

# **Necropolitics and Biopolitics in the Israel-Hamas Conflict:**

## **A Corpus-Driven Study of Israeli Newspapers**



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## Contents

|                                                                        |    |
|------------------------------------------------------------------------|----|
| <b>DECLARATION</b> .....                                               | 8  |
| <b>ACKNOWLEDGMENT</b> .....                                            | 9  |
| <b>Abstract</b> .....                                                  | 9  |
| <b>Chapter 1: Introduction</b> .....                                   | 11 |
| <b>1.1 Background of the Study</b> .....                               | 11 |
| <b>1.2 Biopolitics</b> .....                                           | 14 |
| <b>1.3 Necropolitics</b> .....                                         | 14 |
| <b>1.4 Intersection of Biopolitics and Necropolitics</b> .....         | 15 |
| <b>1.5 Media Representation in the Israel-Palestine Context</b> .....  | 16 |
| <b>1.6 Media Analysis and the Role of Newspapers</b> .....             | 17 |
| <b>1.7 Problem Statement</b> .....                                     | 17 |
| <b>1.8 Research Objectives</b> .....                                   | 17 |
| <b>1.9 Research Questions</b> .....                                    | 18 |
| <b>1.10 Rationale of the Study</b> .....                               | 18 |
| <b>1.11 Significance of the study</b> .....                            | 19 |
| <b>1.12 Key Terms</b> .....                                            | 19 |
| <b>1.13 Structure of the study</b> .....                               | 21 |
| <b>1.14 Summary</b> .....                                              | 22 |
| <b>Chapter 2: Literature Review</b> .....                              | 23 |
| <b>2.1 Biopolitics</b> .....                                           | 23 |
| <b>2.2 Necropolitics</b> .....                                         | 25 |
| <b>2.3 Necropolitics and News</b> .....                                | 27 |
| <b>2.4 Biopolitics and News</b> .....                                  | 27 |
| <b>2.5 The Israel-Palestine Conflict in Media Representation</b> ..... | 28 |
| <b>2.6 Application to Media Analysis</b> .....                         | 28 |
| <b>2.7 Collocation in Discourse Analysis</b> .....                     | 30 |
| <b>2.8 Past studies and Corpus Assisted Discourse</b> .....            | 31 |
| <b>2.9 Research Gap</b> .....                                          | 45 |
| <b>2.10 Chapter 2 Summary</b> .....                                    | 46 |
| <b>Chapter 3. Research Methodology</b> .....                           | 47 |
| <b>3.1 Theoretical Framework</b> .....                                 | 47 |
| <b>3.2 Research Design</b> .....                                       | 49 |
| <b>3.3 Selection of Newspaper Analysis</b> .....                       | 50 |
| <b>1.3.1 The Jerusalem Post</b> .....                                  | 50 |

|                                                                |           |
|----------------------------------------------------------------|-----------|
| 1.3.2 All Israel News .....                                    | 50        |
| <b>3.4 Sampling of Media Posts.....</b>                        | <b>51</b> |
| 3.4.1 Corpus Cleaning and Preparation Procedure .....          | 52        |
| <b>3.5 Theories of Life and Death .....</b>                    | <b>53</b> |
| <b>3.6 Biopolitics.....</b>                                    | <b>56</b> |
| <b>3.7 Necropolitics.....</b>                                  | <b>57</b> |
| <b>3.8 Utilizing AntConc for death Word Collocations.....</b>  | <b>59</b> |
| <b>3.9 Chapter 3 summary .....</b>                             | <b>60</b> |
| <b>Chapter :4 Analysis and Discussion .....</b>                | <b>61</b> |
| <b>4.1 Analysis of the Word death .....</b>                    | <b>61</b> |
| 4.1.1 Context and Framework .....                              | 61        |
| 4.1.2 Biopolitics and Necropolitics in Action.....             | 62        |
| 4.1.3 Framing death as a tool of control.....                  | 63        |
| 4.1.4 The death Toll as a Measure of Political Legitimacy..... | 64        |
| 4.1.5 The Concept of Sacrifice and Heroism.....                | 65        |
| 4.1.6 death as a Tool for International Legitimacy .....       | 65        |
| 4.1.7 Mourning and Memory of death in State Narratives .....   | 66        |
| <b>4.2 Analysis of the Word “Holocaust” .....</b>              | <b>66</b> |
| 4.2.1 Context in Media Reporting.....                          | 66        |
| 4.2.2 death as a Measure of Political Legitimacy .....         | 67        |
| 4.2.3 Depersonalization of death.....                          | 69        |
| 4.2.4 “Holocaust” and the Moralization of Violence .....       | 70        |
| 4.2.5 “Holocaust” as a Measure of Legitimacy .....             | 71        |
| <b>4.3 Analysis of the Word “massacre” .....</b>               | <b>71</b> |
| 4.3.1 Context of the Word “massacre” .....                     | 71        |
| 4.3.2 Biopolitical Framing of “massacre”.....                  | 72        |
| 4.3.3 Value of Life and State Responsibility.....              | 72        |
| 4.3.4 State Sovereignty and Protection of Life .....           | 73        |
| 4.3.5 Moral Justification through Life Preservation .....      | 74        |
| 4.3.6 Necropolitical Framing of “massacre” .....               | 74        |
| 4.3.7 Normalization of death for Palestinians.....             | 74        |
| 4.3.8 Expendability and Dehumanization .....                   | 75        |
| 4.3.9 State Power to Decide Who Lives and Dies .....           | 75        |
| 4.3.10 Contrasting Representations of death .....              | 75        |
| <b>4.4 The Use of the Word "Murder" .....</b>                  | <b>76</b> |

|                                                                                      |           |
|--------------------------------------------------------------------------------------|-----------|
| 4.4.1 Contextualizing the Term "Murder" .....                                        | 76        |
| 4.4.2 Emotional Appeal and Moral Framing .....                                       | 76        |
| 4.4.3 Murder as Moral High Ground.....                                               | 78        |
| 4.4.4 Normalizing Violence and Justification of State Power .....                    | 78        |
| 4.4.5 Murder as Justification for Military Response .....                            | 78        |
| 4.4.5 Depersonalization of Palestinian Deaths and Necropolitical Implications .....  | 79        |
| 4.4.6 Necropolitics and Expendability .....                                          | 79        |
| 4.4.7 "Murder" as Political Mobilization.....                                        | 79        |
| 4.4.8 Framing Murder for International Consumption .....                             | 80        |
| <b>4.5 The Use of the Word "Slaughter" .....</b>                                     | <b>80</b> |
| 4.5.1 Contextualizing the Term "Slaughter".....                                      | 80        |
| 4.5.2 Mass Killing and Dehumanization .....                                          | 81        |
| 4.5.3 Defending Life Through the Language of Slaughter .....                         | 81        |
| 4.5.4 Slaughter as Political Currency.....                                           | 82        |
| 4.5.5 The Depersonalization of Palestinian deaths and the Expendability of Life..... | 82        |
| 4.5.6 Necropolitics and Collateral Damage.....                                       | 82        |
| 4.5.7 "Slaughter" as a Tool for Demonizing the Enemy .....                           | 82        |
| 4.5.8 Dehumanizing the Enemy .....                                                   | 83        |
| 4.5.9 Slaughter as Rhetorical Weapon.....                                            | 84        |
| 4.5.10 The Language of Slaughter as a Moral Framework .....                          | 84        |
| <b>4.6 Analysis of the Word "Killed" in Media Narratives .....</b>                   | <b>85</b> |
| 4.6.1 The Power of the Term "Killed" in Media Discourse .....                        | 85        |
| 4.6.2 Protecting the Sanctity of Life.....                                           | 85        |
| 4.6.3 The Life of Israeli Citizens as a Biopolitical Imperative.....                 | 86        |
| 4.6.4 death as a Justification for State Sovereignty.....                            | 86        |
| 4.6.5 The Expendability of Palestinian Lives .....                                   | 87        |
| 4.6.6 Depersonalization of Palestinian Casualties.....                               | 88        |
| 4.6.8 Palestinian deaths as Collateral Damage .....                                  | 88        |
| 4.6.9 Expendability of Palestinian Lives .....                                       | 89        |
| 4.6.10 Slaughter, Murder, and Killing: Linguistic Tools for Framing death .....      | 89        |
| 4.6.11 Slaughter and Mass Killing as Biopolitical Justification .....                | 89        |
| 4.6.12 Necropolitical Justification for Palestinian Deaths .....                     | 90        |
| <b>4.7 Analysis of the Word "Carnage" in Media Narratives .....</b>                  | <b>90</b> |
| 4.7.1 Contextualizing the Use of "Carnage" in Media Reporting .....                  | 90        |
| 4.7.2 Framing Life in the Context of death and Destruction.....                      | 92        |

|                                                                                     |            |
|-------------------------------------------------------------------------------------|------------|
| 4.7.3 Carnage as a Political Justification for Military Action .....                | 92         |
| 4.7.4 The Depiction of Innocent Lives in Biopolitical Terms .....                   | 93         |
| 4.7.5 The Framing of Palestinian deaths as Acceptable Losses .....                  | 93         |
| 4.7.6 The Expendability of Palestinian Lives .....                                  | 93         |
| 4.7.7 The Normalization of death and Destruction .....                              | 94         |
| 4.7.8 The Role of "Carnage" in Shaping International Perceptions .....              | 94         |
| 4.7.9 International Framing of death .....                                          | 94         |
| 4.7.10 Building a Moral Narrative .....                                             | 95         |
| <b>4.8 Analysis of the Word "Bloodshed" in Media Narratives .....</b>               | <b>96</b>  |
| 4.8.1 Contextualizing the Use of "Bloodshed" in Media Reporting .....               | 96         |
| 4.8.2 The Sanctity of Life and the State's Obligation to Protect .....              | 96         |
| 4.8.3 Bloodshed as a Biopolitical Trigger for Military Action .....                 | 96         |
| 4.8.4 Bloodshed and the Victimization of Israelis .....                             | 97         |
| 4.8.5 The Depersonalization and Expendability of Palestinian Lives .....            | 97         |
| 4.8.6 Palestinian deaths as Acceptable Collateral Damage .....                      | 98         |
| 4.8.7 Framing Palestinian deaths as Part of a Geopolitical Struggle .....           | 99         |
| 4.8.8 The Language of "Bloodshed" as a Rhetorical Tool .....                        | 100        |
| 4.8.9 Bloodshed as a Tool for Moral Legitimacy .....                                | 100        |
| 4.8.10 Bloodshed as a Means of International Justification .....                    | 100        |
| <b>4.9 Analysis of the Word "Genocide" in Media Narratives .....</b>                | <b>101</b> |
| 4.9.1 Contextualizing the Use of "Genocide" in Media Reporting .....                | 101        |
| 4.9.2 Defining the Victim and the Moral Necessity of Action .....                   | 102        |
| 4.9.3 Genocide as a Rhetorical Tool for Defending Life .....                        | 102        |
| 4.9.4 Genocide and the Moral Legitimacy of Israeli State Actions .....              | 102        |
| 4.9.5 The Disposability of Palestinian Lives and Justification for Mass death ..... | 104        |
| 4.9.6 The Disposability of Palestinian Lives .....                                  | 104        |
| 4.9.7 Palestinian deaths as Collateral Damage in a Genocidal Struggle .....         | 104        |
| 4.9.8 The Strategic Use of "Genocide" as a Moral Weapon .....                       | 105        |
| 4.9.9 Genocide as an Argument for Military Action .....                             | 106        |
| <b>4.10 Primary Insights .....</b>                                                  | <b>106</b> |
| 1. Biopolitics: The Control Over Life and death .....                               | 106        |
| 2. Necropolitics: The Politics of death and Expendable Lives .....                  | 107        |
| 3. The Strategic Use of the "Holocaust" Metaphor .....                              | 108        |
| 4. The Moralization of Violence Through death Toll Reporting .....                  | 108        |
| 5. Heroism and Sacrifice: Valorizing Certain deaths .....                           | 109        |

|                                                                   |     |
|-------------------------------------------------------------------|-----|
| 6. <i>death as a Tool for International Legitimacy</i> .....      | 109 |
| 7. <i>The Depersonalization of Palestinian deaths</i> .....       | 110 |
| <b>4.11 Media Narrative Comparison of Key Terminologies</b> ..... | 112 |
| 1. <i>The Word "Killed"</i> .....                                 | 113 |
| 2. <i>The Word "Carnage"</i> .....                                | 113 |
| 3. <i>The Word "Bloodshed"</i> .....                              | 114 |
| 4. <i>The Word "Genocide"</i> .....                               | 114 |
| 5. <i>The Word "Murder"</i> .....                                 | 115 |
| 6. <i>The Word "Slaughter"</i> .....                              | 115 |
| 7. <i>The Word "massacre"</i> .....                               | 116 |
| 8. <i>The Word "Holocaust"</i> .....                              | 116 |
| <b>Chapter 4 Summary</b> .....                                    | 118 |
| <b>Chapter 5. Conclusion</b> .....                                | 120 |
| 5.1 Implications of Study .....                                   | 123 |
| 5.2 Recommendations.....                                          | 124 |
| <b>References</b> .....                                           | 127 |
| <b>Appendix 1</b> .....                                           | 130 |
| <b>Appendix 2</b> .....                                           | 131 |
| <b>Appendix 3</b> .....                                           | 132 |
| <b>Appendix 4</b> .....                                           | 133 |

## DECLARATION

I, **Sameer Arshad**, Registration No. **736-FLL/MSENG/22**, a student of **MS in English Linguistics** at **International Islamic University Islamabad**, do hereby solemnly declare that this dissertation is submitted by me in partial fulfillment of the requirements for the degree of **MS in English Linguistics**. I further affirm that this is my original work, except where due acknowledgment has been made in the dissertation. This work has not been submitted by me previously, nor shall it be submitted in the future, for the purpose of obtaining any other degree from this or any other university.

