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The use of Ironic Discourse: Bassem Youssef's Interview with Piers Morgan.

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Dedication

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Dedication

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Abstract

This study examine the use of ironic discourse in Bassem Youssef's with Piers Morgan within the media context. The research aims to highlight the significance of irony as a rhetorical strategy used by politicians to advocate for political issues and reveal truths. Employing a qualitative approach, the study delves into the ideological dimension of irony using "*Van Dijk's socio-cognitive framework*", which scrutinizes the cognitive processes involved in meaning interpretations. Furthermore, thematic analysis methods are utilized to pinpoint and analyze prominent themes from the interview. The analysis reveals how ironic discourse can challenge prevailing narratives and foster critical thinking among audiences, influencing their perspectives on the ongoing oppression, suffering, and multifaceted violence in Palestine. The results demonstrated that the use of ironic discourse by Bassem Youssef through his discussion of various topics had an obvious impact on people's opinions as well as their perspectives. His ironic language contributed to uncover the illegal and the oppressive actions carried out by Israel in the Gaza Strip to remove Hamas, and this reflects the transformative power of ironic discourse in shaping attitudes and social perspectives towards the Palestinian issue within media context. This research highlights the pivotal role of ironic discourse in media in catalyzing social change.

Keywords: Bassem Youssef, Ironic Discourse, Media, Palestinian Case, Piers Morgan, socio-cognitive approach, Thematic Analysis, Van Dijk

List of Acronyms

DA: Discourse Analysis

PLO: Palestine Liberation Organization

Content

General Introduction

1. Background of The Study

The Internet has revolutionized the way information is transmitted during the last decade (Wohn & Bowe, 2016). Particularly from the moment we wake up until we go to bed, we are constantly bombarded with media news, whether through television, newspapers, or social media. As a result, the media has a significant impact on forming our ideas in a variety of areas, including politics, entertainment, and beyond (Ballan, 2023), as proven by scholars who have discovered that media coverage influences not just which issues individuals think about but also how they think about them by shaping their beliefs and attitudes (McCombs, 2005; McCombs & Guo, 2014). Ridanpää (2012) explains that the media, as social actors, play an important role in making politically sensitive events appear ironic.

The media is never innocent and always operates within and in service of specific value systems; hence, they have been continuously criticized for viewing their mission as pushing the boundaries of tolerance. The basic premise is that the media tells us the truth, the facts as they are, while also serving as channels for ordinary people to digest their worldview, while the very nature of irony implies that the meanings mediated cannot be trusted, at least not without a significant degree of interpretation.

Irony is not used solely to express ironical meanings; rather, it is used to communicate a variety of pragmatic, or perlocutionary, messages, particularly in public spheres. Many verbal ironies transmit meanings that are purposefully chosen to influence various social, political, and legal outcomes. Ultimately, irony frequently has important, tangible consequences in real-world discourse contexts (Simpson, 2023).

Irony is a powerful way to provide social and political commentary as well as valuable insights into the concerns facing this time, such as the conflicts that have resonated recently, including the Palestinian-Israeli conflict. When considering the impact of irony within the context of media an example that one cannot ignore is the influence of figures like Bassem Youssef, a popular Egyptian satirist. This was exemplified by the interview between Bassem Youssef and Piers Morgan, which showed the deliberate use of ironic discourse within the context of media.

Youssef engaged in a debate on Palestine's historical treatment during their conflict with Israel, as well as whether Israel's decision to bomb Gaza in an attempt to eliminate Hamas following the October 7th attacks is justified and proportionate (Piers Morgan Uncensored, 2023). Therefore, Bassem's interview shows how ironic discourse can challenge existing narratives and provoke critical thinking among viewers. Then, they shift their attitudes and social perspectives towards the oppressive practices followed by the Israelis against the Palestinian people in order to steal their lands.

This dissertation discusses the implicit meaning behind Bassem's ironic discourse involving Van Dijk's socio-cognitive approach in order to investigate a variety of ideologies embedded in media discourse as well as the cognitive processes involved in the interpretation of irony.

2. Problem Statement and Research Questions

The interview with Bassem Youssef became viral, with 17 million views and counting ("Gaza: Did Bassem Youssef Educate Piers Morgan," 2023). Irony is a literal evaluation of anything that contradicts what an individual wishes to convey (Burgers, van Mulken, & Schellens, 2011). This means that the intended evaluation of an ironic utterance (negative or positive) contradicts with the expressed ("literal") opinion.

Since Hamas launched its onslaught on Israel on October 7 and the Israeli military began its devastating reaction, newspaper headlines and TV talk shows around the Middle East have been saturated with Gaza news, for instance, The Washington Post, Los Angeles Times (Johnson & Ali, 2024), as well as Al-Jazeera and Al-Arabiya (Elmasry et al., 2013). However, the way the conflict is framed and the narratives that have emerged appear to reflect each country's own political objectives and social sensitivities, as much as the horrible truth of what is going on in Gaza and the West Bank. Additionally, in Saudi Arabia, the media has shown strong support for Palestinians while portraying normalization with Israel as an unavoidable condition for regional peace (Alghashian et al., 2023).

Media coverage of the crisis must undoubtedly play an important part in the ongoing calls for a ceasefire and a stop to innocent civilian killings. Yet, like any media coverage, it draws our attention to certain truths while obscuring others. Empirical research is still required to understand how certain problems have been reported.

Therefore, the interview between Bassem Youssef and Piers Morgan had a great resonance with viewers and also received high views, as Bassem Youssef addressed various topics about

the conflict through his ironic discourse, which had an unprecedented impact on understanding the Palestinian-Israeli conflict and changing views and social perspectives .

To analyze and interpret the intended meanings behind this interview, we raised the following essential questions :

1. How does Bassem Youssef employ ironic discourse during his interview with Piers Morgan?

2. How does the use of ironic discourse in Bassem Youssef's interview with Piers Morgan, affect people's attitudes and social perspectives?

3. How does Bassem Youssef's interview with Piers Morgan uncover the intended meaning behind the ironic discourse?

Precisely, Question one focuses on the specific strategies and techniques Youssef employs to convey ironic discourse. It prompts an analysis of linguistic and rhetorical devices used in the interview. Question two This question delves into the impact of Youssef's ironic discourse on audience perceptions and attitudes toward the Palestinian-Israeli conflict. It aims to explore the cognitive and affective responses evoked by ironic communication. While the last question seeks to interpret the underlying meanings and messages conveyed through Youssef's ironic discourse. It prompts an analysis of the alignment between Youssef's intentions and audience interpretations.

3. The Objectives of the Study

This research has a variety of objectives, which are represented in analyzing and interpreting Bassem Youssef's ironic discourse during his interview with Piers Morgan, in

addition to the exploration of its impact on people's attitudes and social perspectives within the media.

4. Methodology

Seeking to provide answers to the research questions, the researchers adopted a qualitative approach, relying on the socio-cognitive approach drawn by "Van Dijk" to interpret the ironic discourse used by Bassem Youssef in his interview with Piers Morgan as an Egyptian satirist to convey a hidden message through it. Qualitative approaches enable a thorough examination of meanings and interpretations and are especially well-suited for investigating intricate phenomena like speech.

The identification and analysis of this type of discourse is based on thematic analysis techniques building upon a systematic process that involves three crucial stages: first, data coding. The initial step requires the organization and categorization of the data extracted from a scripted dialogue of the interview, for example, "AHA" and "temporally hah temporally, wink wink" (Piers Morgan Uncensored, 2023)   allowing for the identification of significant ironic utterances made by Youssef. Second, the identification of patterns, during this stage, the researchers look for patterns or themes within the previously coded data to analyze the influential role of Bassem's ironic discourse in shaping people's attitudes and social perspectives. Third, the researchers would interpret the implicit meanings and implications of these themes to gain insights into the transformative power of ironic discourse within media context.

Incorporating a coding approach in the field of DA involves the analysis and categorization of different language aspects presented in a conversation or text. This approach played a crucial role in analyzing the ironic discourse used by Bassem Youssef through particular themes and

patterns that he discussed during his conversation with Piers Morgan about the Palestinian conflict.

The effectiveness of analyzing ironic patterns and themes appeared will show their potential in changing public opinion as well as revealing facts about the conflict. This allows researchers to gain a comprehensive understanding of the different layers of meanings and ideologies embedded within ironic statements. Therefore, this underscores the powerful function of the coding approach in strengthening the validity and reliability of the study at hand. Since it allows for a thorough examination of the intentions behind Youssef's irony, in addition to its potential effects on attitudes and perceptions, it ensures credible and meaningful research findings through a systematic analysis of Bassem Youssef's interview with Piers Morgan.

Moreover, to achieve the objectives of the research, the source of the data is the transcript of Bassem Youssef's interview, in addition to a video form available on the official YouTube channel "Piers Morgan Uncensored." After that, we analyze the collected data using thematic analysis in order to deliver the main themes discussed during the interview, accompanied by Van Dijk's socio-cognitive approach, which focuses on the cognitive processes used to analyze the discourse.

This approach highlights the ideological nature of irony to reflect the transformative power of ironic discourse in media towards the ongoing conflict "the Palestinian case."

5. Structure of the Study

This dissertation consists of two main chapters. The first chapter is theoretical and is divided into two sections that offer a comprehensive review of existing literature and several analytical studies investigating the transformative power of ironic discourse. The first section

begins with a presentation of discourse analysis (DA), its scope, and its significance for the research. This is followed by an overview of ironic discourse, the notion of irony, and its major types in discourse. Ultimately, this section explores the multidimensional perspective of verbal irony, its relation to pragmatics, and its impact on communication.

The second section emphasizes the media and its relationship to discourse, highlighting its three main types and underscoring its significance in representing the Israeli-Palestinian conflict and shaping public attitudes.

The second chapter is the field work, focusing on the thematic analysis of the instances of ironic discourse employed by Bassem Youssef in his interview with Piers Morgan. This chapter aims to identify the implicit meanings behind the discourse and provide answers to our research questions. The first section provides a detailed description of the procedures and approaches, specifically Van Dijk's socio-cognitive approach and the applied thematic analysis techniques. The second section includes an in-depth analysis of Bassem Youssef's interview, using thematic analysis techniques to discuss the results and compare them with previous studies on ironic discourse and its impact on attitudes and social perspectives. The dissertation ends up with a discussion of the limitations of the study and recommendations for future research.

Chapter One: Literature Review

Introduction

Chapter one incorporates two sections. Section one is under the title of exploring irony within DA, starting with the definitions of DA and its scope and significance. Particularly, this research also explores the nature of irony followed by its types, which involve verbal and situational irony, to come up with irony, thought, and (media) communication which is made up of three-dimensional perspectives of verbal irony: irony in language, thought and communication. Ultimately, this section ends with irony and pragmatics, paving the way for investigating irony in the context of media, since pragmatics studies the language in its context, in addition to the impact of irony on communication.

However, section two which is entitled media landscape and its impact on shaping public attitudes during wars, is devoted to introducing media and its relation to discourse underscoring the three main types of media, which are printed, broadcast and digital media. As well as ensuring how old media distinguished itself from the new one in the representations of the war, specifically the Palestinian-Israeli conflict, and highlighting its effect on public attitudes.

Section One: Exploring Irony within Discourse Analysis

1.1. Discourse Analysis (DA) Overview

Discourse Analysis (DA), as a multidisciplinary field, was first introduced by Harris (1952) as a method for analyzing connected speech and writing. Harris was primarily interested in analyzing language beyond the sentence level and exploring the connection between linguistic and non-linguistic behaviors. He also focused on studying how language features are distributed

in texts and how they are combined in specific types and styles of texts (Paltridge, 2006). One of his initial and crucial observations was that connected discourse happens in a specific context, such as when someone is speaking, having a conversation, or working on a book within a particular literary or scientific tradition over an extended period of time (Harris, 1952). Therefore, discourses have specific meanings and linguistic features that are associated with them in particular situations, making it a key focus of interest in DA (Paltridge, 2006).

There is a range of perspectives on the definition of DA (Paltridge, 2006). Discourse can simply be understood as language use (Brown & Yule, 1983; Cook, 1989), focusing on the norms, preferences, and expectations that connect language to its context. It can be interchangeably referred to as the study of 'text.' The main focus of DA is not only on the formal properties of language but also on the social and cultural purposes it serves in various contexts. It examines the relationship between language (both written and spoken) and its context (Kamalu & Ossawa, 2015). Hence, Abd Rahim (2018) further emphasizes the nature of DA as a tool to uncover both the explicit and underlying messages. This implies that DA assists in examining messages between sender and receiver, or writer and reader, as it is crucial to comprehend the content being conveyed.

Moreover, Cook (1989) describes discourse as "language in use or language used to communicate something felt to be coherent which may, or may not correspond to a correct sentence or series of correct sentences" (pp. 6-7). In his view, DA involves examining what makes discourse coherent, regardless of grammatical correctness. Whether it's a brief chat or a long legal case, the key is that it effectively communicates and is understood as consistent by its receivers (Kamalu & Osisanwo, 2015). Similarly, Stubbs (1983) perceives DA as "an attempt to study the organization of language and therefore to study larger linguistic units, such as

conversational exchanges or written text" (p. 1). This underscores the importance of coherence in DA, whether examining language in use or language beyond the clause, as it ensures effective communication with the intended audience (Kamalu & Osisanwo, 2015). Conversely, Cameron (2001) asserts that "DA is an umbrella term, allowing for considerable variation in subject matter and approach" (p. 7). This reflects the fact that DA is not limited to spoken communication; it can also analyze language usage in any context or medium (Cameron, 2001).

1.1.1. Scope of Discourse Analysis

Discourse Analysis (DA) aligns with disciplines emphasizing the significance of language as a primary mode of human interaction and communication (Drid, 2010). In this context, DA delves into language use within various contexts, aiming to uncover underlying meanings, power dynamics, and social conceptions implied in discourse. DA has captured the interest of a wide range of academic disciplines, moving beyond its origins in linguistics and anthropology to encompass fields such as communication, cognitive psychology, social psychology, and artificial intelligence (Tannen, Hamilton, & Schiffrin, 2015). Additionally, Brown and Yule (1983) describe DA as activities that bridge various disciplines, including sociolinguistics, psycholinguistics, philosophical linguistics, and computational linguistics.

DA has been examined through various approaches, such as speech act theory, interactional sociolinguistics, and the pragmatic approach. For instance, Kamalu and Osisanwo (2015) note that the speech act theory was first proposed by the philosopher John Austin (1962) and was later expanded and presented more systematically by another philosopher, John Searle (1969, 1975). In this theory, Austin and Searle argue that language serves more than descriptive purposes; it also performs diverse activities inherent in speech itself. For example, statements such as "I promise to marry you" or "I sentence you to death" directly perform the actions of

promising and sentencing. Moreover, a single utterance can encompass multiple acts, as in "Can you pass the salt?" which functions as both a question and a request.

Additionally, the use of DA within interactional sociolinguistics, as highlighted by Mahmud (2017), is particularly evident in Gumperz's work on anthropology. As Kamalu and Osisanwo (2015) state, "the contribution to interactional sociolinguistics made by John Gumperz provides an understanding of how people may share grammatical knowledge of a language, but differently contextualized what is said such that very different messages are produced and understood" (p. 173).

Finally, Mahmud (2017) asserts that Grice's work, consisting of four maxims under the "cooperative principle," is the best example of using pragmatics as an approach to DA. The four maxims are those of quantity, quality, relation, and manner. Here, implicatures can be examined through adherence to, violation of, or flouting of the four maxims. Kamalu and Osisanwo (2015) point out that speaker meaning makes it easier to distinguish between semantic and pragmatic meanings while also offering a specific intention-focused interpretation of human communication.

