

**Metaphor Conceptualizations of the Israeli Army
Spokesperson Avichai Adraee's Discourse on his Official
Facebook Page after the events of October 7th, 2023**

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Abstract:

This research examines how the Israeli army spokesperson Avichai Adraee justifies the acts of the Israeli army towards Palestinian civilians using the analysis of metaphors and discursive practices. The analysis is in line with the Conceptual Metaphor Theory (Lakoff & Johnson 1980) as well as Komatsubara's metaphor framing theory (2023). Adraee's remarks were directed at Arabs to influence their perspectives, the videos posted on his official Facebook page were the source of the data, and the transcripts were translated from Arabic into English. Numerous war themes, including war rhetorical justifications, war's triumphs, Israeli's exaltations of war, and implicit or explicit threats against Palestinians, were underlined in Adraee's remarks. Indeed, the acts of violence of the Israeli party and its invasion of the Palestinian land are highlighted in his remarks, which promote his imperialist ideology. In light of the results of the study, it recommends the importance of creating political pages that show the military, security, and economic failure of the occupying state in different languages: English, French, and Spanish, in addition to working to highlight Palestinian media material to refute the lies of the occupying state and their justifications for the excessive use of force against the Palestinian people, and to highlight documents and statistics prepared by international organizations to expose the crimes of the Israeli occupation and its targeting of civilians.

Keywords: metaphor conceptualization, discourse analysis, violence, conceptual metaphor theory, critical discourse analysis, metaphor framing strategies.

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المخلص:

يلقي هذا البحث الضوء على كيفية تبرير أفياخي أدرعي المتحدث باسم الجيش الإسرائيلي لأفعال الجيش الإسرائيلي تجاه المدنيين الفلسطينيين باستخدام تحليل الاستعارات والممارسات الخطابية. يتماشى التحليل مع نظرية الاستعارة المفاهيمية (Johnson 1980 & Lakoff) بالإضافة إلى نظرية التأطير الاستعاري لكوماتسوبرا (2023). كانت تصريحات أدرعي موجهة إلى العرب للتأثير على وجهات نظرهم هي مصدر البيانات حيث تمت ترجمة النصوص من العربية إلى الإنجليزية. حفلت تصريحات أدرعي على العديد من صور الحرب، بما في ذلك المبررات الخطابية للحرب، وانتصاراتها، وتمجيد الإسرائيليين لها، والتهديدات الضمنية والصريحة ضد الفلسطينيين. حيث تبرز أعمال العنف التي يقوم بها الطرف الإسرائيلي واجتياحه للأراضي الفلسطينية في تصريحاته التي تعزز أيديولوجيته الإمبريالية. وتتضمن نتائج الدراسة أهمية إنشاء صفحات سياسية تظهر القتل العسكري والأمني والاقتصادي لدولة الاحتلال بلغات مختلفة: الإنجليزية والفرنسية والإسبانية، بالإضافة إلى العمل على إبراز المادة الإعلامية الفلسطينية لدحض أكاذيب دولة الاحتلال ومبرراتها للاستخدام المفرط للقوة ضد الشعب الفلسطيني، وإبراز الوثائق والإحصائيات التي أعدتها المنظمات الدولية من أجل فضح جرائم الاحتلال الإسرائيلي واستهدافه للمدنيين.

الكلمات المفتاحية: التصور الاستعاري، تحليل الخطاب، العنف، نظرية الاستعارة المفاهيمية، التحليل النقدي للخطاب، التأطير الاستعاري

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1. Introduction

Social media is changing the narrative of wars. Wars are not only on the battlefields, but there is also unlimited potential for ordinary people caught up in events to share their own experiences (Entman, 1993). First-hand witnesses and images of massacres, such as those in Gaza or Genin, can appear on our social media feeds in real-time, popping up incongruously between viral memes and humorous videos. However, Avichai Adraee, the official spokesman of the Israeli defending forces, unceasingly exploits social media or his Facebook page to alter the narrative and convert truth with 2.8 million followers, most of whom are Arabs whose first language is Arabic (Howard et al., 2018). He is addressing them in their language regularly, even if he is sure he is getting backlash or negative comments. Since language needs a relevant channel to be communicated, social structures and setups are acknowledged in a variety of analytical discourses that imply an analysis of numerous utterances (Holliday, 2010). Currently, one of the most well-known and influential discourses is the rich ideological language that are employed in the battle between Israel and occupied Gaza by the end of 2023.

The word "terrorism" is now often used in our daily speech, and it has a wide range of implications. When it was initially used during the French Revolution, it had a powerfully negative connotation. It described the deliberate use of violence to instil terror in a population and ultimately achieve a specific despotic political goal (Josepg, 2004). The ongoing struggle in Gaza is seen as a turning moment in the Palestinian community's logical engagement in the Israeli-Gazan conflict, as well as a serious attitude toward Israel. Even after a cease-fire or "duration of stillness" had been decided in November 2023, Israeli terrorist organizations continued to carry out a considerable number of assaults in Palestine, the West Bank, and the Gaza Strip. Numerous terrorist techniques were employed by Israeli troops, including ambushes, roadside bombings, tunnel bombs, missile assaults, artillery strikes, large

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explosives that may kill or injure targets more than a thousand feet away, and firing at civilian residences, cars, and army soldiers (Adraee, 2024).

