. Political awareness of the Palestinian issue has spread to various people and geographical areas, regardless of race and religion. The Palestinian issue has now become the number one issue in the world and is remembered at all times and places (Al-Junaidi, 2024).

4.10.3. Framing of the October 7 War in the USA

Media plays a huge role in America, so it reflects the people's opinions toward the Israeli-Palestinian conflict, according to (Vinall, 2023) the nation in America is divided into elderly and young, so the views are divided between them, people ages 18-29 sympathized with Palestinians than with Israelis recently, older groups sympathize with Israelis more than Palestinians and they see it is important for the united states to protect Israel; especially the Christian people who are more than three-quarters (Jones, 2024).

Dov Waxman, the Director of the UCLA Centre for Israel Studies, said the older generations have a deep memory of what happened to the Jews in the Holocaust, and they see them as a nation returning to safety after 2000 years of diaspora. On the other hand, Eitan Hersh , a Political Science Professor at Tufts University said that young American are more aware of the Israeli-Palestinian conflict as seen in campuses recently. Social vs. traditional media have played a role in how people understand the situation of Palestine, the youngers get the news through social media like YouTube, Instagram and other platforms, following Palestinians filmmakers, photographers and journalists according to (Pampuro, 2024).

According to (Pampuro, 2024), 58% of Americans support Israel for fighting , 73% of them oppose Hamas for the attack on 7th October ,10% sympathies with both sides of conflicts. 22% think Israel will become more secure through battles, 17% think not. 10% think Hamas attack will help Palestine to gain independence, while 15% the war makes that

reality less likely. 12% think peace is possible between Israel and Palestine, though 40% back a two-state solution.

4.11. The Palestinian Issue in the Arab Spring Time

The Palestinian issue is the first Arab issue and it is the central issue that must receive full support, attention and assistance from everyone. The rights of the Palestinian people are legitimate rights, the Palestinian rights must be kept in the lead. For decades, the Palestinian national cause and the "Arab-Israeli" conflict have remained the primary concern and the centrepiece of the nation-building pulse and the Arab street. Liberation, justice and the demand for an end to the occupation were raised in every political change, every revolution and military coup, and in every confrontation in which young people from all over the Arab world volunteered in Palestinian and Arab staff action, marching from the ocean to the Gulf every time of brutal Israeli aggression, whether against the Palestinian or Arab people. The sense of solidarity and support for the Palestinian people, along with the fact that the Palestinian national cause has been prominent in all areas, universities and schools, is almost entirely without the image of the Al-Aqsa Mosque in Syria, Egypt and many Arab countries, or sometimes the Palestinian flag. In addition, national revolutionary songs and anthems extolling the Palestinians struggling have proliferated. The Palestinian question has been present in the slogans and declared policies of all the political regimes that have ruled the Arab region since the 1950s, whether based on coups or on the work of liberation movements (Sfouri, 2019).

Whether founded on coup or the efforts of liberation organizations, the Palestinian question has been reflected in the slogans and stated policies of every political administration that has dominated the Arab world since the 1950s (Sfouri, 2019). Regardless of the veracity of some of these claims and the fact that the rulers use them to hold onto power, which is indicative of a variety of factors, one of the requirements for the legitimacy of these regimes was their declared stance on the Palestine issue:

1. Considering the Palestinian question to be a national issue in each of these countries, together with issues of political and economic independence and the national struggle against poverty and illiteracy, or theoretical role of these regimes.

2. No one on the Palestinian or Arab side dares to demand that specificity, including those regimes that want to be free of the obligation, even if only theoretically, to do so and leave it to their own people to do with it as they please, believing that the Palestinian issue is a problem in their relationship with the West. The Israeli-Palestinian conflict is not specific; it is part of the Arab-Israeli conflict.

3. The Islamic circle has very little impact or effect over the Palestinian issue, whether it is through non-Arab Islamic States and groups, Islamic theses, or its intellectual perspective on the essence of the conflict. The so-called "nationalist tide" saw the Arab Chamber virtually monopolize the Palestinian cause, whether as a result of formal or informal Arab countries' commitment to the conflict or because the nationalist perspective of the cause and the conflict as a whole predominated. The nationalist vision has, however, become less prevalent as a result of later political developments in the Arab world, starting with the Camp David Agreement and concluding with the Oslo Agreement. This has led to the Palestinian conflict becoming a Palestinian-Israeli conflict, with the Arab circle represented in political regimes playing a reduced role as mere mediators and supporters, and with the rise of regional powers like Iran and Turkey increasing the presence and influence of the Islamic circle.

The Arab Spring revolutions were an unprecedented event in the history of the region that rocked the world and affected every aspect of Arab political reality. However, the Palestinian issue was not presented in the Arab political scene that prevailed during the changes, coups, and liberation movements that took place between the 1950s and the last decade of the revolutions, and it is not present in the political scene that emerged ten years later (Sfouri, 2019).

In a single speech of freedom addressed to an external enemy, described by a variety of themes, such as colonialism, capitalism, Zionism, racism, exploitation, and imperialism throughout the past 60 years, there have been both military coups and liberation movements. To the extent that some military coups have referred to the Palestinian cause in their first statement in an effort to gain legitimacy and affirm their freedom and nationalism, the Palestinian cause must be included in the national liberation movement, regardless of the veracity or incredulity of those making such an assertion. The Arab Spring has forced the Arab peoples to face a new reality due to the extensive corruption that has been exposed ranging from corrupt Arab leaders and their supporters to the loss of peoples' rights and

wealth, stealing of their savings and money in foreign banks for themselves, their partners and their children, corrupt administrative cliques, etc. Given the Arab revolutions, the political regime changes in Egypt, Tunisia, Libya and Yemen, as well as those countries' focus on internal issues and the removal of corrupt leaders who have been causing unrest in their countries for more than 30 years, it is their responsibility to defend and protect the Palestinian cause.