Signature of Deponent

Sameer Arshad

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## Abstract

This research examines the role of Israeli media discourses in constructing and disseminating ideas of life and death during the conflict between Israel and Hamas in terms of the biopolitics and necropolitics concepts. Based on the theories suggested by Michel Foucault and Achille Mbembe, the study focuses on the demonstration of how sovereign power is executed both by regulating life (biopolitics) and staging death (necropolitics). The study examines the ways in which Israeli media discourses create and propagate concepts of life and death throughout the 2023 Israel Hamas conflict in the construct of biopolitics and necropolitics. Although the political and humanitarian aspects of the conflict have been investigated in the past, there is a major gap in the literature to investigate the linguistic representations of the terms death and lives of both parties involved who are presented as worthwhile or worthless. Based on the idea of biopolitics introduced by Michel Foucault and necropolitics introduced by Achille Mbemba, the present research utilizes a corpus-based method of analyzing collocations of the word death and its lexical categories in the editorials of The Jerusalem Post and All Israel News that were released between October and December 2023. Antconc is used as a corpus software for words collocations. Results have shown that there is a significant asymmetry in the media coverage, the death of Israeli people is personalized, mourned, and idolized, but the death of Palestinian people is depersonalized, communal, and justified as collateral damage or necessity. Such linguistic patterns reveal the necropolitical reasoning within the discourses of Israeli media, in which sovereignty and legitimacy are ensured by discursively normalizing violence. The research therefore adds to critical discourse and media studies by revealing the role played by language in politics of legitimizing power and handling the image of life and death in wartimes.

**Keywords:** *biopolitics, necropolitics, Israel–Hamas conflict, corpus-driven study, collocation analysis, death, Foucault, Mbembe*

## **Chapter 1: Introduction**

### **1.1 Background of the Study**

The conflict between the Israel and the Hamas is a protracted conflict, which is deep-rooted and has a lot of implications to both parties i.e. the population; as well as the international community. An inherently protracted conflict that has a long history of territorial dispute, political tensions as well as socio-economic issues, this conflict has experienced several outbreaks of excessive violence. There are allegations of human rights abuse by both parties and the civilian population gets to be most of the time at the receiving end of the battle. The presence of war is an important part of socially categorized life and its forms of manifestations are increasing by virtue of time. It points to the fact that the study has a historical background view of conflict and the effect it has in a society. Motives of the actions of Hamas on October 7 can be found in general disappointment of Palestinians (Yıldırım & Şahin, 2024). This is as a result of their long-term denial to exercise self-determination by the international community which had never paid them much attention. (Samuel, 2023) The role of media is significant in creating the impression of the conflict and the discussion of this conflict by people. The discourses created by the media on international opinion, policy-making and understanding of the conflict dynamics as a whole can be manipulated by the narratives built by them. The study examines the presence of the idea of necropolitics of life and death in the media discourse, mainly how and by whom the lives of some people are discussed as worth destroying or preserving. Media framing of the conflict may also contribute to political polarization and failure to find peaceful solutions to issues like in the case of coverage by the biasing Israeli media houses. The same was the case of interpreting the comments on the chart presented on the website (Barari & Yacoub, 2024).

The concept of necropolitics which was introduced by Achille Mbembe expands the concept of biopolitics which is presented by Michel Foucault. In his article entitled *Necropolitics*, Achille Mbembe believes that the power in the contemporary political organization runs through administering death, which defines the value of some human lives and makes a decision to discard others (Mbembe, 2019). He explores this relationship of power as it is found in the case of colonialism, slavery, and war. He also states that as biopolitics deals with the regulation of life on the part of the state, so necropolitics is a sovereign authority to determine who can live and who must die. The framework is especially applicable in the situations of war, occupation, colonization where the power of life and death has become a significant tool. With the help of the theory, this research study intends to discover the power politics behind the process of portraying political violence and death in the Israel-Hamas conflict as seen in the narration of the media. In work done in literary criticism about the concept of colonialism, necropolitical tactics used by colonial powers in order to dictate life and death are observed in the works of Conrad, Forster and Orwell. These pieces of writing show the ways that racism, in regards to colonial dominance and oppression, framed violence and subordination in the colonial problem of imperial sovereignty and mental colonization. In response to this shift in prevalence, it is paramount that public health specialists use the new governmental plan as a primary source of information on how to administer SGRs in the country (Kaygısız & Demir, 2024). Such theoretical approaches as biopolitics and necropolitics play a crucial role in the study of these media representations. Biopolitics, invented by Michel Foucault, deals with practices and processes at the level of governing human existence procedures in the regimes of knowledge power, power and authority over knowledge. A concept named "necropolitics", by Achille Mbembe, expands this line of thought to understand how such sovereign powers determine who can live and who must die, designing what he calls

death worlds, in which some populaces are exposed to conditions of life that deny to them any claims to the qualifications of the living dead.

In the case of the Israel-Hamas struggle, these frameworks can be used to examine the construction of realities when it comes to life and death as communicated by media narratives. To exemplify, there has been criticism of the Israeli media with an admission of bias and its tendency to ignore the suffering of Palestinians, especially during this conflict. When the BBC coverage of the Israel-Hamas war was subject to a report, the network was criticized as violating its editorial policies more than 1,500 times, indicating that it painted Israel as militaristic whereas its coverage of Hamas as a terrorist group was weak. Also, arguments about necro-violence include taking away Palestinian bodies in order to keep them out of a full circle of mourning and subsequent burial contributing more to the dehumanization of the target people.

The proposed study pursues a corpus driven discourse analysis of the Israeli newspaper discourse about the Israel-Hamas conflict by considering the word death and the collocations of the word. The research will focus on the concept of how necropolitical and biopolitical spaces can be created through media discourse in conflict reporting by unveiling the frequency and context of these collocations. Take, for instance, the corpus-based critical discourse analysis of the news coverage regarding the 2023 Israel-Hamas war, in which the language applied by a specific media to a particular conflict depicted their political interests and ideologies. Through this linguistic analysis, an attempt will be made at trying to have a better understanding of how media can create life and death as observed on the conflict between Israel and Hamas.

## **1.2 Biopolitics**

The term biopolitics emerged out of the work of French philosopher Michel Foucault and denotes those strategies and mechanisms of governance by which human biological processes come to be so managed within frameworks of power over knowledge, power and subjectivity: the emergence of so-called bio-power was fundamental to the formation of capitalism because it enabled, made possible, coordination of human bodies into systems of production and the harmonisation of demography and economy. *"For the first time in history, political power took charge of life... Power would now be exercised through the administration of bodies and the calculated management of life."*(Foucault, 1978, p. 139) This kind of power did not only maximize the ability of individuals, but also kept them in line in order to protect social hierarchies and dominance. This notion looks at how the contemporary states control populations through regulating various phenomena of life such as health, reproduction and demographics

## **1.3 Necropolitics**

Necropolitics presented by Achille Mbembe investigates the issue of sovereignty in terms of determining which people should live and which must die (Mbembe, 2019). "In our contemporary world, the power to kill, to allow to live, or to expose to death has become the new form of sovereignty."(Mbembe, 2019, p. 92) The concept is pivotal in the comprehension of the forms of approach that are adopted by states and non-state actors in a setting of conflict and war. *"The ultimate expression of sovereignty resides, to a large degree, in the power and the capacity to dictate who may live and who must die."*(Mbembe, 2003, p. 11). In the case of the Israel-Hamas conflict, necropolitics may be observed as to how both warring parties use their power over the people and how they subject some of the population to the violence and conditions thereof.

#### **1.4 Intersection of Biopolitics and Necropolitics**

This collision of the biopolitics and necropolitics framework occurs in the media coverage of any conflict like the Israel-Hamas war; in these contexts, these two frameworks are used to create a narrative used in molding the perception of the contents and the policy of the public. The aspects of biopolitics, which are inclined to govern life, and necropolitics, which are interested in governing death, together create a system of displaying whose lives are important and whose deaths are naturalized by media. Media presentation plays a powerful role in the manner in which the people perceive the conflict to create ideological barriers and determines the global opposition to one or the other. (Liu, 2024).

Through media, institutions tend to support the power structures by highlighting the loss of life of some people as a form of tragedy when others are portrayed as some casualties that were bound to happen or even deserved to die. As an example, it can be said that Israeli fatalities can be emphasized through customized tales and photographs evoking sympathy and demonstrating that such lives are grievable. On the other hand, the Palestinians who are killed and die in the conflict could be reported in the form of statistics or collaterals and this will dehumanize them and reduce the significance of their lives. Presenting the events may cause different conclusions of legitimacy and morality in the dispute and may influence the prospects of the diplomatic relations and peace activities. I expected to continue experiencing a lot of stress when preparing for the next assignment, and I hoped to see some improvements in my problem recognition. (Zawawi et al., 2024)

The case of the conflict between Israel and Hamas is the biopolitical and necropolitical complex issue that is connected with the problems of sovereignty and political violence and the control over life and death. Biopolitics is the concept of Michel Foucault, which refers to the mechanism and strategy to control human life in regimes of power, privileging the strategy of managing and controlling a population. Achille Mbembe, on the other hand, takes an

analytical approach into his understanding of necropolitics, wrapping his conception of power around the framework of death, who we can and cannot sacrifice, and whether we can permit people to live like the walking dead. Even though much media attention has been paid to the recent events of the conflict in Israel-Hamas, there has been a dearth of studies which explore the process by which media discourses represent these necropolitical dimensions, especially ways of valuing some lives and devaluing others. This study attempts to fill this gap by examining media coverage on death and political violence in two leading Israeli newspapers and through this, determine how such stories in the study effect or mirror the human worth held by the society in the light of this protracted conflict.

### **1.5 Media Representation in the Israel-Palestine Context**

Necropolitics is the conceptual vision of the manner in which power relations mark out those deaths that are recognized and which ones are insignificant. A tendency of focusing on Israeli war casualties and rarely addressing the suffering of the Palestinians has been noted in a research with Israeli media coverage. To illustrate, when such news channels as Channel 11, Channel 12, Channel 13, and Channel 14 channel are analyzed in Israel, we find that although much coverage is given to the military actions in Gaza, rarely human effects on Palestinians are reported. The viewer is usually presented with pictures of devastated infrastructure without any story of the people it happened to thus making the experience invisible to the viewer. Such a selective show influences the view of a given population in order to create empathy on the one hand with Israeli victims and in general a great silence concerning Palestinian agony. This kind of coverage, has not only propagated the current power relations but has also created societal bias that makes the viewer think that the loss of one group is much greater than the other. Media outlets are significant in the creation of necropolitical hierarchies, by virtue of highlighting some of the deaths and downplaying others, shaping the popular opinion and the speak in the context of the conflict.

## **1.6 Media Analysis and the Role of Newspapers**

Such analysis of the media is vital to how language used in the news and the creation of narratives in them create and reproduce ideological meanings especially in the context of violence. Biopolitics and Necropolitics can be used as a methodological source to expose these hidden power politics and prejudices that shape the studied perception among population.

## **1.7 Problem Statement**

The Israel–Hammas conflict embodies a complex interplay of sovereignty, political violence, and the control over life and death, both biopolitical and necropolitical. In this conflict, media discourses are important in influencing the perceptions of the masses by creating a life hierarchy - determining who suffers and who dies in an insignificant manner. Particularly Israeli newspapers tend to use linguistic framing, which personalizes Israeli lives and depersonalizes Palestinian ones, thereby exerting pressure on individuals to buy state versions of legitimacy and moral superiority. The phenomenon of the Israeli media as a contributor to the discursive enactment of political power, moral justification, and ideological domination is discussed about the issue of how Israeli media constructs language in their lexical selections and the collocational patterns surrounding the word death, how they naturalize the phenomenon of violence and how they contribute to the maintenance of unequal valuation of human life.

## **1.8 Research Objectives**

- To analyze the representation of political violence and necropolitics in the Israel-Hamas conflict within selected newspapers.
- To identify and examine the collocations of the term death in media narratives of All Israel News and The Jerusalem Post.

### **1.9 Research Questions**

1. How is political violence in the Israel-Hamas conflict depicted in The Jerusalem Post, and All Israel News?
2. How does media coverage of the conflict frame and collocate terms related to death in light of All Israel News and The Jerusalem Post?

### **1.10 Rationale of the Study**

Media is considered to be one of the areas where language is used as a powerful tool in itself which is used in a conscious and methodical way to influence the formation of narratives and affect the way people perceive them. Being a medium of language, print and online news are significant in the process of building and establishing ideological structures, primarily in reportage of conflicts. This study critically discusses Israeli media discourse on death in the discourse of war coverage with focus on linguistic approaches used that illustrate necropolitical and biopolitical models that determine the lives that are prioritized and the expendable ones. Lately, media literacy is more necessary than ever before when the creation of news is influenced both by the political and economic forces. In the same way as Fowler (1991) showed the use of financial and institutional influence on the representation of media, this study addresses how power can be used in exercising the language in war reporting and how it shapes the discourse of war and validity. It is of paramount importance to become aware of these linguistic constants in order to resist the propaganda, embrace media neutrality, and cultivate the skills of media literacy. As an example, in many countries including democratic ones, there is an increasing popularity of media literacy education in the framework of which the students (as future members of a democratic society) need to learn to be able to critically approach the news sources, and understand ideological positioning. The employment of critical discourse analysis in a necropolitical and biopolitical approach makes the research relevant to the study of media, discourse analysis, and conflict resolution in revealing the tool of power that

language can be used as. As the study is valuable to theory it also highlights the practicalities of linguistic framing and its impact on policy decisions and articulation of the same in Geopolitics. One of the most interesting findings of the analysis of death as a media discourse topic is the fact that the use of language can be both a way of justifying the status of power and a resistance to dominant discourse and events, which in turn will affect the rest of the socio-political situation.

### **1.11 Significance of the study**

The significance of the study is the innovative nature of the work wherein necropolitical and biopolitical theory is combined with corpus-driven media analysis, providing a new framework through which to understand the nature of hierarchy established in Israeli newspapers during the Israel-Hamas conflict over the construction of life and death. The research draws on the analysis of collocates of the word death in the two newspapers, the Jerusalem Post and All Israel News through the software AntConc, and shows how the language used by the media implicitly positions Israeli lives as grievable and Palestinian deaths as disposable, thereby supporting state discourse and empowers acts of political violence. As opposed to traditional media studies, the work represents a unique exposure of the ideological work which language does to form the social ideology of public perception, moral justification and political legitimacy of discourse to a conflict. The research is significant not only to critical media and discourse research topics but also to raising the awareness of the general audience to how war narratives are being constructed, normalized, and subsisted via alleged objective journalism coverage.