Even though Israeli leaders' statements have long been a feature of Israeli politics, the heinous strikes on Gaza in 2023 made them even more significant. The communication activities that affect the lives of groups and individuals are practised by governments, individuals, institutions, and commercial companies to influence the perceptions of audiences. The Israeli occupation exploits social media in the interest of normalizing its relations with Arab countries and supporting its colonial interests in Palestine, as the occupying state uses digital communication means in its propaganda operations around the world in general, and in the Arab world and Palestine in particular, because of its prominent role in reaching the audience and influencing them (Boeynaems et al., 2017). The influence of war rhetoric, which frames the current battle as a continuation of the fight to uphold principles handed down by earlier generations, depends on shared rhetoric customs and falsification of history (Bates, 2020).

Given that language has a powerful and lasting impact on people's perceptions of attitudes toward war (Flusberg et al., 2018), Israel, represented by Avichay Adraee, the spokesman of the Israeli army directed to Arabs, has been posting videos nonstop. The study is concerned with scrutinizing how far the spokesman for the Israeli occupation army, Avichay Adraee, on Facebook, used conceptual metaphors and metaphor framing after the incidents of October 7th 2023, to influence the public's perceptions. He never missed an opportunity to post a video on the ongoing events, whether political or religious; he spoke to Muslims about their spiritual occasions in Arabic, as well as Israeli citizens. He employs language in his provocative and irritating speeches that evoke the Arab audience's infuriating anger.

The cognitive approach is one of the newest and most well-known psychology philosophies that emphasizes internal mental processes (Burgers, 2016). This hypothesis emerged during the cognitive revolution, causing psychologists to refocus on how thought processes influence human behaviour. The conceptual metaphor theory, advocated by Lakoff & Johnson (1980), sees metaphor as an abstract manufacturing instrument for creating and forming reality compared to an ornamental element. The use of a tangible item to symbolize abstract ideas and worlds that are suggested by language components is known as conceptual metaphor, and it aids in the coherence and organization of

communication. It was suggested that a person's dogma and creeds unintentionally perform cognitive placing for notions (Kövecses, 2010).

Given that conceptual metaphor encompasses all contemporary domains of life, including religion, it is thought to stay up to date with advances in media, politics, law, and economy. Because of its prevalence and influence, critics have focused a great deal of attention on metaphors, not just concerning stigmatized people's speech and discriminatory acts but also as the most crucial rhetorical technique (Lederer, 2010). Throughout the 20th century, metaphoric addresses were the core of rhetorical-political discourses that were deemed not only socially significant but also a serious component of speech that required more examination by cognitive critics (Lederer, 2010). These days, metaphor is acknowledged not only as a framework of meaning but also as a critical component of comprehending the cultural, tangible, and inner world of individuals by following the framework of thought from the acquainted "source domain" into the not-acquainted abstract "target domain."

The examination of metaphors in discourse advanced significantly with the introduction of conceptual metaphor theory. The strategies of Fairclough (2003) and Charteris-Black (2004), who are two prominent advocates of CDA and metaphor investigation, respectively, are remarkably comparable in measures but are distinct in implementation, which is partly why their particular strategies were chosen for the present research due to their seeming clarity and dedication to the language peculiarities.

1.1. Research Questions

This research is trying to answer the following question:

- a- How far do Avichay Adraee's discourses influence public perceptions?
- b- What are the most prominent conceptual metaphors used by the official spokesman for the occupation army on his Facebook account during the time of war on Palestine?

An online survey asking about the core questions of the study received responses from the candidates, most of them were under 25 years old. The findings showed that there is a great knowledge of who Avichay Adraee is among the Egyptian audience. Most of the candidates acknowledged how they get provoked by the Facebook content of Adraee to the point that makes them comment, interact, or share his content without knowing that this could increase engagement on the page. Few of the candidates, after watching Adraee's videos, considered Hamas, a terrorist group that started the conflict.

1.2. The goal of the research

The purpose of this research study is to clarify how much the discourses of Avichai Adraee, the spokesman of the Israeli Army, influence public perceptions. This study will apply George Lakoff's conceptual metaphor theory (CMT) (1980) and metaphor framing theory by Komatsubara (2023) to analyze his videos since the central issue is political and ideological. This research also aims to investigate how, paradoxically, Western methodologies such as conceptual metaphors portray the social-cultural force of Adraee's discourse on both Arabic and Western culture from a linguistic and semantic standpoint.

2. Literature Review

In cognitive linguistics, metaphor is no longer regarded as an ornamental rhetorical device; rather, it is now seen as a component of how people think and comprehend. Conceptual Metaphor Theory (CMT), put out by Lakoff and Johnson (1980), described and clarified the concept of metaphor as a crucial element of human mental processes. The primary argument of Lakoff and Johnson's Conceptual Metaphor Theory is that metaphors are more than just literary devices employed for aesthetic effect in written works. Conversely, metaphors are an integral element of the way people think, and as such, they influence not just the words we use but also how we comprehend and organize the ideas they stand for. Lakoff and Johnson defined metaphors as an association between two distinct mental realms. The tactile sensations that are arranged in the brains of those who use or are given the metaphors serve as the foundation for the procedure for association.

The fundamental principle of CMT is that the metaphors we employ in daily speech reflect the world as we perceive it. Lakoff (1993) distinguished between "metaphorical expressions" and "conceptual metaphors," with the latter referring to the language phrases that are employed to effectuate this association and the former to the conceptual association between two conceptual domains. A conceptual metaphor is typically stated as one realm is another realm, A is B or something like "love is a journey." In addition to highlighting the importance of metaphor in understanding individuals' motives and assisting in the procedure of determining the underlying beliefs, Charteris-Black (2004) claimed the integration of conceptual metaphors with Critical Discourse Analysis (CDA) as CDA is associated with content analysis and that metaphor is a significant component of the philosophy behind any given content (Charteris-Black, 2004).

