

# Israeli Media Discourse on Netflix and Facebook: An Analysis of Mechanisms and Strategies

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## Abstract:

This study reviews the description of Israeli communication strategies during the aggression on Gaza through digital television platforms (Netflix) and social media platforms, and monitoring and analyzing the most important communication mechanisms followed by the Zionist entity, whose activities intensified more with the maximum flood, this happens at a time when it seeks Communication pillars to support the Israeli narrative and create acceptance towards it, and to re-model the media discourse that transmits the right of the Zionist entity in the Palestinian territories and the rooting of its historical extension in the Arab region.

In addition to the modeling of the Israeli discourse in the form of the victim's garment, the social platforms have turned into a promotional domain for production and broadcast an ideological discourse that goes beyond controls and rules with media discourse incitement based on the Israeli novel and promoting them through all mechanisms, and by offering it carries veiled mental images that exceed that they are merely a quotation of narratives Only to consider it a container transmitted to controlling and saturated ideologies to justify the Zionist entity, it is directed to the world in general and the Arab -Islamic community in particular in the overall idea is the glorification of the ego and the distortion of others.

**Keywords:** media discourse, communication strategy, Israeli pages, Facebook, the Palestinian issue.

## 1. Introduction:

The Palestinian issue has long been one of the most significant topics on the agendas of countries around the world over the past decades, shaped by a complex interplay of Arab, local, and international factors that have influenced its trajectory. Since the beginning of the Palestinian cause, which has profoundly impacted the reality on the ground, there have been numerous efforts to document and encapsulate its nuances through various narratives and frameworks due to the ongoing conflict between the Palestinian state and the Israeli entity. These efforts have utilized all available media and resources.

Then came the events of October 7th, often referred to as "**Al-Aqsa Flood**," which shook Israel and thrust the Palestinian cause back into the global spotlight. This event marked a pivotal point in the Palestinian cause, steering it in a direction opposite to the one it had been on since its historical inception in 1948.

On the political and military fronts, for the first time, Israel found itself facing strategic options, all costly, as it dealt with a crisis exacerbated by severe blows to its military wing.

On another level, the long-held notion that the world could coexist with the Palestinian issue as an unresolved and overlooked matter—especially in light of regional conflicts that would undoubtedly divert attention from it—has been challenged. This notion of sidelining the Palestinian issue served as a means to further the Zionist project within the framework of a "clash of civilizations" narrative, which has influenced Israel's communication strategies. These strategies aim to restructure the political, economic, and media landscape in alignment with an extremist Zionist ideological project.

These foundations made the "Al-Aqsa Flood" operation more than necessary, especially in light of aggressive actions that revealed a premeditated strategy by Israel. These actions extend beyond the Gaza Strip and were not merely reactive but are expected to expand to new international arenas, broadening the scope of conflict. Moreover, "**Al-Aqsa Flood**" stands as a response that transformed the Palestinian cause from an elite-driven issue to a popular movement.

## 2. Research Problem:

The rise of Zionist-Israeli propaganda coincided with the emergence of Zionist activity, which played a significant role in persuading Jewish and global public opinion in favor of the cause. This explains the intense focus on Israeli propaganda narratives, rooted in Zionist references encompassing political, economic, social, and religious dimensions. These narratives are tailored to meet the needs of the Israeli entity through the provision of material, logistical, and promotional resources to build an Israeli project backed by global and Arab public opinion, transforming a sympathetic audience into a force that pressures political decision-making centers. Former Israeli Defense Minister Moshe Dayan once expressed this sentiment, stating that "the extensive ammunition and weapons we consume could be replaced by propaganda and psychological warfare to paralyze the hands that fire the artillery" <sup>1</sup>.

The foundational Israeli myth has pursued legitimacy through multiple approaches, employing religious, media, cultural, and popular discourse. In this context, Zionist organizations in the United States established "**The Israel Project**" in 2003, an organization dedicated to communication propaganda and public relations practices, defending the Israeli narrative—Israel's perspective on the conflict—and seeking to build a positive image. This was achieved by leveraging digital platforms like Netflix<sup>2</sup> and social media, taking advantage of their substantial technological and technical capabilities. These platforms have promoted a continuous propaganda strategy, presenting Israel as a persecuted people with a long history of victimhood, marketed to the West through media and all available spaces, with the strategy now expanding to target the Arab and Islamic world.