The so-called Arab Spring revolutions caused nations and systems to become preoccupied with their internal realities, which in turn had negative consequences on the new reality. Recent developments also resulted in a decrease in interest in and support for the Palestinian cause, as well as the absence of Palestine and the issues facing Palestinian citizens from the main headlines in the local media and on television before the rest of the world, even though a new intifada is ongoing and its support is undefined.

Support for the cause and the Palestinian people was badly impacted by the expulsion of nations like Egypt, Syria, Iraq, Tunisia, Libya and Iran from the facade and their obsession with their own internal realities or with attempting to support certain regimes, as is the case with Iran. This resulted in something akin to a forgetting of the Palestinian issue (Arifi, 2018).

Following the "Arab Spring", a wave of change that swept the Arab world in 2011, we no longer witness the Palestinian cause or anti-Israel slogans in popular protests. This is especially true of the declared programs of proposed governments that followed the Arab Spring, which in turn did not once state the principle of boycotting or cutting off relations with Israel. Unfortunately, we have seen the consolidation of relations announced by Arab countries, through messages from Arab leaders and religious leaders, to assure Israel of the possible implications of the changes taking place in the region.

4.11.1. Egypt in the Arab Spring

Egypt's role, the neighbouring country, which had been a supportive and had a military overweight, has declined, Egypt has been the largest Arab country and a major pillar of Arab national security. It participated in the defence of Palestine and Arabism from the outbreak of the Arab-Israeli conflict in 1948 to 1973. It fought five wars against Israel (1948 war, the tripartite aggression of 1956, the October War of 1967, the War of Attrition that lasted until

1970 and the final war in 1978) and thousands of Egyptians died in these battles during the Arab-Israeli conflict and the Palestinian cause.

In contrast, the Palestinian cause was prominently absent and neglected during Egypt's 2011 revolution. Apart from a protester attack on the Israeli embassy in Egypt, no Palestinian flags were raised and no unambiguous pro-Palestinian slogans were audible. The Palestinian cause was not fairly represented by the Egyptian revolution, nor did we see the customary completely public demonstration on the Egyptian-Arab street of demonstrators. Egypt's internal problems - economic and social deterioration, the practice of authoritarian sovereignty, lacking basic democratic principles and political pluralism - are rampant in all forms and forms of corruption, injustice, and terrorism, which have spread and weakened the country, were the cause of all that Egypt faced and the Arab Spring.

Additionally, Syria has been occupied with combating ISIS and the resistance, which has thrown it out of balance. Iraq was the most important ally for any resolution to the Palestinian problem because of its ability to resist Israel militarily. Since Iraq lost most of its military might and became more focused on its own internal issues and goals, ISIS has taken control of a sizable portion of its land and is no longer a threat to Israel (Arifi, 2018).

4.11.2. Libya Reaction toward the Palestinian Issue in the Arab Spring

The former Libyan regime, Gaddafi at least put Palestine, even in a strange way, at the forefront of the international media and reminded everyone of the Palestinian issue. After the Gaddafi dictatorship fell in February 2011, Libya was left with great weakness and limited influence in many of its regional and international interactions, as well as in the efficacy of its diplomacy in foreign policy. These outcomes were a reflection of the chaos and instability that the country had undergone. A situation in which Libya's role was wholly absent from playing any significant roles in the successive and rapid developments that the Palestinian issue has witnessed in the last ten years, serving as a mirror in which all this state of weakness and limited influence was reflected (Obaydi, 2023).

There is hardly any clear step in Libya's position on the Palestinian Issue from 2011 until the most significant and recent development that the issue is going through in the Al-Aqsa Flood process and its consequences, except the official expression of support for all positions supporting the Palestinian issue in regional and international forums. Exact

consequences: Libya is one of many, if not most, Arab and Islamic states that was granted independence in 2011. It makes no meaningful attempts in the so-called Palestinian peace settlement path and plays no part in the path of Palestinian-Palestinian reconciliation.

Clearly, Libya is outside the circle of influence and efficacy in the patterns linked to the purported wave of "normalization" with "Israel" , it is also not known to take a stand on any significant issues, such as the ongoing aggression against the Gaza Strip in the years 2012, 2014, and 2021; the Jerusalem Intifada in the years 2015–2017; the Israeli violations of the holy Al-Aqsa Mosque in the years 2019 and 2023; or the so-called Deal of the Century, which was announced in 2020 (Obaydi,2023).

4.11.3. Yemen's Clear Leadership and Issue

In the Arab Spring, Yemen has been successful in creating a role model. The Yemeni revolution's Palestinian problem was more extensive and comparable to all of the Arab uprisings in the area. The Yemeni revolution differs from the other Arab revolutions in that it is centred on the Palestinian cause of the Arab state in Yemen, as well as Israel's and Palestine's interests. The Palestinian issue's prominence in the revolutions against injustice and corruption has led to a new discourse on the role of Arab revolutionary leadership in the Arab-Israeli conflict. The position of Jordan's people, government and leadership at the Arab Summit held in Baghdad was positive in its message of solidarity and in its call for the highlighting of the Palestinian cause, the need to move forward negotiations between Palestinians and Israelis, the protection of Islamic holy sites and the Dome of the Rock, the restoration of holy sites and the defence of the Palestinian cause and people in international forums and conferences at the United Nations, in European parliaments and in the United States. Jordan was aware of its strong ties with the Palestinian people and of the fact that the solution of the Palestinian question and the establishment of a Palestinian State in Palestine with Jerusalem as its capital, were in the interests of both Jordan and the Arab world and rejected any other solution.