1.1.2. Significance of Discourse Analysis

One of the most intriguing aspects of communication is the use of subtle and sometimes unexpected methods to convey messages, such as ironic discourse, by incorporating different modes of communication. Clark and Gerrig (1984) contend that ironic expressions are clear when listeners can tell that a speaker is being insincere or sarcastic in what they are saying. Therefore, as Viorica (n.d.) explains, irony is a rhetorical device representing a deliberate communication strategy chosen by the speaker to obtain the intended reaction from the listener.

For example, if a speaker ironically says, "Bravo, well done," their surface statement of praise is actually conveying an attitude of disdain, condemnation, derision, or, in some essence, non-praise (Athanasiadou & Colston, 2017, p. 21).

Often, ironic expressions achieve their intended communication by referencing a previous event or statement that is relevant to the current situation (Sperber & Wilson, 1986). Hutcheon (1995) states that irony is a technique used during speech that cannot be separated from its context because it stands in the face of the power dynamics associated with its critical nature. Alternatively, irony may refer to a shared belief or social norm between the speaker and listener (Kreuz & Glucksberg, 1989). Athanasiadou and Colston (2017) state that the reason behind using ironic language is that it conveys the attitudes and beliefs of speakers indirectly, unlike other forms of figurative language. Thus, people may choose to speak indirectly to be polite or to have a sense of humor.

1.2. Definition and Nature of Irony

As demonstrated by Bryant (2012), communication often involves a disconnection between the intended meaning and the words used, as people frequently employ indirect language for strategic purposes, relying on social cues for interpretation. In this context, irony emerges as a valuable tool for individuals to convey their thoughts effectively. As Gibbs and Colston (2024) explain, irony is traditionally defined as a figure of speech where speakers or writers convey the opposite of their literal statements. On the other hand, Turdimatova (2022) notes that irony arises when there is a discrepancy between what seems to be true and what is actually true, whether in literature, language, or events. Thus, people use irony to convey messages that express their opinions and strategies for interacting with others.

Notably, Hutcheon (1994) emphasizes that the key players in the game of irony are the interpreter and the one using irony. The interpreter, who may or may not be the intended audience, is responsible for determining if the statement is ironic and then interpreting its meaning. Turdimatova (2022) further asserts that irony can uncover the gaps between what a society or individual expresses or performs and their actual way of life. Thus, irony is divided into two main types: verbal irony and situational irony.

1.2.1. Types of Irony in Discourse

1.2.1.1.Verbal Irony

The fundamental definition of verbal irony is speaking one thing while meaning the opposite (Lucariello, 1994). Because it is inherently implicit and not explicitly conveyed (Utsumi, 2000), verbal irony serves as a unique tool for individuals to express their speech. Garmandia (2018) adds that verbal irony is the deliberate act of conveying a message through language, utilized by speakers across various linguistic units. Verbal irony is a powerful tool for individuals to shape their thoughts, whether positive or negative.

Kreuz & Glucksberg (1989) state that people generally agree that verbal irony involves saying something untrue to make a negative point. For example, "How clear and sunny it is, with such gentle southerly breezes!" said during a raging wind after a weather forecaster predicted beautiful skies and calm southerly breezes. Verbal irony occurs when there is a discrepancy between what is expected and what actually occurs within a given situation and the speaker's attitude towards this discrepancy (Utsumi, 2000).

Nuolijärvi & Tiittula (2010) demonstrate that "in the analyzed debates, irony is used both as a defense in response to criticism and as an attack; in both cases, it provides a resource for the

participants to improve their own position against their opponents" (p. 572). Within the same framework, Gornostaeva (2019) adds that irony in political discussions prompts people to reflect on their beliefs and thinking while interpreting. If used effectively, irony can be a powerful tool for influencing others, persuading them, masking meaning, highlighting certain characteristics, and shaping public perceptions and preferences. Consequently, the use of irony in political discourse serves to highlight either the positive or negative attributes linked with "them" or "us," thereby enhancing self-presentation positively while casting others in a negative light (Qaiwer, 2020). Additionally, the division of "us" and "them" is a popular strategy in both irony and politics. Thus, evaluating irony in political discourse presents significant challenges in terms of linguistic, cultural, and social dimensions (Gornostaeva, 2019).

1.2.1.2. Situational Irony

Another type of irony is situational irony, which occurs when an event or accident is perceived as ironic due to the manner in which it unfolds (Garmendia, 2018). Unlike verbal irony, situational irony is unintentional. Shelley (2001) highlights that irony is a distinctive speech tool used by individuals.

> When someone says that they find a situation ironic, they mean that their conception of it defies the normal way in which situations fit with their repertoire of concepts, that this misfit is noteworthy in some way, that it evokes a particular kind of emotional response, and perhaps that it has a special, moral significance. (p. 775)

Therefore, individuals usually try to comprehend the meaning beyond the speech rather than the literal one, which helps to underscore the effectiveness of communication.

Lucariello (1994) categorized situational irony into seven types according to their characteristics: imbalances, losses, wins, double scores, dramatics, catch-22, and serendipity. He also identified four features of ironic events: unexpectedness, imbalances, loss, and double outcomes. Lucariello (1994) explains that all ironic situations share the feature of being unexpected, as ironic events are always surprising. While unexpectedness is a significant characteristic, it is not enough because irony is not similar to surprise.

In this context, Tavadze (2019) considers that situational irony as a distinction between what is expected or what seems suitable to individuals and what happens after this expectation. The second feature, which is imbalances, is emphasized by Lucariello (1994) as opposition, including contextual, temporal, role reversal, and situational oppositions. The third feature is loss events, which are characterized by experiencing loss where it is not expected and does not align with an individual's goals and actions. Lastly, the final feature is double outcomes, characterized by double outcomes such as recurrence, which includes two losses of the same kind (Lucariello, 1994).

1.3. Irony, Thought, and (Media Communication)

1.3.1. A Multidimensional Perspective of Verbal Irony

Metaphor and irony have long been viewed as forms of ornamental language that add rhetorical flourish to a text (Quintilian, 1959, as cited in Burgers & Steen, 2017). In this classic perspective, these two types of figurative language were classified as "destabilization tropes" (McQuarrie & Mick, 1996), deviating from literal meaning and carrying various potential implicatures.

A comprehensive examination of verbal irony is offered through a three-dimensional model of irony, which extends Steen's (2008, 2011) three-dimensional model of metaphor, as cited in Burgers & Steen (2017). Similarly, he argues that a holistic understanding of irony necessitates three distinct dimensions: language, thought, and communication.

1.3.1.1. Irony in Language

Burgers, van Mulken, & Schellens (2011, p. 190) define irony as "an utterance with a literal evaluation that is implicitly contrary to its intended evaluation." The fundamental idea behind this definition, as well as the majority of other definitions, indicates that an ironic statement has a propositional meaning that differs from the speaker's intended meaning in terms of valence—positive or negative (Burgers & Steen, 2017).

A wealth of studies on irony have suggested that, similar to metaphors, irony can have markers that make it easier to recognize (Bryant & Fox Tree, 2005; Attardo et al., 2003; Giustolisi & Panzeri, 2021). An irony marker is characterized by the fact that, even though it might be harder for the audience to notice the irony, the sarcastic statement would still be ironic if the marker were removed (Attardo, 2000a).

The use of ironic markers such as typography (e.g., quotation marks, capitalization, emoticons), morphology (e.g., diminutive forms), and syntax (e.g., interjections, tag questions) affects irony processing and enhances irony comprehension and assessment, for a number of experimental studies (Burgers, van Mulken, & Schellens, 2012a; Colston & Keller, 1998; Kreuz, Kassler, Coppenrath, & McLain Allen, 1999; Kreuz & Roberts, 1995). Hence, the dimension of language becomes significant since it emphasizes the way in which the ironic statement is formulated and might enlarge on several irony markers (Burgers & Steen, 2017).

1.3.1.2. Irony in Thought

Since the 1980s, the significance of emphasizing the dimension of thought in studies of irony (Wilson & Sperber, 2012; Pexman, 2021) has become increasingly prominent, as verbal irony is rooted in the realm of thought. Many scholars have used what has become known as the "standard definition" of verbal irony, such as (Attardo, 2007; Abrams, 1985; Cutler, 1974; Corbett & Connors, 1999). For instance, Sperber & Wilson (1986, p. 240) define verbal irony as "saying one thing and meaning, or implicating, the opposite." This standard definition was then used to describe ironic utterances by taking a target term and substituting it with an opposing (or at least similar) word having the opposite valence. Despite this, it is not always possible to apply the standard definition in this way to every ironic utterance. A famous instance is provided by Wilson and Sperber (1992). Suppose that Peter invites his friend Mary to spend the month of May in Tuscany (Italy), because he says that the Tuscany weather in May is always beautiful. Upon arriving, however, it is pouring with rain. Mary subsequently says ironically: "Oh, Tuscany in May!" (Wilson & Sperber, 1992).

This utterance demonstrates that irony cannot be understood by concentrating only on the dimension of language. To put it differently, it cannot be understood by simply taking the opposite term of one of the words in the utterance. Ultimately, it is practically impossible to choose a term with an opposite meaning of the terms "Oh," "Tuscany," "in," or "May."

However, the utterance still includes an ironic statement regarding the discrepancy between what Peter promised Mary and the actual weather in Tuscany (Burgers & Steen, 2017). Thus, irony is not just about the words used but also about the underlying thoughts and intentions behind them to fully comprehend its use and impact in discourse (Burgers & Steen, 2017).

Irony is categorized as a type of "echoic use" within the framework of Relevance Theory (Wilson & Sperber, 1998). This entails that irony typically involves a reference to a previous statement or norm, along with a negative assessment of that statement or norm (Burgers & Steen, 2017). In the case of the abovementioned utterance, for instance, the original statement is Peter's promise to Mary, which is both repeated and negatively evaluated (Burgers & Steen, 2017). In contrast to the standard definition, the relevance-theoretical approach to irony clearly emphasizes the thought dimension greater.

After all, in the previous perspective, recipients must remember the original statement or norm to comprehend and value the ironic utterance being discussed (Burgers & Steen, 2017). Nevertheless, recipients must infer that what is stated (a "literal" statement) has a different valence than what is implicated in order to comprehend the irony in utterances (Gibbs, 2002), implying that the dimension of thought plays a vital role in comprehending ironic expressions.

Sperber & Wilson (1995) proposed that irony is characterized by three defining features: (a) it is a variety of interpretive use in which the proposition expressed by the utterance represents a belief implicitly attributed by the speaker to someone other than herself at the time of utterance, (b) it is echoic (i.e., it implicitly expresses the speaker's attitude to the beliefs being represented), and (c) the attitude involved in the echo is one of dissociation from the thoughts echoed (Curcó, 2000). This means that the hearer's task is to identify the underlying meaning that the speaker sarcastically conveys, which may differ from the literal meaning of the utterance. This ironic meaning is discovered through a series of inferential steps focused on relevance, with context being essential in challenging any assumptions about the speaker's intended message (Yus, 2016).

The relevance theory perspective on irony has been contested by the pretense theory of irony (Clark & Gerrig, 1984; Currie, 2006). As pointed by Clark and Gerrig (1984), the Pretense Theory posits that irony in thought involves pretense. Simply put, the propositional meaning of an ironic utterance is understood as pretense: the recipient recognizes that the speaker is pretending to be another speaker who is ignorant or dim-witted. This creates a duality between the pretended meaning and the speaker's true intent. For instance, in the example provided, the pretended meaning involves Peter's promise, making him the target of Mary's irony (Burgers & Steen, 2017). Ultimately, relevance theory and pretense theory offer different views on irony as a particular propositional structure involving a change in evaluative valence (Burgers et al., 2011; Kapogianni, 2016; Partington, 2007).

1.3.1.3. Irony in Communication

Verbal irony plays a significant role in the dimension of communication, particularly in media communication. This means that like metaphor, irony can be employed in some communicative contexts to support or shift a specific point of view. Irony is examined using the "deliberateness" variable as a crucial aspect to comprehend how it functions in communicative contexts (Burgers & Steen, 2017). Additionally, 'deliberateness' as a key term was first used in relation to irony by Gibbs (2012), who suggests that many theories on verbal irony are flawed because they incorrectly assume (either implicitly or explicitly) that irony is used deliberately in the majority of situations.

As stated by Gibbs (2012), deliberateness refers to the assumption made by theories that speakers intentionally choose to introduce an ironic utterance at a specific point in the discourse. For example, these theories frequently begin with the premise that the choice to say something sarcastic is determined by a careful balance between the benefits and costs of the conversation,

as mentioned by Mialon & Mialon (2013) in game-theoretic theories of figurative communication (Burgers & Steen, 2017). Against these theories, Gibbs (2012) suggests that most ironic utterances are made spontaneously without careful planning (non-deliberate irony).

The three-dimensional model for metaphor, as outlined by Steen (2008, 2011, 2015), offers a new perspective on deliberateness through its definition and operationalization, diverging from the viewpoint presented by Gibbs (2012). In this model, deliberateness in irony has a semiotic and processing component and is strongly related to attention. In contrast to non-intentional irony, deliberate irony incorporates the propositional meaning as a direct referent in the situation model. In non-deliberate irony, recipients rapidly grasp the intended meaning without paying attention to the propositional meaning, whereas in deliberate irony, they consider both the intended and propositional meanings (Burgers & Steen, 2017).

1.4. Irony in Pragmatics

Irony and pragmatics are essential elements in shaping discourse and communication across various contexts. Irony involves the act of saying one thing while intending another, often with a sarcastic or mocking tone to highlight a specific point. It is a common feature in nonliteral or humorous language (Al-Khazali, 2019). According to Colebrook (2004), irony is considered a rhetorical device, figure of speech, or trope. Understanding the speaker's intentions and grasping the underlying message in an ironic situation requires attention to pragmatic aspects.

Pragmatics, as described by Yule (1996), focuses on the analysis of meaning as conveyed by a speaker and understood by a listener. Thus, it can be said that pragmatic analyses are more interested in the meaning that individuals express by employing certain utterances than with what the words in those utterances may mean in isolation (Al-Hindawi & Saffah, 2017).

In the context of pragmatics, irony is regarded as an important aspect in communication. Wilson and Sperber (1993) view irony as a complex pragmatic phenomenon influenced by various mental processes. An ironic statement typically involves a contradiction between its literal meaning and its intended message, determined through pragmatic interpretation. Hence, understanding the intended meaning behind an ironic expression is crucial, as it is not always conveyed literally.

According to Attardo (1993), Grice proposed that irony and humor could be linked to the breaking of conversational maxims, a concept that is widely accepted in the study of humor, suggesting that a humorous text typically violates one or more of the maxims. The aforementioned maxims are derived by Grice (1975), which originated from the cooperative principle.

Metaphor, irony, and hyperbole are treated as being in violation of the quality maxim (say the truth and what you can prove) (Grice, 1975; Searle, 1979). Additionally, Verbal irony is seen by Grice as an "obvious lie." When these tropes violate the maxim of quality, a related true implicature is triggered. Hence, irony, according to Grice, is an "obvious lie triggering an implicature contrary in meaning to the literal meaning of the statement" (Ziv, 1988, p. 69).

Sperber & Wilson (1981) suggest that there is a weakness in Grice's meaning-inversion model because the violation of the maxim of quality is not always required for an utterance to be considered sarcastic. Grice, however, believes that sarcasm is not the only form of non-literal language that can break this maxim, as hyperbole can also do so without being sarcastic (Grice, 1975). It is specifically the reversal meaning relationship of the literal interpretation and implicature that identifies sarcasm. But even this Grice does not propose as a sufficient criterion.