During the Al-Aqsa Flood uprising, Israel presents itself as a victim through media deception and the promotion of misleading narratives. This practice, once restricted to traditional media forms such as television channels, radio stations, and print press, has now extended to social media platforms (Facebook, Twitter, etc.) and digital platforms, and recently to artificial intelligence platforms and applications. The international community, particularly regarding the war on Gaza, is now subjected to one of the most intense waves of propaganda and misinformation, wherein political, economic, and media systems collaborate to shape Western and Arab public opinion to accept the Israeli-Zionist narrative in all its details.

Efforts have been particularly focused on penetrating and expanding within the Arab and Islamic communities, with a notable and rapid increase in Arabic-language propaganda pages in recent years. These pages serve as tools of digital diplomacy and Israeli propaganda, mobilizing all political and material resources to reinforce Israel's perspective through a powerful, organized, and subtle communication system. This system aims to influence Arab public opinion, planting Israeli-coded narratives within the global subconscious, and establishing connections with the Arab world to pave the way for a simulated peace between Palestinians and Israelis. From this foundation, we arrive at the primary research question.

### **Main Question:**

What are the communication strategies and mechanisms employed by the Zionist-Israeli entity regarding the Palestinian cause during the Al-Aqsa Flood uprising through the Netflix platform and Facebook pages?

### **2-1 Sub-questions:**

- What are the mechanisms and strategies adopted by the Israeli entity to promote the Israeli narrative on the Netflix platform?
- What are the main communication and propaganda strategies employed by the Israeli entity through Facebook pages?

### **3. The Palestinian Cause: A Conceptual Approach**

Mohammed Amzil views the Palestinian cause as embodied in the struggle between Palestine, as a people, and the Zionist entity—a confrontation between a calculated force striving for assertion and an oppressed identity fighting to affirm its existence. He argues that this struggle does not merely depict an uneven battle of strength but rather highlights a fundamental contrast between an expansive rational vision seeking to persist and assimilate everything into its perspective <sup>3</sup>.

**Abdel Moneim Abdel Wahab** shares a similar perspective, emphasizing that the essence of the Palestinian-Zionist conflict is a struggle over land. He argues that it is not simply an issue of land appropriation or occupation, nor merely about seizing land and resources. Instead, it is a meticulously crafted plan through which the Zionist movement, operating globally, aimed to displace the Palestinian people, seize their land, and resettle newcomers brought from various parts of the world <sup>4</sup>. The Zionist movement is therefore a colonial project inspired by an ideology of Jewish exclusivity, which seeks to expel the indigenous population and replace them with Jews gathered from across the globe <sup>5</sup>.

#### **4. The Israeli Narrative on the Palestinian Cause through Streaming Services (Netflix)**

Today, Netflix possesses technological capabilities, production power, and creativity that make it a massive tool for ideological agendas and shaping specific perspectives, including creating stereotypes about the Palestinian cause. Netflix, which has garnered considerable revenue thanks to significant interest from diverse Arab audiences with content tailored to their interests, has placed the Palestinian cause at the forefront of controversial topics, with representations ranging between the Israeli narrative and the Palestinian perspective. However, Netflix has not escaped American-Zionist influence over its content. Since entering the Arab market in 2016, it has aimed to shape public opinion according to the Israeli narrative.

On the Israeli narrative front, Netflix has produced numerous films and series portraying Israel's perspective on the conflict. For example, the series *Hostages* (2013), which includes 15 episodes, follows the story of a doctor's family involved in an operation on the Prime Minister. The plot often portrays sympathies with both sides, conveying a subtle message of ambiguity and blurring the lines between victim and perpetrator <sup>6</sup>.

In this context, Israeli propaganda has produced several sophisticated and cryptic works that carefully document the Israeli narrative. By browsing these contents, viewers are inevitably led to accept them as credible.

Netflix has thus become a strategic platform for Israeli communicative propaganda, consistently promoting Israel's perspective. Through this, it has managed to reposition itself and establish a global policy aimed at continually garnering international sympathy and support.