The Palestinian division is also a cause and a factor in the decline of the Palestinian cause and the rights of the Palestinian people in the revolutions of the Arab Spring, including Egypt's revolution in 2011, because the Palestinian revolution was divided in 1983 and amounted to military confrontations between Fatah, led by President Yasser Arafat, and Fatah al-Intifada, led by Abu Moussa. The Oslo Agreement of 1993, which caused a wide

political split and a disagreement between the components of the Palestinian national movement On the political approach and regional and international alliances, The Arab Spring is a political message to the Palestinian people at home and abroad and all Palestinian forces from Fatah - Hamas, the Islamic resistance, etc. All, the Palestinian forces and political organizations to call for autism and strengthen the internal and external position and to give differences and raise the above the surgeon to contribute to the Palestinian issue and strengthen their position in front of the international community and to support the rights of the legitimate Palestinian people in the establishment of its independent state and to contribute to the reduction of the suffering of the Palestinian people in the consequent signs of the Gospel and the majority of Palestinian cities in the West Bank (Sfouri, 2019).

Why did the "Arab Spring" fail to address the Palestinian Issue? In addition to pursuing Palestinian interests, the goal was to investigate the truth about events throughout the Arab world. Is the abandonment of paper systems a revolution or a protest? The likely response is knowledge of the similarities between the Palestinian question and the Arab Spring revolution: revolution is the feeling of social solidarity born out of awareness to oppose oppression and injustice, which ultimately propels positive change. What collective solidarity is with disadvantaged groups if it is not human? How can I chant "live, freedom social justice", not paying attention to the eastern border, which is inhabited by a besieged Arab people who have no food for themselves because they have sought freedom?

Strong motivations for solidarity and rejection of all forms of injustice are required in both situations. Ultimately, the lack of deliberate, powerful, and transparent leadership is the most likely reason for this query. This leadership bears the responsibility of properly interpreting the political landscape and taking a broad view in order to construct a long-term vision that will ensure the Arab peoples a bright future. The "Arab Spring" overlooked this which has had a detrimental effect on Arab States generally and the Palestinian issue specifically.

All these factors have left Israel alone on the ground, with no real deterrent forces and no pressure to resolve the situation and change the harsh realities on the ground. The Arab Spring has affected the resolution of the Palestinian question and given the political spotlight on it, allowing Israel to continue its aggression on the land, expand settlements, demolish houses, attack the Palestinian people and Palestinian and Arab prisoners and prisoners in Israeli jails, erect barriers and clamp down on the Palestinian people and the Palestinian

Authority, including on movement and decades, continues its occupation, aggression settlement policies, and establishment of settlement settlements with thousands of Israelis and the policy of displacing the Palestinian people and expelling them from their homes lands, farms, uprooting their trees, demolishing their homes, and violating their honour, disregarding all humanitarian, moral, ethical and international initiatives, the principles of international law and the Geneva fourth conventions of 1949, UN Security Council, the United Nations and the International Court of Justice.

Findings:

- In order to protect national interests, wealth, products, oil, and funds and to keep them safe from loss, corruption, and spoilers, the Arab and Islamic nations must devise a cohesive plan of action to confront the nation's dire challenges. This will help to build the capacities and energies of the Arab peoples and give them the ability to influence political events and the use of force.
- Arab youth should be urged to come together, build confidence in themselves, and educate themselves about a future that is best for themselves and all Arab and Palestinian people in order to achieve strength and liberate the land. Arab solidarity support for coordinated Arab action on the ground in deeds rather than in words demolition of the element of fear and frustration.
- With God's assistance, Israel and its people should understand that the Arab Spring will be even more fierce, angry, and disastrous because the Arab and Islamic peoples have emerged from their hibernation and are free of dust, fear, panic, and weakness. The Arab Spring will also liberate Palestine, the Islamic holy places, Al-Aqsa Mosque, the Dome of the Rock, and Christian holy places.
- Nations have realized that the liberation of the homelands, the earth and the holy places was possible only through jihad, military might and the shrewd blood martyrs and martyrs for God. The attack on Jerusalem and on Islamic and Christian holy sites is a threat to international peace and security, given that Jerusalem and Palestine have a human and spiritual place in the minds of millions of Muslims and Christians throughout the world, and it will be the spark that is burning all of Israel.

4.12. Turkey's Support for the Palestinian Cause

Turkey is considered one of the largest countries supporting the Palestinian cause who fight for their rights. The clearest evidence of Turkey's support is clearly demonstrated by its positions in United Nations meetings. Since the 1960s, Turkey has voted in favour of Palestine in all of these meetings. Turkey has always stood by Palestine in all historical stages related to the Palestinian issue and has taken decisive political and diplomatic steps in this field. Below are some of these steps:

- Turkey's dialogue with the Palestine Liberation Organization began at the top of the Islamic countries in 1969 continued and increasingly continued, and the Yaser Arafat, the President of the Palestinian PLO, was held. In Ankara in 1979, the representative of the Liberation Organization was opened.
- Israel's occupied the East Jerusalem in 1980, and its proclamation of the Combined Jerusalem as its capital, was rejected by Turkey. Turkey confirmed that it would not accept this decision and announced the reduction of the level of diplomatic relations with Israel to the lowest level. Turkey supports peace talks in Oslo talks and Oslo ethnicity, and reported that it supports a peaceful solution to the Palestinian question based on two states while preserving the legitimate rights of the Palestinian people.
- Turkey's reaction was one of the most powerful responses against what Israel did by December 27, 2008, killing more than 1,000 Palestinians and more than 4,000 others in its attack on Gaza. Turkey also made a call to global public opinion to take its responsibilities against the Israeli-Palestinian and the massacres against Palestinians.
- January 29, 2009 is considered an important date in terms of the return of the Palestinian issue to the global agenda. The position taken by Mr. Recep Tayyip Erdogan at the Davos summit when he was Prime Minister and his intervention known as “One Minute” against the lies spoken by Israeli President Shimon Peres when he began praising the occupation, Erdogan’s position has become a slogan for Turkey’s support for the Palestinian cause. Erdogan spoke loudly and made the world aware of the Israeli actions inherent in the occupation and the humanitarian abuses it is carrying out.