It has long been believed that metaphors convey an emotional impact in conversation (Flusberg et al., 2018). Metaphors give testimony to the feelings and notions that underlie their formation because metaphor makers seek out a psychological effect to elicit the necessary reactions from the recipients.

The most significant addition to CMT that Charteris-Black made was the introduction of a number of standards that define and then determine what a metaphor is. These standards encompass all aspects he thought essential to recognizing and comprehending metaphors, including linguistic, pragmatic, and cognitive requirements. Finding words or phrases with semantic intensity was one of them (Charteris- Black, 2006).

What Charteris-Black (2006) tried to accomplish was to create what he called "Critical Metaphor Analysis," or (CMA), by merging conceptual metaphor theory with critical discourse analysis. To do this, he suggested referring to the practical context of the use of metaphors to disclose their strategic objectives, which in return would show their ideological stance.

Critical discourse analysis includes metaphor framing strategies, which are considered as a message directed and prepared in advance, deliberately and intentionally, to influence others, individually or in a group, and to direct them towards a specific goal. The information contained in the message may be true or false, but in all cases, it is condensed, brief, incomplete, and non-comprehensive information. Komatsubara (2023) has identified the most prominent strategies that are used in political and promotional communication, which are:

A- Negative Labeling Framing Strategy

Negative labelling is defined as the use of a specific idea, word, or symbol that is emotionally laden (Hertog et al., 2001), as the communicator launches negative labels related to the things they denote and reformulates them in a new language that suits the policy of the propagandist and broadcasts them to people, which lead people to accept them subconsciously on the long run.

B- Grandiose Generalization (Positive Labeling) Framing Strategy

It is a strategy of shedding positive qualities on something to publicize it (D'angelo, 2017). They are words that are linked to beliefs and values of high value, as they carry the ability to persuade without the need for additional information. Examples of this strategy include invocations that appeal to the love of country, home, and the desire for peace, freedom, glory, and justice, as well as other terms that have positive indications.

C- Conversion Strategy Framing Strategy

The Conversion strategy is divided into two types: negative conversion and positive conversion. Conversion carries the prestige and authority of something respected to make something acceptable and sacred, as the conversion is used to link the power and reputation of one thing to something else to make it acceptable, such as some politicians taking pictures of themselves next to the flag (Borah, 2011), as the flag symbolizes patriotism and belonging. This strategy can also be used in the opposite direction, where something disreputable can be used, which leads to rejecting a particular idea, person, or project.

D- Card Stacking Framing Strategy

It is telling half-truths; in this strategy, positive or negative words are used to promote a particular issue (D'angelo, 2017), as it selects and uses facts, lies, illustrations, deviations, or logical or illogical statements to give the worst or best possible pictorial/picturesque for a person, group, country, or nation.

E- Summoning Framing Strategy

This strategy aims to make people follow the crowd and accept the political or promotional agenda (Dancygier, 2014). The promoter makes a speech indicating that if everyone is doing a certain thing, then you can do it, too. In other words, if others in a group agree, other individuals must also agree.

F- Unification Framing Strategy

In this strategy, the propagandist tries to convince others that the ideas he presents are helpful to all people because he is "one of them" (Goffman, 1974). As this strategy appeals to people's need to feel safe and comfortable, it also focuses on shared language and image to instil a sense of trust among the target audience.

This framework has been used in the content analysis form to identify the most common conceptual metaphor and the most prominent metaphor framing strategies used by the spokesman for the Israeli occupation army on his Facebook account to influence the public's perceptions and try to convince them of his ideas.

3. Methodology:

The methodology is twofold. First, an analytic study was implemented on three hundred eighty-five (385) Egyptian candidates to investigate how strong the impact of Avichay Adraee's discourse on the Egyptian audience is. To produce accurate answers, a quantitative data analysis process was used to examine the data from an online survey.

(<https://forms.gle/bLQLWTuyYDGaCmkC9>), and the same URL was used to save the online comments.

The second part is the content analysis method to analyze the videos of Avichay Adraee, the official spokesman for the Israeli occupation army, on the Facebook platform from October 7th, 2023, until December 8th, 2023. The analysis form was designed according to the theoretical framework that is based on conceptual metaphor theory and metaphor framing identified by Lakoff and Jonson (1980), Chartries-Black (2001), and Komatsubara (2023). It is designed as follows:

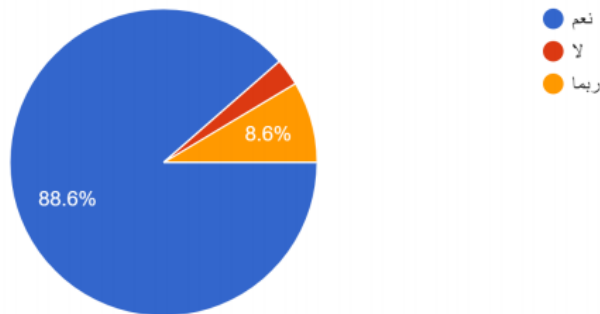
- 1- The date of the publications includes the month and date of the day on which the page published them within the time selected for analysis. Publications are a group of publications (videos) published on behalf of the occupation army.
- 2- The manuscript of the video is in Arabic, followed by the English translation, or the text of the post is in Arabic, followed by the English translation.
- 3- The conceptual metaphors and the metaphor framing strategy used in the video.
- 4- How do metaphors work, and what impact do they have in the context of the publication?