##### **4.1 Features and Mechanisms of the Israeli Narrative on Netflix:**

Before delving into the Israeli narrative on Netflix, we will highlight key content that has aimed to promote this narrative. These contents were purposefully selected based on their recent release dates, specifically between the periods 2015-2018. They are presented in the following table:

**Table 1:** Key Content Promoting the Israeli Narrative on Netflix

Title of Series/Film	Year of Production	Duration	Content Idea
Fauda <sup>7</sup> (4 seasons)	2015	45 mins / 36 episode	An Israeli series that portrays Israeli special forces' operations against Palestinian "terrorists," presenting the Israeli protagonist as a heroic figure with unbeatable knowledge and skills, while downplaying the image of the Israeli as an occupier, killer, or soldier.
Inside the Mossad <sup>8</sup>	2018		It covers stories of assassination operations targeting prominent figures, aimed at marketing Israeli superiority.
When Heroes Fly <sup>9</sup>			It highlights the heroic, human, and emotional aspects of the soldiers.
The Angle <sup>10</sup>			It supports the purported vision of peace and normalization with the Israeli entity, aiming to gain sympathy and pave the way for cultural normalization with the Arab world.
The Spy <sup>11</sup>		6 episodes	It portrayed the heroic aspect of an Israeli spy who sacrifices himself to send information to the Israeli army.

**Source:** Prepared by the researchers

Most productions have focused on the role of intelligence agencies, presenting them in a heroic light, while Palestinian characters are marginalized and portrayed as criminals and terrorists.

#### 4-1-1 Marketing the Concept of Israeli Superiority

The idea of Israeli superiority is promoted through showcasing the "heroism" of intelligence agencies in assassinating and arresting Palestinian resistance activists, such as **Ahmed Yassin**, among others. This narrative supports the Israeli entity's purported vision of peace, featuring Zionist rhetoric that culturally ingrains the notion of peace and normalization with Israel. The portrayal aims to create an image of heroism by casting Israelis as superheroes who are fully prepared to save others and dedicate their lives to serving their people and cause. This even extends to the portrayal of the Israeli family as a cohesive unit with strong human and social bonds, emphasizing a loving, resilient family

structure through emotional scenes, eliciting viewer sympathy for the Israeli narrative on the Palestinian issue.

#### **4-1-2 Distortion of the Palestinian Image:**

Through its media content, Zionist-Israeli propaganda has attempted to distort the image of Palestinians, whether as individuals or as a community, often associating them with terrorism, violence, and organizations such as Al-Qaeda and ISIS. Palestinian characters lack dramatic depth and are typically portrayed with traits of being terrorists, killers, angry, or traitors, emphasizing defeatist narratives.

Regarding the Palestinian narrative, while there have been productions that address Palestinian stories, they do not fully capture the Arab-Palestinian-Zionist conflict. Most works focus on the social and humanitarian aspects of the Palestinian issue, sidelining and excluding its political dimension, even though the origins of the conflict are purely political. This is evident in the historical milestones of the issue, such as the Sykes-Picot Agreement, the Balfour Declaration, etc. These narratives stray from the core of the conflict, with Netflix productions largely failing to present a powerful narrative that portrays the plight of Palestinians.

In contrast, the Israeli strategy is based on a clear policy and vision for its state, prominently showcasing its institutions, particularly its security apparatus. It adopts an offensive strategy that includes demonizing and dehumanizing the other side by portraying it as violent and terrorist. This is done through a propaganda communication strategy that aims to reshape and fragment the communication landscape into weak, scattered entities based on sectarian, ethnic, ideological, religious, racial, and tribal divisions, ultimately enabling control over these weakened entities.

### **5. The Propaganda Communication Strategy of the Israeli Aggression on Gaza Through Social Media Platforms (Facebook)**

Since the Al-Aqsa Flood operation, referred to in research literature as the "Strike of the Century," the "October 7th Battle," or even the "Third Intifada," the conflict has escalated into a series of extended military operations launched by resistance factions in Gaza across air, sea, and land. These operations targeted airports, fortifications, and key military sites. The term "Al-Aqsa Flood" symbolically reflects Israel's continuous violations of Islamic sanctities, including Al-Aqsa Mosque. Since this uprising, which tactically demonstrated the Palestinian resistance's capabilities in planning, execution, and communication, Israel has shown signs of profound confusion, responding with indiscriminate aggression that has affected numerous humanitarian institutions. Consequently, Israel turned to targeted communication strategies and channels aimed at a skeptical and largely unpersuaded public that questions or rejects much of the Israeli narrative.