"You know very well when it comes to murder. I know very well how you killed the children on the beaches and how you shot them" (Ouda, 2023).

- Erdogan pointed out with examples from the Torah that Israel itself does not comply with the Torah, and showed the whole world that Turkey stands without fear on the side of the oppressed, he also pointed out the duplicity in the seminar he attended and left this session. After this incident that took place at the Davos summit, the injustice committed by Israel became known to the world.
- Turkey has also played a good role internally and externally, as it has also intervened in the internal disputes between the Palestinian political parties Fatah and Hamas, following the AKP's victory in the July 2007 elections, Turkish Prime Minister Recep Tayyip Erdogan expressed his government's willingness to mediate between Fatah and Hamas to end internal Palestinian disputes as soon as his party formed the new government, This came during a phone call between Erdogan and the dismissed Palestinian Prime Minister (Ismail Haniyeh), and a statement issued by Haniyeh's office said that Erdogan confirmed to him by saying: "We will continue our support for your just cause, and we support the establishment of a Palestinian state that will restore your people's legitimate rights and this is the basis for achieving justice and peace in the Middle East, adding that the continued dispute between Fatah and Hamas will negatively affect the establishment of an independent Palestinian state, calling on all parties to avoid steps that have negative implications for the future of the issue"(Al-Alby,2023).

4.12.1. Turkish Media Role in the October 7 Gaza War, Al-Aqsa Flood

There are honourable positions on the part of Turkey to support the Palestinian cause in the media and politically. Gaza is now witnessing a strict war known as October 7, where the occupation is carrying out the worst crimes of murder, displacement and starvation for the people, since the beginning of this war, Turkey's media has not stopped broadcasting everything that is happening in the Gaza Strip, condemning what the Israeli occupation is doing towards citizens, killing and destruction, where the Turkish media broadcasts everything that is going on to spread the facts, spread the political awareness of the Turkish people, and remind them of the issue of Palestine, which is the first Muslim issue.

4.12.2. Media Framing of the October 7 War in Turkey

The Turkish media has played a major role in surveying the war on Gaza by presenting news, publishing facts, and giving people an opportunity to build political awareness of the Palestinian issue. Both the right media and left media, support the Palestinian cause and see that Palestinians have the right to defend themselves. Daily Sabah News from the right media always writes about the Gaza war and supports Palestinians mentioning an interview with Foreign Minister Hakan Fidan that Israel continues to steal land and it uses Hamas as an excuse to hide it. It tells everyone, 'Look at Gaza!' Meanwhile, it continues to steal land in the West Bank. The international community must wake up and see this hypocrisy," said Fidan Turkey's priority is to secure a cease-fire in Gaza, adding that it is in close contact with Qatar on the matter. "On the one hand, we are trying to ensure the entry of humanitarian aid, and on the other hand, we are trying to mobilize the international system for a two-state solution, which we see as a strategic and lasting solution," Fidan said (*Hamas Leader Hails Turkish Support for Palestine Amid Gaza War*, 2024). Erdogan speech recently about Gaza is another prove that Turkey media stand with Gaza with all means, he said: "Israel will not stop in Gaza, Ramallah will not be safe, if this aggressive and terror state is not stopped, their eyes will be on Turkey, adding, Israel is not only attacking the Palestinians, they are attacking us" (Isbasaran, 2024).

Sözcü Newspaper from the left media also supports the Palestinian side and denies the genocide that Israel committed against the Palestinians in Gaza by posting daily news of Gaza war and supporting the speech of President Erdogan when he warned that Israel will come for Turkish Territory after taking Gaza (Isbasaran, 2024). Currently, the CHP Party and AKP Parties have the same opinion toward an issue, the Palestinian issue has united Turkish Political Parties for the first time(Kendirck, 2024), calling for serving the diplomatic and trade relations with Israel and taking a decisive decision of what could be done for the Palestinian cause (Isbasaran, 2024).

It also has spread the idea of boycotting products that support Israel. According to the poll in turkey on the Israel-Gaza war ;34% say Ankara should be neutral, while 27% say it should be mediate, 70% say it should support the Palestinians but not Hamas, 11% support Hamas and 3% support Israel according to the poll (Kamadan, 2024).

Turkish people have started to boycott companies, brands and products that support Israel voluntary support among the Turkish public, 60% people agreed with the call to boycott Israeli –related products.

In Turkey, there is a widespread support for Palestinians from both sides of political spectrum, as 94% of people do not believe that Israel's public statements about protecting civilians are true, people also have joined the economic boycott by not buying Israeli products, as the survey shows that there is a strong pro-Palestinian sentiment in Turkey and companies that have business ties with Israel are going to be hurt economically by the ongoing war due to consumer boycotts(Uğur et al., 2024).