4. Discussion and Analysis

When candidates were asked whether they know the media character Avicahy Adraee or not, 88.6% out of 385 candidates responded with (yes).

ما مدى معرفتك بالشخصية الإعلامية (أفيخاي أدرعى) _ إن كانت الإجابة بنعم, رجاء أكمل الاستبيان

385 responses



whether they felt convinced by Adraee's videos, 73.3% out of 385

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respondents responded (yes). In comparison, 21.9% out of 385 responded with (no), a percentage which is close to the quarter and is considered to be alarming.

هل شعرت للحظة بعد مشاهدة الاستماع لخطابات أفياخي أن شعب إسرائيل يجانبه الصواب وله الحق في أرض فلسطين؟

385 responses

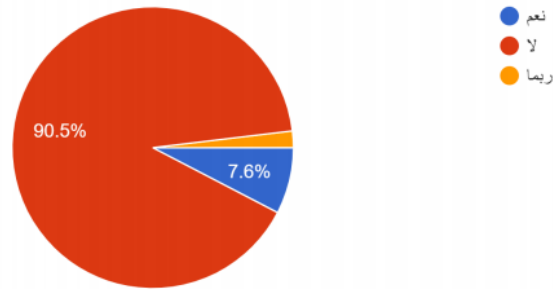


Figure 2: Survey Question 2

When the candidates were asked whether they ever interacted with the posts of the page, commented, or shared any videos, 39% of respondents replied with (yes) while 45/7% replied with (No). Apparently, the candidates who replied with (yes) do not know that interacting with pages, even if you disagree with their agenda, increases engagement and enhances the opportunities for posts to go viral (Lazaroff, 2021).

هل تم استغراقك من قبل بسبب خطاب أدراعي لتتفاعل مع الصفحة بتعليق أو إعجاب أو حتى "أغضبني" أو شاركت منشورات من الصفحة على صفحتك الشخصية من قبل؟

385 responses

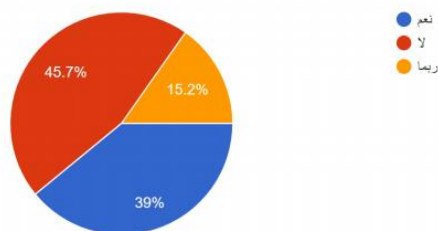


Figure 3: Survey Question 3

The second part of the data analyzed demonstrated Adraee's use of discursive methods to emphasize the theme of the collision of civilizations. His discourse relies heavily on conceptual metaphors. The

lexical items that represent the clash of civilizations are usually utilized as verbs or nouns, which, according to Charteris-Black (2001), should be designated as different examples of the same conceptual metaphors.

Because they seem to be connecting the context of the entire conversation throughout the research, these metaphors are covered independently in this section. The fundamental argument is that Adraee is attempting to frame his discourse inside the framework of the "Clash of Civilizations," or, to put it another way, he is viewing the world through a polarized lens that opposes "the West" against "the East."

Several additional conceptual metaphors fall under this conceptual key, establishing the idea that civilization is a fortress or shield between the civilized and the uncivilized party. In Adraee's discourse, this metaphor of separation that divides two parties was frequently used to symbolize the division between Muslim populations in the Middle East and the West; in other cases, it was intended to represent the split between Israelis and Palestinians.

Adraee, on his page, targets the Arab audience, as seen by his use of the possessive "our" and the pronoun "us" he includes the audience with

Israelis.

It demonstrates how the Adaree's goals of identifying the cause of problems and ensuring the audience's safety and protection coincide with those of the Israelis. Adraee utilized a broad sense of intimacy and unification with the Arab audience, which he achieved through the frequent use of personal pronouns to create a sense of oneness within the readership. This is a noticeable pattern in his discourse, even if he is sure of the negative feedback he is getting.

As a result, connecting people, organizations, or nations with either party of the conflict would lead to the diversity of these connected entities in the narrative with all the characteristics inherent in such a divided diversity applied to them. The fight against terrorism appeared, in this setting, as a logical fit within the framework of the clash of civilizations hypothesis. Avichay Adraee established this frame in his discourse by utilizing a number of conceptual analogies and discursive devices to achieve this goal. The upcoming section will thoroughly scrutinize the transcripts of Adraee as follows:

Video Number	1
Date of publication	7 th of December 2023 – 8:32 pm
Link	https://web.facebook.com/IDFarabicAvichayAdraee/videos/646818034072128
Transcript	يوم نشعل أولى شموع عيد الأنوار "حانوكا" و هو عيد يرمز إلى النصر وعيد المعجزات وعيد يطرد الظلام ويجلب الضوء. في السابع من أكتوبر شنت حماس هجوما دمويا على دولة إسرائيل حيث قتل