#### **5-1 Academic Training for Social Media Propaganda**

Herzliya, an interdisciplinary academic center located north of Tel Aviv (IDC), plays a crucial role in training Israeli university students in infiltration techniques and rumor-spreading via social media platforms. The center's infrastructure is designed to teach students to produce images, create comments, and dub voices that infiltrate social media with fake Arab or Islamic identities. They create videos and manipulate images, such as dubbing a sheikh's voice to mock Sunni beliefs, and spread strong Israeli narratives that are difficult to detect. The main elements of Israeli propaganda strategy taught at this center include:

- ❖ Promoting certain keywords and concepts in search engines repetitively to embed them on social media platforms with labels such as " Hamas," " ISIS," " terrorist," instead of " Zionist entity."
- ❖ Engaging in social media discussions to establish friendships with young people in the Arab region, with the intention of later recruiting them as informants or agents, presenting seemingly ordinary information that is often of high intelligence value.

Students at this center are also trained in how to promote rumors, as well as how to craft and frame them with suitable vocabulary to make it difficult to verify their authenticity. Thousands of students affiliated with this center participate in sharing these rumors, spreading them professionally in a believable manner to instill doubt. This strategy has reached an audience across 61 countries and 62 million followers, with the center coordinating its activities with government agencies, providing information in the form of images and videos for propaganda use. The Prime Minister's Office sometimes adopts content produced by this academic center, posting it on official pages to lend it credibility.

## **5-2 Activating Digital Diplomacy Through Digital Media**

Israel quickly adopted digital diplomacy, relying on social media platforms that provide easier and more effective external communication without the financial, linguistic, or cultural barriers of traditional methods. This digital communication strategy has been in place since 2011, coinciding with the Arab Spring, which Israel saw as an opportunity to penetrate Arab public opinion and establish channels of communication with Arab populations to influence their stance on the Arab-Israeli conflict.

This policy emerged in response to significant internal criticism of Israel's regional approach, pushing Israel to adopt a public relations strategy that included explanation and justification for its policies, particularly its use of force. Seeking an alternative to improve Israel's image and garner Western and Arab support, these narratives are circulated with a well-planned strategy.

## **6- Methodological procedures of the study**

### **6-1 Type of Study and Methodological Procedures:**

This study falls within the category of descriptive research, aimed at identifying specific characteristics of a phenomenon and examining the circumstances surrounding it. Descriptive studies

seek to uncover the current realities related to a phenomenon, situation, or group of individuals. Achieving the research objectives relies on selecting the most appropriate methodology that aligns with the nature of the topic. The purpose of gathering information is to identify as many patterns as possible within the phenomena by describing it quantitatively, collecting standardized data, depicting the phenomenon, classifying its elements, and analyzing them <sup>12</sup>.

Given the nature of the questions posed by this study and the research objectives it seeks to achieve, the descriptive-analytical method was adopted as the most suitable approach. This method enables an accurate and objective description of Israeli media discourse, allowing for the monitoring and analysis of communication mechanisms and strategies used on Facebook pages. The study focused on all media materials posted between February 1, 2024, and February 20, 2024, which coincides with a period of escalation and continued aggression on Gaza. Data collection involved the use of a content analysis form to analyze 75 posts.

## 6-2 Research Population and Study Sample

The following table provides details on some Israeli digital platforms, including pages and groups, selected through purposive sampling for study units. These platforms were chosen based on the number of followers and the activity frequency, particularly since the Al-Aqsa Flood uprising. Special focus was placed on Avichay Adraee’s page, as it is the most established communication page, founded in 2011, with an average of 10 posts per day. The details are presented in the following table:

**Table 2:** Shows the most prominent Israeli groups and pages in Arabic, active on the Facebook platform.

Page Name	Type	Number of Active Users and Followers	Year of Establishment	Posting Frequency	Post Objective/Slogan
Israel Speaks Arabic	Page	3.3 million followers	/	/	/
Jerusalem, Capital of Israel	Page	11,000 members	Over 6 years old	Around 4 posts per day	included over 64 posts in the last 30 days   Aimed at promoting a culture of love and peace, rejecting hatred and incitement, and supporting the right of the State of Israel to exist with Jerusalem as its capital.
Friends and Lovers of Israel	Group	37,000 members	4 years old	5 posts per day / 90 posts in the last 30 days	A group for friends and supporters of Israel, aimed at promoting friendship, love, and

					tolerance, and rejecting hatred, fanaticism, and incitement.
<b>Israel Now</b>		4,900 members	2 years old	363 posts in the last 30 days	
<b>Avichay Adraee</b>	Official Page of the Spokesperson for the Israel Defense Forces	2.5 million followers		10 posts per day	

**Source:** Prepared by the two researchers.

In addition to the "**Israel in Egypt**" page with 26,400 subscribers, the official page of the Israeli Embassy in Egypt, there is the "Israel Uncensored" page and the "Israel the Black" page, which was established 3 years ago and currently has 13,000 subscribers, with an average of 34 posts per day, totaling 955 new posts in the last 30 days. Most of these pages are in Arabic, posting videos, images, cartoons, and hashtags intensively and daily.