### **1.12 Key Terms**

#### **Necropolitics**

Necropolitics is a term coined by Achille Mbembe; it describes the application of social and political authority to a set of rules governing the permissible way to live and the imperative to die. It looks at how sovereign authority oppresses life to death and can choose who is expendable in the social order.

### **Biopolitics**

Biopolitics, which was introduced by Michel Foucault, delves into the methods and the ways used by regimes of authority to control the processes of human life. It is also concerned with how governments control populations by using a variety of interventions, to optimize factors such as health, birth rates, and mortality thus this controls bodies and populations.

### **Sovereignty**

The highest law in a land, which includes the legislative ability to impose law, to enable, and also to decide life and death. Within the framework of necropolitics, sovereignty is associated with the power to decide on people, who have the right to live and whose death could be meted out.

### **Media Framing**

A methodology of media outlets to influence the population views and opinions by filtering and creating information to fit perception and interpretation. Framing is the practice of taking some options of a certain perceived reality and highlighting them as more important in the communication process to advance a specific problem definition, causal analysis, moral judgment or regimen prescription.

### **Ideology**

An intellectual, religious and moral system that indicates the interests of a certain group or community. Ideology plays a role in media in terms of selectivity in reporting events, by

creating a set of parameters through which events are reported and interpreted and these reportages are in most times used to keep power structures the way they are.

### **Hegemony**

Superiority of the one group over the others without the use of physical force by the power of agreement to a certain set of values and norms, which are universal. Media is central in creation and reproduction of hegemonic ideologies, through influencing the minds of the masses.

### **Othering**

A process in which somebody or a class of people is perceived or represented as essentially different or alien, usually in order to marginalize or dehumanize them. Othering tends to justify violence or discriminatory acts on some groups in the representations of the media.

### **Symbolic Violence**

Sociologist Pierre Bourdieu coined this term and got it to mean the subtle, and the more unconscious ways of domination that are manifested in customs and perception of practices in everyday life. Symbolic violence, in the discourse of media, could occur in terms of the language as well as the images which propagate the social disparities.

### **Discursive Practices**

The modes of using language in the social context which creates reality. This is main idea behind critical discourse analysis which can be viewed as an examination of the effects of power relations in society on discourse, and vice versa.

## **1.13 Structure of the study**

The study has been divided into five chapters, which are as follows:

Chapter 1: Introduction

Chapter 2: Literature Review

Chapter 3: Data Collection and Methodology

Chapter 4: Analysis and Discussion

Chapter 5: Conclusion

### **1.14 Summary**

Chapter 1 laid out the whole background of the study explaining the context of Israel-Hamas conflict with a special emphasis on media and its role in creating patterns of life and death. It proposed the theoretical concepts of biopolitics and necropolitics, and how such concepts can be applied in the dialogue on media discourse in conflict coverage. The chapter introduced the relevance of reviewing the linguistic expression of the term of Death in Israeli newspapers and signified the absence of information in the Israeli literature related to the necropolitical construction of struggle. This chapter established a starting platform to a corpus-driven research to discover the ideological components and the power networks designed into media representations of political violence via well-defined objectives, research questions, and rationale.

## **Chapter 2: Literature Review**

This chapter is a review of theoretical and empirical literature that applies to the current research, which is the concepts of biopolitics and necropolitics and their suitability to the media discourse of the Israel-Hamas conflict. It seeks to make sense of the functioning of sovereign power using media language in managing perceptions of life and death and how these discourses recreate ideological relations of value and legitimacy. The review will start with a discussion of the theoretical basis of the biopolitics of Foucault and the necropolitics of Mbembe, and then discuss how these theories have been used in prior media and discourse research. The chapter further analyzes how recent studies such as computational and corpus-driven analyses have enlightened on the aspects of bias in conflict coverage. Through a critical examination of these studies, the chapter frames the current research in an ongoing debate of how scholars have addressed the politics of representation with a view to defining how the research can build on past work by analyzing Israeli newspaper discourse to understand the role of corpus in a linguistic study.

### **2.1 Biopolitics**

Biopolitics touches upon the methods and approaches the governments apply to monitor and maximize the biological parts of their citizens. This covers various institutions and practices, such as a healthcare system, policy-making, and surveillance systems, all being established with a goal of promoting the health of the population and keeping the society in order. Foucault coined the expression of biopower used to explain this type of power, which states are preoccupied with man-as-species controlling birth rate, health, and sanitation, sexuality. This is a shift in power over earlier based on the authority of the sovereign to kill and in place of this is a type of governance that is focused on the management of life processes so that a living population is maintained. According to Rabinow and Rose (2006), biopolitics is described as the practice of strategic use of scientific and government practices in the process

of controlling the populations with emphasis on optimization of life by surveillance monitoring, health policies and institutional control. The application of these kind of frameworks in modern conflicts not only takes place within the country, but also on the logic of occupation and control over whole communities. The biopolitical government is therefore extremely crucial in determining whose life is made secure, controlled or put in danger especially by way of the implementation course of action such as border protection, resource allocation, and media glorification of violence. (Rabinow & Rose, 2006)

Under the biopolitical premise, the state singles out and values several populations to attain stability and prosperity in society. This is reaffirmed in the special interventions that today work harder to improve on the quality of life, decreasing the rate of death as well as in the aspect of health. An example is when such measures are put in place through government sponsored programs on population control where it is seen that the birth rate needs to be boosted or the healthcare needs of a particular demographic group that is considered essential to the economy or social fabric is facilitated. The analysis carried out by Foucault implies that this type of power is used to bring biological life under the influence of the state apparatus and eventually make the regulation of life a part of political tactics.

Biopolitical power is exercised by using different institutions and practices, which observe and control the individual and collective bodies. The health care systems, institutions of learning and surveillance technologies are instruments through which the state gathers data, imposes norms and directs actions. These mechanisms make populations conform to their standards of goals of these governments on health and productivity. As an example, vaccination will not only protect the personal health of a given person, but it will also help in preservation of the health of the populace, that is, the state is expected to observe the biological welfare of the people depending on it.

The establishment, sustenance of environments in which life can be safely governed and maximized is part of biopolitics as well. Urban planning, social policies and the health infrastructure are developed to develop spaces in which the state has the interest to have healthy and productive population. Such regulated spaces make it easier to carry out biopolitical strategies whereby people are made to live in such a manner that their conditions favor the greater purpose of the state.

## **2.2 Necropolitics**

The core of necropolitics is that the sovereign power has expanded upon the ability to govern the life (regulate it) to the ability to decide who will live and who will die. According to Mbembe, the possibility to determine whether death would expose the people to an entire population is the essential feature of modern sovereignty that turns political spheres into the zones of the deployment of the deadly potential of the state. Such representations of the marginalized individuals, specifically black people, in the media discourse are a part of a wider-scaled necropolitics, in which their lives are treated as inferior, as the statistics prove by showing that in Brazil 75.7 percent of homicide victims are black. (Meleu, 2023) The given point of view explains how modern-day governance can downplay violence and death as a means of controlling and exerting dominance over particular individuals.

In necropolitical system, life can never be equally valued. Some groups of people who are usually disenfranchised due to race, ethnicity or socio-economic status are dehumanized and labeled expendable. (Mbembe, 2019) This inferiority is the reason that they should be subjected to systemic violence or be obsolete. Mbembe emphasizes the fact that such a process is deeply entrenched in historical realities including colonialism and slavery when the oppression and exploitation of certain groups became natural. The practices live up to the present day but in the form of policies and actions that implicitly or explicitly justify the disposability of specific communities.

Necropolitical control comes in both the forms of direct control and indirect control such as warfare, state authorized violence and even ignoring intentional way of controlling. They are methods of population control which exposes them to death or circumstances that result into death. As an example, state policy can entail the militarization of a certain neighborhood, subpar accounts of humanitarian crises in specific ethnic groups, or financial regulations that maintain poverty among the marginalized groups. These tactics are indicative of a model of governance that describes the reliance on deadly force and systematic neglect to seek power over the identified groups

The formation of so-called death worlds spaces of systematic destruction or oppression of life finds recognition in necropolitics. Such areas are dominated by a high level of violence, poverty, and acceptance of death as a norm indicating lack of concern by the state to the populations being affected. Some of them are the conflict zones where people live in the permanent state of war and the civilian life is rather unsafe, the refugee camps where people live in the inhumane conditions, and the cities areas where people live in the conditions of environmental racism that creates the health crisis. These spaces are some of the examples of how the necropolitical practices are spatialised to divide territories, in which the protective measures of the state are removed, and a population is left to survive in the environment in which it can encourage the occurrence of death.

This analysis of necropolitics by Mbembe can be instrumental in comprehending the operation of a modern state and the extent of systemic violence going on. It is challenging classical ideas about sovereignty and democracy by showing how the power of a state can be maintained through subordination and annihilation of particular people. This paradigm calls for re-interpretation of global inequalities, morality of state violence, and the long history of colonialism in modern systems of governing. The study of necropolitics enables the scholar

and the policymaker to counter better the processes of violence perpetuation and to create more fair and human priorities of the political system.

### **2.3 Necropolitics and News**

Necropolitics, a neologism coined by Achille Mbembe is about the powers that sovereign states have over deciding who may live and who may die. This aspect is reflected in news media as the exclusion of some groups or groups as seen in the case of minorities in Pakistan who suffer institutional and systematic discrimination and violence perpetuated by the media through portraying them as the enemies of the government who should be killed. The case of Marcos Vincius da Silva was no exception because his homicide was linked in such a way that his killing was only dehumanizing because it legitimized violence by the state toward others of this kind. (Silva et al., 2022) As an example, it is the necropolitical position of the transgender population that should be regarded as costs used by opposition figures publicly stating the unwillingness to accept protective acts, such as the Transgender Persons (Protection of Rights) Act 2018—effectively, putting them on the hit-list.

### **2.4 Biopolitics and News**

The media has great influence on construing issues of biopolitics, (e.g. the responses to the COVID-19 pandemic as a matter of public health). To illustrate, research indicates that media in Russia, Germany, and France were to focus on government measures and vaccination campaigns, which correspond to the state organized biopolitical strategies. State power becomes one of the focus points in media discourse regarding the perception of people of their safety and health (Konstantinovna et al., 2024). The emphasis of the media on measures taken by government in response to the pandemic demonstrates that biopolitical discourses may influence social approaches to crises. (- Kaplan et al., 2024) Also, the necropolitics idea, whether some lives are more valuable than others, is constantly supported by the media, especially when it comes to racial violence and inequalities of the systems. Instead, you can

initially use the following explanations of neocolonialism to make your contribution of the period under discussion particularly famous (Perini & Silva, 2022).

## **2.5 The Israel-Palestine Conflict in Media Representation**

One of the longest and most complex geopolitical conflicts Israel and Palestine is the conflict that was concerned in the international media over decades. The coverage in media also plays a major role in the way the world thinks, policy-makers and how people feel when it comes to the conflict. Nevertheless, such coverage is usually accused of being biased, inconsistent in narrative, and emphasized demographically in line with the political affiliation of the media house and its ideological leanings.

Evidence points out that the Gaza war has been presented in the major U.S. news dimly reflecting the opinions of the Israelis. Research done in the coverage and analysis of more than 1,000 articles at leading newspapers like the New York Times, the Washington Post and the Los Angeles Times revealed a steadfast bias that favoured against Palestinians. These reports excessively highlighted the Israeli victims, used emotive writing in reporting the Israeli oppression and went overboard on reporting acts of antisemitism in the U.S but left anti-Muslim racism untold after major incidents of this kind. On the other hand, there are news reports in Britain that have been against the actions of Israel. British media were characterized by their hostile attitude towards Israel during the war on Gaza in 2014 as opposed to media in the United States which were found to be more sympathetic to Israel.

## **2.6 Application to Media Analysis**

Once using such frameworks to analyze the media, one is able to observe an accentuation of the state apparatus, on whether life is saved (biopolitics) or death is controlled in a certain population (necropolitics). This is going to be done by identifying the representations of protection, and exposure to violence. To give an example, the coverage of

media attention to the actions of the government to protect the health of the population in the context of a pandemic is also an example of biopower narration, whereas the use of violence sanctioned by the state against disadvantaged people is synonymous with necropolitics.

The text in the media can be examined to see positive depiction of particular groups or dehumanizing images of some. Creating the divide between lives that are worth pointing out and lives that have value to be sacrificed, creates prejudices and social estimations. As an example, skewed media coverage of the misery of certain groups of people as compared to others during a crisis may reflect social prejudice on the merits of the lives of various people.

Terms associated with death can be analyzed in media language in order to see whether the depiction is more about institutionalized protection (biopolitical) or an overt use of violence/ negligence (necropolitical). This incorporates the analysis of state behavior and policies presentation. As an example, the rhetoric of the media concerning police performance as to a 'protective job, but not lethal force' may have an impact on how the population identifies itself with the state power and its legitimacy.

Mainstream media attention to geographical regions can reveal whether certain geographical regions are pictured as “life zones” or as threatening “death zones”. This critique throws some light on the state approved narratives on these spaces and how media normalizes or opposes that narration. As an illustration, the negative images of wealthy communities as orderly and safe and contrasting images of downtrodden communities as violent and dysfunctional can be used to consolidate stratification in the society and rationalize differences in treatment.

By monitoring how media discourses rationalize the state interventions as protective (biopolitical) or marginalise some people, and support power relations (necropolitical), one can have an understanding of how those social structures and conflicts remain consistent. An

example is media which unhesitatingly spearheads people to support military action on particular areas and this can lead to the devaluation of lives in that region as part to the necropolitical agenda.

## **2.7 Collocation in Discourse Analysis**

Collocation analysis is the linguistic concept that focuses on the regular co-occurrence of words in the selected context providing the information on the existence of the latent patterns of semantics as well as ideological shades in discourse. During broadcasts, the media tends to apply positive-self and negative-other representation techniques. As an example, Israel is often taken in a positive context whereas Hamas is seen in a negative light such as the distortion of news language to either reflect the war on terrorism instead of projecting it as a humanitarian crisis. (Almustafa, 2024) When speaking about conflict reporting, a word like death can often be found in the same context alongside such words as terrorist, martyr, casualty or hero each in its turn indicating particular ideological outlooks and framing. As an example, a message of honor and sacrifice can be ascribed to a dead person whose state is claimed to be a "martyr," and the word "terrorist" or "casualty" could contain an accusation or nonjudgmental statements.