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	<p>دواعشها واختطفوا واغتصبوا وعبثوا بالأطفال والشيوخ والنساء والبالغين. فالיום في العيد الذي يرمز إلى الضوء الساطع شعب إسرائيل وجيش الدفاع الإسرائيلي و أجهزة الأمن الإسرائيلية موحدون لقد جننا لطرده الظلام ونحمل بأيدينا النور والنار وكل واحد منا ضوء صغير وأقوياء أكثر من ذي قبل. ومع بعضنا تشكل ضوءا كبيرا. عيد أنوار سعيد لإسرائيل ولجنود جيش الدفاع العاملين داخل قطاع غزة وفي كل الجبهات والذين يحمون دولة إسرائيل. وسنتنصر. نحن بعونه لمنتصرون. عيد سعيد وكل عام وشعبنا بخير. شعب إسرائيل حي.</p>
Translation	<p>Today, we light the first candles of the Festival of Lights, "Hanukkah," which is a feast that symbolizes victory, a feast of miracles, and a feast that expels darkness and brings light. On October 7th, Hamas launched a bloody attack on the State of Israel, where its ISIS members killed, kidnapped, raped, and abused children, the elderly, women, and adults. Today, on the holiday that symbolizes bright light, the people of Israel, the Israeli defence army, and the Israeli security services are more united and stronger than before.</p> <p>We have come to expel darkness and carry in our hands light and fire. Each of us is a small light, and together, we make a big one. Happy Light Day to Israel and to the IDF soldiers working inside the Gaza Strip and on all fronts who are protecting the State of Israel. We will win with His help; we will be victorious. Happy Eid to our people. The people of Israel are alive.</p>

In the transcript provided, several conceptual metaphors and metaphor framing are used by Adraee as follows:

No.	Metaphor	Clarification	Conceptual Metaphor Frame
1	<u>Light vs. Darkness</u>	<p>"Light the first candles of the Festival of Lights": Adraee, through this metaphor, associates the festival of Hanukkah with the concept of light, symbolizing enlightenment, hope, and celebration he assumes Israel is bringing to the world.</p> <p>"Expels darkness and brings light": He also refers to Israel as the source of light that expels darkness, evil, ignorance, or suffering.</p> <p>"We have come to expel darkness and carry in our hands light and fire" Here, the metaphor continues, with the people of Israel portrayed as bearers of light, signifying their role in dispelling negativity and bringing hope.</p>	<p>Grandiose generalizations (positive labelling) for the Israeli side as the source of light.</p> <p>Negative labelling of the Palestinian side as the source of darkness</p>
2	<u>Unity and Strength</u>	<p>"Each of us is a small light, and together we make a big one" Adraee, in this metaphor, emphasizes the collective strength and unity of Israeli people; he wants to collect Jews around the world through a religious occasion to create a unanimous stance around the</p>	<p>A conversion strategy is used here by Adraee to turn the political conflict into a religious one, besides converting the truth into falsifications by assuming that the Israeli party is the source</p>

		glove concerning the Palestinian- Israeli conflict. He suggests that individual contributions, though alone, combine to create a powerful, cohesive force. "The people of Israel... are more united and stronger than before" He reinforces the idea of unity as a source of increased strength and resilience.	of positivity, not evil.
3	<u>Victory and Triumph</u>	"We will win with His help; we will be victorious" Adraee framed victory as an achievable goal with divine support, reinforcing the notion of triumph over adversity.	A conversion strategy as Adaree again is turning the political conflict into a religious divine one. Unification as Adraee is unifying himself with the audience to gain support.
4	<u>Survival and Resilience</u>	"The people of Israel are alive" : This statement uses the metaphor of being "alive" to signify endurance and perseverance despite challenges.	A conversion strategy as Adaree depicts the people of Israel as the heroes while they are the oppressors and aggressors. Card stacking strategy , as Adraee tells half the truth or hides facts.

Adraee, in the previous video, highlights themes of resilience, collective strength, and optimism in the face of adversity, using light and darkness as central symbols to communicate triumph and unity by using the following metaphor frames; grandiose generalizations (positive labelling), negative labelling, a conversion strategy, and card stacking.

Video Number	2
Date of publication	10 th of December 2023 – 21:20 pm
Link	https://web.facebook.com/IDFarabicAvichayAdraee/videos/1100087814316283
Transcript	رسالة جديدة من ابن اليهودية نحن شعب إسرائيل سنبقى هنا على هذه الأرض التي أنبتت حضارة وتجزرت بجزورنا. نحن شعب إسرائيل الذي يرفض الظلم وينبذ الألم نعد أن الإرهاب سيزول ومعه سيزول كل ألم وموت وظلم لأن السارق أمثال دواعش حماس سيباد والكاذب أمثال أبو عبيدة وغيره من الكذابين سينكشف ومدعي الشر أمثال قادة دواعش حماس سيزول. وفكرة الاعتداء علينا ستوآد في مهدها. كل ذلك بثلاثية لا رابعة لها وهي: إرادة حياة شعب, وتفوق جيش, وأبدية وجود اسمه إسرائيل. فسلام على من يحب السلام من ابن اليهودية.
Translation	A new message from the son of Judaism. We, the people of Israel, will remain here on this land that has sprouted a civilization and is rooted in our roots. We, the people of Israel, who reject injustice and renounce pain, promise that terrorism will go away, and with it all pain, death, and injustice, because thieves like ISIS and Hamas will be eradicated, liars like Abu Ubaida and other liars will be exposed, and callers for evil like the leaders of ISIS Hamas will be eliminated. The idea of attacking us will be nipped in the bud. All of this comes with three concepts that have no fourth: the will of the people to live, the superiority of an army, and the eternity of the existence of the state, Israel. Peace be upon the son of Judaism who loves peace.