He also suggests a second condition for an utterance to be considered sarcastic: it must convey a negative attitude towards a belief or proposition (Grice, 1978).

Irony is a pragmatic phenomenon where actions are performed through ironic expression (Hutcheon, 1995). This indicates that pragmatics seeks to comprehend both the literal meaning of an utterance as well as the actions or intentions behind it. Therefore, based on the interplay between irony and pragmatics, understanding the role of pragmatics in interpreting irony in media texts, such as news articles, social media posts, and interviews, is crucial for navigating the complexities of media discourse and critically analyzing messages conveyed through ironic communication.

1.4.1. Pragmatic Aspects of Irony

Pragmatics is considered a type of expression of hidden meaning that incorporates several methods to express it, including irony, which is a powerful rhetorical tool that involves saying one thing and intending the opposite; hence, the practical side may lie in its ability to provoke thought and engage people in critical thinking. In short, irony contributes to conveying complex ideas in a way that effectively affects listeners as well as their perceptions and beliefs.

As described by Kreuz and Caucci (2007), irony's frequency, form, and effectiveness are context dependent. Additionally, the pragmatic effects of irony are broad and diverse. They extend from positive and affiliative to negative and aggressive (Banasik-Jemielniak & Kałowski, 2022). In this context, irony is considered an effective tool to create harmony and sincerity between the speaker and the audience in order to enhance the speed of acceptance of the meaning and to pass through its literal meaning in order to understand and interact with it.

1.4.2. Irony's Impact on Communication

As a rhetorical device, irony has several facets and can have a substantial positive impact on communication in a variety of contexts. Its ability to subvert extreme beliefs, presumptions, and expectations accounts for its potency. Furthermore, irony enhances communication by adding nuance and complexity, which encourages more in-depth interpretation and comprehension. But in order to understand its intended consequences completely, one needs to be aware of the context in which it is used.

The potential of irony to promote a closer bond between communicators is one of its main advantages. It encourages listeners to interact critically with the speaker's intended message when used successfully (Strukowska, 2021). Irony can act as a catalyst to close understanding and perspective gaps by promoting a nuanced examination. Additionally, irony can be used as a social commentary tool to delicately and subtly approach subjects, opening up conversations about subjects that might otherwise be greeted with opposition or defensiveness.

Nevertheless, it's critical to recognize that irony has drawbacks. Its innate ambiguity can occasionally cause misunderstandings or confusion, especially when the context isn't properly recognized or comprehended (Strukowska, 2021). The difference between the intended and perceived meanings can cause conflict and compromise the efficacy of communication, leading to unintended outcomes stemming from this ambiguity.

In summary, irony can definitely change people's attitudes and societal viewpoints (Strukowska, 2021), but its effectiveness depends on how well its context and subtleties are understood. Irony may be a potent tool for promoting conversation, dispelling myths, and

improving social discourse when used carefully. Its impact, therefore, depends on the communicators' capacity to handle its complexity with tact and wisdom.

Section Two: Media Landscape and its Impact on Shaping Public Attitudes during Wars

2.1. Understanding the Media

2.1.1. Definitions of Media

The media is a catalyst for societal transformation in a globalized world, resulting in rapid changes in all areas in recent years (Paul & Rai, 2021). In McLuhan's view, media can be defined as the way in which something is communicated is more significant than the actual content of the message itself (McLuhan, 1964). This implies that McLuhan stresses the significance of the medium used for conveying information. Paul & Rai (2021) describe how media, deriving from the Latin word for "in the middle," serves as a form of communication that has effectively brought the world into one single unit. Raufu (2003) asserts that media is the modern means of distributing information to a large audience; it comprises printed materials, radio, and television. In a similar vein, Hoag (2008) emphasizes the role that media plays in both more recent technologies like video games and the Internet and more classic forms of mass communication like newspapers, movies, and advertising.

Pushparaj (2014) reflects the fact that media is the specific channel that a sender uses to transmit messages and information to a recipient. The medium, whether it be spoken, written, printed word, or any other sign, is what transmits meaning. These might be encoded as an electronic message. In addition to this scientific interpretation, the term "media" now refers to a method or tool intended to reach a large audience as viewers, readers, or audiences. The terms "mass media" and "media" are frequently used interchangeably in everyday speech. Historically, newspapers and periodicals were the first to use the term "media."

The media plays several traditional roles in society, including informing, educating, entertaining, enlightening people, and underscoring its importance. It also performs vital functions like environmental monitoring, fact correlation and coordination, social heritage transmission, and most importantly persuasion and opinion shaping about certain issues (Abati & Ogunsiji, 2016). Viewed from this perspective, the media is not merely a virtual 'mirror' of reality but an integral part of shaping social realities.

2.1.1.1. The Significance of Media

With the widespread availability of media, individuals now have access to gain insight into circumstances around the world. Paul & Rai (2021) emphasize that the role of media in comprehending the spatial and temporal aspects of social life is constantly expanding and cannot be fully understood as its influence continues to grow. Macdonald (2003) notes that media plays an important role in shaping public perceptions and is a powerful tool in influencing how people perceive events and reality happening outside their immediate surroundings.

Therefore, Laughey (2007) asserts that "The media are often deemed to influence how people think and feel, although if you ask somebody, they are unlikely to confess to being influenced by what they watch, read, or hear" (p. 20). This suggests that the majority of people nowadays rely heavily on their mobile devices and do not realize how much they are affected by them because they play a significant role in their lives by using them to view current events as well as to communicate with others, such as using digital platforms like Facebook, Instagram, and others.

Additionally, Macdonald (2003) regards "the media, as part of the fabric of our social world, participate in constant discursive change. How we describe this process frames our

thinking about it, and becomes in itself a form of analytical discourse" (p.55). This is achieved through the use of spoken or written language, as well as through still or moving images (Baker, Gabrielatos, & McEnery, 2013).

2.1.1.2. The Relationship between Media and Discourse

According to O'Keeffe (2006), media discourse encompasses the representation of reality across various forms of media such as television and newspapers, including political interviews and chat shows where individuals engage in conversations while an audience observes. In this sense, the term media discourse describes how multiple outlets of media, including newspapers, television, and the internet, communicate and construct meaning around particular topics or issues.

Additionally, O'Keeffe (2011) claimed that media discourse involves exchanges through broadcast platforms, whether written or spoken, aimed at an absent audience—reader, listener, or viewer. Furthermore, there is an intersection between discourse and communication in news analysis, which requires consideration of context, participants, audience, and the central tool of language. As Talbot (2007) asserts, the power and influence of media discourse are substantial, as discourse shapes individuals' perceptions and realities. Therefore, media discourse is a public, deliberate form of communication that is recorded and disseminated to the public (O'Keeffe, 2011).

2.2. Types of Media

2.2.1. Printed Media

Print media stands as one of the oldest forms of advertising (Lad, 2018). Paul & Rai (2021) describe the distribution of printed works as traditional printed media. Newspapers, journals, books, booklets, brochures, house magazines, direct mailers, flyers, billboards, press releases, and novels are among the materials that fall under this category. Thus, print media exerts a substantial influence on individuals, including politicians and policymakers who frequently rely on it for disseminating information to the public.

Print media offers several benefits including its capacity to focus public attention on a topic or objective, assist in establishing the development agenda, and function as a teaching and community mobilization instrument for literacy. However, a significant drawback of print media as a community media form is that it is less effective in reaching a large audience due to the low literacy rate in developing countries (Abati & Ogunsiji, 2016). Despite this limitation, both print and electronic media are essential to a nation's development and communication. Print media remains relevant and appealing despite the spread of electronic media, including television and radio. It is significant because it can offer in-depth reporting and analysis that leaves a lasting impression on readers. Therefore, print media has a huge impact on the dissemination of knowledge and information, and recent technical developments have substantially increased its efficiency, making it faster and more accessible than ever (Patil, 2011).

2.2.2. Broadcast Media

The second type of media is broadcast. As mentioned by Phelan (2022), broadcasting involves the coordinated delivery of entertainment, news, educational content, and other features through audio channels such as radio, visual means like television, or combined formats between both of them. In essence, Khan (2021) declared that electronic information is simultaneously sent through broadcast media, which contains signals, audio, or video, to a wide range of audiences via television, radio, and digital media like the internet, social media, and streaming services. The primary function of broadcast media is to deliver real-time information to a large audience, enabling widespread dissemination of content.

Throughout history, various forms of broadcast media have been developed, such as radio and television. Radio broadcasting appeared experimentally in 1906 and commercially in 1920. It operates through the transmission of radio waves from a transmitter to an antenna, then to a receiver (Udomisor, 2013). In this context, it is considered the most popular community media in various parts of the world, and its popularity is represented in its ability to transmit news, to overcome the barrier of reading and knowledge, as well as its ability to reach many rural areas (Mobolaji & Michael, 2016). Particularly, McPhail (2009) states that radio is viewed as an electronic communication technology, especially among impoverished populations.

Television is recognized as a public medium that transmits both auditory and visual messages through the programs that it shows. These programs serve a variety of types and objectives, including conveying news, raising cultural awareness, and providing entertainment (Kuyucu, 2015). In terms of definition, according to Udomisor (2013), television broadcasting began as an experiment in 1925, transitioning into commercial television during the 1930s.

Television was eagerly anticipated and soon surpassed radio broadcasting in popularity. Moreover, Kuyucu (2015) argues that "today, television is more than a technological device. It is a field where economic, social, and cultural production, consumption, and reproduction take place, as well as being a means of socialization. Television, as a medium that appeals to the eye and the ear, captures the interest of the person and does not let him engage in anything else" (p. 290). Television's significant influence led to its emergence as a major field of study. For instance, Bignell & Woods (2023) state that television studies focus on studying its viewers and the extent of their interaction with this medium, and this includes monitoring programs that are popular with individuals and the extent of their interaction with this medium. It also involves analyzing data from television organizations, such as ratings and the demographics of viewers.

2.2.3. Digital Media

Paul and Rai (2021) indicated that the media serve various functions, including entertainment, communication, assistance in disseminating information, advertising, marketing, as well as expressing opinions and viewpoints and sharing them among members of society. "Digital technologies have given rise to a host of new ways for people to communicate, keep themselves informed, and manage social relationships that have become an assumed and irreversible part of life in most societies" (Esposito & KhosraviNik, 2024, p. 01).

The term "new media," as demonstrated by Todorova-Ekmekci, Bogdanova, and Todorov (2022), emerged in the 1990s to describe the changes in media caused by the development of computer technology. It encompasses various forms such as CDs and DVDs, computer games, the Internet, websites, blogs, social networks, chat, email, mobile phones, and applications. For instance, platforms such as Facebook, Twitter, LinkedIn, and YouTube facilitate rapid global

exchange of opinions and information, as well as the formation of networks among individuals separated by distance and who may never have met in person (Sublet, Spring, & Howard, 2011).

Digital media differs from printed and other traditional media as it can be produced, edited, shared, and stored on electronic devices. These include software, digital videos, images, web pages, databases, digital audio, and e-books (Das, 2020). Todorova-Ekmekci, Bogdanova, and Todorov (2022) highlight the significant impact of new digital media, which offers personalized information, interactivity, and connectivity to the Internet. It allows for simultaneous access to various forms of media and devices and serves as a platform for individuals, media creators, consumers, and companies to communicate and interact. Additionally, digital media fosters the creation of social groups, communities, movements, and the dissemination and analysis of targeted information.

2.3. Media's Influence on Public Attitudes

In the late twentieth century, the media became influential over a large number of people by reporting news, exchanging information, telling people's stories, influencing public opinion, shaping discourse, etc. (Askerov, 2020). Kosho (2016) highlights the impact of media messages on societal attitudes and human behavior. One effective way to influence people's attitudes is to provide them with information that encourages reflection and processing. This method is particularly effective in shaping thought patterns. However, when messages are transmitted through media or individuals, the degree of control over people's thinking is limited (Entman, 1989). Al Arqan (2016) explains that the Internet revolutionized mainstream media by offering quick and continuous access to news, enabling users to gather information about conferences,

forums, blogs, and chat rooms. This connectivity fosters communication among individuals from diverse parts of the world.

In recent years, the importance of studying media disinformation has increased due to the growth in the number of Arab satellite news channels, and its role has also increased, not only as a tool for transmitting news but also as a clear impact in shaping the opinions of Arab society on political, economic, and social issues (Al Arqan, 2016). He argues that "this form of media disinformation is based on distorting information and taking them from their real context to influence public opinion" (p. 131). For instance, in terms of excitement, this phenomenon is used to excite the audience and attract their attention to make them very interested in the details of that news. In addition, it is innovative to attract the attention of the general public, and this is by taking a news or story and adding hidden changes to it (Al Arqan, 2016).

2.3.1. Old vs. New Media

Zhang (2021) claimed that the media plays a crucial role in society as it serves as a fundamental tool for transmitting information. It is influenced by societal changes and technological advancements. Firstly, as stated by Quan (2022), traditional media is a more traditional form of mass communication in recent years. Quan (2022) notes that traditional media remains a key form of mass communication, providing entertainment and educational content to the public through mechanical devices such as newspapers, billboards, radio, and television. For instance, television communication involves selecting and changing programs, though viewers' choices are often constrained by the schedules of television stations (Zhang, 2021). Particularly, Laughey (2007) argues that "analogue TV and radio signals, for example, encoded picture and sound information (recorded in production) and transmitted it via continuously variable

frequency waves to aerials on the roofs of people's homes or antennas attached to the receiving sets" (p. 75).

Secondly, the development of digital media in the twenty-first century has led to more connections between producers and consumers. Instead, digital signals don't function as continuous signals with variable frequencies but rather as on/off switches (Laughey, 2007). Moreover, he encompasses that new media includes mobile phones, modern digital cameras, Internet applications, digital television, and others. For instance, Apuke (2016) asserts that social media are computer-controlled tools that enable individuals to produce information, ideas, images, and videos, communicate, and share them implicitly in communities and platforms such as Facebook, Twitter, Baddo, and Instagram. Laughey (2007) further claims that "some commentators even talk of a 'Digital Revolution' that has occurred since the last decade of the twentieth century. However, critics argue that contemporary media change has been more evolutionary than revolutionary"; this indicates that the transformation in the media was the result of progress and development in the lives of people in particular and the world in general rather than negative or radical change.

Finally, Apuke (2016) observes that social media and traditional media intersect in areas such as entertainment, news, and communication. However, traditional media, which encompass newspapers, radio, and television, are constrained geographically and spatially. Furthermore, these traditional forms of media face limitations on their retention periods (Quan, 2022), in contrast to the virtually limitless storage capabilities of new online media.

2.4. The Palestinian-Israeli Conflict Overview

2.4.1. Overview of the Palestinian-Israeli Conflict

The Arab-Israeli conflict is one of the most protracted and intractable disputes of our time, defined by competing political, religious, territorial, and national claims of two communities over one land. Its modern roots can be traced back to the nineteenth century, following the first waves of Jewish immigration to Palestine, which was then part of the Ottoman Empire (Siniver, 2018). As pointed by Milton-Edwards (2009), for centuries, the leaders of the Ottoman Empire, located in Constantinople (Istanbul), Turkey, governed most of the Arab world. For 500 years, the Ottoman Empire dominated Palestine and its capital, Jerusalem. Native Muslims, Christians, and Jews were among those who lived in the Palestinian lands. While Muslims constituted the majority, this religiously diverse people had lived in relative harmony for hundreds of years, but that was about to change. Between 1908 and 1914, from the Young Turk Revolution to the outbreak of World War I, new political trends emerged among Arabs in Palestine. Explicit anti-Zionism emerged, as did the first important stirrings within the country of local Arab patriotism and nationalist political activism (Tessler, 2009). Moreover, on May 14, 1948, Israeli independence was a watershed moment in Jewish history as modern political Zionism achieved its nationalist goals (Tessler, 2009).