In order to find and evaluate such collocational patterns systematically, one might always use computer tools, in particular, tools commonly known as corpus analysis software, such as AntConc, which was created by Laurence Anthony. AntConc allows exploring the textual data by creating the word lists, concordances, and, most importantly, the collocates, or words that appear with a particular search word within a given range. With the use of search of a target word like the word death and the specifications of collocational span (e.g. one-word left side and the right side), AntConc may generate a list of words occurring nearby the target word "death" and statistical scores with measures such as Mutual Information (MI) or T-scores that define the strength of these collocations.

When doing media study in the conflict between Israel and Hamas, collocation analysis ran through AntConc can allow the researcher to unearth the modes of linguistic framing by various media companies of the occurrences and objects in question. Analyzing the lexical choice and word collocations which go with such concepts as death, attack or victim, it is possible to understand what language the person uses corresponds to some definite ideological positions or favors some narrative. This methodological strategy does not only contribute to a better grasp of what is stated explicitly in the given text but can help to trace through tacit, unconscious prejudices encoded in the discourse, thus providing a more sophisticated insight into media representations in conflict situations.

## **2.8 Past studies and Corpus Assisted Discourse**

The study of necropolitics and its popularization, symbolism of ideas and images in media and discourse has already been analyzed in depth in several publications with deepest insight into the forming and sustaining the structures of power and norms and ideologies of politics via words and imagery. In his concept of necropolitics, Achille Mbembe (2019) explores the idea that for sovereigns, control over who can live and whose death is inevitable is a power, which has given him an outlook on the notion of how the present-day subordination of life to the power of death characterizes much of the contemporary political and administrative organization of the world. It is an extension of the understanding of biopolitics by Foucault since, as Mbembe explains, it is in the context of particular instances where the purest form of sovereignty lies in potential power and ability to decide who can be discarded and who cannot.

The 2019 article by Sarah Curtin, *a Necropolitical Analysis of American Military Recruitment*, explores how various processes are put in effect to make the marginalized communities disposable in the military plans, which fits the definition of necropolitical power developed by Achille Mbembe. She analyses the history of conscription to the all-volunteer

force in the United States, which has significantly cost the economically deprived and minority groups (Curtin, 2019). In this recruitment strategy the idea of soldiering is sold as necropolitical labour where individuals put their lives at risk in the name of the state, which shows the thoughts of Michel Foucault about biopolitics and control of life and death by the state. The discussion of dehumanization of such practices presented by she expresses ethical issues about the morality of using unprotected populations as tools of force. The study urges the reconsideration of the military recruitment policies, as well as the acknowledgment of the worth of every life, and the necessity of eliminating the inequalities that systematic forms of such necropolitical functions that underlie the genealogical development of such policies.

Expanding on the notion of necropolitics proposed by Achille Mbembe that focuses on the ways of how the sovereign powers regulate the life and death of people, Kakar (2021) in his analysis pays attention to the image of American influence within the works of the South Asian literature. This frame of reference agrees with those of Mbembe who wrote about the universal scope of necropolitical activities in which strong states maintain a grip over the life of people even in other parts of the world. Through the analysis of the plots of these literary texts, he explains that the U.S interventions are constructed in such a way that they are seen as the system of dominance even touching on the nature of life and death of the South Asian societies. The examination does not only demonstrate the prevalent nature of necropolitical power but it also outlines the role of literature as documenting and criticizing the intricacies of geopolitics within the region.

The analysis provided by Souza positions the concept of necropolitics in the history of the Argentine nation-state and the national violence of colonialism directed against Indigenous people in the 19th century (Souza, 2020). She uses the concept of making live-letting die that was published by Foucault as a starting point of thought but further develops this framework with the concepts of Mbembe and Agamben to discuss the ways in which the necropolitical

governance surfaced during the Conquest of the Desert. She discloses that this campaign orchestrated by the state acted as a death machine and was not meant to preserve life but systematically exterminate the lives of those Indigenous communities that were deemed redundant. The study will reveal the symbolic technologies- images, discourse and policies- that had turned the Pampas region into a necropolitical space or rather that had rendered genocide as the basis of national identity. By following the construction of necropolitical subjectivities represented by simultaneously enacting discursive and military practices, she exemplifies how sovereignty and racial exclusion were performed and invented together, and in conjunction brings us a better perspective of how the modern nation-building occurred through the lenses of death and dispensability. (Souza, 2020)

Mbembe (2019) used the concept of necropolitics to explain how power can be used by the sovereign to control life by subjecting it to the potency of death. This framework is especially applicable when a conflict and violence are examined through the lens of media and in some cases there are some groups of people who are expendable or disposable. As an example, the study by Curtin (2019) on how military strategies are followed to recruit soldiers who can be sacrificed aligns with the idea of necropolitical power set out by Mbembe because the marginalized groups are usually placed as those who can be sacrificed. Such analysis demonstrates de-humanization mechanisms to make some lives less important, and they remind me of what Foucault (2008) wrote about biopolitics and the ability of the state to control life.

Also, the narration of necropolitical experiences in literature acts as an epitome of the power relations in society. This example is supported by the research by Ahmed (2022) in search of the Anglophone Pakistani literature unveiling the role of Anglophone Pakistani literature to demonstrate the power of the state to control life and death especially in zones of conflict (Ahmed, 2022). The characters in these narratives are usually just in the line of fire between political and militant powers and represent the experiential aspects of those people

who are under necropolitical domination. This outlook corresponds with the view of Mbembe that the contemporary statehood tends to regulate mortality in a certain population.

Miriam Deprez provides such a critical approach to the subject of occupation by creating another concept, visual necropolitics, which presupposes investigation of the fact that occupation does not only presuppose the physical use of violence but also visual control of death (Deprez, 2023). She terms it as a visual violence that makes Palestinians what they are permitted to see and to be seen doing through the means of Israeli military system. The three ways, through which she has depicted the underlying visuality has power as a domination tool, are through ocular targeting, maiming intentionally, to prevent the telegenic death, and also via controlling the presentation of the dying bodies. The present contribution to the research on biopolitics extends the scope of the analysis by demonstrating that the maintenance of necropolitical power cannot be complete without visual violence, which is thus an essential constituent of the contemporary form of the asymmetric form of power.

*The Birth of Biopolitics* (2008) by Michel Foucault contains the impressive idea of the development of the governmental power in its relation to the shift from sovereign power to biopower. In these lectures, Foucault discusses how the modern states changed in the sense that rather than having the direct control over individuals they regulated the populations with the help of various regulatory mechanisms (Foucault, 2008). This transition focuses on optimization of life processes, health and body functions showing a transition towards a form of biopolitical governance. Foucault even gets into the details of liberal and neoliberal types of government, namely examining German post-war liberalism and neoliberalism through the Chicago School. He examines how these ideologies have affected the sanity of the contemporary governance and introduced moderate kind of thinking whereby the role of a state is to provide the natural forces effect in the market and society. This theoretic is essential to our comprehensions of modern research and explainings of necropolitics and representations

of ideology of the media and literature since it gives insight as to how power works not only in the repression but also regulation and manages the lives itself.

The necropolitics dynamics taking place in Gaza comes out sharply in a recent article by Mayadeen English (2025). The results of the analysis show that the overwhelming loss of life, which exceeded 53,000, is not merely the by-product of armed conflict but is an indication of a necropolitical plan through which the Palestinian community is being methodically forced into the environment of slow death, oblivion, and mass dispensability. The article describes Gaza as a death-world literally taking that noun right out of Mbembe which means that basic infrastructure, medical attention and civil provisions have been prone to intentional erosion. This amounts to killing not only physically but also psychologically and politically. The violence is not even kinetic (bombings, airstrikes) but infrastructural, as even life becomes unbearable. In this case, the sovereignty of the state is not gauged by its ability to secure its citizens, instead, it is gauged by what Metzger (2025) refers to as the monopoly power over life-ending force, and who you can decide to kill or who can kill on your behalf in the name of national security (Mayadeen English, 2025).

The ethical implication of such acclimatized violence has also been put under review in the field of mainstream journalism. A guardian editorial (2024) argues that the general response of people to the deaths of Palestinians in the Gaza strip has descended into a moral incapacity a state of moral paralysis that is an age of complete and utter immorality whereby suffering is eitherents and passively absorbed or, by political affiliation, justified. The article condemns desensitization of the world to Palestinian suffering, and shows that depending on whose side a speaker is on, the deaths are either tragic or necessary. This also shows how necropolitics works in the common language: certain deaths are lamented and some deaths are forgotten and, at the same time, this strategy increases the hierarchy of life. In such a case, media is also a battleground with terms, imagers, and the narrating storyline being used to

either humanize or demonize the dead bodies (The Guardian, 2024). The process of normalization of some types of violence, in the end, defines what type of life becomes valuable and whose death can be hidden.

Such biopolitical-necropolitical bi-application is also observable in settler-colonial situations. In their 2023 article, Dietrich and Knopf discuss the problem of the determining the U.S. government treatment of Puerto Rico as the expression of the intersecting biopolitical and necropolitical imperatives (Dietrich & Knopf, 2023). With austerity, neglect of the environment, and poor disaster relief, the populations of Puerto Rico are placed in what the authors conclude as a process that they define as gradual erasure, whereby specific populations are put at risk due to structural abandonment. Not only that policies that limit access to healthcare, housing and or employment are motivated by the need to manage power economically, but they are jumbled in a necropolitical order, which condones premature death to marginalized groups of people. In the meantime, other groups are maintained, safeguarded, and incorporated in the economy, which demonstrates that sovereignty performs its tasks depending on the various treatment of bodies. This resembles the statement of Foucault that biopolitics work was created to maximize life but had the potential to always leave room to kill, exerted to the extreme in necropolitics (Dietrich & Knopf, 2023).

Continuing with the arguments of liberal interventions, one can mention the article *Biopolitics of liberal war* (2024) published in *Millennium: Journal of international studies* which examines the reasons of liberal democracies committing to warfare not to occupy some areas in the conventional sense, but to manage populations via liberal discourses of normative peace, human rights, and democracy (Millennium, 2024). These wars are sold as humanitarian operations but have been equipped with biopolitical strategies aimed at breeding of particular kinds of lives as well as marginalization or exterminations of others who are considered to be threats to global stability. That is, it is about regulation of time, bodies, and spaces through the

prism of not just combatants but of the temporal futures of whole populations. The goal of such war tactics is the achievement of potentiality, which is based on the governmentality concept developed by Foucault as it is the power which defines the way to behave, as well as the possibility of existence. These revelations get us closer to the realization that war is no longer exclusively a field operation but a protracted socio-political undertaking of defining life and death courses (Millennium, 2024).

In a complementary view, the Yale Journal of International Law (2024) argued something it calls a bio-necro collaboration, which is a body of thought explaining how economic sanctions, which are traditionally thought of as means of diplomacy rather than violence, can be used as means of necropolitics to the extent that they cause shortages of medicine,” or economic or food insecurity (YJIL, 2024). Sanctions, in military situations, usually become part of the military aggression that uses indirect but lethal methods of dominating peoples. These processes are an overlap of biopolitical government (through surveillance, regulation of population health and border security) and necropolitics which includes acts of abandoning whole groups of people to die by deprivation. Such a combination of bureaucratic management and rational desistance reveals the hypocrisy of the language of humanitarianism in international politics in which death consists of no longer being tolerated in certain geopolitical prerogatives to the point where such death is not only acceptable but can even be justified. This questions the alleged superiority of morals of liberal democracies which employ such tools in the pretext of peacebuilding or deterrence.

Dillon (2024) argues that liberal democratic states are finding new ways to legitimize their involvement in modern military interventions in the language of humanitarian concerns and global security that stereotypically makes them appear as biopolitical enterprises instead of trying to kill people. Based on the idea of biopolitics attributed to Michel Foucault, Dillon states that the essence of the modern war is becoming more governed by the demand to control

people, time, and order of the world in the cosmological perspective. He reasons a paradox in liberal warfare: such wars which are purported to be founded on protection of humanity and peace strategically choose which lives are worthy of life and which should be destroyed. By integrating war in rescue narrative, the modern state displaces the account of violence as an act of aggression but of moral obligation. The current biopolitics of a liberal war helps to generate this global order where certain groups of people, usually in the Global South are exposed to unceasing danger, policing and lethal violence, whereas some people are safeguarded by state regimes where life is strengthened through state institutions (Dillon, 2024). His reading proves critical to this work because it demonstrates that the two discourses of life and death can work side by side in order to justify state violence. With reference to the Israel-Hamas conflict, the comments by Dillon provide a system to understand the possibility of the state-narrative, particularly, Israeli media coverage, to articulate biopolitical measures (e.g. self-defense or protection of civilians) which conceals necropolitical disposal of targeted groups.

Kaur and Arora (2025) offer a computational framing analysis of conflict reporting among the world news media and reveal various latent discursive biases in a framing of war and victimhood. They perform an analysis of the coverage of the media regarding conflicts in Ukraine, Palestine, and Yemen utilizing natural language processing (NLP) tools, in order to determine how the media accentuates some groups of people and erases others. They discovered that the Western media tends to make victims of countries geopolitically aligned (e.g., Ukrainians), humanize, and focus on the emotional aspects of their deaths, or even decontextualize such deaths significantly, but when it comes to the victims of countries in geopolitically marginalized zones (e.g., Palestinians) humanization, emotional focus, and decontextualization tend to be significantly lesser, effectively resulting in a biopolitical rank of grievance and visibility (Kaur & Arora, 2025). The claimed that framing decisions, e.g. the use of clashes, rather than massacre or the presentation of death tolls with no context, are part of

necropolitical erasure. These media practices are not simply aesthetic; they are ideological apparatuses to decide on what deaths matter and what deaths do not. Their study perfectly coincides with the methodology of the current study of keyword, collocation analysis which provides a research-based and theoretical basis of the importance understanding the way media narratives reflect and reproduce state-approved hierarchies of life and death.