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In the transcript provided, several conceptual metaphors and metaphor framing are used by Adraee as follows:

No.	Metaphor	Clarification	Conceptual Metaphor Frame
2	<u>Rootedness and Civilization</u>	<u>"Land that has sprouted into a civilization and is rooted in our roots"</u> : Adraee, in this metaphor, compares the land to a plant that has grown and become deeply embedded. He wants to promote the idea that the people of Israel have a deep, historical, and intrinsic connection to Palestine land, emphasizing permanence and belonging.	<u>A conversion strategy</u> as Adraee is converting the truth and hiding the facts of who is the actual owner and authentic inhabitants of Palestine's land
2	<u>Pain, Death, and Injustice as Threats to be Removed</u>	<u>"Promise that terrorism will go away, and with it all pain, death, and injustice"</u> : Adraee, in this metaphor, presumes that terrorism, pain, death, and injustice, which are portrayed as undesirable entities or conditions, will be eradicated. He suggests that removing terrorism, from his point of view, will lead to the removal of these associated negative consequences.	<u>A conversion strategy</u> is used here by Adraee to turn the oppressor into a victim and vice versa to win the audience's sympathy.
3	<u>Thief and Liar Metaphors:</u>	<u>"Thieves like ISIS and Hamas will be annihilated"</u> : Adraee describes ISIS and Hamas as "thieves". He frames them as criminals who steal safety and security. This metaphor suggests that these groups are inherently dishonest and destructive to the security of the people of Israel.	<u>Card stacking strategy, as Adaree selects some facts to state and hides</u> the others. He combines ISIS with Hamas, while they both have different backgrounds and agendas. He also totally neglected the heinous and atrocious acts of the Israeli army towards innocent civilians of Palestine.
4	<u>Peace as a Desired</u>	<u>"Peace be upon the son of Judaism who loves peace"</u> :	<u>A conversion strategy</u> as Adaree depicts the people of

	State:	The metaphor of peace being upon someone frames peace as a desirable and positive state that can be bestowed upon those who cherish it. Adraee wants to link the concept of peace with his identity and the group he represents.	Israel as peace seekers while they are the oppressors and aggressors. Positive Labeling Strategy Adraee tries to depict Israel as a state of peace.
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Overall, Adraee, in the previous transcript, emphasizes the metaphors of the deep-rooted connection of the people of Israel to Palestine land, as he used the conversion strategy and positive labelling strategy as metaphor frames.

Video Number	3
Date of publication	24 th of December 2023 – 10:20 pm
Link	https://web.facebook.com/IDFarabicAvichayAdraee/videos/1701472050329450/
Transcript	<p>يما مويل الهوى أه والله يا جوليا ويا سكان غزة. هذا هو حال غزة عندما يحكمها النذل الداعشي السنوار وأتباعه الذين دفعوا غزة إلى هذه الهاوية بعد أن ارتكبوا خطيئة السابع من أكتوبر وارتكبوا المجازر والفظائع. هم لوحدهم المسئولين عن المآسي والويلات والمعاناة في قطاع غزة. هم الذين يختبئون. اتخذوا قرار الحرب والعدوان والمجازر واختبئوا تحت الأرض. تحت أقدامكم يختبئون ويتركونكم لحالككم فوق الأرض لتواجهون إنعكاسات أفعالهم وإجرامهم. بالفعل يما مويل الهوى. يما مويل الهوى ضرب الخناجر ولا حكم النذل فيا"</p>
Translation	<p>Woe, mother Oh, by God, Julia and the residents of Gaza. This is the condition of Gaza when it is ruled by the ISIS scoundrel Sinwar and his followers, who pushed Gaza into this abyss after they committed the sin of October 7th and committed massacres and atrocities. They alone are responsible for the tragedies, woes and suffering in the Gaza Strip. They are the ones hiding. They decided on war, aggression, and massacres and hid underground. Under your feet, they hide and leave you alone on the ground to face the repercussions of their actions and crimes. Indeed, woe, mother. “Woe, mother, strikes with daggers is better than being controlled by a scoundrel.”</p>

In the previous video transcript, Adraee utilizes several conceptual metaphors to convey messages about the situation in Gaza and the perceived responsibility of particular leaders. Here’s an analysis of the key metaphors:

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No.	Metaphor	Clarification	Conceptual Metaphor Frame
1	<u>Abyss and Sin:</u>	<p><u>"Pushed Gaza into this abyss":</u> This metaphor, according to Adraee, represents a profound and hopeless situation. He implies that Gaza is in a dire and seemingly inescapable predicament due to the actions of its leaders.</p> <p><u>"Committed the sin of October 7th":</u> Describing the events as a "sin" frames the actions as morally wrong and deeply reprehensible. It emphasizes the gravity of the offences and assigns moral culpability.</p>	<p><u>A conversion strategy</u> as Adraee is converting the truth and hiding the facts of who is responsible for the destruction of Gaza and its innocent people.</p> <p><u>Card stacking strategy:</u> Adraee is not telling the whole truth of who is the oppressor, who is victimizing and eradicating innocents in their land over decades to expel them from it.</p>
2	<u>Control and Violence:</u>	<p><u>"Woe, the mother, strikes with daggers, is better than being controlled by a scoundrel":</u> Adraee wants to depict through using a folklore Arabic song how the striking with daggers represents a harsh but direct form of suffering or conflict. It contrasts this with the notion of being "controlled by a scoundrel," suggesting that even severe suffering is preferable to being under the rule of someone morally corrupt.</p>	<p><u>Grandiose generalization (Positive Labeling Strategy)</u> Adraee tries to depict Israel as a saviour state which is saving Palestinians from their traitor leaders.</p>

Overall, Adraee used the metaphors in the previous part to emphasize concepts of moral responsibility, cowardice, and abandonment. He portrayed the leaders as both the cause of Gaza's suffering and as evading responsibility while also contrasting the current dire situation with the prospect of being ruled by corrupt leaders; he used 3 conceptual metaphor framing strategies (a conversion strategy, card stacking strategy, and positive labelling strategy).