The table above illustrates the growth of these pages, with varied ideological goals and in response to the recent developments between Palestine and Israel. This increasing presence of Israeli Arabic-language pages has expanded, particularly with the 2023 Israeli aggression on Gaza, targeting an Arab audience. They are used to promote Israeli culture, its image, ideological and Zionist views, and to justify acts of violence against civilians. These pages are highly active on social media, publishing daily photos, posts, or fabricated videos aimed at distorting the truth.

### 6-3 Analysis Categories:

After applying the analysis to a sample of posts, the analysis categories and units were defined to align with the research problem, the nature of the subject, the topic of analysis, and its quantity and format. The main categories can be classified as follows:

- **Category of Post Objective**
- **Category of Language Used**
- **Category of Quotes**
- **Category of Actors (Characters) Mentioned on the Facebook Page**
- **Category of Types of Posts Used**
- **Category of Communication Strategies Used**
- **Category of Communication Mechanisms Used**

**As for the Sub-Categories**

- ✚ **Sub-categories for the Post Objective Category:** Highlighting Israeli superiority in terms of culture, science, military, and technology; portraying leadership as weak, untrustworthy, fanatical, bloodthirsty, and ruthless; presenting Israel as a peaceful state seeking coexistence with the Arab world; providing humanitarian aid; labeling the Al-Aqsa Flood as terrorist operations.
- ✚ **Sub-categories for the Language Used Category:** Use of Standard Arabic; use of Standard Arabic mixed with Hebrew.
- ✚ **Sub-categories for the Quotes Category:** Traditional and popular Arabic quotes; religious quotes; traditional and popular Jewish quotes.
- ✚ **Sub-categories for the Actors (Characters) Mentioned on the Facebook Page Category:** Israeli characters; Palestinian characters (leaders and faction heads); victims of aggression.
- ✚ **Sub-categories for the Attachments Category:** Text and image; text and video; hashtag; cartoon.
- ✚ **Sub-categories for the Communication Strategies Used Category:** Media strategy, persuasive strategy, dialogue strategy.
- ✚ **Sub-categories for the Communication Mechanisms Used Category:** Denial, blame-shifting, evasion of responsibility, obscurity, and misinformation.

Post Objective	Frequency	Percentage
Highlighting Israeli superiority in culture, science, military, and technology	22	29.33
Portraying leadership as weak, untrustworthy, fanatical, and bloodthirsty.	20	26.66
Portraying Israel as a peaceful state seeking coexistence with the Arab world.	18	24
Providing humanitarian aid	12	16
Labeling the Al-Aqsa Flood as terrorist operations	03	4
<b>Total</b>	<b>75</b>	<b>100</b>

**Source:** Prepared by the two researchers

The table above shows that one of the primary objectives of Israeli posts aimed at the Arab audience is to highlight Israeli superiority cultural, scientific, military, and technological accounting for 29.33%. This is followed by the portrayal of leadership as unstable, untrustworthy, fanatical, and bloodthirsty, at 26.66%. Next is the portrayal of Israel as a peaceful state seeking coexistence with

the Arab world, at 24%. Humanitarian aid is presented at 16%, and finally, labeling the Al-Aqsa Flood as terrorist operations at 4%.

From the above, it is clear that Israeli media discourse oscillates between two core dualities: glorifying the self and vilifying the other by characterizing Palestinian attacks as terrorism, depicting forms of resistance as thuggish, barbaric, ISIS-like, terrorist, and aggressive acts.

On the official page of the military spokesperson, **Avichay Adraee**, efforts are made to convey Israeli propaganda messages to the Arab audience in their own language, aiming to justify Israeli practices.