The same concept is further described by Nesiah (2024), who introduces the term bio-necro collaboration to signify a situation of the states pursuing the policies that prevent the harm to some yet produce a slow, structural massacre of others. Concentrating on the economic sanctions to which countries such as Iran, Venezuela and Syria are subjected by the powerful Western states, she states that under the slogan of nonviolence, such an act leads to universal poverty, health emergencies, and deteriorating infrastructure. All these circumstances constitute a necropolitical apparatus, in which specific people are practically sentenced to death by the bureaucratic and economic procedure (Nesiah, 2024). More importantly, Nesiah reveals that these necropolitical consequences are disguised by the types of biopolitical assertions to represent sanctions as a means to peace and reform by quite the opposite governments and International Establishments. It is with the help of this doubled structure of care and control that she designates what she terms a collaborative modality between biopolitical justification and necropolitical effect. Her writing broadens the theoretical scope of necropolitics and becomes pertinent about the way in which the representations on the media might conceal the life destroying effect of the so called “peace policies” like the embargo or a blockade. The Turkish case of the conflict between Israel and Hamas can be studied through the observations of Nesiah in the sense of how these state and media discourses college certain forms of suffering and death other than being violent and violent only under an apparent guise.

The same tendency can be observed in the tribal areas of Pakistan where necropolitics are racialized and territorial established. Author Ahmad (2023) discusses in the pertinent

Journal of Borderlands Studies the question of how Pakistani state imposes one of the regimes of militaristically imposed surveillance and occupancy in its northwestern tribal regions and especially among Pashtun conglomerations. In this case the state is directly involved in violence in form of airstrikes, forced displacement as well as curfews, and indirectly, by denying infrastructure and civil rights. The Pashtun body is made vulnerable, and disposable through such practices. Nevertheless, the article also touches on the existence of resistance efforts, which use organic and peaceful means so that they gain visibilities, dignity, and political power. These performed acts question the hegemonic discourse and reveal the necropolitical concept of state security logic. According to the analysis made by Ahmad, the necropolitical regimes being about causing death are not merely about it, but there is also the displacement of the political subjectivity of particular groups (Ahmad, 2023).

Haider (2023) discusses the potential of the use of the corpus linguistics methods in conjunction with critical discourse analysis (CDA) in identifying underlying ideology in Arabic and English news forms of politically charged discourse on such issues as terrorism, refugees, and international conflict (Haider, 2023). Using big corpora (based on news items of various sources including The Guardian, The New York Times, Asharq Al-Awsat and PETRA), he undertakes keyword, collocation and concordance studies to make clear how various sources of news treat and validate contradicting stories of similar occurrences. Although the author does not openly put in use the biopolitics concept by Foucault and the necropolitics concept by Mbembe, the work provides an existing breed of belonging, which captures these ideas implicitly since it makes evident how linguistic decisions re-present chains of value and life. As an example, we can refer to the fact demonstrated in his work: the probability of employing emotive and affiliative terms in discussing local casualties are higher in Arabic newspapers than in the Western media, which tends to report local deaths in a detached or even bureaucratic way. This difference in how lives are treated is a result of lexical

framing therefore showing that necropolitical operation is at play behind this difference, i.e. this is an operation of necropolitics where some lives can be narrative grievable and some not. The methodological paradigm Haider uses and, particularly, his reliance on collocation networks and evaluative patterns offer a useful pattern to pursue the study of the way Israeli media naturalize or nationalize Death in war settings. Analyzing patterns in the words used with such key terms as “civilian”, “martyr”, or “terrorist”, the researchers are able to reveal the narrative choices that make some deaths announcement and meaningful, making others mere noise. Such a move lies well within the framework of the corpus-driven inquiry that the present study follows in its analysis of Israeli newspaper editorials as a preferred mode of communicating about legitimacy of state violence that involves control over which deaths are spoken about, how these deaths are framed and whose pain is emphasized.

Toqeer Ahmed (2022), drawing on Achille Mbembe, the scholarly work of necropolitics, explores the necropolitical experiences in Anglophone Pakistan literary works, especially of the Omar Shahid Hamid novel *The Prisoner* (2013). The analysis by Ahmed finds out that the story depicts the strength of the state on life and death especially in the urban Karachi setting. Characters presented in the novel are entangled between political powers and militant forces, which is the direct experience of real people who are in the necropolitical grip. This corresponds with the claims of Mbembe that the modern statehood usually implies regulating mortality of particular populations (Ahmed, 2022).

Additionally, Ahmed (2021) reviews the works such as *The Wandering Falcon* by Jamil Ahmad and *The Shadow of the Crescent Moon* by Fatima Bhutto to show how the condition of those living in Pakistan tribal regions is described in the works in an uncertain way due to the constant conflicts (Ahmed, 2021). These literary pieces demonstrate how these indigenous systems that used to organize the world are destroyed by the foreign concurrence and wars, as the result of which the forms of domination and oppression are created. In this view, Mbembe

highlights his idea about sovereignty as having the ability to decide who to live and who to die, especially in those areas that have been undergoing systematic violence and political chaos.

Brookes and McEnery (2020) have been involved in the seminal corpora-based critical discourse analysis of the violence jihadist discourse, which was represented by going into strong empirical detail and providing important insights into the linguistic mechanics of power, violence, and ideological spread (Brookes & McEnery, 2020). That is done with the help of a well-designed corpus of jihadist propaganda texts, through which the authors use collocation, semantic prosody, and frequency analysis, to trace the way distinct word collocations construct legitimacy narratives, moral duty and God-authority frame. Even though the non-state actors they have data are not directly involved in the national politics, their findings illuminate the construction of the necropolitical logic through the linguistic means namely the glorification of the martyrdom, the construction of the enemies as the existential threats, the framing of death as the divine action: by doing this, such texts dispute the sovereign privilege to kill, that Mbembe (2003) recognizes as the keystone of necropolitics. Biopolitical themes are also present in the research implicitly since the study investigates how life and identity are controlled within ideological systems, namely, who is a member of that community of care, and whose life is outside of it. The aspect that is especially helpful to the current study is the fact that the authors focus on the power-word cluster and discursive patterning. Such an analytical approach enables establishing narrative patterns, including the ways in which the terms bordering on the death, resistance, and sacrifice are reinstated within the global rhetorical strategies. In this thesis, which examines Israeli editorials through software such as AntConc, the approaches adopted by Brookes and McEnery provide a basis on which the mainstream discourse can be traced in creating a hierarchy of death. To give an example, the repetitive construction of Israeli citizens as the victims and Palestinians as the aggressors might divulge how lexical co-occurrences provide the effect of naturalizing the worthlessness of Palestinian

life. In such a way, although the ideological text of the jihadist discourse is different to the official one of the media, still, the linguistic means and hermeneutic spectrum offered by Brookes and McEnery can be used with a direct application to the necropolitical deconstruction of the war journalism and war rhetoric in the Israeli-Palestinian coverage.

In the article Spencer Terry (2024) offers a rather elaborate explanation of how the life and death of soldiers are made through discourse in the purview of the Russo-Ukrainian war. The collection of articles by Terry composed to operationalize a mixed-methods methodology incorporating both a corpus linguistic perspective of analysis and narrative/thematic analysis is used with the aim of showing how the discourse of the combatant is created in the Russian and Ukrainian media discourse revealing the ambivalent and multiple ways of oscillation across sovereign glorification and expendable subjectivity (Terry, 2024). His analysis shows that media discourse portrays fighters as either noble defenders of national sovereignty or as essential sacrifices to the cause of victory depending on the position in politics and rhetoric. This duality is perfectly reflected in the necropolitics theory of Achille Mbembe who personifies the idea that the state as a sovereign purports death by, in addition to physical bodies, mastering the symbolic worth of bodies in the national imaginary. Terry provides the concept of martial necropolitics to explain how states are able to control the symbolic economy of death during war not only by statistics but emotionally charged rhetoric identifying only worth, honor, or anonymity on the dead. According to his analysis of corpus, some of the key terms used in this necropolitical campaign include the use of martyr, fallen, sacrifice and the use of a hero. In the case of a study concerning the Israeli media, such a tactic is crucial: The same language projections can be used in order to justify Israeli military losses as courageous and tragic; the loss of Palestinian civilians can be ignored or downplayed. Besides, the approach of Terry, especially, his semantic field mapping in terms of sacrifice and national identification could be applied to Israeli reality to interpret the role of a tool of biopolitics

through which the editorial language may be organized as a means of justification of the preservation of some lives at the cost of others. Finally, the work by Terry can serve as an eloquent example of the potential of corpus-based discourse analysis to reveal the moralism inherent to the rhetoric of war and the dual endorsement and denial of life through war in.

Marianna Loring (2022) uses the dedicated corpus comprising more than one million tokens of the international newspaper articles between February 24 to November 1, 2022 to investigate the way war in Ukraine is depicted in the context of other places. Analysis of key words and collocations in LancsBox provides the study with repeated patterns of themes--military intervention, agents, instruments, victims, resistance, economics and the attitude of people towards the same--and reflects the most frequent lexemes such as war, invasion and conflict. The analysis demonstrates the strong presence of a negative discourse framework, including the accentuation of the roles of aggressors played by Russia and its leaders, substantial humanitarian narratives about the sufferings of Ukrainian civilians and the overall effects of economic damage. This corpus based methods not only measures the lexical structures but also contemplates the contextual implication of this and provides a systematic idea of the influence of the international media in the determination of the picture held by the population of the conflict. (Lőrincz, 2022)

Earlier research has emphasized the ideological role of language in conflict-based narratives. In this case, as Liu (2024) shows, global media representations of the IsraelHamas conflict support the national and political identities by making selective moral judgments. In a similar stance, Almustafa (2024) claims that collocational patterns of reporting conflict create polarized identities of self and other, in which the validity of state violence is maintained by the use of linguistic framing. These researches confirm the argument that the present research advances that media discourse is not an objective reporting but encoding of ideological meanings that constitute the conscious of its audience.

Although Lőrincz (2022) uses a corpus-based analysis to examine the role of international news reporting on the Ukraine war in the construction of empathy to certain victims, the article is mostly framed in Europe. However, unlike the previous study, the current paper uses the same corpus-based method of analysis to the Israeli-Palestinian setting that is underresearched regarding the aspect of necropolitical framing. This study builds on the approach of Lőrincz but builds on its methodological framework by examining the collocations of the word death in Israeli newspapers to evaluate how lexical pattern reproduces the state-focused life-death hierarchies, particularly in settlement-colonial discourses.

In contrast to Liu (2024) or Lőrincz (2022) where the wider geopolitical context is considered, the present work focuses on Israeli domestic media discourse that demands a narrower scope to disclose the mechanisms of necropolitical justification and value Palestinian lives at the same time. In this way, this study does not only fit the ideological criticism that had been presented in previous literature, but also contributes to the research in the domain by integrating the critical discourse theory with the quantitative corpus analysis, providing a delicate linguistic mapping of the necropolitical power in Israeli journalism.

## **2.9 Research Gap**

Even though numerous researches have been conducted on media coverage of the Israel and the conflict with the Hamas, the majority of studies have focused either on political partisanship, humanitarian framing, or ideological polarization, but never did it in a systematic manner how the necropolitical power is being exerted through the means of the Israeli media discourse. The existence of binary oppositions between the self and other and their application to legitimize state violence by the global media was demonstrated by scholars like Liu (2024) and Almustafa (2024), and patterns of empathies and victimhood in the Ukraine war coverage

were revealed through corpus-based analysis by Lőrincz (2022). But these works do not take up the question of how hierarchies of life and death themselves are linguistically reproduced by the Israeli newspapers. This gap is bridged by the current study in terms of its corpus-based discourse analysis of the texts of the publications, namely, the \*The Jerusalem Post and All Israel News, in which the collocates of the word, death were identified to determine the way in which media discourses reproduce biopolitical and necropolitical logics. Based on Magidson and Foucault notion of biopolitics and Mbemba theory of necropolitics, the study, on the one hand, links the theoretical understanding of power, the state sovereignty, and unequal estimation of human life to empirical facts in linguistic research, which, on the other hand, provides a distinctive approach to comprehending the concept of Israeli media and its biased role in making violence natural, and state legitimacy about statehood.

## **2.10 Chapter 2 Summary**

In summary, the reviewed literature demonstrates that media language plays a central role in constructing moral hierarchies of life and death during conflicts. Scholars such as Liu (2024), Almustafa (2024), and Lőrincz (2022) have contributed valuable insights into how discourse functions ideologically in shaping perceptions of violence, yet their studies remain either geographically limited or theoretically partial in addressing the necropolitical dimensions of Israeli media. Despite the richness of these analyses, few studies have systematically examined how Israeli newspapers linguistically encode necropolitical and biopolitical values through the representation of “death.” This constitutes a significant research gap, as the interplay between *language*, *ideology*, and *sovereign power* in Israeli media remains insufficiently theorized from a corpus-driven perspective. The present study addresses this gap by analyzing the collocational behavior of the term *death* across *The Jerusalem Post* and *All Israel News*, thereby revealing how media discourse constructs political legitimacy and naturalizes asymmetrical valuations of human life during wartime.

## Chapter 3. Research Methodology

This chapter outlines the methodological framework employed in the study, explaining the design, data collection, and analytical procedures used to investigate how Israeli media discourses construct and disseminate ideas of life and death during the Israel– Hamas conflict. It begins with an overview of the theoretical foundation, grounded in Michel Foucault's concept of *biopolitics* and Achille Mbembe's theory of *necropolitics*, which guide both the analytical lens and interpretive framework. The chapter then details the research design, selection criteria, and data sources, followed by a description of corpus construction, including size, cleaning procedures, and corpus-driven analysis using *AntConc*. Finally, it explains how the theories are operationalized through linguistic and discourse analysis to address the study's research objectives and questions.

### 3.1 Theoretical Framework

The theoretical framework for this study is grounded in Achille Mbembe's concept of necropolitics and Michel Foucault's theories of biopolitics and governmentality. Data will be collected from the 100 news articles of *The Jerusalem Post* and *All Israel News* published after 7 October 2023 conflict between Hamas Israel. *The Jerusalem Post* and *All Israel News* are selected due to their prominence in Israeli media and their wide readership, making them critical in shaping public opinion. Their coverage is likely to provide diverse perspectives on political violence and death, aligning with the study's focus on media narratives of the Israel– Hamas conflict. The data for this study will be obtained from the social media pages of these reputable newspapers by purposive or judgmental sampling technique using web scraping tools. Since many newspapers release their articles online and through social media platforms, web scraping ensures timely and systematic data collection. The corpus is intentionally restricted to 100 articles to allow for comprehensive analysis within the scope of this study.