The struggle between Israel and the Arabs is essentially about geographical disputes, whereas the conflict between Israelis and Palestinians is more complex due to several core concerns that must be resolved for long-term peace. These main issues include Jerusalem's status, the resolution of the refugee crisis, the status of Israeli settlements and boundaries, and security concerns. While there are other critical concerns, such as control of water sources in the

West Bank, they are not viewed as possible obstacles to resolution in the same way as the main ones (Siniver, 2018).

Furthermore, Siniver (2018) further adds that the Arab-Israeli conflict is made up of a succession of longstanding rivalries. To begin, since Israel's independence in May 1948, there has been an ongoing confrontation between Israel and its Arab neighbours Egypt, Jordan, Syria, and Lebanon (and the Arab world as a whole) over Israel's sovereignty and geographical integrity. It showed itself in a series of conventional battles, including the 1948-49 First Arab-Israeli War, the 1956 Suez Crisis, the 1967 Six-Day War, the 1967-70 War of Attrition, the 1973 Yom Kippur War/October War, and the 1982 Israel-Lebanon war. The second, and more intractable, part of the struggle has been between Israelis and Palestinians (Siniver, 2018).

Arabs believe the Palestinian exodus was caused by a purposeful Zionist campaign of intimidation and terror, driving many refugees from their homes. The most commonly cited example of terror is the Deir Yassin incident, which Israeli officials regret but argue was an exceptional and unrepresentative event. On April 9th, 1948, Irgun and Stern Group soldiers slaughtered 254 residents, including around 100 women and children, in Deir Yassin, a Palestinian village located five miles west of Jerusalem. Many victims were dismembered and dumped into a well (Tessler, 2009). Lastly, this ongoing conflict is fraught with many events, as Israel continues to oppress the Palestinian people, including killing and torturing the Palestinian people to seize Palestinian lands and establish an independent Zionist state.

2.4.2. Media Representations of War

Historically, journalists have reported from war and conflict zones or nearby areas, as noted by Sacco and Bassio (2015). This reflects the enduring value of competent reporting in

times of war and conflict, as well as the significance of news and information that has been independently confirmed. In today's global digital landscape, both viewers and journalists interpret news about war and conflict differently compared to the past. Given the political and social upheavals in the Arab world, coupled with the historical significance of the moment, media coverage has become increasingly crucial in shaping conflicts and influencing public opinion (Al Arqan, 2016). Consequently, modern warfare and the media are intricately linked, with media playing a significant role in contemporary conflicts. Winning modern conflicts requires not only prevailing over opponents on the battlefield but also gaining domestic and international popular support. This remains true even as journalists strive to provide fair and balanced reporting on conflicts (Payne, 2005).

Media scholars such as Payne (2005) and Zahoor & Sadiq (2021) are interested in how the media represents conflict for various reasons. Firstly, the media tends to attract intense public attention, potentially influencing public opinion through reports or images associated with conflict and matters of life and death. Secondly, it underscores the professional application of rules and practices for presenting highly charged content as high-stakes elements in modern news reporting (Griffin, 2010). Additionally, electronic or digital media, along with newspapers, television networks, and magazines, play pivotal roles in today's technological age.

The power of the media lies in its ability to make current wars immediately visible to the public (Askerov, 2020). Hachten (1999) observes that rolling news networks must be conflict-driven to survive as a business, as wars, natural disasters, and civil conflicts have a greater visual impact and dramatic storyline than peacetime events. Thus, mass media frequently plays a significant role in contemporary conflicts. Essentially, their role can take two distinct and opposing shapes: the media can either actively participate in a conflict, contributing to increased

violence, or remain independent and contribute to conflict settlement and violence reduction (Puddephatt, 2006).

2.4.3. The Role of Media in Palestinian and Israeli Conflict

As stated by Wolfsfeld (2004), journalists sometimes desire to be war correspondents and consider it their greatest accomplishment, after winning awards for their work on conflict stories. As a result, how that aspect is presented is crucial as it shapes public understanding as well as perceptions of the people involved. Additionally, the Palestinian Israeli conflict is among the oldest conflicts in modern history. The war received extensive international media coverage since its beginning (Zahoor & Sadiq, 2021). Nashashibi (2009) also adds that violence regarded the most prominent facets of that conflict.

News coverage intensifies across multiple platforms, including radio, television, newspapers, news websites, and social media (El Damanhoury & Saleh, 2017). Social media, as highlighted by Harvey (2014), has emerged as a prominent platform for advocacy on the Israeli-Palestinian conflict, attracting a large audience. However, government officials on both sides utilize social media to influence international public opinion, control mainstream media coverage, and target their adversaries. During times of conflict, social media increasingly serves as a strategic tool for information warfare. Although social media can raise awareness and support for the conflict, it can also lead to negative consequences, such as the spread of misinformation and heightened tensions. These include the facilitation of criminal activities, excessive time consumption for young people, and the propagation of bias caused by fake content on platforms (Huda et al., 2021).

Another perspective on the Israel-Palestine conflict is its influence on Palestinians or Israelis through the media (Edwards, 2009). As demonstrated by Zahoor & Sadiq (2021), the media is indispensable in conflicts as it enables the public, policymakers, and even opposing parties to assess the intensity of the situation. It also shapes people's perspectives regarding the oppressor or terrorist and the victim. This is aligned with the assertion of Deprez & Raeymaekers (2011), who argue that the media's portrayal of the Israel-Palestine conflict and the involved parties directly impacts public perception. Many other researchers (Han & Rane, 2011; Jackobsen, 2000) have attempted to shed light on the media's function in (re)forming or (re)shaping public opinion in any conflict situation. As indicated by Han & Rane (2011), decision-makers need to consider public opinion when making critical decisions due to political costs. It is argued that two primary factors have contributed to the increasing influence of the (news) media in influencing decision-making, particularly in terms of Western engagement in conflicts (Zahoor & Sadiq, 2021). Thus, the media remains a powerful tool in shaping political awareness by reporting on current events from the perspective of the oppressed rather than the oppressor. This communication policy has caused a shift in public opinion and strengthened support for the Palestinians (Abdurrahman, 2009). As proven by Wolfsfeld (2018), the role of the news media in violent conflicts has garnered significant scholarly attention, particularly in the area of political communication. After the first intifada and the Oslo Peace Accords, media coverage and framing became more positive. However, the effects of these two occurrences were not the same. These findings enable further investigation into conflicting theories for movements' media access and enrich the research on US news media coverage of the Palestinian-Israeli conflict.

Conclusion

The chapter delved into Discourse Analysis (DA) as an interdisciplinary field that delves into language's role in shaping and being shaped by social interactions. Within this framework, ironic discourse emerges as a significant vehicle for conveying underlying ideologies, particularly within the context of the media. The media's profound influence during conflicts, such as the Palestinian-Israeli dispute, cannot be overstated, as it has the power to illuminate societal injustices and shed light on the oppression faced by Palestine. Through its portrayal of ironic discourse, the media shapes public perception and informs political decision-making, underscoring the importance of understanding its framing and coverage. As technology advances and media landscapes evolve, navigating the intricacies of media influence remains paramount for fostering lasting peace and stability in conflict zones worldwide.

Chapter Two: Field work

Introduction

This chapter delves into the practical implications of the transformative potential of ironic discourse within the realm of media and its influence on attitudes and social perspectives, particularly concerning the Palestinian case, as exemplified in Bassem Youssef's interview with Piers Morgan. Employing thematic analysis techniques and Van Dijk's socio-cognitive approach, the researchers aim to uncover the underlying themes and patterns inherent in the discourse, emphasizing the cognitive processes involved in interpreting the implicit messages conveyed through irony. Ultimately, this study endeavors to explore the nuanced layers of meaning concealed within ironic discourse through a comprehensive methodological framework and multifaceted analysis.

Section One: Research Design

2.1.1. Qualitative Research Approach

This essential section describes the methodology that used a qualitative approach, which is defined as a tool that collects and analyzes non-numerical data, for example, text, video, or audio, in order to gain a comprehensive variety of ideas, opinions, and experiences. It can also be used to find precise details or create new ideas for research concepts (Ugwu & Eze, 2023). In order to provide a comprehensive analysis of the research questions, we strive to highlight our objectives by analyzing and interpreting the intended meanings behind Bassem Youssef's use of ironic discourse in the context of media. By examining the content, tone, and verbal modalities, we aim to assess its impact in shaping attitudes and social perspectives towards the Palestinian

case. Additionally, we seek to evaluate the extent to which ironic discourse in Bassem Youssef's interview with Piers Morgan in media exposes societal issues.

2.1.2. The Interview between Bassem Youssef and Piers Morgan: A Case Study

2.1.2.1. Background of Bassem Youssef

Bassem Youssef, known as Egypt's Jon Stewart, has gained worldwide recognition for his bold political satire (Gordon & Arafa, 2014). Although a cardiac surgeon by profession, Youssef entered the media world during the January-February 2011 events by bringing a video camera to Tahrir Square. He set up a small home studio and began producing shows on YouTube in March under the title 'B+' (named after his blood type). After creating approximately 100 episodes and garnering five million views, he was invited to host a new show, 'Al-Barnamig' (The Show), on ONTV, a private network owned by Egyptian businessman Naguib Sawiris. As the show gained popularity, Youssef shifted to a live audience format filmed in a studio compared by some to Radio City Music Hall in Manhattan. In November 2012, Youssef moved to another private network, CBC (Gordon & Arafa, 2014).

With his groundbreaking combination of political comedy and wit, Youssef was already a household name in the Middle East, best known for his show Al-Bernameg (The Show in Arabic). Every week, he attracted 30 million viewers, including millions from Egypt and many more from the region and diaspora countries throughout the world (Luu, 2023). Additionally, Youssef, known for his political satirical show Al-Bernameg, appeared on Piers Morgan Uncensored Tuesday night to discuss the ongoing Middle East conflict, sparring with the British presenter for interrupting him and objecting to Morgan's use of the term "savages" (Fung, 2023). Last month, his popularity grew after he was invited on Piers Morgan's show to discuss the

Hamas-Israel conflict in a dark, satirical conversation that left the British journalist "uncomfortable" (Luu, 2023).

2.1.2.2. Background of Piers Morgan

Piers Morgan, born on March 30, 1965, in Guildford, Surrey, England (Cunningham, 2024), is a recognized journalist and television personality with a large international fan base, particularly among viewers of CNN and American television audiences ("Career Profile of Piers Morgan," 2024). He has been a participant in numerous television programs and talk shows ("Career Profile of Piers Morgan," 2024). For instance, in 1994, he was offered a job as an editor at World News by Rupert Murdoch, and "in 2008, he won an award in The Apprentice show," and currently hosts Piers Morgan Tonight, among others ("Career Profile of Piers Morgan," 2024).

Additionally, Morgan has faced criticism for his impulsive manner of speaking and for not always respecting the concept of privacy (Cunningham, 2024). Today, many of his shows cover a wide range of topics, including politics, social issues, control, and violence. A notable example is his interview with Bassem Youssef about the Israeli-Palestinian conflict ("Career Profile of Piers Morgan," 2024).

2.1.3. Background and Context of the Interview

The interview took place after October 17, which is regarded as a horrific event that occurred in Palestine when the Israeli airstrike on Al-Ahli Arab Hospital killed thousands of Palestinians in the Gaza Strip. In accordance with the Associated Press, more than 4,000 people have been killed on both sides, and over a million people have fled their homes in the Gaza Strip ahead of Israel's expected ground offensive to remove Hamas (Fung, 2023).

Furthermore, the major point that Bassem highlighted in the interview was the argument spread by Israeli propaganda that Hamas uses civilians as human shields to justify the killing of civilians in Gaza. The Intifada gave birth to Hamas, the Islamic Resistance Movement, and marked the beginning of the true political revival of Islamic forces in the West Bank and Gaza Strip in the face of Israeli occupation on the one hand and national secular forces led by the PLO on the other (Abu-Amr, 1993). He also raised doubts about the fact that Israel considers itself the only military force that warns civilians before bombing in Gaza ("Gaza: Did Bassem Youssef Educate Piers Morgan," 2023). Additionally, he emphasized that the Palestinian civilians are resilient even though they were killed. "**But they never die, they always come back**," he said. "**They are very difficult to kill, very difficult people to kill. I know because I'm married to one. I've tried many times, but I couldn't kill her**." Because Youssef's wife is Egyptian-Palestinian ("Gaza: Did Bassem Youssef Educate Piers Morgan," 2023).

2.1.3.1. Events of 7th October

On October 7, a significant event occurred that had a profound impact. The Palestinian resistance in the Gaza Strip launched an attack on Israeli military forces, resulting in casualties and captures. Despite the significance of this event, Palestinians in the West Bank were greeted with the sounds of large explosions on the morning of October 7, in conformity with Al Jazeera (2023). In the Gaza Strip, the Israeli army killed over 2,200 Palestinians, including 600 children (Al Jazeera, 2023). Abu Hasballah (2021) also states that 'in response, Israel waged a fierce and brutal war against civilians in the Gaza Strip, resulting in approximately 30,000 martyrs, mostly children and civilian women' (p. 89). As a result, digital platforms have played a crucial role in shaping and changing public opinion on Palestinian issues.

2.1.4. Data Collection Methods

2.1.4.1. Social Media Reactions to Bassem Youssef and Piers Morgan Interview

TikTok users are going crazy over comedian Bassem Youssef's heated interview with Piers Morgan, applauding Youssef for using humor in the conversation regarding the Israel-Hamas war. "Bassem Youssef has found the best way to converse with Piers Morgan," one user said in a video that has over 3 million views. Therefore, Youssef's comedic approach to the interview earned him praise from social media users, who dubbed him "smart" and "brilliant." The interview clips that were shared on TikTok have received millions of views" (Fung, 2023).

2.1.5. Data Analysis Techniques

2.1.5.1. Thematic Analysis of Ironic Discourse Used in the Interview

Boyatzis (1998) indicates that thematic analysis is a form of qualitative analysis. It analyses categories and presents data-related themes (patterns). It displays the material in great detail and deals with varied issues using interpretations. Braun & Clarke (2006) suggest that it is the first qualitative method that should be learned as "..it provides core skills that will be useful for conducting many other kinds of analysis" (p.78). This qualitative research method allows researchers to organize and examine complicated data sets in a systematic manner. It is a search for themes that can capture the narratives contained inside data sets. It entails identifying themes through attentive reading and re-reading of the transcribed material (King, 2004; Rice & Ezzy, 1999).

Thematic analysis provides a more comprehensive understanding of the options surrounding an issue (Marks and Yardley 2004). Thus, as stated by Namey et al. (2008),

Thematic Moves beyond counting explicit words or phrases and focuses on identifying

and describing both implicit and explicit ideas. Codes developed for ideas or themes are

then applied or linked to raw data as summary markers for later analysis, which may

include comparing the relative frequencies of themes or topics within a data set, looking

for code co-occurrence, or graphically displaying code relationships. (p.138)

Therefore, Braun & Clarke (2006) identify two types of themes: semantic and latent. Semantic themes emerge from the explicit or surface meanings of the data, and the analysis is not seeking anything other than what a participant has stated or written. In contrast, the latent level examines the underlying ideas, believes, and ideologies that shape the semantic content of data, rather than just what has been spoken (Braun & Clarke, 2006).