Findings

- This study found that some of the dominants frames used by American, Palestinians and Turkish media by newspapers, polls and articles which were consistent with the existing literature. One of these frames is about the American reactions toward the Israeli-Palestinian conflict discussed by (Vinall, 2023), another frame is about the reaction of younger and older Americans toward the Hamas 7th October attack. Also a frame showing how Social vs. traditional media have played a role in how people understand the situation of Palestine by (Jeffrey, 2024).
- There is also a frame which describes the Palestinian votes on the content of the recent attack discussed by (Abdul-Hussain, 2024) that Hamas did on 7th October and how it reflected the recent situation in Gaza, if it was a right hit or not, if Israel attack Gaza for that reason or for other political reasons, thus focusing on the bad situation in Palestine now.
    - Turkish frame focuses on people political awareness in Turkey and the idea of boycotting products that support Israel. Showing the percentage of people who agreed to boycott and in which cities exactly (Kamadan, 2024). Another survey by (Uğur et al., 2024) discussed and showed the public opinion and reactions to Israel's war on Gaza after 7 October in Turkey and a widespread support for Palestinians from both sides of political spectrum, as 94% of people strongly support the Palestinians.
- From the following frames I found that the American hypothesis is totally correct because in America it is a multiple case, there are two types of people, young people follow the social media and the new platforms, so they support Palestine, but elders

watch the traditional means of media so they support Israel (Jeffrey, 2024). The Palestinian and Turkish hypotheses are totally right because both are surveying a single case as Palestinians, they support Hamas as defenders of the land (Abdul-Hussain, 2024), and Turkish media by all means supports the Palestinian cause by spreading the Gaza war and spreading political awareness between people for boycotting the Israeli products (Kendirck, 2024).

4.12.3. The Supporting Turkey Media

Since the first day of the Al-Aqsa Flood operation, the pro-Palestinian media has been supportive, although the political discourse of Turkey at the beginning was not sharpened. Rather, the statements escalated as the situation in Gaza became more serious. We have seen great enthusiasm and moral support in all Turkish media because the AKP government has worked for two centuries to change the course of Turkish media, which was previously steeped in Turkish news, and a little too far from covering Arabic news. We are gradually witnessing tangible steps on the ground before The Turkish government has been brought closer to the Arab world, and the Arabic-speaking channel TRT has also been opened, in addition to many Arabic-speaking news newspapers (*Turkish FM Warns Gaza War 'Won't Be Last If Lessons Not Learned,'* 2024)

Turkish media coverage in Turkey and abroad escalated as the situation in Palestine progressed. We saw an increase in the area of the Palestinian file in the Turkish news broadcasts. We then saw a lot of special programs and coverage. We also saw Turkish correspondents working in very difficult conditions because of the Israeli raids that do not respect the media and journalists in general, and Turkish journalists in particular, because they did not give in to the Israeli story and were determined to tell the truth as it is According to Bakir Shaheen, "The Gaza issue was a test case for the media, and the Turkish media succeeded in this and unlike some Western media, stood by the Palestinian cause" (Asmar, 2023).

Support was given not only to Turkish radio and television officials, but also to Turkish broadcasters, as Haber Turk, Mohammad Arsui, did when he was enraged by an author who had made a mistake on the screen after writing "Israel's Jerusalem neighbourhood" and was told "Jerusalem is not an Israeli property" Please change the sentence immediately (Asmar, 2023).

If we want to talk about Turkish newspapers, we will see what is happening in Gaza on their first pages, all newspapers work in coordination with news channels to expose Israeli media manipulation and convey the real picture to Turkish citizens, because Western channels and newspapers decided to change the facts and spread rumours in channels, newspapers and television programs around the world. But Turkish media did not give in to Western media, and continued to disprove lies through the Anti-Disinformation Centre of the Turkish Communications Office.

In addition, many Turkish social programs support the Palestinian cause, as the program which is a copy of the cultural program "Who Will Win a Million?" It is shown on the "ATV" screen on a weekly basis, where the question of the million Turkish lira related to Palestine was "What became the symbol of the flag of Palestine in the demonstrations after the Israeli occupation of the Palestinian territories, preventing demonstrators from flying the flag of Palestine?" One choice was watermelon, the correct answer because of the watermelon's similarity colours to the Palestinian flag.

The host of the show, a well-known Turkish actor, Kenan İmirzalıoğlu during the episode, said: "All the hearts of our people are sad about what is happening in Gaza. These are scenes we cannot bear to watch. It hurt our hearts. Instead of intervening to stop this war, some powerful and large nations are trying to punish and expel all the people protesting against Israel, and their genocide of child victims" (Al-Alby, 2023).

4.12.4. Turkish Opposition Media

The opposition Turkish media this time is no different from the pro-government media. It has stand with Gaza against daily Israeli massacres of children, the elderly and women. The leaders of all Turkish opposition parties have denounced Israel's crimes. Some of them saw the defence of Palestine as a trust in Turks. Some called for sending the Turkish army to defend Gaza. Others started to collect financial aid in support of the people of Gaza.

Turkish media has not given up into Western media, and continued to refute lies through the Anti-Disinformation Centre of the Turkish Institute Office. As for the new media in Turkey, they have done well through a number of youth platforms that have crowded with the traditional media in support of the Palestinian cause, stressing that Turkish youth have not and will not forget the Palestinian cause, as some believe. GZT (Journal Turkish News)

for example, has literally and accurately communicated what is happening in Palestine to all Turkish youth, and has also demonstrated the importance of social networking sites in such a crisis.

To sum up, we can say that the media war is no less important than the military war, as the media is what affects our subconscious mind, which determines our behaviour and actions later, the sound of radio and TV screens and phone screens has trapped us everywhere, in homes, workplaces, and public transportation. That's why the AKP government has been working for 20 years to improve Turkey's media to serve our causes, to be in harmony with our ideas. And because the media should be reflective of our causes and not those of others, we should have our real heroes, not the fake heroes of the West.