AntConc is chosen for its robust capacity to identify collocations and semantic patterns, essential for analyzing the framing of death in media narratives.

Biopolitics propounded by Foucault offers a lens through which to look at the modern states, which control, govern, and classify populations name of the social structure in the interests of security, health, and order. In media discourses one can observe such processes in the representation of specific groups as worthy of protection and care and the pathologization, neglect, or subject to violence in the name of governance of specific groups. Concurrently, governmentality supplements such analytical approach by delivering an understanding of how power functions besides being coercive but distributes norms and rationalities that bind people and populations in the comprehension of themselves. In this, the media is a technology of power mediating and circulating knowledge regarding whose life should matter, whose pain should count, whose death should be normalized. By paying careful attention to the use of lexical structure and framing, the present study can discover that these ideologies are intertwined in the choice of words pertaining to Death in conflict coverage.

The intersection of biopolitics and necropolitics forms the central analytical framework of this study, providing a dual lens through which media discourse is examined. Drawing on Foucault's notion of biopolitics, the study explores how sovereign power regulates, manages, and protects life, revealing linguistic patterns in Israeli newspapers that valorize Israeli lives and portray them as grievable and worthy of protection. Complementing this, Mbembe's theory of necropolitics extends Foucault's ideas by emphasizing the sovereign's authority to decide who may live and who must die, thereby explaining how media discourse renders Palestinian deaths as expendable, collateral, or justified within narratives of state defense. Together, these theories illuminate how language functions as a mechanism of political control—sanctifying certain lives while erasing others—and provide a cohesive framework for addressing the research objectives and questions. Specifically, they guide the inquiry into how Israeli media

portray acts of protecting life as moral justification for state action, how death is normalized or legitimized in wartime discourse, and how biopolitical and necropolitical representations intersect to sustain hierarchies of human value in Israeli media narratives.

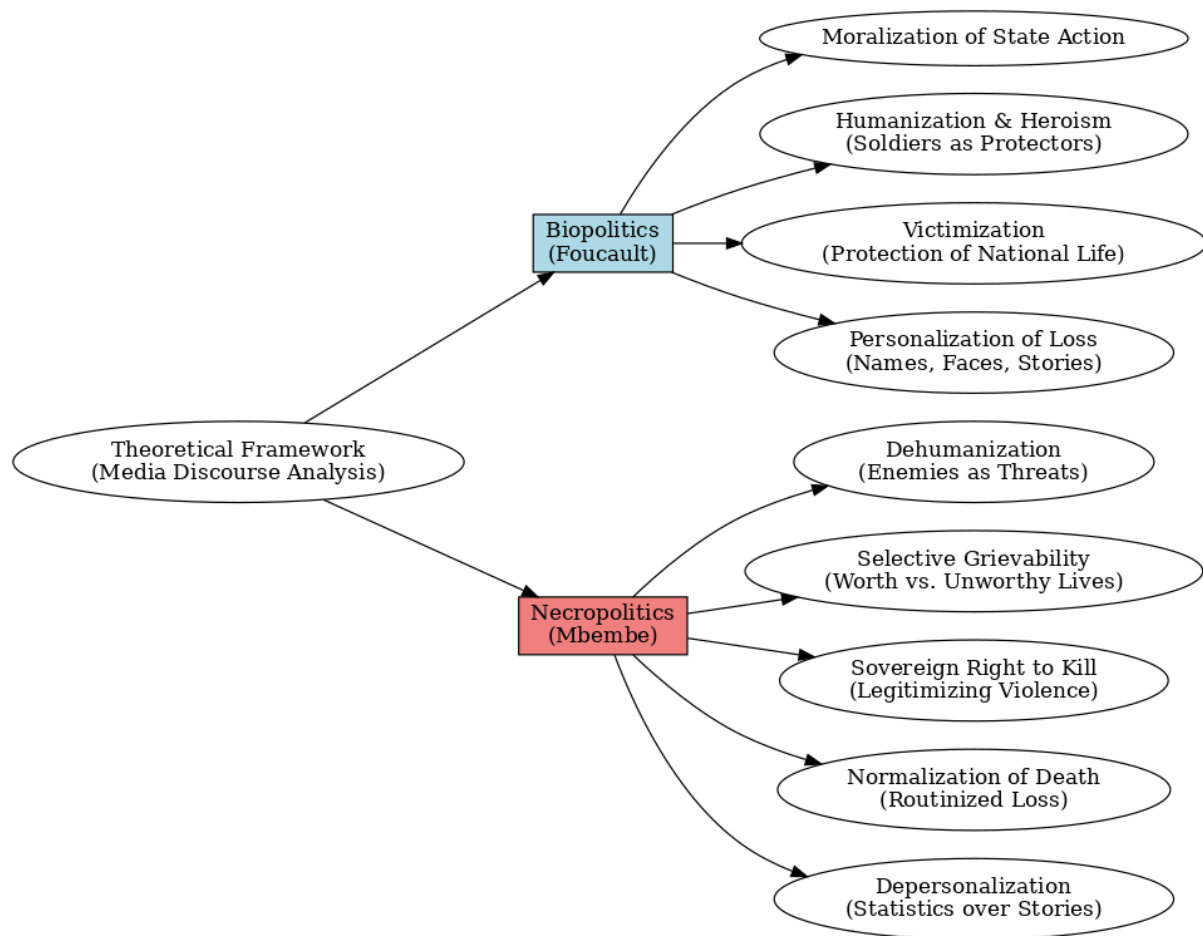


**Figure 3.1 Mind Map of Theoretical Framework**

### 3.2 Research Design

The study adopts a qualitative research design, which is ideal for exploring complex linguistic structures and their ideological implications. Qualitative analysis enables a detailed examination of how articles of these newspapers shape public perceptions, influence discourse,

and construct identities within the context of the Palestine-Israel conflict. Given that formal websites are increasingly significant platform for news dissemination, it serves as a valuable site for analyzing real-time ideological framing.

### **3.3 Selection of Newspaper Analysis**

#### *1.3.1 The Jerusalem Post*

*The Jerusalem Post* is one of the most famous English speaking newspapers located in Israel, that focuses on the extensive coverage of the Middle Eastern problems, politics in Israel, security, and international relations. By 1932, the publication has been established as one of the most influential print and online media places in Israel. Being a main source of news in English speaking society, *The Jerusalem Post* reports in great detail the events happening both locally and internationally, including news on wars, diplomacy, finances and issues regarding culture. It has an editorial position that largely agrees with the center-right politics opinion, which is socially conservative and pro-Israel, with views on a number of main issues. The newspaper has an established reputation on investigative journalism, expertise commentaries as well as current reporting of major geopolitical event in the Middle East. The combination of its online existence with print publication guarantees a wide readership around the world, which turns it into a useful tool in exploring domestic Israel dynamics as well as international views on Israel. Due to its extensive reporting, *The Jerusalem Post* has become an essential element of the staffing of the English-language speaking world in the world of discourse concerning Israel and the Middle East.

#### *1.3.2 All Israel News*

*All Israel News* is a news site headquartered in Jerusalem that was co-founded by Joel C. Rosenberg and Joseph Magen in 2020. It is a platform that seeks to bring news, analysis and features of Israeli politics, national security and the Israeli-Palestinian conflict with a specific

target of Evangelical Christian world. Nonetheless, the most well-known Editor-in-Chief acts as a New York Times best-selling author and Middle East analyst with an enormous body of work on geopolitical and religious topics in that area, which is Joel C. Rosenberg. *All Israel News* is dedicated to effectively report what is going on in Israel and why it is relevant, and give explanations and analyses of events in terms of Biblical perspective and worldview. The platform addresses a massive range of issues, such as Israeli politics, national security, Israeli-Palestinian conflict, archaeology as well as the Israeli economy. Considering the intended audience, the material tends to be written according to opinions that appeal to Evangelical Christian attitudes, who substantially endorse the Israeli governmental practices. To reach its global audience, All Israel News runs the site in various languages, with French, German, Spanish, Korean, Chinese, Russian and Portuguese versions. The said multilingual will guarantee that Christians worldwide have access to news and analyses relevant to Israel in a Biblical perspective. All Israel News also offers news and education targeted at the Evangelical Christian population and can therefore be considered a reputable source of media in a sea of questionable coverage. The site aims at delivering honest coverage of happenings in Israel with special attention on Messianic/Christian community in the country and foreign affairs.

### **3.4 Sampling of Media Posts**

The corpus for this study comprises 100 online news articles, evenly divided between *The Jerusalem Post* and *All Israel News* (50 articles each). All articles were published between October and November 2023, immediately following the escalation of violence between Israeli forces and Palestinian groups. These articles were collected directly from the official websites of the two newspapers to ensure the authenticity and credibility of the data.

The selected texts include editorials and opinion pieces, as these genres most effectively convey the newspapers' institutional perspectives and ideological framing of the conflict,

rather than providing neutral or purely factual reporting. The following criteria guided the selection process:

1. Relevance to the conflict: Only articles explicitly addressing the Israel– Hamas conflict, its political implications, or representations of violence and death were included.
2. Genre and institutional stance: These Editorials were chosen because they represent the newspapers’ evaluative and ideological positions.
3. Authenticity and accessibility: Articles were obtained exclusively from verified digital platforms of *The Jerusalem Post* and *All Israel News*.
4. Chronological scope: The study covers the period from October 7 to November 30, 2023, representing the early and most intense phase of the conflict’s media coverage.
5. Textual completeness: Articles ranging from 600 to 1,200 words were selected to maintain consistency for corpus-driven analysis.

#### 3.4.1 Corpus Cleaning and Preparation Procedure

1. All articles were converted into plain text (.txt) format for compatibility with *AntConc (Version 4.0)*.
2. Non-textual elements (such as images, advertisements, hyperlinks, and author biographies) were removed manually.
3. Duplicate content and formatting inconsistencies were eliminated.
4. The final corpus was organized into two subfolders (*The Jerusalem Post* and *All Israel News*) for comparative analysis.

| Newspaper                 | No. of Articles | Date Range           | Average Words per Article | Total Word Count    | Genre                | Data Source                                                                   |
|---------------------------|-----------------|----------------------|---------------------------|---------------------|----------------------|-------------------------------------------------------------------------------|
| <i>The Jerusalem Post</i> | 50              | Oct 7 – Nov 30, 2023 | 910                       | 45,500              | Editorials / Opinion | Official website ( <a href="http://www.jpost.com">www.jpost.com</a> )         |
| <i>All Israel News</i>    | 50              | Oct 7 – Nov 30, 2023 | 891                       | 46,537              | Editorials / Opinion | Official website ( <a href="http://www.allisrael.com">www.allisrael.com</a> ) |
| Total Corpus              | <b>100</b>      | —                    | —                         | <b>92,037 words</b> | —                    | Cleaned and stored in .txt format for <i>AntConc</i> analysis                 |

**Table 3.1 Corpus Design**

### **3.5 Theories of Life and Death**

Necropolitics presented by Achille Mbembe investigates the issue of sovereignty in terms of determining which people should live and which must die (Mbembe, 2019). The concept is pivotal in the comprehension of the forms of approach that are adopted by states and non-state actors in a setting of conflict and war. In the case of the Israel-Hamas conflict, Necropolitics may be observed as to how both warring parties use their power over the people and how they subject some of the population to the violence and conditions thereof.

The theories of biopolitics and governmentality offered by the author, Michel Foucault offers us a perspective through which population control and governance can be interpreted as using different forms of power. Biopolitics has to do with politics of life, health, bodies that are governed by the state unlike governmentality which has everything to do with politics of strategies, tactics of populations by the means of the governance (Foucault, 2008). When applied to the case between Israel and Hamas, these theories can be used to describe how life and death have been managed and how such systems affect the stay of the population under their places. With the keyword analysis in the media, read terms and collocations that discuss

death, as biopolitical (e.g., particular concern by the state regarding certain lives) or necropolitical (e.g., normalization of death by certain other people). Each time you identify patterns in the representation of various groups, use the comparative framework itself to bring out how biopolitical/necropolitical values are portrayed.

Biopolitics is the term coined by Michel Foucault to explain how governments manipulate their population by controlling life through the combination of the means of health, education, and social policies to maximize the productivity and well-being of the people in the country. On the contrary, the ideology of necropolitics by Achille Mbembe emphasizes the ability to command death as states determine who would live and who would die, which usually appears in extreme or violent forms of oppression. Biopolitics highly revolves around the management of life whereas necropolitics is concerned with the authority to decide who to kill, and in many cases, it involves the marginalized peoples concerning circumstances, such as war or imperialism. All these concepts show a combination of how power works in life and death.

| <b>Dimension</b>                | <b>Biopolitics (Facult)</b>                                                                  | <b>Necropolitics (Mbembe)</b>                                                            | <b>Application to Media Analysis</b>                                                                                                                              |
|---------------------------------|----------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>core Concept</b>             | Regulation of life and health by the state to optimize populations and preserve order        | Control over death and violence, determining who lives and who must die                  | Analyze if media emphasizes state preservation or control over specific populations through representations of protection or exposure to violence                 |
| <b>Valuation of Life</b>        | Certain populations are valued and protected, often reflecting societal stability goals.     | Devaluation or expendability of marginalized or “othered” groups in conflict zones       | Examine media narratives for sympathetic or dehumanizing portrayals, noting which lives are highlighted as valuable or expendable.                                |
| <b>Mechanisms of Control</b>    | Uses institutions (health, policy, surveillance) to manage populations and maintain order    | Direct control through death, exemplified by open violence or neglect of certain groups. | Identify if terms related to death indicate institutionalized protection (biopolitical) or explicit violence/neglect (necropolitical).                            |
| <b>Spaces of Life vs. death</b> | Emphasis on safe, regulated spaces (e.g., urban centers, hospitals) where life is preserved. | Identification of “Death zones” or spaces where life is sacrificed or dehumanized.       | Analyze geographic focus in media, noting if certain areas are depicted as preserved “life zones” or as dangerous “Death zones” where violence is normalized.     |
| <b>implications in Conflict</b> | Life-preserving actions or concerns for certain populations align with national stability.   | Justifications for violence against marginalized groups serve as a method of control     | Observe if media narratives justify state actions as protective (biopolitical) or if they marginalize certain lives, reinforcing power dynamics (necropolitical). |

***Table 3.1 Applications of Biopolitics and Necropolises***

### **3.6 Biopolitics**

The term biopolitics emerged out of the work of French philosopher Michel Foucault and denotes those strategies and mechanisms of governance by which human biological processes come to be so managed within frameworks of power over knowledge, power and subjectivity: the emergence of so-called bio-power was fundamental to the formation of capitalism because it enabled, made possible, coordination of human bodies into systems of production and the harmonisation of demography and economy. This kind of power did not only maximize the ability of individuals, but also kept them in line in order to protect social hierarchies and dominance. This notion looks at how the contemporary states control populations through regulating various phenomena of life such as health, reproduction and demographics. Foucault coined this idea to explain a type of power that concentrates on the management of life and people and is in contrast with the older kinds of sovereign powers that dealt with the right to kill. (Arredondo, 2024) The concept of biopolitics was developed by Foucault in 1970s lecture in which he dwelt on the use power based on controlling life and population. (Means, 2021)

Biopolitics indicates the power shift, especially the way the mechanisms of state control and govern the population (Means, 2021). Biopolitical control is practiced with the help of various institutions and practices that control and survey the biological essence of human life. These comprise of the public health systems, medical institutions, education establishments and legal systems that altogether aim at maximising the health, productive and reproductive potential of the folk. States attempt to control the processes of life of the citizens by implementing policies regarding hygiene, vaccination, birth control, disease management and, thus, exercising power over each single body and the entire population.