A thematic analysis of Bassem Youssef's ironic discourse in his interview with Piers Morgan about the Palestinian crisis reveals irony's transformative effect in altering attitudes and social viewpoints. Youssef's use of irony disrupts conventional narratives and reveals the intricacies and contradictions that surround the conflict. In short, Youssef's humorous and satirical criticism highlights the power of ironic discourse in media to challenge power structures while also promoting empathy and understanding in complex political circumstances like the Palestinian conflict.

The interview came to challenge the prevailing narratives and revealing the biases of some media outlets sympathetic to Israel against Palestine, with the aim of conveying the full facts to the viewers as well shaping their attitudes and perceptions of the ongoing Israel-Hamas conflict. It received great attention and positive comments, emphasizing the power of Bassem's ironic discourse in representing the voice ofthe Palestinian people. For instance, Abbas (2023) asserts

that Youssef shown an exceptional capacity to communicate effectively. The greatest moment was when he told Morgan, "If you only want to hear your opinion, I can just condemn Hamas and go home." It also ignores the fact that many of our politicians, intellectuals, and even ordinary citizens have repeatedly warned against painting the entire Palestinian society with a broad brush and ignoring the historical context of this long and painful conflict, as well as the suffering caused by Israel's ongoing occupation (Abbas, 2023).

The researchers use thematic analysis in Bassem Youssef's interview with Piers Morgan about the events of October 7th, "the Palestinian-Israeli Conflict". It discusses the specific themes or patterns that emerged from the analysis of Youssef's ironic discourse. These themes could include humor as a tool for political critique, the portrayal of power dynamics in the conflict, the role of media framing, and the expression of cultural identity.

2.1.6. Van Dijk's Socio-cognitive Approach

Van Dijk's socio-cognitive theory argues that discourse is not just viewed as an autonomous verbal item but rather as situated interaction, a social activity, or a form of interaction within a societal, cultural, historical, or political environment (Van Dijk, 2008). In particular, Van Dijk (1997) states that the concept of social practice usually refers to a broader social aspect of discourse than the different acts performed by language users during interpersonal interactions. Additionally, Van Dijk emphasizes that social cognition serves as a link between society and discourse (Van Dijk, 2008). "In other words, it is the discourse, cognition, and society that formulate the triangle model in terms of Van Dijk's social cognitive approach" (Liu & Guo, 2016, p. 1079).

Van Dijk further distinguishes two levels of discourse analysis: macro and micro. The micro level of social order is determined by language use, discourse, verbal interaction, and communication, whereas the macro level refers to power, dominance, and inequality among social groups (Van Dijk, 2003).

2.1.6.1. Cognitive Analysis

Cognition serves as the foundation of an individual's mental structure, encompassing cognitive forms such as thinking and knowing (Van Dijk, 2016). The Socio-cognitive approach delves into mental representations and elucidates that discourse structures can only be fully understood through cognitive concepts like information, beliefs, and knowledge of the participants (Van Dijk, 2016). As Van Dijk (2008) exemplifies, "the study of media influence in terms of mind control should take place within a broader socio-cognitive framework that relates the complex structures of today's new media landscape to the uses of these media, and finally the many complex ways such uses may influence the minds of people" (p. 11). This underscores that individuals' comprehension of media messages, including irony, is influenced by their cognitive processes and understanding abilities. For instance, Bassem's use of irony aims to stimulate critical thinking among viewers, leveraging their cognitive capacities to uncover underlying truths.

Van Dijk's socio-cognitive approach distinguishes between two types of cognition: personal and social cognition (Van Dijk, 2016). Personal cognition encompasses mental models, explanations of events and situations stored in episodic or autobiographical memory, which are subjective and individualistic (Van Dijk, 2016). These mental models do not objectively represent events but rather how language users interpret them (Van Dijk, 2008). Context models, a subset of mental models, elucidate various aspects of the communicative environment and

social norms of language use (Van Dijk, 2014). Social perception, on the other hand, encompasses shared social and cultural beliefs, including attitudes, ideologies, and values (Van Dijk, 2009). Van Dijk (2016) prefers the term 'social memory' over traditional semantic memory to denote the collective understanding of discourse shaped not only by individual experiences but also by social contexts in which individuals are embedded.

2.1.6.2. Social Analysis

The socio-cognitive approach also emphasizes that individuals play an active role in society, using discourse to express their beliefs, opinions, and various characteristics that differentiate them within society, including ideologies, power dynamics, and social identities. Ideologies, as informal sets of basic concepts shared by a social group, shape their perception of social events, guide discussions, and influence social actions within the group (Van Dijk, 2011). Van Dijk (1997) succinctly describes ideologies as "the mental representations that form the basis of social cognition, encompassing the shared knowledge and attitudes of a group" (p. 29). Moreover, discourse provides individuals with a platform to express their social attributes, such as identity, purpose, and position, by translating their daily life experiences into knowledge and beliefs, thereby shaping how they communicate and represent themselves (Van Dijk, 1995).

Furthermore, Van Dijk (1997) asserts that shared ideologies within a group foster cohesion and collaboration among members, driving them to pursue common goals and promoting unity, which contributes to the group's growth and success. Additionally, Van Dijk (2001) defines social power as a form of control, where groups exert influence over the actions and thoughts of members of other groups. In the context of the interview, the use of ironic discourse serves to challenge prevailing narratives about the Palestinian conflict, empowering viewers to critically analyze the situation. For instance, Bassem Youssef's use of irony highlighted the violation of

Palestinian freedom and the loss of innocent lives at the hands of Israeli forces, resonating with the audience and enhancing their understanding of the issue.

2.1.6.3. Contextual Analysis

Van Dijk posits that the relationship between discourse and context is a crucial element of Critical Discourse Analysis (CDA), characterized not by a rigid connection but rather a flexible intermediary layer. This layer, as described by Van Dijk, comprises social representations encompassing knowledge, attitudes, and ideologies, which play a pivotal role in shaping language use and comprehension within specific contexts (Liu & Guo, 2016). As mentioned by Van Dijk (2008), contemporary discourse analysis underscores the significance of context in elucidating the function of text and talk in society, with settings typically examined to enhance discourse understanding (Van Dijk, 2009).

The notion of context, informally defined as the unique attributes of communicative environments where verbal interaction occurs, is essential for a comprehensive grasp of discourse (Van Dijk, 2009). Van Dijk further stresses the critical importance of "context" in the study of language, discourse, and cognition (Van Dijk, 2009). Context encompasses both "verbal context," or "co-text," referring to the surrounding words, sentences, or speech acts within discourse, and the broader "social situation" in which language is employed (Van Dijk, 2009).

Defined as the framework, conditions, or backdrop necessary for interpreting events, actions, or discourse fully, context furnishes the requisite background, settings, situations, and outcomes for accurate interpretation (Van Dijk, 2008). It comprises various elements such as the overall situational definition, setting, ongoing actions, participants in different communicative roles, and their mental representations, including goals, knowledge, opinions, attitudes, and

ideologies (Van Dijk, 2008). Contexts, characterized as mental representations of significant social situation features, shape individuals' speech and conduct, serving as a conduit between situational and societal structures and influencing discourse production and comprehension (Van Dijk, 2006).

Understanding discourse as a communicative event necessitates an awareness of the social contexts in which they occur, spanning domains like politics, media, and education, and considering factors such as time, location, and conditions (Van Dijk, 2008). Analyzing discourse entails accounting for individuals' roles, group affiliations, beliefs, and objectives (Van Dijk, 2008). Contextual factors exert control over various aspects of discourse, including speech acts, topic selection, semantic description, knowledge dissemination, lexicalization, syntactic structure, and intonation, shaping the ways in which discursive expression adapts to communication circumstances (Van Dijk, 2006).

To sum up, Van Dijk's socio-cognitive approach highlights the critical influence of social representations on language usage and comprehension while providing insightful understanding of the complex interplay between discourse and context. Through his explanation of the complex interplay between the verbal and social aspects of context, Van Dijk highlights the significance of taking situational considerations into account when doing DA.

Section Two: Data analysis

2.2.1. Thematic Analysis of Bassem Youssef's Interview with Piers Morgan

On October 17, 2023, Egyptian satirist Bassem Youssef participated in an interview on Piers Morgan's Uncensored program, where Youssef spoke sarcastically about Hamas' recent attack on Israel. Stated differently, this refers to broader Israeli-Palestinian conflict. In order to highlight the reality that Palestine is the victim and Israel is the oppressor, Bassam stated at the outset of the conversation, "**but you know we used to that I mean it's it just like it's it'sit's very repetitive we used to that we used to them being bombed every time and moving from one place to the other uh you know**" (Piers Morgan Uncensored, 2023). Also, he wanted to demonstrate the illegal oppressive practices of Israel towards the Palestinians, such as false propaganda and displacement. The false propaganda is that the Israelis describe Hamas as a terrorist organization. But in fact, it is an acronym for Harakat al-Muqawama al-Islamiya ("Islamic Resistance Movement") (Robinson 2024). In addition, two main examples can be regarded as the best to exemplify displacement: Israel's attack on Gaza has displaced approximately two million Palestinians since October 2023. The majority of them are sheltering in the southernmost city, Rafah (Al Jazeera English, 2024). Furthermore, a Palestinian girl who suffered for displacement and she said that "**I'm not sure if I'm the next one to leave and die**." (Al Jazeera English, 2023).

Bassem Youssef's use of irony highlights the strength and resistance of the Palestinians in the face of the Zionists, and this can be seen in Bassem Youssef's words: "**it's just like those Palestinians they're very dramatic ah Israel killing us but they never die I mean they always come back you know they they're very difficult to kill**" (Piers Morgan Uncensored,

2023). Youssef quoted Ben Shapiro's solution and said, "**his solution was that the solution for this is for Israel to annex Gaza and to kill as many son of [__] as possible to make sure that this will never happen again**" (Piers Morgan Uncensored, 2023). In this regard, he criticizes Ben Shapiro's extremist beliefs and solutions, emphasizing the danger of encouraging violence and disregard for human life during a crisis.

In amplifying Shapiro's remarks during his appearance on Piers Morgan's show, Youssef sheds light on the perilous endorsement of violence as a means to resolve conflicts, alongside the risks associated with labeling advocates for peace as sympathizers with terrorism, as evidenced in the interview. "**anyone anyone who call for a ceasefire will be labelled as a terrorist sympathizer**" (Piers Morgan Uncensored, 2023).

Piers then claims that he does not know what a "proportionate response" would be to a terrorist attack on the scale of Hamas. Bassem responds by pointing to a graph depicting the total number of casualties in the conflict before the attacks and questioning the Palestinian killings in the West Bank, in which Hamas fighters were never involved (Piers Morgan Uncensored, 2023). Furthermore, Bassem emphasizes the constant violence and revenge in the conflict. He then sarcastically suggests that Israel respond by killing as many people as possible. The main goal behind Bassem's humorous tone is to get rid of violence and search for solutions to peace. "**Let's for a minute imagine a world without Hamas right what will this world look like let's give this world a name and let's name this world the West Bank**" (Piers Morgan Uncensored, 2023). In the above-mentioned statement, Bassem illustrated the impact of Hamas on the situation in the West Bank, demonstrating the contrast between peace and violence without Hamas. Ultimately, he condemns the terrorist organization Hamas and attempts to explain how

people have become desensitized to the fact that civilian deaths are an unavoidable part of battle (Piers Morgan Uncensored, 2023).

Moreover, a particularly intriguing aspect uncovered during the interview was Piers' evident surprise at Bassem's probing questions, coupled with his attempts to deflect when confronted by Bassem., "**It's actually not my job to answer your questions**." Also, when Bassem said, "**I think Hamas is the problem**" (Piers Morgan Uncensored, 2023), Bassem Youssef aimed to show that Israel desire to take Hamas as a motivate to remain in Gaza. Furthermore, Bassem tried to attract the audience's attention to the miserable conditions that the Palestinian people have experienced for a long time, including torture and violations of their lives. This was exemplified when Bassem Youssef said, "**20% of Palestinians go through the Israeli prison system, whether imprisonment, whether interrogation, whether torture, and the rest of them live a life of daily loss of land, homes, and life**" (Piers Morgan Uncensored, 2023). It is also evident that the Palestinian people have the right to respond to this and that they cannot support the Israeli oppressor or the countries that claim to resist, despite the fact that they are labeled as terrorists.

Moving through the video of Piers Morgan Uncensored (2023), Bassem Youssef masterfully aimed to shed light on Israel's illicit actions, describing it as a terrorist entity aiming for the eradication of numerous Palestinians. Consequently, he used skillful rhetorical language to force Piers to acknowledge these realities to the audience in a direct way. When Bassem asks Piers, "**if this will make Israel safe, I want to hear the logic if they continue bombingwhat are they hoping to achieve**",then Piers answered his question, he said that "**So if I can understand this correctly, basically Israel is doing this to pressure the Palestinian community in Gaza to turn against Hamas, is that right**" (Piers Morgan Uncensored, 2023).

This indicates that Bassem is manipulating his words to achieve his goal of giving the characteristics of terrorist organizations and linking them to what Israel does in reality, like Isis did exactly.

Bassem used his method of mocking Ben Shapiro when he defended Israel, when Piers invited Shapiro's friend Jeremy, whom he knows as "**it is Jeremy boring; he's the chief executive of the Daily Wire co-founder with Ben Shapiro of a Del Wire,**" to respond to Bassem's clarifications (Piers Morgan Uncensored, 2023). In this part with Bassem, Jeremy tried to explain Ben Shapiro's position on the conflict, emphasizing Hamas' responsibility for inciting war and recognizing the legality of Israel's reaction to the events of October 7th.

2.2.1.1. The Purpose behind the Interview between Bassem Youssef and Piers Morgan

The Egyptian satirist Bassem Youssef and the British TV host Piers Morgan engaged in a debate during their interview, to uncover the hidden facts behind the complex Palestinian-Israeli conflict, more specifically the recent Hamas attack on Israel. Bassem Youssef used "**dark humor,**" as Piers said to him, to challenge the misconceptions surrounding this ongoing conflict. Youssef stood up with the Palestinians through adopting his sarcastic tone to expose societal issues and engage viewers in critical thinking. Therefore, he remains a significant voice, as he criticized the Israeli government and its actions in the Palestinian territories to have their land free from Jewish people.

2.2.2. Analysis of Ironic Discourse

2.2.2.1. Identification of Instances of Ironic Discourse Employed by Bassem Youssef

In the beginning, Bassem Youssef relied on showing the reality of the propaganda revolving around Hamas by Israel, and he maintained his dark humor as an effective means to help the people comprehend the reality. For example, when Bassem said," **We used to that, I mean, it's just like it's very repetitive; we used to them being bombed every time… They are very difficult people to kill. I know because I was married to one, I tried many times I couldn't kill her**" (Piers Morgan Uncensored, 2023). In the context of semiotics, this statement carries, at its core, a metaphorical meaning, which refers to the symbolic or figurative interpretation of an idea, concept contrary to its literal meaning. And since meaning is formed through symbols, in this case, the act of "killing" can mean assassination, defeat, or getting rid of a challenge. In other words, the expression also indicates the hidden meaning that Bassem Youssef wants to convey to the viewers, as he likened himself to Israel while his wife is Palestine. Overall, in the semiotic interpretation, Youssef's words indicate Israel's difficulty in overcoming Palestine despite all its brutal methods of oppression, genocide, displacement, and others.