Video Number	4
Date of publication	24 th of December 2023 – 23:10 pm
Link	https://web.facebook.com/watch/?v=375313711523131
Transcript	بمجرد أن تنظروا إلى هذه المشاهد فأول جملة تأتي على بالكم "حسبي الله ونعم الوكيل". فتقافة عناصر حماس الداعشية الإرهابية الإجرامية لا تقتصر عليهم وعلى قادتهم وحسب وإنما يحاولون تسويقها فإذا بهم ينحرون براءة الأطفال، ويشوهون حمكة كبار السن. في أي عصر هؤلاء؟ و من أي طين؟ أبعقل زج امرأة مسنة بهذه الأعمال؟ فهل القتل ووسائله عندهم هواية؟ أي دين وضمير يجعل طفل يحمل سلاح القتل والعنف؟الخطورة في حماس ليس إجرامها وحسب وإنما ثقافتها المهددة للإنسانية. وقيل كل شئ إنسانهم. وكأن شعارهم أن إنسانهم يتربى على فكرة القتل يبدأ بالسلاح وبالعبوات الناسفة يختمون. فعلا حسبي الله ونعم الوكيل في حماس.
Translation	Scenes that bothered me. Why? As soon as you look at these scenes, the first sentence that comes to mind is, "Allah is my suffice and the best deputy." The culture of the criminal terrorist elements of Hamas is not limited to them and their leaders only. Still, they are trying to market it, thus killing the innocence of children and distorting the wisdom of the elderly. What era are they in? And from what clay? Is it reasonable to put an older woman in these jobs? Is killing and it means a hobby for them? What religion and conscience make a child carry a weapon of murder and violence? The danger in Hamas is not only its criminality but also its culture that threatens humanity. Above all, they are human beings. It is as if their slogan is that people are raised with the idea of killing, which begins with weapons and ends with explosive devices. Indeed, Allah is my suffice and the best deputy against Hamas.

This video is replete with conceptual metaphors to describe and critique Hamas and its impact. Here’s an analysis of the key metaphors used:

No.	Metaphor	Clarification	Conceptual Metaphor Frame
1	<u>Cultural Critique and Corruption:</u>	<u>"The culture of the criminal terrorist elements of Hamas":</u> This metaphor used by Adaree frames Hamas as embodying a destructive culture. By referring to their actions as part of a "culture," the speech implies that their criminal behaviour is deeply ingrained and pervasive.	<u>Card stacking strategy:</u> Adaree is not telling the complete truth since he ignores the atrocious actions of the IDF against innocent Palestinians who have the right to defend their homes and land. <u>Negative labelling strategy:</u> Adraee labelled Palestinians as terrorists who adopt the culture of Hamas, who is, from his point of view, a terrorist, too. <u>Conversion Strategy:</u> Adraee renounced the allegations on IDF of terrorizing civilians to be thrown totally on Hamas and Palestinians who have a "resistance culture".
2	<u>Distortion</u>	<u>"Killing the innocence of</u>	<u>Summoning strategy:</u> Adraee

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	<u>and Destruction:</u>	<u>children and distorting the wisdom of the elderly</u> ": By using this metaphor of "killing innocence", Adraee suggests that Hamas's actions rob children of their purity and innocence. <u>"Distorting the wisdom"</u> implies that their influence corrupts and perverts the knowledge and experience of the elderly.	tries to promote the agenda that Hamas is a terrorist group that has a massive influence on all the Palestinian generations, from infants to the elderly. He wants to form a unanimous opinion on how Hamas is dangerous and how Palestinians are brainwashed, as he denies their right to defend their land.
3	<u>Era and Material:</u>	<u>"What era are they in? And from what clay?"</u> : These metaphors Adraee adds question the period and origins of Hamas's actions, suggesting that their behaviour is barbaric. The reference to "clay" metaphorically questions the fundamental nature and origins of their beliefs and practices.	<u>Negative labelling strategy:</u> Adraee tries to deny the right of Palestinians to defend their land and reduce them to the activities of Hamas's group to label them as terrorists.
4	<u>Hobby and Violence:</u>	<u>"Is killing and its means a hobby for them?"</u> : The metaphor of "hobby" trivializes the serious nature of violence by comparing it to a pastime or interest. By this, Adraee conveys the idea that Hamas's commitment to violence is obsessive and not taken seriously.	<u>Card Stacking strategy:</u> Adaree hides how the IDF is dealing disparagingly with killing babies and committing genocides.
5	<u>Religion and Conscience:</u>	<u>"What religion and conscience make a child carry a weapon of murder and violence?"</u> : Adraee, in this metaphor, questions the moral and religious foundations that allow or endorse the use of children in violent activities. It suggests a profound moral and ethical failure in such practices.	<u>Conversion strategy:</u> Again, Adraee is ignoring the atrocious activities done by the IDF in killing babies and blaming the Palestinian side, who has nothing but to teach children to protect their land.
6	<u>Threat to Humanity and Slogan of Violence:</u>	<u>"The danger in Hamas is not only its criminality but also its culture that threatens humanity"</u> The metaphor of "threatening humanity" highlights the broader, existential danger posed by Hamas's cultural values beyond just their criminal actions. <u>"People are raised with the idea</u>	<u>Summoning strategy:</u> Adraee, in this metaphor, is trying to summon "humanity" against Hamas, which he depicts as a "threat" to humanity. <u>Unification strategy:</u> Adraee tries to unify humanity on one side against Hamas on the other side.