Conflict areas are the spheres in which biopolitical processes are especially acute because states and controlling authorities have to execute the policies that define the level of distribution of natural resources as well as medicine and security. Biopolitical and geopolitical approaches that the settler-colonial states adopt to manage Indigenous peoples and lands are part of its government (Dietrich & Knopf, 2023). These judgements are frequently indicative of power relations and are open to preferential perceptions of the values of one life over another on the grounds of race, nationality or even political interests. As an illustration, priority may be given to some groups in regard to access to medical assistance, refugee status, and security measures, marginalizing other groups in this way. These kinds of practices not only influence the well-being of people in directDs, but also change the perception of the entire society on what people lives are considered to be worth protection and care and whose lives are considered to exist.

Media houses can bring a major influence on reflecting and giving shape to the biopolitical agenda such as creating or opposing a certain idea in view of a conflict situation. The stereotyping of some groups of people to be victims in need of emotions or threats to be controlled can strengthen the previously existing power distribution and social prejudices. As an example, media discourses that focus on the sufferings of a certain group of people and overlook or de-emphasize the sufferings of another group tends to generate a hierarchy of valuation of lives which are compatible with the biopolitical tactics that aimed at prioritizing the welfare of certain groups of people over the others.

### **3.7 Necropolitics**

Necropolitics is a conceptualization invented by philosopher Achille Mbembe that expands the idea of Michel Foucault with biopolitics as it discusses, how the sovereign powers decide who can live or who has to die. Necropolitics focuses on the politics of death that looks

into how power disposes of some groups of people about being exposed to death. The supreme ideal of sovereignty is basically built in the ability and the capacity to determine who can or cannot live or die. To kill or to leave to live therefore are the boundaries of the sovereignty, its major features. Being sovereign means taking control in mortality and determining life to be a power deployment; the expression of power. (Mbembe, 2019)

In situations such as warfare, occupation and systematic oppression, necropolitics can be said to be present when sovereign authorities use extreme violence, exile or dehumanization on a particular group of people. Strategies of Israeli military involve the visual violence that shapes the understanding of Palestinians and usage of occupation. It also involves the targeting of the eyes with the aim of bringing trauma and manipulation of the way death is portrayed. (Deprez, 2023) As an illustration, the colonial governments and the plantations where slave labor is used have traditionally applied necropolitics to dominate the oppressed population. Today, the above practices remain in a different form such as state sponsored violence and policies that make some groups susceptible to death.

Necropolitics in the context of the media such as coverage of war will affect the representation of death. Depending on the power in a given scenario and ideological affiliations, media portrayals of fatalities might be as a mere unfortunate event, as justified military interventions, or as an act of terror. Such a framing influences how people interpret it and it can either dehumanize or humanize the people involved thereby legitimizing or undermining the status quo. The realization of necropolitics allows gaining insights into how media representations can enable chronic inequalities by constructing the notion of life and death during the conflict. It also depicts the conflict with different ideological visions, and the standpoints of the various sources of media influence which constructs the perceptions of the people and strengthens the ideas of the victim or the oppressor (Liu, 2024).

### **3.8 Utilizing AntConc for death Word Collocations**

AntConc is yet a versatile toolkit of corpus analysis created by Laurence Anthony, which allows working with the textual data by creating concordances, identifying collocations, and the frequency of various words. The software has the necessary tools to analyze language data which include a powerful concordancer, word frequency generators and cluster same words and lexical bundle analysis tools as specified by (Anthony, 2004). These options have great advantages especially among learners on the way of developing the language. This study will use the tool AntConc, which works with a selected corpus of articles published in The Jerusalem Post and All Israel News to trace the patterns in the use of the word death and detect the contexts with which this concept is associated.

After inserting the corpus in the AntConc, the software will create concordance lines with the word death which will give a Keyword in context view (KWIC), where it will show occurrences of the word and adjacent words. Using this, it will be possible to identify collocates, that is words that often occur adjacent to the term death, which can show the hidden ideological position taken by the media story. As an example, when the word death is often used along with such concepts as terrorist or martyr, that is an indication of a specific framing of those engaged in the clash.

Also, it is possible to use word frequency and cluster analysis tools offered by AntConc to determine the presence of any repeated linguistic patterns and phrases that may surround the word or concept of death, which will further elucidate the use of these media outlets in framing the topic of mortality in the context of the Israel-Hamas conflict. The study shall explore the linguistic strategies that The Jerusalem Post and All Israel News uses to legitimize or question the power structure in their reporting by modeling the discursive strategies through systematic analysis of these patterns.

The present corpus-based study facilitates a data-based exploration of the media discourse and can deliver the sense of the sophistication of the stream how language defines the way people can perceive the conflict-related events. These results of this analysis can add some value to the general discussions of media bias, framing effect, and the use of language in the creation of social realities in conflict zones.

### **3.9 Chapter 3 summary**

The third chapter gives a description of the methodological framework employed to conduct a study researching media coverage of the concept of Death with reference to the Israel-Hamas conflict after the events that occurred on October 7, 2023. Theoretically, the study is based on the theory of necropolitics by Achille Mbembe and the ideas of biopolitics and governmentality by Michel Foucault, who focused attention on the pre-eminence of power in life and death as an element of the media discourse. A purposive sample size of 100 articles, 50 of The Jerusalem Post and 50 of All Israel News based on the ideological sway, readerships, and reportage of the conflict was taken. These news were scraped off from the official sites of the newspapers. The analysis is conducted by the study that utilizes the AntConc software to conduct corpus-based research on defining semantic and collocational patterns of the concept of the Death.

## Chapter :4 Analysis and Discussion

An examination of how both newspapers present their content will be conducted through the analysis of All Israel News and The Jerusalem Post. The analysis of these posts applies the discourse analytical approach by Facult and Mbembe. Each newspaper demonstrates how they portray their belief of necropolitics and biopolitics. Specifically, how the concept of death became normalized in their representation. The selection criteria for lexical items such as *death*, *murder*, *kill*, *massacre*, *slaughter*, *bloodshed*, and *genocide*, ensuring that the linguistic choices are theoretically grounded and methodologically justified. These words were selected on the basis of their semantic relevance to the concepts of life and death, their collocational frequency within the corpus as identified through *AntConc 4.0*, and their contextual significance in shaping ideological and moral meanings. The focus on these terms enables a systematic exploration of how Israeli newspapers linguistically construct hierarchies of life and death within the frameworks of biopolitics and necropolitics.

### 4.1 Analysis of the Word death

#### 4.1.1 Context and Framework

The term of death, as it appears in the collocations revealed in the All Israel News and in The Jerusalem Post is reviewed in this analysis through the prism of biopolitics and necropolitics. The objective is to find out how the media uses the theme of death to create themes of the war on Hamas and Israel. The method will reveal the power structures which are used in the depiction of death within the discussed context basing on the theory of biopolitics (control over life) by Foucault and necropolitics (control over death) by Mbembe.

### 4.1.2 Biopolitics and Necropolitics in Action

According to Michel Foucault, biopolitics refers to the role of governments in controlling the population by trying to regulate life and death through the control of the social order. When it came to the conflict between Hamas-Israel the numbers and necessity of death were presented, which reveal the state had power over reporting the story of who lived and who died. death counts and continuous growth of violence is reported in media sources such as All Israel News and The Jerusalem Post quite frequently and this aspect, in turn, not only describes the dimensions of conflict, but also implicitly approves the state actions by positioning such deaths as the only answer to threat.

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| 1  | The ...        | s in Hamas attacks rises to 19 ByREUTERSOCTOBER 15, 2023 20:39 The           | death      | toll of French citizens from the Hamas attacks in Israel has risen to 19, a   |
| 2  | All Israel ... | ke all of this is our fault, not that of Hamas. They will try to cheapen the | death      | of Jewish souls. But I ask every Christian in the United States, Canada an    |
| 3  | All Israel ... | to a moment-by-moment account of what is happening, including the            | death      | toll, those injured, kidnapped and everything else in between. In my 30       |
| 4  | The ...        | l foreign media on Thursday. "The death penalty is the real justice... The   | death      | penalty must be applied this time." Yousef was born in Ramallah and gr        |
| 5  | All Israel ... | scale of the emotional impact that we're facing here. And we know the        | death      | toll is only going to climb. Especially if we have to go into a full scale gr |
| 6  | The ...        | ousef said in a briefing for Israeli and foreign media on Thursday. "The     | death      | penalty is the real justice... The death penalty must be applied this time.'  |
| 7  | All Israel ... | ers and inform their families. On Tuesday, 38 names were added to the        | death      | toll, including senior officers and members of elite commando units. Ea       |
| 8  | The ...        | es Be'eri, and thus the kibbutz founded in the Negev two years after his     | death      | perpetuated his name. Be'eri had its own publishing house, with its own       |
| 9  | All Israel ... | ory will remain with us forever," read the ICEJ statement announcing his     | death.     | The small village Netiv HaAsara, a farming community of about 1,000 re        |
| 10 | All Israel ... | igade and was a member of the General Military Council of Hamas. His         | death      | is the most high-profile targeted killing of a Hamas commander so far c       |
| 11 | The ...        | st words from the Gaza battlefield Sgt. Roi Daoui's family learned of his    | death      | in Gaza, and his final message read: "I have no regrets; I've had the best    |
| 12 | All Israel ... | an exchange of fire with terrorists in his town. Just one day prior to his   | death,     | Liebstein participated in the International Christian Embassy Jerusalem (I    |
| 13 | The ...        | [who] were shot with their hands tied behind their backs and burned to       | death. ... | It's more than we can handle. We're all people, we have a family, we go       |
| 14 | The ...        | you rather hear? That your family has been all slaughtered and burnt to      | death?     | Or that they are being held captive by Hamas in Gaza? Which is the bett       |
| 15 | All Israel ... | aeli Jews burned alive, shot point blank dozens of times, and hacked to      | death. "   | So now we're starting with the rhetoric about [Israeli] war crimes, really?   |

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## Figure 4.1 Concordance of the Word Death

**Example from All Israel News:** *"The death toll from Hamas attacks rises to 19."*

In this case, death is treated as an ordinary number, as a statistic which is used to illustrate the magnitude of the battle. In this biopolitical model, the quantity of deaths is applied as a means to control the perception of the people with respect to the war and the reaction that the government is giving. death has ceased to be a personal misfortune at all, it becomes a chunk of information within the greater story of state security and survival.

**Example from The Jerusalem Post:** *"death toll from the Hamas attacks rises to 19, with the majority of casualties being civilians."*

This contextualization also highlights the biopolitical application of death as a measure of human cost of the conflict. The existence of the differentiation in the value of life between civilians and combatants demonstrates that such assessment is also selective, relying on the correlation that life has with the frame of the state.

### 4.1.3 Framing death as a tool of control

Achille Mbembe describes necropolitics, politics of death, which consists of the power which determines the lives which can be spent. The manner in which the death is offered in the press with the emphasis on sacrifice or means to advance some political purposes is a clear indication of necropolitics. Considering the Hamas-Israel conflict, death has been conceptualized as a weapon of power yielded by both parties in order to claim dominance and legitimacy to kill each other out.

**Example from All Israel News:** *"Israel has declared war following the outbreak of bloodshed, resulting in widespread death."*

The argument in this statement does not only view death as an outcome of the conflict but as a means in which to defend Israel and her military actions. The media definition implies that the loss of lives on both sides, the civilians and the combatants, are just sacrifices in the need to achieve the search of national security with the idea of necropolitics where the knives of state decisions are justified in the loss of life of the citizens as well as the combatants.

**Example from *The Jerusalem Post*:** *"The terrorists' activities have cost the lives of countless civilians, and this death is justified in the pursuit of freedom for Palestine."*

It is yet another demonstration of necropolitics. In this case, civilian casualties are a feature that is rationalized as a cost worth paying to achieve a higher ideological or territorial aim, a flattering phrase to express the supposedly acceptable war cost of taking out civilians. By portraying death as a reasonable effect of a political violence specifically when this may fit the ideological narrative of a specific group, the media aspect of necropolitical domination over the life and death was displayed once again.

#### *4.1.4 The death Toll as a Measure of Political Legitimacy*

The main idea of the problem of both biopolitics and necropolitics is the quantification of death toll as the indicator of the success or failure of political goal. In the Hamas-Israel culture of war, both parties make use of the media to propagate by displaying the death statistics as a method of framing the conflict and also accord political credibility.

**Example from *All Israel News*:** *"The IDF acknowledges that civilian deaths were unavoidable in the military strikes against Hamas targets."*

This framing illustrates that the deaths are not only regarded as unavoidable but that such deaths are considered to be obligatory to accomplish military and political objectives. This is a reasoned sacrificing of life to a political purpose, and a vital part of necropolitics, in which civilian lives are sacrificable to a larger ideological or strategic objective. Media has

thus had a major role of portraying death to be a logical, almost essential, logical course of events created by the actions of the state.