4.12.5. Turkey's Role in the Recent War on Gaza

Regional powers are focusing on saving civilian lives and achieving a ceasefire as tensions rise in and around Gaza following Israel's bombing of the Hamas stronghold and the ground invasion of the Gaza Strip. Egypt, with its long land border, and Qatar, a long-time ally of Hamas, are seen as the most likely mediators in a conflict that threatens to spiral out of control. But Turkey cannot be ignored in this context. Turkish President Recep Tayyip Erdogan, a supporter of Hamas, directed his harshest criticism of the United States since the beginning of the attacks. He continues to call for the establishment of an independent Palestinian state with East Jerusalem as its capital, within the 1967 borders. He warned that American military exercises in the region could cause “dangerous massacres” in Gaza.

Several international leaders encouraged Ankara to step in. German Foreign Minister Annalena Baerbock urged Turkey to press for the release of the hostages, including German nationals, by using its diplomatic connections with Hamas. In response, her Turkish counterpart Hakan Fidan announced a Turkish peace initiative. Since the conflict has started, President Erdogan has denounced the Israeli war crimes against residents and citizens in the Gaza Strip and held Israel and the United States accountable for what is occurring in Gaza. He also strongly denounced the murders of women and children as well as the attack on the National Hospital (Al-Alby, 2023).

The purpose of Erdogan's trip to the United Arab Emirates to attend the UN Climate Summit was to discuss a Turkish initiative concerning Gaza's post-conflict status and

Turkey's support for the Palestinian factions ruling the Gaza Strip. Erdogan maintains that the political system cannot succeed without the involvement of Hamas.

Turkish President Recep Tayyip Erdogan declared that his nation "is ready to take responsibility with other countries in the new security architecture, which will be established (after the end of the war in Gaza), including the guarantor mechanism" in the first formal discussion about "the future of Gaza." This was said despite Even though he brought up the "guarantor mechanism" that Ankara had suggested a month before, his decision seemed to be at odds with that of the Arab and regional nations (Ouda, 2023).

Until now, the Arab countries, most notably Egypt and Jordan, refuse to delve into the “post-war Gaza” scenarios, and the same applies to the Hamas movement. However, on the other hand, Israeli officials have always touched on this issue, as have their American counterparts, without drawing an accurate picture of what the Strip will look like, in the future.

The nature of the security role that Ankara is getting ready to play and the nations that might be involved were not disclosed by the Turkish president. What Erdogan said during his participation at the G20 leaders' conference on Wednesday, according to observers who spoke with the Al-Hurra website, "Is consistent with Ankara's view of its new role in the Middle East?" "As a mediator of peace and strength".

Turkey received the wounded in the Gaza Strip and provided them with medical assistance for treatment in Turkish hospitals. It also provided food and medical aid to the Strip via trucks through the Rafah land crossing. The Turkish people did not stop supporting the Palestinians and the Gaza Strip in the recent war. The Turkish people undertook many initiatives, activities and events for the sake of Gaza to spread awareness and the issue throughout Turkey. The Turks boycotted Israeli products and published everything related to these products to prevent them from buying them for children of Gaza.

The Palestinians hope that Turkish people will always support the Palestinian cause, because we are united by religion, belief, and one cause. The Palestinian aspires for Turkey’s role in the Palestinian issue to be greater than this role, not only locally but also internationally, to expel the Israeli ambassador from Turkey and cut off the commercial, military, security and diplomatic relations with Israel and the Palestinian people thank the

Turkish people and President Recep Tayyip Erdogan for what they support and provide morally and financially.

4.13. The Series "Capital of Abdul Hamid" and its Role in Media Shaping Awareness in the Palestinian Issue

Sultan Abdul Hamid II on the Ottoman Empire stated “Advise the pioneer of the Zionist project in Palestine, Theodor Herzl, not to take new steps on this subject, because I cannot give up on a single inch of the Holy Land because it is not mine, but my people's, and my ancestors fought for this land, and watered it with their blood, let the Jews keep their millions; if my State is torn, Palestine can be obtained free of charge, but the dismemberment must first begin on our body” (Al-Asali, 2018).

Turkey produced the most dramatic, media and historical work in the series Sultan Abdul Hamid II on the Ottoman Empire and the events of the last 13 years of his reign, which focused on the Palestinian cause and Sultan Abdul Hamid's role in preventing Jewish infiltration in Palestine and the seizure of Palestinian lands. As this historic work was met with great success and great follow-up by the Turkish people and the entire Middle East, as the Arab people love Sultan Abdul Hamid II very much and are aware of his solid political stance towards the Jews and settlement. The West is working to poison honey, and a smear campaign against Ottoman history, which included Sultan Abdul Hamid, is trying in a futile way to tarnish the image of Sultan Abdul Hamid historically as the one who facilitated the entry of Jews into Palestine and allowed them to settle and buy land and he is a major reason why Palestine is what it is today. The West has turned its heroic resolve to enable Zionists from Palestine into a card to fight, despite the fact that the Jewish presence in Palestine predates the reign of Sultan Abdul Hamid due to Ottoman tolerance of persecuted Jews, in application of the generosity of Islam, and that Sultan Abdul Hamid defended his determination not to settle Jews in Palestine, despite being subject to intense European pressure, and offered many temptresses, including the payment of state debts, especially when the state was weak and its economy deteriorated, and that limited Jewish immigration to Palestine under Sultan Abdul Hamid was before the dangers of the Zionist project were recognized.