**Table 4:** Sub-Categories of the Language Used Category

Language Used	Frequency	Percentage %
Standard Arabic	60	80
Arabic with Hebrew	15	20
<b>Total</b>	<b>75</b>	<b>100</b>

**Source:** Prepared by the two researchers

The data in the table above reveal that 80% of media discourse available on the Facebook page uses the Arabic language, while 20% combines Arabic with Hebrew.

Based on the above, it is evident that Avichay Adraee's discourse predominantly employs the Arabic language, as the page targets an Arab and Muslim audience. Meanwhile, the use of Hebrew by the communicator on this page serves to emphasize the idea of shared history and culture between Jews and Arab Muslims, aiming to further penetrate the Arab region.

**Table 5:** Sub-Categories of the Quotes Category

Quotes Category	Frequency	Percentage %
Traditional and Popular Arabic Quotes	12	16
Religious Quotes	49	65.33
Traditional and Popular Jewish Quotes	10	13.33
No Quotes	4	5.33
<b>Total</b>	<b>75</b>	<b>100</b>

**Source:** Prepared by the two researchers

Examining the figures in the table above reveals that 65.33% of the quotes center around religious and Quranic quotes, 16% are traditional and popular Arabic quotes, and 13.33% are traditional and popular Jewish quotes, while 5.33% of the discourse contains no quotes.

This data shows a dominance of religious quotes in Israeli media discourse, where information is framed in a specific context to present counter-narratives, utilizing cultural references, Arabic proverbs, Quranic verses, and Hadiths, often distorted from their original meanings to serve the Zionist-Israeli narrative. Additionally, religious events are referenced to convey holiday greetings to Arabs and Muslims, constructing an image of comfort and confidence from the spokesperson, aiming to build a trust-based relationship with the Arab audience and present a favorable view of Israeli society.

**Table 6:** Sub-Categories of the Actors (Characters) Category on the Facebook Page

Actors (Characters) Category	Frequency	Percentage %
Israeli Characters	4	5.33
Arab Characters (Leaders and Heads of Palestinian Factions)	20	26.66
Victims of Israeli Aggression	51	68
<b>Total</b>	75	100

**Source:** Prepared by the two researchers

The data in the table above shows that 68% of the prominent characters in Israeli media discourse are categorized as victims of Israeli aggression, while 26.66% are Arab characters (leaders and heads of Palestinian factions), and only 5.33% are Israeli characters.

Based on this, it is evident that there is a strong focus on depicting victims of Israeli aggression within the context of the Al-Aqsa Flood uprising. This shift in strategy seems aimed at creating confusion and chaos among Palestinians and undermining the legitimacy of Palestinian factions by fabricating statements that present a mix of support and opposition to the October 7, 2023 attacks.

**Table 7:** Sub-Categories of the Nature of Posts (Attachments) Category

Nature of Posts	Frequency	Percentage %
Text and Video	38	50.66
<b>Text and Image</b>	22	29.33
Hashtag	9	12
Cartoon	6	8
<b>Total</b>	75	100

**Source:** Prepared by the two researchers

The data in the table above shows that 50% of the posts include text and videos, 29.33% combine text and images, 12% utilize hashtags, and cartoons were used in only 8% of the posts.

These results can be explained by the powerful communicative impact of videos and images, which serve as highly effective techniques in influencing the target audience.

**Table 8:** Sub-Categories of the Communication Strategies Used Category

Communication Strategy Category		Frequency	Percentage %
Media Strategy	Providing real-time information to the Arab audience to shape public opinion and aid decision-making	10	13.34
	Publishing news and activities related to the Israeli military wing	15	20
	Ensuring constant communication with the Arab audience	10	13.34
Persuasive Strategy	Building positive relationships with the Arab audience	14	18.66
	Creating intentional changes in the Arab audience's knowledge and attitudes towards the Israeli narrative	11	14.66
	Consistently expressing Israel's perspective and convincing them of Israel's claim to Palestinian lands	8	10.66
Dialogue Strategy	Achieving two-way communication Engaging directly with Arab audiences	7	9.33
<b>Total</b>		75	100

**Source:** Prepared by the two researchers

The table above shows that the media strategy ranks first, with publishing news and activities of the Israeli military wing accounting for 20%, followed by providing real-time information to the Arab audience to shape public opinion and aid decision-making at 13.34%, and ensuring constant communication with the Arab audience. The persuasive strategy comes next, with building positive relationships with the Arab audience at 18.66%, followed by intentionally changing the Arab audience's knowledge and attitudes towards the Israeli narrative at 14.66%. Finally, the dialogue strategy, aiming to achieve two-way communication and direct engagement with Arab audiences, accounts for 9.33%.