Bassem continued by using irony to challenge Piers about whether what Israel is doing is legal or not, even if Hamas is not present in the West Bank, when he said, "**I condemn Hamas, Hamas is the source of all evil there… Since the occupation of the West Bank, 7,000 Palestinians were killed, no music festival, no paragliding, no Hamas**" (Piers Morgan Uncensored, 2023).

Additionally, as stated by Piers Morgan Uncensored (2023), he drew comparisons of the ongoing Russian invasion of Ukraine and criticized various Israeli military actions in the Gaza Strip, asking how the Western world would judge Israel for the attack if it was carried out by Russian forces, and he said it in a smart way which made Piers surprised "**because I heard I heard Ben Shapiro and I heard Ron De Santis and they said said they said Israel is the only military force in the world that warns civilians before bombing them I mean how [__] cute that is so nice of them because with this logic if Russian troops started warning Ukrainians before bombing their houses we're cool with Putin right I mean okay Habibi you have warned them go invade it's fine you have done your job**".

2.2.3. Identification of Key Patterns

2.2.3.1. Investigating the Impact of Ironic Discourse Patterns on Attitudes and Perspectives

Bassem Youssef didn't limit his irony in the interview only, but he was holding and controlling the whole interview by saying verbal aspects that made the interview attractive. While Piers Morgan did not use ironic discourse, but rather he tried in various ways to show contradictions in Youssef's arguments. For instance,"**Ahha**" and "**temporally hah temporally, wink, wink**" (Piers Morgan Uncensored, 2023), the most famous words used by Bassem which had a wide resonance among the audience's attention, in order to deliver his message based on that all what promised by Prime Minister Benjamin Netanyahu are lies and empty promises with no hope of waiting for, and all of this is just to instill hope in the Palestinians and provide the opportunity for Israel to occupy the rest of the areas in Gaza. Finally, Bassem was keen to conclude the conversation by showing the picture of that house that sent to him by his wife's family, while smiling and saying " **by byby the way my wife's family is all right, and they**

send us a house, it's bombed it's beautiful it's going to be a good uh like Halloween theme"

(Piers Morgan Uncensored, 2023). Due to the recent events in Palestine, the interview came as a

powerful means of defending it. Bassem's use of irony effectively had a positive impact on

understanding the issue, revealing its dark side, and also shedding light on part of the life that

Palestinians live.

Van Dijk's socio-cognitive approach offers a valuable lens for analyzing the transformative

power of ironic discourse and its profound impact on attitudes and social perspectives towards

the Palestinian issue, highlighting the significant value of comprehending the cognitive processes

involved in interpretation. Additionally, this approach underscores how ironic discourse can

challenge dominant beliefs and ideologies that Bassem Youssef led in the interview, as well as

the role of social context in shaping the effectiveness of ironic discourse that helped to change

attitudes towards the conflict.

Van Dijk asserts that cognitive functions including knowledge, beliefs, and information

processing are involved in language understanding. Youssef challenges viewers' preconceptions

about the conflict with his sardonic remarks, which encourage critical thought. For instance, his

caustic comment regarding Israel's "repeated bombings" draws attention to the cyclical nature of

violence and makes spectators wonder if military tactics are truly effective. Van Dijk stresses

how crucial it is to take the discourse's context into account. Youssef's sardonic remark is set

against a backdrop of persistent violence and political tensions in the region during the

conversation. Youssef increases the discourse's relevance and resonance with the audience by

placing it into the larger socio-political context.In the end, Youssef's satirical speech promotes

critical consciousness and challenges power structures, which leads to greater societal

transformation. By means of his sharp and clever analysis, he upends dominant narratives,

enabling spectators to challenge authority and champion equity. We can better appreciate the transforming power of ironic discourse in influencing societal attitudes and behaviors about the Israeli-Palestinian conflict thanks to Van Dijk's socio-cognitive **approach.**

2.2.4. Findings and Discussion

2.2.4.1. Discussion and Results

In the case of Bassem Youssef's interview, thematic analysis is a technique used to analyze specific themes within the qualitative approach, along with the socio-cognitive approach drawn by Van Dijk's which allows for a comprehensive understanding of the intended and unintended meaning as it emphasizes the social and cognitive aspects of communication, such as cognitive processes. Therefore, these two powerful strategies facilitate nuanced analysis of Bassem Youssef's interview with Piers Morgan.

To disrupt dominant ideologies and societal structures, Youssef employed ironic discourse purposefully within the media to invite viewers to question the actions and statements of those in power. By challenging the status quo, alternative narratives and views emerged, increasing awareness and comprehension of various social issues and drawing the audiences' attention to examine the extent to which mainstream media values are valid. The analysis of ideologies and societal structures in the interview provided a clear impact on how the discourse was produced and received. This was done through how Bassem Youssef interacted with the issue; as a result, his use of irony challenges different narratives about the Palestinian conflict as well as how it affects public discourse and how they carry out the process of interpreting the interview.

Van Dijk (2009), discourse is now recognized as a complex multimodal phenomenon involving interaction and communication. The interview serves as a unique form of communication through Youssef's use of irony. His comedic approach was employed not only to defend the Palestinian case but also to highlight the societal issues, such as displacement, human rights violations, and lack of access to healthcare and education…etc., encountered by Palestinians in a way that audiences were not previously exposed to.

Additionally ,Van Dijk (1995) states that ideologies are embedded in both societal institutions and the mental structures of social members. They enable social actors to transform their social attributes (identity, objective, position, etc.) into the knowledge and beliefs that form the concrete models of their daily life experiences, i.e., mental representations of their actions and discourse. This is what Bassem Youssef Employed in the interview to uncover the Palestinians' suffering; for instance, he revealed the dominance of the forces that support Israel in the various injustices that occurred in the West Bank, such as the USA, which gave them financial support every year in order to obtain a variety of weapons. Youssef also delved to national and religious ideologies emphasizing the importance of Palestine's liberation and restoring its rights, noting that Islam calls for freedom and the issue goes beyond being a national issue to affect all Muslims and others.

Due to his ironic discourse, Bassem effectively succeeded in conveying many important points of view that the media might have overlooked or ignored, including verbal rhetoric such as "**Ahha**" and "**Wink Wink**." This is to expose the lies promised by Prime Minister Benjamin Netanyahu. As well as what Youssef intended to emphasize through his satirical approach, is that regardless of Palestinians' suffering, they will not die because there are hidden shields, which are children and Palestinian civilians. While he claimed that Ben Shapiro's interview involves much

propaganda because he defends Israel's actions, which entail killing as many Palestinian children as possible.This is for the purpose of breaking the wings of Israeli propaganda that Hamas was the one who carried out these actions in the West Bank and Israel was the victim. Here, it is evident that Palestine won the media battle, and the transformative power of irony contributed to achieving justice and changing people's attitudes and beliefs towards the issue of Palestine.

A comprehensive understanding of discourse, whether it is "spoken" or "written," requires the presence of the context in which it is mentioned because it can have a greater impact on the audience's perception. Irony, as a means of hidden effect on the addressee, has gained popularity in the modern media landscape. As one of the most popular kinds of mass communication, the press goes beyond just transferring information and attempts to influence the recipient of the message. The study of irony as a characteristic feature of journalists' speech behavior is a broad area of interest (Basenko, Baskakova, & Sakharova, 2021). In particular, as stated by Gornostaeva and Semenovskaya (2018), modern politicians frequently employ irony and humor for a variety of purposes, including attacking opponents, gaining support, drawing the audience's attention, strengthening their own image, and amusing the public. Irony and humor enhance a speech's brightness, impact, and persuasiveness. In our case, Bassem Youssef aimed to underscore the potential of irony in addressing political and societal issues, challenging exciting beliefs, and ultimately shifting public attitudes and social perspectives. This demonstrates that ironic discourse is employed by Bassem as a motive to get rid of oppression and call for change.

In this context, to win over supporters, modern politicians employ a variety of methods, the most common of which are persuasion and manipulation (Gornostaeva & Semenovskaya, 2018). As a result, Irony is thought to be more successful at influencing people than straight negative assessment. An ironic statement is adaptable, intelligent, less aggressive, and less direct; it

reflects a wide range of feelings and emotions. In ironic comments, the author literally delivers a positive evaluation of the character while criticizing him, implying a negative one (Basenko, Baskakova, & Sakharova, 2021).

2.2.5. Limitations of the Study

Completing our research in the field of DA, the study has a variety of limitations in that the topic of the transformative power of ironic discourse in media does not carry multiple related studies, which can help researchers in this study with such analyses. Additionally, this research is limited to the verbal irony employed by Bassem Youssef, in which the researchers faced difficulties interpreting the implicit meaning behind it. Researchers also faced difficulties in the fact that irony and its major types were studied more in the field of literature, which made it a challenge for them to reach the exact information related to the topic at hand. Also, the researchers analyzed irony to cover the Palestinian conflict, which contributed to making the research findings less generalizable. Finally, the research aimed to uncover the intended meaning behind Youssef's ironic discourse that was not covered by mainstream media outlets before .

2.2.6. Recommendations for further Research

Carrying out a more thorough literature investigation to find any relevant research or theoretical frameworks that could improve our analysis. Examining literature in disciplines like critical discourse analysis, rhetoric, and communication studies may offer more information about the transformational potential of ironic discourse in the media. Using focus groups and interviews as qualitative research techniques to learn more about how viewers understand ironic discourse in media. Interacting with specialists in linguistics or speech analysis can also offer insightful viewpoints on deciphering implicit meaning. Even while our focus on the Palestinian

conflict offers insightful information about a particular setting, we may think that the conclusions apply to other media contexts or conflicts. Expanding the generalizability could be achieved by investigating comparative case studies or performing cross-cultural analysis.

Since this research relied on verbal rhetoric, it can also take a semiotic interpretation in the analysis of symbols, gestures, and other non-verbal cues in the interview to complement DA. Semiotics is an effective tool for facilitating verbal communication, and various symbolic cues were used in the interview that Bassem Youssef led through the use of irony.

Furthermore, the researchers have investigated the implicit meaning behind Bassem Youssef's ironic discourse with Piers Morgan within the media context surrounding the Palestinian-Israeli conflict. In this sense, the interview represents the turning point of the Palestinian conflict from an Islamic issue to a global issue through his ironic discourse, which had a significant impact on shifting people's attitudes and perspectives, highlighting societal issues, and calling for change. Youssef's use of irony to challenge dominant narratives encourages critical thinking among viewers. Therefore, the analysis and interpretation of his discourse can be a step to help researchers who are interested in media influence in their future research. Here some other recommendations

Encourage academics to contrast Bassem Youssef's interview with other media accounts of the Israeli-Palestinian conflict. Researchers can develop a more nuanced knowledge of how different media outlets frame and represent the conflict, as well as the possible impact on audience perceptions, by examining multiple perspectives and discourses.

Urge more research into the wider effects of sarcastic speech in media that goes beyond the Israeli-Palestinian conflict. Scholars may explore the application of sarcastic discourse in

alternative geopolitical settings or social concerns, scrutinizing its function in contesting prevailing narratives, encouraging analytical thought processes, and cultivating societal transformation.

Promote interdisciplinary cooperation amongst academics in disciplines like psychology, political science, communication, and cultural studies. Through the integration of varied views and approaches, scholars can acquire a more all-encompassing comprehension of the intricate relationship among media discourse, public opinion, and social transformation.

Conclusion

This chapter explored the ironic discourse utilized by Bassem Youssef during his interview with Piers Morgan to reveal the underlying meanings of his discourse. It employed two primary methodologies: Van Dijk's socio-cognitive approach, which centers on the cognitive processes involved in interpreting various layers of meaning embedded within ironic expressions, and thematic analysis techniques for identifying and analyzing key themes extracted from the transcript of Bassem Youssef's interview. The combination of these methodologies paved the way for investigating the implicit meanings and implications of Bassem ironic discourse in media, emphasizing on its willingness in altering attitudes and perceptions of the Palestinian-Israeli conflict through addressing multiple topics neglected before.The chapter concludes with a discussion of the analysis results in relation to prior studies of ironic discourse and its influence on shaping attitudes and social perspectives.

General Conclusion

This dissertation included two core chapters, consisting of an introduction followed by a conclusion. The first chapter started with an overview of discourse analysis, paving the way for ironic discourse as the main focus of the researchers, which covers irony as a notion, its types and dimensions, and its relation to pragmatics. It also sheds light on the role of the media in conveying this discourse.

Whereas the second chapter provided a description of the applied methodology and the analysis of the transcript of Bassem Youssef's interview, involving Van Dijk's socio-cognitive approach, which emphasizes cognition, and thematic analysis techniques to analyze key themes.This research discussed the ironic discourse used by Bassem Youssef to address political issues and convey the hidden meaning behind oppressive policies committed against Palestine during its ongoing conflict with Israel in a way that was not covered by mainstream media outlets before.

Our concern in this research was how Bassem's ironic discourse in the media can be a transformative tool of the Palestinian-Israeli conflict, as well as shape people's attitudes and social perspectives towards the hidden facts. As a result, we realized that Bassem's interview reflected the ideological nature of irony, which involved the presence of cognitive processes for interpretation. The results also stated that the goal of Bassem's interview was to discredit the propaganda revolving around Hamas, shed light on the most important topics, including the false promises and injustice that Palestine suffers from at the hands of the Israeli occupier, and change people's attitudes and perspectives on the issue.

The study addresses a number of limitations, including the lack of research on the transformative power of ironic discourse in the context of the media, which led to the difficulty of interpreting the meaning behind the verbal irony adopted by Bassem Youssef during his discussion of the Palestinian issue. This limitation stems from the lack of available information on the subject of irony and the researchers' inability to generalize the results as a result of the research's focus on the Palestinian-Israeli war only.

For further research, a literature review in various disciplines like rhetoric, critical discourse, and communication studies is required to enhance the analysis of ironic discourse within media. Through the use of qualitative research techniques, for instance, interviews and focus groups can provide valuable insights into the way audiences interpret irony. The applicability of our research can be enhanced by how we generalize the results through analyzing the discourse among different group cultures. Furthermore, semiotic interpretation of non-verbal cues also gives a deeper understanding of the analysis of the discourse covered in the media. Hence, by comparing Bassem's interview with different media coverage of the Palestinian crisis, future researchers would gain a clearer image of the impact of ironic discourse on public attitudes and beliefs and its significance in fostering social change.

Overall, this study reached its end by ensuring irony as a rhetorical tool as well as a powerful persuasive strategy in the interview, specifically in shaping people's attitudes and beliefs towards the Palestinian issue and bridging the gap between their past and current beliefs.

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Appendix

Appendice:

Israel-Hamas War Piers Morgan vs Bassem Youssef On Palestine s Treatment The Full Interview

Turboscribe.ai (2024, May 1). Israel-Hamas War Piers Morgan vs Bassem Youssef On Palestine s Treatment The Full Interview [Transcript]. Retrieved from https://turboscribe.ai/transcript/2134706223375406823/israel-hamas-war-piers-morgan-vs-bassem-youssef-on-palestine-s-treatment-the-full-interview-360p

Piers Morgan: well, joining me now is a discuss the conflict in Israel and Gaza. It's a TV host and satirist, Bassam Youssef. Bassam, it's great to have you back on the programme. I wish it was under different circumstances. First of all, what is your reaction to what happened on October the 7th?

Bassem Youssef: it was terrible of course I mean we kind of get our news kind of also secondhand because you know my my wife's family they live in Gaza they they have uh cousins and uncles there um and uh their house also was bombed we haven't been able to communicate with them for the past three days communication are lost so we don't know actually what is the uh how is like how are they're doing but you know we used to that I mean it's it just like it's it'sit's very repetitive we used to that we used to them being bombed every time and moving from one place to the other uh you know it's just like those Palestinians they're very dramatic ah Israel killing us but they never die I mean they always come back you know they they're very

difficult to kill very difficult people to kill I know because I'm married to one I tried many times couldn't kill her.