Sultan Abdul Hamid II: "If we want the Arab component to remain superior, we must abandon the thought of settling immigrants in Palestine. Otherwise, if the Jews settled on a

land, they acquired all its capabilities in a short time, thereby condemning our brothers in religion to certain death" (Al-Asali, 2018).

This is how Ottoman Sultan Abdul Hamid viewed towards Arabs, and it is his view of Jewish settlement in Palestine, as he wrote in his political memories. Sultan Abdul Hamid II, who came to power from 1876 to 1909, was the closest Ottoman sultan to the hearts of the Arabs and the least exposed to Arab criticism; if he was mentioned, many major issues such as the Islamic University, the Hejaz Railway, and his refusal to allow Jews to form a national homeland in Palestine were mentioned with him. Based on the merciful principles of Islam, the Ottoman Empire opened its doors to Jews when they were expelled from Spain and many other European countries at the end of the 15th century. Jews lived in Palestine in places like Tiberias, Safad, and Hebron, where they sought shelter and protection. It wasn't until the reign of Sultan Abdul Hamid II, who reigned in a vulnerable manner that the Ottomans began to perceive the dangers of Jews establishing agricultural colonies for the benefit of both Jews and Palestinians.

Abdul Hamid led the first attempts at settlement but was met with strong opposition, particularly as the Zionist movement became visible and its goals were made apparent. The Sultan made an unsuccessful attempt to stop Jews from settling there. Permission to enter Palestine was requested by the Zionist movement. The Porte's response was that they could not live in Palestine and could only live elsewhere if they were few in number and obtained Ottoman citizenship through naturalization. These Russian Jews were shocked by the answer, but they gave it another chance. They always claimed that their acts were in line with the Ottoman Empire's highest policy, even in the face of American ambassador's influence in Istanbul. In addition, Sultan Abdul Hamid forwarded an official document containing the language of the Ottoman Council of Ministers' resolution opposing the settlement of Russian Jews in Palestine to the leaders of diplomatic missions in Istanbul. Due to intense pressure from Europe, the Sultan was instructed to permit Jewish entry into Palestine solely for the purpose of visiting holy sites, with the understanding that their stay could not surpass thirty days. With increasing pressure on him, Sultan Abdul Hamid was forced to extend the Jewish stay of pilgrimage to the Holy Places to three months instead of one, which he notes was extended, while maintaining the primary objective of prohibiting Jewish residences in Palestine (Al-Asali, 2018).

After the first Zionist Congress in Basel, Switzerland, Herzl exerted pressure on the Sultan to allow Jewish emigration to Palestine under the direction of Theodor Herzl, who drew on the world's superpowers and vast financial resources (such as Rothschild). He presented the Sultan with alluring cash incentives, but he left their meeting empty-handed.

Sultan Abdul Hamid authorized a special budget for propaganda against the Zionist movement. He also asked his men to follow and monitor the Zionist movement and its goals. He sent his ambassadors to European capitals on a regular basis, received newspaper clippings detailing the movement's activities, and received Ottoman informants posing as Zionist congresses.

One of Abdul Hamid's efforts to prevent the establishment of a Zionist state in Palestine was the banning of Zionist conferences there. In the colony of Zakhrun Ya'akov in 1901, the first Zionist Congress in Palestine was held, to unite and organize the Jews with the impulse of the Ottomans. This would support the Zionist movement and draw the Jews more to Palestine. However, Sultan Abdul Hamid alerted to the conspiracy and halted the activities in Palestine, Sultan Abdul Hamid also resisted the attempt to establish a Hebrew University in Jerusalem, which was intended by the Zionists to attract Jewish professors in the universities of the world, as a means of cultural infiltration by Zionists and as a scientific foundation for the Jewish state they hoped to establish, Despite Herzl's attempt to decorate its importance for the Ottoman Empire, Abdul Hamid firmly rejected this attempt.

As a result, the Jews made multiple attempts to kill Sultan Abdul Hamid II in order to remove him and finish the Zionist agenda. The Ottoman Sultan attempted assassination in opposition to Jewish settlement in Jerusalem. Karl Edward, the King of England, was a close friend of the Jews and a member of the Masonic Assembly. He bribed Armenian organizations 13,000 gold liras to blow up Yıldız Palace, killing the Sultan and demolishing the Ottoman bank. The Jews attempted to booby-trap Sultan Abdul Hamid in Switzerland in an attempt to kill him, but the Ottoman forces foiled their plan, and the Sultan survived the ordeal while killing a significant number of soldiers. Edward supported this attempt. His position on the Zionist project was one of the most important factors that contributed to his overthrow from the Ottoman Empire. Sultan Abdul Hamid defended Jerusalem and Palestine to the best of his ability, despite severe European pressure, especially the weak state, the deteriorating economy and the strife sponsored by the European states within the Ottoman territories (Fouad, 2017).

This huge media series promoting the Palestinian cause met with international Israeli and European outrage, as it caused a crisis between Turkey and Israel, where Israel described it as arousing terror and fear and anti-Semitism. The Turkish series Sultan Abdul Hamid's screenwriter claimed pressure from Israel and Europe to stop production since the show highlights shared values between Turkey and the Arab world, which some find unappealing. According to the Israeli website, Theodor Herzl, the father of the Zionist movement, had a heated discussion with his father in one of the show's episodes. The father accuses Herzl of being responsible for his father's Zionist ideals and informs him that God has not promised the Jews land in Palestine (*Israeli and European Pressure to Stop Showing Sultan Abdul Hamid Series,* 2019).