		<u>of killing, which begins with weapons and ends with explosive devices"</u> This metaphor describes a systemic and indoctrinated process where violence is embedded in the upbringing and education of individuals, from initial exposure to weapons to the eventual use of explosive devices.	
7	Divine Protection:	" <u>Allah suffices me, for He is the best disposer of affairs against Hamas</u> ": Adraee uses the Islamic phrase "Allah is my suffice" and "best disposer", which indicates to Muslims the divine protection as a metaphor for ultimate support and security. He wants to frame reliance on divine help as the most effective means of countering Hamas's actions.	<u>Unification strategy:</u> Adraee is taking a stance with Muslims by using religious phrases to unify with them against Hamas. <u>Conversion strategy:</u> Adraee is flipping the situation again to deny the heinous deeds of IDF and shift the focus to Hamas.

These metaphors, Adraee, serve to depict Hamas as a profoundly corrupt and violent organization, questioning its cultural and moral foundations and emphasizing the perceived existential threat it poses to humanity. When Adraee indicates that divine support as a countermeasure underscores a reliance on spiritual or moral strength in facing this threat, he is using the conversion strategy as a conceptual metaphor framing strategy as well as the unification strategy, summoning strategy, card stacking, and negative labelling.

5. Results

Adraee, by using the metaphors mentioned above and framing them, tried to legitimize the notion of clash of civilizations. The major fighting nations were portrayed in each video in a way that mirrored this strife. Adraee also used the conceptual metaphor of personifying Israel in his discourse. According to Lakoff (1993) this metaphor, a state is a person whose characteristics are those that might either positively or adversely assess the state's geographical mass, which serves as its home. Notably, the personification of Hamas was used in Adraee's discourse to paint a picture of this group as a mentally deficient entity that is both disturbed and unable to act calmly and reasonably. While Israel was forced into unreasonable measures, Hamas was the one that started the violent and coercive activities because they were psychologically disturbed and wanted to provoke Israel into even more violent replies. The personification seeks to highlight the sense of disconnection that

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Westerners may experience with Arabs and the Arab region (Lazaroff, 2021).

On the other hand, It's crucial to remember that Palestine is not represented in any way as a nation throughout Adraee's discourse. After transcribing the videos, the targeted audience might have a clear understanding of the characteristics of Israel and Hamas. However, no impression or feeling of Palestine's personality is conveyed. Palestine's absence as an entity or a personality contrasts sharply with the personification of the opposing parties to the dispute. Palestine is not mentioned or shown as a person in the discourse; instead, it is referred to as an "issue," "dispute," "problem," "clash," or "scene."

6. Conclusion

It is significant to remember that the conceptual metaphors mentioned in the previous section were successful in creating a division in civilization between the East and the West. It then succeeded in personifying the participants in an apparent contradiction. While Palestine was either not personified at all, Hamas was personified as an aggressive and mentally unstable individual or represented as a cunning and dishonest person. Israel was shown as a reckless and exuberant yet calm individual and ethical guide.

Accordingly, and in light of this study and its discussions, the following can be concluded:

- The Israeli conceptual metaphors of the occupying state worked to enhance the image of equality between Palestinian citizens and Israelis (settlers) by showing the false benevolent image of the occupying state, which shows it as a state that embraces the various religions of Judaism, Christianity, and Islam and guarantees them freedom of religion, belief, and worship. In contrast, the Israeli spokesman neglects the actions of its army of killing and destruction. It is a violation of the sacred, as the process of neglecting part of the truth contributes significantly to the framing process.
- Conceptual Metaphor Theory supports the frames that the communicator is trying to reinforce in the minds of the audience through the positive descriptions that these techniques provide to the communicator or negative descriptions of the target from the distortion process.
- The Israeli discourse of the occupying state was based on the constant promotion of the occupying state that it is confronting

terrorists and the Palestinian saboteurs “to show them in the image of the victim assaulted by terrorists” to justify the war crimes committed by the occupation army against the resisting Palestinian people, and to try to link the Palestinian resistance to what is called “global terrorism.”

- The Israeli discourse of the occupying state sought to work to de-Islamize the Palestinian resistance fighters and those affiliated with the various resistance factions, to show them in the guise of terrorists and saboteurs who violate the teachings of Islam and its method, and always to claim that their behaviour is inconsistent with Islamic values and principles. This indicates a significant shift in the state’s discourse. The occupation was directed at the Arab people through its exploitation of Islamic values and teachings in its speech against the Palestinian people.

7. Recommendations

In light of the study results, the research recommends the following:

- Creating political pages that show the military, security, and economic failure of the occupying state on all social media sites.
- Working to crowd out the Israeli pages of the occupying state on social networking sites through the formation of a specialized media team fluent in the various basic languages (English, French, Spanish) to demonstrate the falsehood of Israeli propaganda.
- Working to highlight Palestinian media material to refute the lies of the occupying state and their justifications for the excessive use of force against the Palestinian people and to highlight documents and statistics prepared by international organizations to expose the crimes of the Israeli occupation and its targeting of civilians.
- The research recommends the necessity of conducting scientific research similar to the subject of the current study on the various Israeli pages and working to expose their lies.

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Survey Link:

<https://forms.gle/bLQLWTuyYDGaCmkC9>

Avicahy Adraee's Videos Links:

Video 1: <https://web.facebook.com/IDFarabicAvichayAdraee/videos/646818034072128>

Video 2: <https://web.facebook.com/IDFarabicAvichayAdraee/videos/1100087814316283>

Video 3: <https://web.facebook.com/IDFarabicAvichayAdraee/videos/1701472050329450/>

Video 4: <https://web.facebook.com/watch/?v=375313711523131>