Piers Morgan: i mean, there's a dark humour there, and I understand why because...

Bassem Youssef: oh, it's not dark humour. I really, I try to get to her every time, but she uses our kids as human shields. I can never take her out.

Piers Morgan: again, I understand the humour, but I, to be serious about some about this tonight there is..

Bassem Youssef: okay I will be serious no I III will be serious I was watching your interview with Ben Shapiro and I'll will tell you one thing I think that Ben Shapiro is one of the smartest people who ever walked this Earth he's very very smart I follow him and I believe everything he said and when he came out on your show his solution was and I quote his solution was that the solution for this is for Israel to Annex Gaza and to kill as many son of [__] as possible to make sure that this will never happen again and anyone anyone who call for a ceasefire will be a terrorist sympathizer so God forbid I don't want to be labeled as a terrorist sympathizer so I agree with Ben shapir I think we should kill as many son of [__] as possible

Piers Morgan: let me...

Bassem Youssef: so far 3,500 people were killed including 5,000 son of [__] in the bombing of the Baptist uh uhuh hospital as we speak right now one third of those3,500 were children so my question to Ben Shapiro is how many more son of [__] do we need to kill so Beno is happy because it changes from changes from I'm I'mI'm sorry that list I'm I'm I'm I'm really at a disadvantage here I'm looking at a camera I don't see you I can hear you on my...

Piers Morgan: the reason I'm interrupting is I think you might be I think I think you're conflating different interviews with Ben Shapiro he didn't use the phrase sons of [__] with me let me play to you what he actually said on my...

Bassem Youssef: he did he did go back go back to your interview

Piers Morgan: he didn't that was another interview but let me play what he said to me

Ben Shapiro: well I frankly I I don't believe in proportionate response to terrorism I believe that the way that you stop terrorism is with wildly disproportionate response that doesn't mean in terms of targeting civilians it means in terms of killing as many terrorists as humanly possible and allowing them to dictate the terms of Engagement by hiding behind civilians in areas that that they are supposedly responsible for means that the only option for Israel is to surrender to hamas's hatred of its own citizens its willingness to use its own children as human Shields no no country worth it salt could ever do that.

Piers Morgan: now that is sign substantively different to what you said he said right he's talking there specifically about..

Bassem Youssef: I agree I II agree with him the the thing is the question is what is a proportionate response because it has been different from one tier to other so if you look to this graph for example this is the death of Israeli and Palestinians and it's changing from one year to year it's like fluctuating like crypto so my question is today what is the going rate today for human lives I mean 2014 was a great year for Ben Shapiro 88 Israelis were died and there was 2,000 329 Palestinians killed on the other side that is one Israeli for 27 Palestinian that is a very good exchange rate what I'm saying is what is the exchange rate for today so you guys will be happy that's my question

Piers Morgan: well it's not me it's not me guys I I I'm not on either side

Bassem Youssef: no no not you like when I say you guys I say like the people on the other side of that I know that you you don't think like that appear you one of the good guys but let me tell you something I mean I'm the reason that I'm I'm using this is that I mean I I can't remember what happened in 2014 and there was no music festival but there there must be something I mean they must do something

it is their fault it has to be something I mean 2018 300 Palestinian died ah who's counting you know so the thing is what my question is let's find what is the exchange rate for human life today so we know expect the future death of Palestinians and will be happy to it

Piers Morgan: my my response to that would be this B I thought carefully about this because I think I think it's very tricky for people like me to immerse ourselves into a conflict where we're not directly involved and I thought carefully about what I feel about this I feel that the scale of what Hamas did on October the 7th supersedes anything else I've seen in this conflict really ever that the the savagery The Butchery the slaughter of 1300 people the shooting of babies the kidnapping a grandmother and so on so if if we can agree on that which I think is inarguable then the question then becomes again about proportion I I don't disagree that there's been a lot of bad stuff on both sides going back historically for decades but if we agree that this was on a different level altoe quite deliberately by Hamas designed designed to provoke designed to here's my question let me ask you a question and and the question you you raised it earlier about proportion I honestly don't know what the proportionate response is uh I I honestly don't I I don't I've been watching the air strik we question well I was ask I well I would ask you if you were Israel what

would you was Israel if you were Israel and that had happened to you what would you think would be the appropriate way for the country to respond

Bassem Youssef: would do exactly like Israel did Kill as many people as possible since the thethe word is letting me do it I mean I I can do it because I can you know but the thing is you know what I agree with you and you know what I'm going to be even ahead of you because I see the question coming do you condemn Hamas for the atro yes I condemn Hamas I condemn Hamas I condemn Hamas is the source of all evil there for and you know what let's for a minute imagine a world without Hamas right what will this word look like let's give this word a name and let's name this word the West Bank Hamas has absolutely no control in the West Bank and since the beginning of this only through August 37 Palestinian kids were killed no music festival no paragliding no Hamas since the occupation of the the West Bank 7,000 Palestinians were killed no music festival no paragliding no Hamas I can go on and on and on and on

Piers Morgan: no no but you don't you don't need to because in a way in a way you're preaching to the choir i' I follow this crisis

Bassem Youssef: oh no you're not preaching so the thing is like I in sense

Piers Morgan: I know I know that what you're saying has validity of course of course

Bassem Youssef: Pierce by the way Pierce PiercePierce I am at a disadvantage here I can hear you I cannot see you I am in a don't interrupt me and interrupt my points sure so because this this this has to be fair because if you want to only hear your opinion I can just condemn ham and go home I can do that so if do you want to do that or do you have a much more Nuance conversation

Piers Morgan: no I absolutely want to have a Nuance conversation I wasn't aware I was interrupting you I thought I was let

Bassem Youssef: amazing so let's I mean I mean I would say I would say I really applaud Israel for doing one thing that no military force in the word does because I heard I heard Ben Shapiro and I heard Ronda santis and they said said they said Israel is the only military force in the world that warns civilians before bombing them I mean how [__] cute that is so nice of them because with this logic if Russian troops started warning ukrainians before bombing their houses we're cool with Putin right I mean okay Habibi you have warned them go invade it's fine you have done your job I mean the thing is and I understand and I also heard Ben Shapiro talking about uh about human she so you remember my wife's family they live in Gaza so I asked them I told them when Israel give you the nice warning the cute warning does Hamas force you to stay in your home so you can be bombed and use a as as human shield you know what Hassen here my my wife's uh my wife's cousin he's a he's he's a loser you know he he told me you know when I asked him does that happen he told me no the lying son of a [__] lied to me I told him you don't understand Ben Shapiro and R the santis keep saying that Israel warns you and Hamas ask you to keep to stay put so I II told you he's a loser he never kept a job he even like failed in all of the interviews to become like a human shield I II would believe Ben shapir so let's go with that no nono let's no no

Piers Morgan: let me ask at some point I must be able to ask you questions it's not we age..

Bassem Youssef: if we agree if we agree the the 14,000 casualties I mean who's counting are human shield does that mean that every single one of those civilians was standing obscuring a military Target behind them because that's a lot of weapons I mean Hamas is packing

Piers Morgan: of course it doesn't and look I you know..

Bassem Youssef: soso there is some collateral damage lots of collateral damage

Piers Morgan: yes

Bassem Youssef: it's fine yeah you kill you kill some to save some and then kill some more yeah I agree yeah yeah

Piers Morgan: yeah I agree I would let me ask you this again it comes back to proportionate response when the world when the world decided it had to get rid of Isis because of the appalling Butchery they were carrying out uh it did so by by also killing very sadly a lot of civilians along the way by doing air strikes against places which

Bassem Youssef: killing civilans are inevitable you said that in the beginning it's inevitable but

Piers Morgan: once Israel once Israel has decided that they want to get rid of Hamas and Hamas is embedded with civilian population I'm very concerned about what's going to happen next I've written a column tonight saying I remember the Iraq which I opposed right I remember all this so my question to you is I know what would be what would you think would be in response by Israel to what happened

Bassem Youssef: well well the these are years of disproportionate responses of Israel did it solve the solution did it solve the problem did did it work before so it will what what will be the surprise this time what will be the twist that will make this work this time what what will be different this time seriously I mean like this is only the last 15 years I mean because it's too too many papers I just got this but what how will this will be different and the thing is it I am so glad in the introduction that you mentioned the Iraq War I applaud you pierce for saying that because

you were honest about it you said that spreading lies like wmds make people look at those people as less of humans and they would accept the death of a million Iraqi whether by sh sanctions or by Invasion right you are you you are a good man this is amazing and you know what is similar is when you spread the lies of decapitated babies although it was refuted so what happened happens when people hear that you know killing babies is horrible but when you say decapitated babies you are planting a certain image trigger in people's mind

Piers Morgan: who has said that who has said 4 who said that

Bassem Youssef: you said 40 decapitated

Piers Morgan: who has said that

Bassem Youssef: you have you have repeat

Piers Morgan: no no I haven't

Bassem Youssef: what

Piers Morgan: I've never said that

Bassem Youssef: you haven't said on your show 40 decapitated babies

Piers Morgan: never

Bassem Youssef: Ben Shapiro didn't say it Ronda Sanz didn't say it nobody has said okay P nobody said it no oh okay okay maybe I am wrong decapitated here the

Piers Morgan: you're wrong I've never said

Bassem Youssef: the thing what happened what yeah well no you're you're wrong but the thing is when Iraq the thing is the same thing is happening in Iraq Ben Shapiro once tweeted not even about Gaza about the West Bank when Israel continued to build the illegal setem he said 2017 Israel likes to build things and Arabs not Palestine not Hamas Arabs like the bomb crap and live in open sewage yeah I thought that was very very the Israeli the Israeli defense the isra defense minister he said those are human animals and the thing is Ben shapir should know better because you know long before the Holocaust before Jewish people were thrown in the gas Chambers the Nazi propaganda called them rats now as a human being I will never accept that another human being being thrown in a into a g chamber but a rat kill 10 kill a thousand 3,500 they are son of [__] they are human animals who live in open seage and decapitate babies and because of that propaganda Mr Morgan that guy in Illinois the 71 years old guy he killed stabbing the six years old Palestinian kid in Ino 26 times and he used to play with him they used to be friends but he went in marching into their apartment stabbing his mother and killing him shouting all Muslims could die it took you 8 years to change one word from Jewish to Muslim and then you transferred your guilt to us and took away our land let me ask let me ask you a question that deal sucks man

Piers Morgan: let me ask you a question uh how do we get from where we are now to peace

Bassem Youssef: well first of all you need to change the perception uh Nikki Haley the American presidential candidate said we are in Israel in this because it's a fight between EV good and evil now if you already decided someone is good he can do no evil and if you decid that someone is evil it's good to kill them killing them is good you see the thing is it is it is not like something new I mean I II look at history and I see I'm sorry to say and I'm sorry to say this but westerners has always dealt like this with indigenous people you first treated them like

Savages you know Native American First Nation Aboriginal they're Savages kill all the Savages and then when they're almost extinct you start feeling sorry for them you know like animals so maybe maybe the solution is that we kill as many pal Ians as possible so the few of them that remains do not bother you and maybe for another years become a tree hugger Piers Morgan: let me just challeng you on this and he will campaign for for preserving the keep talking about westerners like me okay so let me return the favor okay Hamas is edicated to the complete eradication of Jewish people

Bassem Youssef: I am not the spokesman for ham why do you why do you spokesman [__] hate them [__] H are you happy

Piers Morgan: you're missing my point you're talking in a generalized way about people in the west who always talk about Arabs as Savages I don't nonono I'm talking the campaign I led the media campaign in this country against the Iraq War okay so I don't see I don't see people in the Middle East Savages say the goodes but what I say talking about you

Bassem Youssef: you're great

Piers Morgan: no no it's not about me being it's about it's about the way Hass behaved on October the 7th was like Savages like a pack of savages it was the worst atrocity against Jewish people the Holocaust there has to be of course there has to be a response and my question beic my question for you ising the history B what is the proportionate response but

Bassem Youssef: I don't know but there's no Hamas in the West Bank and they're still

 dying there so what's your excuse

Piers Morgan: i don't have any excuse

Bassem Youssef: okay what's what's your explanation sorry sorry uh my earpiece

went down

Piers Morgan: I I listen I don't make any pretense that this hasn't been a massive problem okay

between Palestine and Israel going back to the mid-40s we all know this right

Bassem Youssef: I I'm I'mI'm yeah yeahyeah Pierce PiercePierce listen I'm not saying that

you're making excuse but if you are adopting a certain point of view you have to at least defend

it I'm telling you there is no Hamas in the West Bank what is what is the excuse not your excuse

what is the accuse to kill those people?

Piers Morgan: well it's listen this question of proportionality is one that

Bassem Youssef: no nono answer my question I've been answering your question you answer

mine

Piers Morgan: it's actually not my job to answer your questions, it's not

Bassem Youssef: okay not your not your job I II agree with you

Piers Morgan: I'm more interested in you who has family in Gaza I'll who's an Egyptian in the

Middle East right I'm more interested in what you have to say

Bassem Youssef: okay I'm telling you I'm telling you I think Hamas is the problem

Piers Morgan: Right. And we're agreeing.

Bassem Youseef: okay now let's say Hames is removed let's hamas yeah I I I'm agreeing with

everything about you want me to go ham I will condemn hamas Hassan Hommos

everybody...guys so wait I can't hear you the uh the earpiece damn okay oops okay yeah uh I I do need I think I think just go back

Piers Morgan: is he there

Bassem Youssef: back you go back go back okay go thank you guys

Piers Morgan: can you hear Bassem

Bassem Youssef: yeah yeah now I can hear so here's the thing can you hear okay so let's let's say for example Hamas seems to exist okay do you hear me

Piers Morgan: yeah

Bassem Youssef: Hamas seems to exist today now right now in Palestine in West Bank

and and uh and Gaza 20% of Palestinians go through Israeli prison system whether imprisonment whether interrogation whether torture and the rest of they they live a life of daily loss of land of homes of life and they are they are suffocated by the so let me ask you something if you are a Palestinian living into these conditions for decades would you would you sympathize with your oppressor or sympathize with the people who claim they resist them even if they are terrorist?

Piers Morgan: I have made I have made no secret that I think the conditions Palestinians have had to exist under are completely unacceptable I've said that for years so the question then becomes how do you forge peace between two Waring parts of that region who for decades have approached peace in my view with Mutual sledgehammers with no actual desire to have peace and I think it comes down in the end to great leadership and I I don't think there's great I don't think well hang on let me make my point I don't think there's great leadership on either side where is the Nelson Mandela figure here to come through all this Where is that?

Bassem Youssef: nelsonon Mandel is that nelson Mandela NE Nelson Mandela actually have criticized Israel for being a horrible State all of the South African activist

Piers Morgan: my point is how he how he responded to a country that was so divided is a temp is a temp is a template for how you get to peace isn't it

Bassem Youssef: I I I I haven't met Nelson Mandela so I wouldn't know but like I II there is a point there's a there's a very important Point here you know I want to understand what is the logic of Israel carpet bombing Gaza I mean if there's a logic if there's a good if this will make Israel safe I want to hear the logic so if they continue bombing what are they hoping to achieve?