These results can be explained by the Israeli discourse's objective of engaging directly with Arab populations through the use of various communication strategies that facilitate coexistence and

penetration into the Arab and Islamic world, leveraging simulation, repetition, and ensuring continuous communication with the Arab and Islamic communities.

**Table 9:** Sub-Categories of the Communication Mechanisms Used Category

Communication Mechanisms	Frequency	Percentage %
Denial	6	8
<b>Blame</b>	23	30,66
Evasion of Responsibility	7	9.33
Obscurity and Misinformation	39	52
<b>Total</b>	<b>75</b>	<b>100</b>

**Source:** Prepared by the two researchers

The table above highlights that Israeli media discourse relies heavily on the mechanism of obscurity and misinformation, which accounts for 52%, followed by blame-shifting at 30.66%, evasion of responsibility at 9.33%, and denial of events at 8%.

Avichay Adraee's page has attempted to build a propaganda communication strategy based on practices and policies of concealing facts or denying and justifying them. This includes denying information published by Arab or even global media, especially on social media platforms, about targeting civilians in schools, attributing such claims to the resistance allegedly using civilians as human shields. Any targeting that does occur, according to this narrative, is unintended, while Israel claims transparency and credibility in its actions. There is also an effort to deflect questions by blending audience appeasement with occasional hostility.

Another significant mechanism involves restrictions imposed on social media due to Israel's control (restricted access), aiming to suppress the Palestinian narrative, both among users and on official platforms. Israel adopts an offensive strategy by controlling the context and pathways of media discourse related to Israeli propaganda through blocking, deletion, bans, account suspensions, and more. On a technical level, tools are provided for filtering and processing keywords that users enter in search engines, directing them toward specific types of content.

**Israeli Communication Mechanisms and Strategies in the Aggression on Gaza:** The main features of this strategy can be summarized as follows:

- Most Israeli pages employ a communication strategy based on obscurity and misinformation, along with blame-shifting, ignoring the root cause of the crisis. These pages present themselves as under attack by Palestinian resistance, labeling them as extremist terrorist groups.

- Promoting Israel and building a stereotypical image, particularly on Avichay Adraee's page, with descriptors such as: Eternal Israel, strong, resilient, radiant, fortified, invincible, defending its citizens, always safe, with a long-standing history, Israel will prevail, never faltering, fearless, unwavering, Israel forever.
- The Israeli media discourse on social media platforms emphasizes portrayals of Israel as a peaceful, loving, and tolerant state.
- It portrays normalization with Israel as a geostrategic necessity, emphasizing the economic, social, and political benefits for the Arab region.
- Many of these pages attempt to disseminate content that encourages users to align with the cultures and ideologies they seek to promote.

It was also observed that these pages aim to change users' beliefs regarding the effectiveness of resistance and jihad, encouraging acceptance of the Israeli entity and submission to it.

## **6. Results of the Study:**

- The Zionist entity has adopted a new, advanced communication approach that combines modern and traditional communication strategies. In this context, Israeli propaganda has mobilized all available efforts to convey messages to the Arab and Islamic world across all available platforms.
- Israel has also aimed to go beyond the ordinary use of Facebook as merely a digital platform for news and updates, instead engaging directly with Arab audiences and giving an informal tone to most of its posts and interactions. It relies on an expansion strategy to build its relationships in a continuous process.
- The reliance on the victim narrative, through glorifying the self and vilifying the other, has been the most important propaganda communication strategy for the Israeli entity to gain sympathy and support during the Al-Aqsa Flood uprising, portraying Israel as a peaceful state that only seeks natural acceptance to exist in Palestine and coexist in peace and reconciliation with Palestinians and neighboring Arab countries. It presents itself as a victim in the face of numerous and varied hostile threats in the region.
- On another level, Israel has shifted its communication strategy from a defensive stance to a proactive approach to create balance in communication and gain new public support by penetrating segments of Arab societies and exploiting internal conflicts and divisions to influence their positions.
- The Zionist entity has adopted a media, dialogical, and persuasive communication policy fundamentally based on impactful objectives that aim to utilize the Multi-Step Model of the image of the state. It has embraced a multi-dimensional strategy that seeks to convince the world of the Israeli narrative and the legitimacy of its propaganda speeches and positions towards Palestinian society in the context of the Al-Aqsa Flood, while highlighting its desire for peaceful coexistence with Palestinians or true Muslims, as termed by Avichay Adraee, appealing to them with various

logical and emotional arguments, while simultaneously accusing the resistance of brutality and terrorism.