According to the website, the series depicts Herzl attempting to mislead the Ottoman authorities when he organized the transport of Jews on a train meant to carry Muslims to Mecca, with the goal of resettling them in accordance with biblical prophecy between the Euphrates River and the Nile. The unsuccessful murder attempt on Sultan Abdul Hamid II is depicted in a series episode, with the Jewish assassin seen clutching a Star of David, a symbol of Jewish religion. According to the Israeli website, Jews who watched the first episodes of the series described it as full of lies that stir up hatred against Jews, and lament that the Turkish government has allowed it to be shown at a time when the two countries are trying to turn a page in their relations.

5. CONCLUSION

The media has proven to be the weapon of the era, an important weapon that can be used everywhere and anytime, to defend a cause or to hide a fact, to shed blood or stir up strife. The media plays a very big role in influencing the public. The research explains the role that the media plays locally and internationally in influencing the mind of the viewer or listener. The media grew up weak and then began, step by step, to a noticeable improvement. Initially, it reached some people and some homes until today. Due to technological development, the media has become the fourth estate and has the greatest influential role on the mentality of the citizen, whether the information is true or false. The role of the media at the beginning of the Israeli occupation was poorly performed due to weak Palestinian capabilities, then it began to improve in trying to cover what is happening in Palestine to the world through various media outlets, international forums and conferences, European schools and universities, until the Palestinian issue became one of the most important issues discussed internationally. The role of the Arab media in supporting the Palestinian cause was also clarified at the beginning of its appearance in terms of news bulletins, seminars conferences, and cinematic works. Then the Arab media began to fall short in supporting the cause to the point that its circulation on Arab channels became very small.

In addition, the civil wars were the most important of them. The Arab Spring and the economic and political problems have reduced the focus on the Palestinian issue and the Palestinian people. Israel's media role in highlighting that Jerusalem is the capital of Israel and its appearance as an oppressed party through falsifying facts led to gaining international sympathy, and convincing citizens of the necessity of dividing Palestine between Palestinians and Israelis through its news channels and social media. The Western media also supports Israel by documenting and publishing what Israel wants by following false news, which has a role in influencing the mentality of people, as million people got shocked recently through the Gaza war thinking the problem between Palestinians and Israelis finished long time ago by the division of Palestine. As what is happening now in Gaza, the Palestinian media is able now to cover the truth and show to the world the right face of Israel.

An attempt by the usurping entity to kill the voice of truth and execute it, so that it does not reach the world, but the Palestinian media proved this time and with all merit that it can with everything it publishes to make the issue a matter of public opinion and create greater political awareness among people in the Middle East, Islamic World and western

world toward the Palestinian and Jerusalem cause. As mentioned previously, in the research, main topics related to the media were discussed, namely the Palestinian media, the Arab media the European media, the Israeli media, the role of civil wars and problems in the Middle East on the Palestinian issue. Many examples were also clarified, and emphasis was placed on the role of civil wars and problems in the Middle East on the Palestinian issue. Journalist in this case. Through all these points, all the research questions mentioned were answered.

After all these wars, conflicts and death, there is hope, the Palestinian voice resonates strongly to the world despite Israel's attempts to obscure the facts and try to gain the greatest international sympathy for its fake cause by spreading lies and misinformation the news and facts.

5.1. Recommendations for Better Arab Media toward the Palestinian Cause

The Palestinian and Arab media can have an effective and major role in returning the Palestinian issue to its main destination and the focus of attention of the whole world, and in parallel in media power with the media of Israel and the West by reconsidering, correcting errors, and restoring the direction of the Arab media. Arab media has great power, but the problem is in lack of direction.

5.2. Mechanisms to Enhance Global Media Solidarity with the Palestinian Cause

1. The need to direct discussions in the Palestinian media away from partisanship

2. All Palestinian media should use the same political discourse. For the following strengthening procedures regarding the substance of different media messages:

A) The Israeli public's psychological media message: Israeli media must address its audience with emotion regarding the dead Israelis while ignoring Israeli executions of Palestinians. This incites hatred toward the Palestinian people and increases the number of cases of extremism toward the peace process, which in turn leads to an increase in counter violence from the Israeli public. For Palestinians in how to present the facts of the Israeli army's executions of the Palestinian people to the Israeli population.

B) The emotional media message to the international community. This requires the Palestinian media to take the initiative to tell the media narrative to the international media by focusing on social media networks as they are the easiest and fastest means of access, as well as reminding the world that behind every Palestinian victim is a social story and an Israeli crime committed against a Palestinian family.

3. Following up and reading all the news, reports and research published regarding the Palestinian issue in the media through a special team.

4. Developing a unified Arab media plan that follows field and political developments.

5. Stepping up the media presence of our embassies worldwide by publishing periodicals and newspapers, translating books discussing the Palestinian cause, and donating them to university libraries around the country.

6. Concentrating and paying attention to the growth of media production about the Palestinian issue that is aimed at all human societies due to the diversity of their cultures languages, and unique characteristics, as well as establishing specialized communication channels in multiple languages to support Palestinian rights.

7. Giving the Palestinian media the assistance they require to produce media products that accurately depict the suffering of our people and the atrocities committed by the occupation.

8. The world media needs to show interest in providing in-depth coverage of the Palestinian event, stay up to date on its developments, and address the Palestinian issue thoroughly in all of its facets.

9. By emphasizing the morality of the situation, the details of the conflict with the occupation, and the suffering of the Palestinian people, the international media must increase the visibility of the Palestinian issue and its influence on public opinion worl10. We demand that media organizations and academic institutions assist Palestinian media organizations and personnel in advancing their capacities and skill sets in order to strengthen their roles and assist them in fulfilling their obligations in resisting Israeli occupation propaganda.

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