Piers Morgan: we know what their we know what their stated aim is their stated aim is to eradicate and wipe out Hamas they believe Hamas are living are living predominantly in Northern Gaza they also are aware they're living amongst civilians so it's an incredibly difficult thing as I said as I said in my mon you know it is very very difficult to see how they do this without massive collateral damage

Bassem Youssef: so if I can understand this correctly basically Israel is doing this to pressure the Palestinian community in Gaza to turn against Hamas is that right

Piers Morgan: I'm sure that's part of it yes

Bassem Youssef: that's part of it so this is exactly what terrorist organization do because terrorist organizations will have no chance beating a whole nation in battle so they terrorize and they kill the civilians in order to spread fear and Terror so they can turn against their government to change their policy or to resign you have just compared Israel with Isis

Piers Morgan: no I haven't I don't I don't see any comparison between

Bassem Youssef: it's going to be the headlines tomorrow p is Isis

Piers Morgan: only amongst people who weren't listening the comparison which is more apite is Isis and Hamas they are both nistic Terror groups intent on killing as many Jewis people and others as they can possibly kill and you can't you can't you can't get people like that

Bassem Youssef: absolutely you know what I'm going to do something that nobody done on your television you know what I'm going to do on your episode I'm going to do I'm going to pretend that I'm an Israeli citizen I'm going to put my my myself in the in the place of an Israeli settler in the Kaputs and I want to speak to my prime minister Benyamin Netanyahu MrBeyamin Netanyahu I have voted for you because you have promised us peace and prosperity and security on the 7th of October those son of bites Hamas they went into defense that is regularly heavy heavily guarded usually there's like a a dove that comes close to it it will be shot those people went in and they went for 6 hours before IDF forces was deployed killing our friends our families kidnapping our grandmothers and babies and went in I want to ask you Mr Prime Minister after you have fractured the Israeli community and you have [__] our courts our Supreme Courts what are you doing with the money being given to you to the United States also you are carpet bombing Gaza with absolutely no regard to our hostages our people I heard a rumor in the Kaputs that you're doing that as an you let that happen to as an excuse to carpet bomb Gaza so you push them into Sinai and I didn't believe that I like not my prime minister he can never do that and then I watched an interview for Danny Alon he was your Chief advisor he was also the Israeli ambassador to the United States and you know what he said Mr Prime Minister he said that the solution for those Palestinians is to go into a vast land of Sinai and live into cities temporarily huh temporary wink wink until we build Gaza again and then we invite you back ahha ....we've seen this movie before so yeah and I and when I saw this I couldn't

explain to my fellows in the Kuts how come our Israeli government is trading human lives for another piece of land so as an Israeli citizen I need to hold my Israeli government accountable and as an American citizen I want to know all of these money that we are giving to Israel we giving them $4 billion every year Joe Biden said it's the best investment they ever America ever done well I if I am in the in the place of Joe Biden I would say sorry don't speak uh I I would I would say if I was Joe Biden I would go down and whisper in the ears of Netanyahu and tell them I hate bad Investments they haunt me you know like little finger in Game of Thrones but the thing is the thing is this is the problem Israel always victimizes itself and I have never seen a victim putting their oppressor Under Siege and Israel wants you to believe that they are the victim is dealing with Israel is so difficult it's like being in a relationship with a narcissistic psychopath he [__] you up and then he makes you think it's your fault you look at Israel as Superman but they're really homelander they are like they they are shooting and they are annoyed with the splashes

Piers Morgan: Bassem I want to say two things one if you could just slightly man your language we are uncensored but if you keep swearing

Piers Morgan: So we have to apologize to viewers you may be offended by that

Bassem Youssef: I'm very

Piers Morgan: I understand passion Run High so let's not get too bogged down about the odd swe I apologize to the viewers

Bassem Youssef: I apologize to the viewers for my language thus after the cite of the dead of civilians.

Piers Morgan: my second question is this after site of of dead civilian after the break we have the managing director of The Daily wire which is Ben Shapiro's company we were going to interview him on his own but he's happy to come on and talk with you directly if you are prepared to stay.

Bassem Youssef: well of course I I I can stay but again I am [__] this I am in a disadvantage and I would like to have my space to respond

Piers Morgan: okay we'll come back after the break

Bassem Youssef: I I because because here's the thing there

Piers Morgan: we got to go to a break when we come back from the break

Piers Morgan: be you and Jeremy B my my I have news we're taking a short break B I'll be back welcome back toon for more on the situation in Israel I'm joined now by the CEO and co-founder of the daily wire Ben Shapiro's partner Jeremy boring uh Jeremy thank you very much indeed for joining me I'm sorry we demoted you earlier to M MD you are the CEO and Co co-founder uh you know Ben Shapiro better than anyone really I did a big interview with Ben obviously the other night um which went around the world um and has sparked a big reaction including from uh Our Guest Bassam Yousef who's still with us first of all you've been listening to to Bassam and what he's been saying what's your response ?

Jeremy Boring: well first of all I make it a point not to speak for Ben Shapiro he's got a 20 IQ points on me and speaks for a living professionally so he's much better prepared to defend himself but as his business partner as his best friend I I do feel like I have to respond to the things that bosam was just saying first of all the question of how many sons of [__] have to be

killed in order to end this conflict I suppose that the answer is as many of them as it takes that

doesn't mean that I or Ben or any decent person in their right mind is happy with the killing of

civilians uh I posted at the very beginning of this conflict that a a woman or a child blown apart

in Gaza is just as tragic as a Jewish baby killed in one of the settlements that doesn't mean that

Israel's actions and the actions of Hamas are morally equivalent you know the tragedy is the

tragedy but the moral equivalency is nonsense if you if you entered Israel with the express

purpose of targeting and murdering civilians with your own hands and cold blood that is not

comparable to Israel bombing Targets in the Gaza Strip and killing civilians as a terrible tragic

consequence war war is terrible war is an awful thing that's why decent people don't lightly

engage in War and why hamas should not have incited this war you know we can talk about the

history of the Israeli conflict I'm not a professional political commentator I'm a I'm a CEO I'm a

screenwriter uh and I'm certainly not Ben Shapiro I'm not here to discuss the history of the

Israeli Palestinian conflict but we all saw what happened on October 7th and the idea that Israel

was not going to react severely to that or that Israel should not react severely to that is ludicrous

and Theo should be a moderating voice that Ben Shapiro should be what saying no Israel should

not respond in this situation that's nonsense

Piers Morgan: let me ask you Jeremy what I mean the question which I think is the big question

what is a proportionate response to that outrage on October the 7th which is the worst attack on

Jewish people since the Holocaust what is proportionate if it's true as reports are suggesting

tonight that there may have been a hospital hit by an Israeli strike and up to 500 people or more

have died that would seem to me if that is verified and it's not verified yet you know we don't

know exactly what has happened other than there's been a hit on this hospital but if that is

verified to have been an Israeli strike that will strike many people as disproportionate .

Jeremy Boring: certainly well first of all I don't know what a proportionate response is or why we would want it I suppose a proportionate response would be for 3,000 Israelis to go through the fence gun down innocent Palestinian women and children burn their bodies burn them alive take hostages rape their women no one wants a proportionate response no no moral person could possibly call for a proportionate response the purpose of war is to defeat your enemy the West has in my lifetime forgotten the purpose of War because the true cost of war is so terrible the last time the West engaged in war and won it was World War II and they did it through incredible brutality they did it by bringing their enemies to heal that is not a thing to that's not a thing to rah rah about that's not a thing to look forward to as I said all decent people should avoid war but I think the sort of lie of the post World War II the post-war consensus lie is that somehow War uh in which you kill a bunch of people and don't secure Victory is morally Superior to war where you do secure Victory I would say that the only way to morally justify a war is to win it otherwise your AR the very argument that brought you into the war this enemy must be defeated ends up being proven a lie I mean Afghanistan I think America had every right to go into Afghanistan uh the Taliban was harboring Osama Bin Laden and al- Qaeda al- Qaeda flew planes into buildings in the United States killed thousands of our citizens uh brought the nation into Untold Agony pain and horror America had every right morally to go in and destroy the Taliban and Destroy al- Qaeda

Piers Morgan: but I would argue

Jeremy Boring: the Taliban now but the Taliban now rules in Afghanistan the war was not won

Piers Morgan: but that's my point actually I've done a column about this tonight uh for the sun here in the UK which is I I was editor of a newspaper when the Iraq War happened I uh opposed

it very aggressively as the editor of paper um and sadly we were born out by events it was a complete disaster the Iraq War in my view it was illegally contested I think um and the consequences were appalling uh in terms of loss of life a million people in terms of Isis being allowed to breed and create their merry hell around the world in terms of complete dismantlement of of Iraq itself as a as a functioning country uh and I think Afghanistan again 20 years of you know attacking an enemy which is now running the country again seemed to me again to be kind of pointless and I do Wonder whether Israel in its Blind Fury which I completely understand has thought through the consequences of actually launching a full air ground and sea offensive into Gaza as to actually what happens at the end of that

Jeremy Boring: well I suppose Israel wasn't really given the opportunity to fully contemplate what the consequences of that action might be because Israel didn't instigate this war this war was instigated by a horrible terrorist attack on Israel and a state is put in a position where it has to respond now one might argue that the very fact that Israel has yet to actually launch their ground Invasion means that they are actually making a calculation about what the cost will be what victory looks like any rational person any decent person can engage in a conversation about what is the appropriate response for Israel of course they can but this sort of moral equivalency thing I don't think is a sign of decency to engage in a conversation about moral equivalency.

Piers Morgan: let me bring uh bassim back in you've been listening to this bassim what's your response to what Jeremy's been say

Bassem Youssef: I'm I'm sorry I didn't catch the gentleman's name

Piers Morgan: it's Jeremy boring he's the chief executive of the daily wire co-founder with Ben Shapiro of a Del wire.

Piers Morgan: hi Jeremy please say hello to Ben Shapiro and please tell him that I do think he is the smartest person to ever walk the earth thank you so much so as response to Jeremy uh I IIII agree with everything you said I mean what is disproportionate I mean that you he just used the uh examples from second world war and America showing that civilian casualty is a I mean I I heard his voice he was very sad and he as he was telling us it is so inevitable to kill so many civilians because it's something that we cannot avoid I hear the sadness in his voice and I know that it's a very difficult decision to kill all of these civilians because that's for a higher cast and I understand but my question I I have two questions the question is how can you justify The Killing In The West Bank where Hamas does not exist and if the disproportionate response during the all of these years have actually worked what will be new this time that did not happen before I just want to that that that was my question that was my question

Bassem Youssef: I'm so soso now so now now if I ask the question can I can I say something on my side a little bit personal

Piers Morgan: with respect Bassam with respect I gave you half the show to have your side Jeremy's had a lot less time uh I'm going to have to let you go want me to I'm going to have to I'm going to have to let you go because been on there with you for 40 minutes .

Bassem Youssef: okay bye bye but listen bye bye

Piers Morgan: I'd like to talk to you again and thank you for joining the program I appreciate it

Bassem Youssef: oh by byby the way my mymy wife's family is is all right and they send us a house it's it's bombed it's beautiful it's it's going to be a good uh uh like Halloween theme so

Piers Morgan: well I'm very sorry for what your family are going through in Gaza and I mean very

Bassem Youssef: by the way I don't know I I don't know my I don't know him by the way I don't I haven't actually met them they didn't even come to my wedding they couldn't because they are stuck in Gaza and she never saw them because you know Gaza is not a destination we hear their voices and it's they they die it's fine it's fine.

Piers Morgan: Bassem I wish your family all the very best thank you for joining me I appreciate it

Bassem Youssef: I I don't thank you

Résumé

Cette recherche se contenter sur l'analyse du discours, en particulier le discours ironique lors de l'entretien de Bassem Youssef avec Piers Morgan, qui a eu lieu dans le contexte médiatique. Les chercheurs visent à révéler la signification cachée derrière l'utilisation de l'ironie concernant la question palestinienne. La concernant comme un moyen efficace utilisé par les politiciens pour défendre la question et relevé des vérités. Cette étude a utilisé un approche qualitative pour découvrir la nature idéologique de la satire à travers la méthodologie sociocognitive de Van Dijk qui vise à étudier les processus cognitifs impliqués dans l'interprétation, ainsi que les techniques d'analyse thématique qui mettent l'accent sur l'identification et l'analyse des thèmes principaux de l'interview pour en comprendre le fond. En analysant cette entretien. L'étude examine commentle discours ironique peut remettre en question récit existants et encourager la pensée critique chez les spectateurs afin de façonner leurs attitudes et leurs perspectives sociales sur l'oppression continue. La souffrance et la violence multiforme en Palestine, Les résultats de cette recherche ont clairement montre que l'utilisation du discours satirique par Bassem Youssef à travers ses discussions sur divers sujets avait un impact évident sur les opinions des gens ainsi que sur leurs points de vue. Son langage satirique contribue à révéler les mesures illégales et répressives prises par Israël dans la bande de Gaza pour éliminer le Hamas, et cela reflète le pouvoir transformateur du discours satirique dans la formation des attitudes et des opinions sociales à l'égard de la question palestinienne et sa valeur importante dans la promotion du changement social dans le contexte médiatique.En fin de compte la thèse reflète la grande valeur du discours ironique dans les médias pour promouvoir le changement social.

Mots-clés: Bassem Youssef, discours satirique, médias, cause palestinienne, Piers Morgan, curriculum socio-cognitif, analyse objective, Van Dijk.

ملخص

يهتم هذا البحث بتحليل الخطاب، وتحديداً الخطاب الساخر في مقابلة باسم يوسف مع بيرس مورغان، والتي جرت في سياق إعلامي. هدف الباحثون إلى الكشف عن المعنى الكامن وراء استخدام السخرية فيما يتعلق بالقضية الفلسطينية، باعتبارها أسلوبا فعالا يستخدمه السياسيون للدفاع عن قضية ما وكشف الحقائق. استخدمت هذه الدراسة منهجًا نوعيًا لاكتشاف الطبيعة الأيديولوجية للسخرية من خلال المنهج الاجتماعي المعرفي الذي رسمه فان ديك، والذي يسعى إلى دراسة العمليات المعرفية التي ينطوي عليها التفسير، بالإضافة إلى تقنيات التحليل الموضوعي التي تؤكد على تحديد وتحليل المواضيع الرئيسية من المقابلة للنظر وراءها. من خلال تحليل هذه المقابلة، تبحث الدراسة في الطريقة التي يمكن بها للخطاب الساخر أن يتحدى الروايات الموجودة ويشجع التفكير النقدي بين المشاهدين من أجل تشكيل مواقفهم ووجهات نظرهم الاجتماعية تجاه القمع المستمر والمعاناة والعنف متعدد الأوجه في فلسطين. أظهرت نتائج هذا البحث بوضوح أن استخدام الخطاب الساخر من قبل باسم يوسف من خلال مناقشته لمختلف المواضيع كان لها تأثير واضح على آراء الناس وكذلك وجهات نظرهم. لغته الساخرة ساهمت في الكشف عن الإجراءات غير القانونية والقمعية التي تقوم بها إسرائيل في قطاع غزة لإزالة حماس، وهذا يعكس القوة التحويلية للخطاب الساخر في تشكيل المواقف والوجهات الاجتماعية تجاه القضية الفلسطينية وقيمتها الهامة في تعزيز التغيير الاجتماعي في السياق الإعلامي. وفي نهاية المطاف، تعكس الأطروحة القيمة الكبيرة للخطاب الساخر في وسائل الإعلام في تعزيز التغيير الاجتماعي.

الكلمات المفتاحية: باسم يوسف، الخطاب الساخر، الإعلام، القضية الفلسطينية، بيرس مورغان، المنهج الإجتماعي المعرفي، التحليل الموضوعي، فان دايك.