- There is a reliance on explanation, interpretation, and justification strategies (public relations activities) to clarify its viewpoint to the Arab and Western world in order to improve its image. Israel has not only confined itself to this, but has also shifted from a defensive position in communication to an initiating one by publishing promotional and propaganda content and speeches using all available persuasive and emotional methods.
- Israel has struggled to explain its narrative to the world and justify its actions, failing to dispel misunderstandings and opposing views regarding the aggression on Gaza. Consequently, it adopted a new strategy to polish its image, aiming to embed its desired narrative within the Arab collective consciousness and build relationships of sympathy with the Arab public. This was evident in Avichay Adraee's discourse, where he deliberately congratulates Muslims on religious occasions and holidays, such as the celebration of the Night of Ascension and Ramadan, emphasizing the bond between Muslims and Jews, and showing interest in shared cultural and musical heritage, in addition to introducing Jewish holidays and events, all aimed at fostering mutual understanding through organized and systematic relationships via cultural communication channels. This is particularly significant as the Israeli side experiences a sense of alienation in a culturally, socially, and religiously rejecting environment.
- The Israeli propaganda communication strategy fluctuates between two fundamental forms: the image of good and victimhood, and the other as the evil aggressor, to assert the legitimacy of the aggression.
- It adopts a communication mechanism that relies on evasion, denial of facts, misinformation, and procrastination by wasting time and effort on marginal issues instead of addressing fundamental issues, seeking further concessions through a strategy of deception.
- There is a reliance on the power of imagery, through the production of fabricated videos and images, their manipulation, marketing, and widespread dissemination, especially as tools for image control and rapid production and broadcasting have become accessible to everyone.
- The strategy includes relying on mechanisms and practices of false transparency: Israel claims it does not conceal information and operates within a framework of transparency and credibility, acknowledging the aggression but labeling it as actions by terrorist organizations while using mechanisms to evade questions and mixing appeasement with simultaneous attacks on the interviewer.
- Promotion of certain keywords and concepts in search engines on a recurring basis to settle them in social media platforms with terms such as: Hamas, ISIS, terrorist, Israel instead of the Zionist entity.
- The communication mechanisms are based on practices and policies that obscure facts or deny and justify through dismissing information published by Arab or even global media.

- Engaging in discussions on social media topics to establish friendships with young people in the Arab region, attempting to recruit them later as agents or considering them as ordinary information sources, though they are often of great importance.

### **Conclusion:**

Based on what has been presented and the vast amount of communication propaganda from the Israeli side, it has not endured for long, despite the significant support from the West and its leaders, as well as its commercial, economic, and media institutions. This support included information monopolization, manipulation of facts, and psychological propaganda strategies, but it failed to withstand the power of imagery and the widespread video clips that shattered the barriers of Israeli propaganda and changed the direction of international public opinion, confirming the falsehood of the Israeli narrative.

Moreover, this narrative was further undermined by a substantial influx of images, including video footage that displayed direct confrontations and ambushes where the Palestinian resistance managed to control the flow of information, shape the narrative, and determine the course of the war. They took the lead in this context, exercising control over communication from the early hours of the Al-Aqsa Flood operation by disseminating all filmed materials. This resulted in a military, psychological, and media shock to Israeli society, breaking the myth of the invincible Israeli entity.

As a result, the resistance was able to undermine these narratives through a precise investment in images and videos, coinciding with the emergence of a spokesperson for the Palestinian resistance who revealed, for the first time, the considerable confusion that engulfed both the Israeli public and government. This included statements from prisoners that represented a significant communication blow, breaking the narrative of Palestinian "ISIS-like brutality" as portrayed by Israel, leading it to fall into deception and media blunders.

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## 8. Endnotes

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<sup>2</sup> Ibid., pp. 171-172.

<sup>3</sup> Mohammed Amzil, *Why Our Connection to the Palestinian Cause Has Gained Great Importance*, <http://arabicpost.net/opinions/2020/12/21>.

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