#### *4.1.5 The Concept of Sacrifice and Heroism*

death in the media is usually harkened and presented as a noble offering especially with respect to the death of soldiers or civilians in the name of the defense of the state. This framework of biopolitics is used to make some deaths worthwhile and others expressly inconsequential and unworthy of attention.

**Example from All Israel News:** *"The families of the fallen soldiers will be provided with compensations, and their death will be remembered as heroic."*

Here, the loss of soldiers does not mean causality but heroism adding to the state discourse. The heroizing of death to the soldiers proves to have biopolitical role since it tends to strengthen the perception that some lives are to be valued compared to others, especially when those that are contributing to the greater nationalism. Strictly speaking, by portraying their death in the form of a heroic act, the state puts itself in line with a tale of sacrifice in the interests of something higher.

#### *4.1.6 death as a Tool for International Legitimacy*

Another form of necropolitics is using death as a means of attracting international attention or furthering some political goals. Killing of civilians is often publicized by the media in the quest to influence the international community in most of the times affecting how people view the death as a way of gaining support or defending the state in the international arena.

**Example from The Jerusalem Post:** *"The tragic deaths of Israeli civilians were exploited by the Israeli government to call for international support."*

That is how death is framed as a means of gaining international legitimacy and support. This is to influence the international opinion by the media on the death of the civilians with

different death being politicized to satisfy the state, its interests. This is one of the best cases of necropolitics in which death is employed as a political instrument of explaining military strikes and how to get other countries in agreement of the process.

#### *4.1.7 Mourning and Memory of death in State Narratives*

Grieving and mourning about death (particularly at the nationwide level) is also a biopolitical instrument. The state bolsters its power and political legitimacy with the help of the media because citizens are convinced that the state is strong enough to mourn the loss of soldiers or citizens in a public way. Grief is publicly expressed to reassure the nation that the government still managed the moods of its citizens and the memory of the war.

**Example from All Israel News:** *"The families of the fallen soldiers will be given a state-sponsored funeral, and their death will be publicly commemorated as a national tragedy."*

The active participation of the state in death commemoration enables it to carry on its biopolitical policy of life management, enhancing its authority over its citizens and collective memory of the war. It reinforces the discourse on the contribution of some killings to the maintenance and existence of the ideology of the state and its political ambitions.

## **4.2 Analysis of the Word “Holocaust”**

### *4.2.1 Context in Media Reporting*

The term “Holocaust” used in modern media coverage of the Israel-Hamas conflict is not merely a word that refers to the past. It turns into an affair of rhetoric with the political and emotional weight. The mention of “Holocaust” explains why the violence remains as it is against the backdrop of the historical memory and justification and that the media are no longer a mere observer but can be defined as a player of the biopolitical and necropolitical discourses involved. The term “Holocaust” finds its way into the media discourse in comparative cases that cannot only present the readership with an idea of the enormity of death, but also to bring

out the violence in Gaza and Israel under the terms of political validity. For example, phrases like *"the worst 'massacre' since the 'Holocaust'"* or *"the most lethal attack on the Jewish people since the 'Holocaust'"* are used to evoke emotional responses from readers while also bolstering the legitimacy of state actions. "Holocaust" is included to make an appeal to the readers on the emotional level and further bringing the justification of state actions. The similarities between the world war II systematic violence and the current violence are presented through this frame as an extension of an existential struggle. The "Holocaust" thus becomes the yardstick against which the current-day violence is gauged and more often than not it is the existence and death of the Israelis and the pain and suffering of the Israelis that is highlighted as the main cause, both morally and politically speaking.

#### *4.2.2 death as a Measure of Political Legitimacy*

A significant biopolitical interface by the term "Holocaust" within such accounts is the employment of the deaths tolls as a measure of political acceptability. The human lives (especially of the Israeli civilians) are presented in symbolic terms as the threat of existential danger, which the Jewish state was in. The number of people killed is a political currency, which increases the seriousness of the situation and in other instances, pass as acceptable acts of violence as revenge.

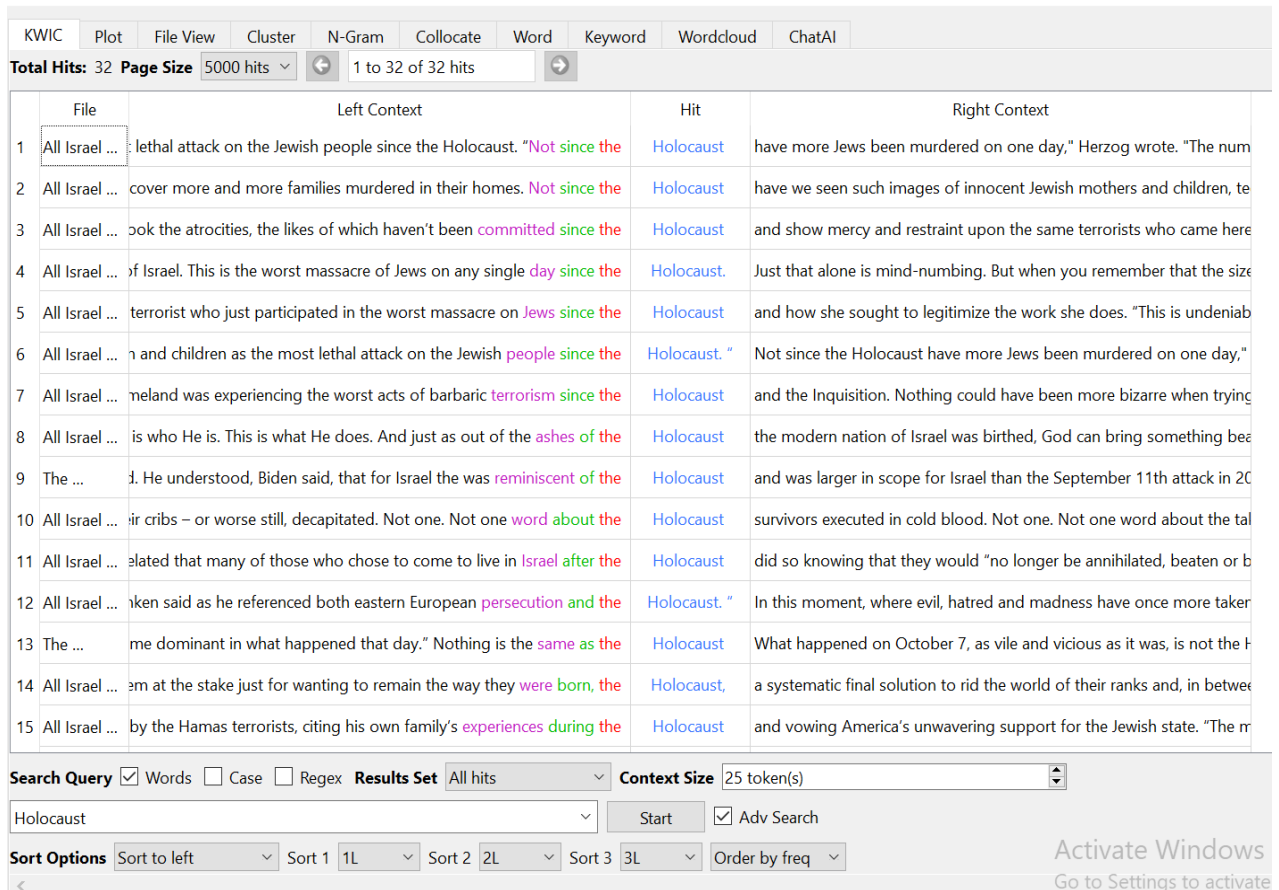


**Figure 4.2 Concordance of the Word Holocaust**

For instance, the death toll of Israelis is often framed in terms of political legitimacy. Articles that invoke the “Holocaust” make statements such as: "The most lethal attack on Jews since the “Holocaust”," or "The most lethal attack on the Jewish people since the “Holocaust”". Here, the “Holocaust” is not merely a reminder of genocide but a moral yardstick against which the deaths of Israelis are placed within the context of survival and protection of sovereign nationhood. Because of that, the fact of dying is also about the measure of political legitimacy because it determines the degree of threat and the necessity of all the acts to be done with the purpose of defending the nation. Such description is aligned with Foucaultian concept of biopolitics according to which management of life (death as well) becomes a state business. Here the state of Israel is depicted as the savior of life as it takes revenge of these killings and ensures survival of Jewish race. The amount of deaths in this regard does not only represent a

quantitative figure but a pickaxe to politics that allows the state to justify violent behavior and subsequently attract international compassion.

#### *4.2.3 Depersonalization of death*

Conversely, there is the politics of death also known as necropolitics evoked in the way deaths of Palestinians are depicted and in many cases they have been depersonalized or generalized. The word of “Holocaust” is used to remind the fact that there are people that can be wasted as part of the political discourse. death tolls on Palestinian side are unavoidably high, but they are hardly as de-personalized as Israeli ones. It underscores the necropolitical system in which the deaths of Palestinians tend to be regarded as merely acceptable loss of life in the struggle against Hamas, and their lives as merely a source of means to an end in the political cause of Israeli survival. The Israeli use of “Holocaust” as a metaphor amongst Israelis to describe itself as a victim; thus, dehumanizes Palestinian populations simultaneously. When “Holocaust” comes to play about the Israeli killings, the death is presented as political imperative. Conversely, the killings of Palestinians are usually viewed just as less painful or as such that is part of the larger political conflict between Hamas and Israel. To provide a specific example, one can mention the use of such phrases as Hamas terrorists and babies and women murdered to emphasize that death of Palestinians has a political Component and is justified because of self-defense. Palestinian deaths are an inhuman deposit with no mention of names, stories, and families, but a collective part of the bigger picture of collateral damage in geopolitical struggles. Such a huge discrepancy in reporting Israeli deaths and Palestinian deaths falls under the umbrella of necropolitics where particular deaths are accepted, in fact essential, to a greater political objective and the goal of the survival of the Israeli state. Palestinian death rate may be said in the same sentence, but the tone is dehumanizing in the sense that Palestinians are disposable in the greater biopolitical discourse. Furthermore, Gaza victimization is associated with an image of death that involves reduction in the number of

Palestinians to mere statistics. As an example, one may cite such expressions as "more than 10,000 Palestinians killed," whereas the same amount happening to the Israeli margin should be treated no less emotionally and personified. Success of Israeli military operations is also usually gauged by the number of death they record, more than the human cost of Israeli operations. In this meaning, the word "Holocaust" turns into a necropolitics justification of the (continuing) violence. Although the word brings to mind the dehumanizing horror of the historical genocide, it, at the same time, serves to strengthen the image of the dispensability of Palestinians in order to ensure Israeli subsistence. Not as a moral dilemma is the death toll of the Palestinians employed but as a strategic tactic since the deaths of Palestinians allow the further justifications of the violence and the ability to reduce the ethical implications of the manslaughters of civilians.

#### *4.2.4 "Holocaust" and the Moralization of Violence*

"Holocaust" metaphor is also important in the moral justification of violence of the state. Answering to the historical tragedy of unimaginable proportions, the media frameworks of the media reports on the conflict between Israel and Hamas imposes the moral burden of the "Holocaust" onto Israeli military means. The fatalities in Gaza are, admittedly, enormous, but they are presented as the sacrifices needed in the war on terror, terrorism that is employed in comparison with the practices of Nazi regime. This set of moralization of violence serves as an agent of global perception control of the conflict. The language of "defending against terrorism" is made stronger by the attachment to the "Holocaust", and the creation of the opposition of victim and aggressor, in which Israel is the victimized state, facing existential threats, and the Palestinian side is usually characterized as being engaging in terrorism. So the numbers of deaths are to the state as a moral code that it is being justified into killing a lot of people as a mean of its survival since the state of Israel has acted on behalf of its people, to

uphold its side of the story as one of the nations that has been forced to go to certain death just to provide protection to its people.

#### *4.2.5 “Holocaust” as a Measure of Legitimacy*

The recurrent use of the “Holocaust” in the media the discourse in Israeli-Hamas war demonstrates the nature of the action-term as a political instrument as well as a moral justification. It gives some legitimacy to Israeli state activities especially when the death totals are concerned. The number of Israelis who have been killed is presented as a political and ethical necessity, whereas the Palestinian fatalities are trivialized and are submissive to the larger political conflict. The media replicates a model and a pattern, through biopolitics and necropolitics, where some lives are considered more worthy than others, death counts are not only a measure of loss, but also an instrument of political and moral legitimacy. As a metaphor, “Holocaust” connects past crimes of the World War II with modern-day conflict and thus strengthens Israeli military campaigns and dehumanizes Palestinian communities. This is a description of why death tolls play a strategic role in the politics of life and death, because the story of survival and defense becomes embedded in the politics of mass death

### **4.3 Analysis of the Word “massacre”**

#### *4.3.1 Context of the Word “massacre”*

In the media discourse of the clash between Israel and Hamas, the word “massacre” is an invaluable matter. It is not just a word of description but a word of rhetoric that has political, moral, and emotional connotation. The use of the word “massacre” in media reports particularly those of All Israel News and The Jerusalem Post are tactically set as an instrument of biopolitical and necropolitical discussions to construct the context of death and violence in the greater narrative about the state and its legitimacy, as well as, survival and territorial

domination. The biopolitical and necropolitical perspectives can lend an analysis of how media discourses of violence differ not only in the direct occurrence of the “massacre” but also make their way into space of life and death ratification whereby certain lives are enshrined and safeguarded whereas others are devalued or abandoned.

#### *4.3.2 Biopolitical Framing of “massacre”*

The term “massacre” is applied to signify the importance of life according to biopolitical conditions and how the state is expected to safeguard its populace against the implicit dangers of life. This rhetoric of the October 7 attacks as a “massacre” both evokes the violence of the events that have occurred, but also the life-saving acts that Israel has no choice but to make in its response. The “massacre”, being described as a gruesome scene, is also presented as a part of a larger biopolitical control to existence and safety of the state and its citizens.

#### *4.3.3 Value of Life and State Responsibility*

In All Israel News the deaths of Israelis are always positioned in the context of a biopolitical crisis, in which the taking of life is depicted as an attack on the sovereign prerogative of the state to defend its people. The image of Israelis (as victims of a “massacre”) is a representation of their death placed into a framework that states its purpose protects and controls life (in whatever means state needs violence). The point of the state using the language of “massacre” is the sense of urgency that the state wants to protect its citizens and make them survive amid the existence of the outside threat.

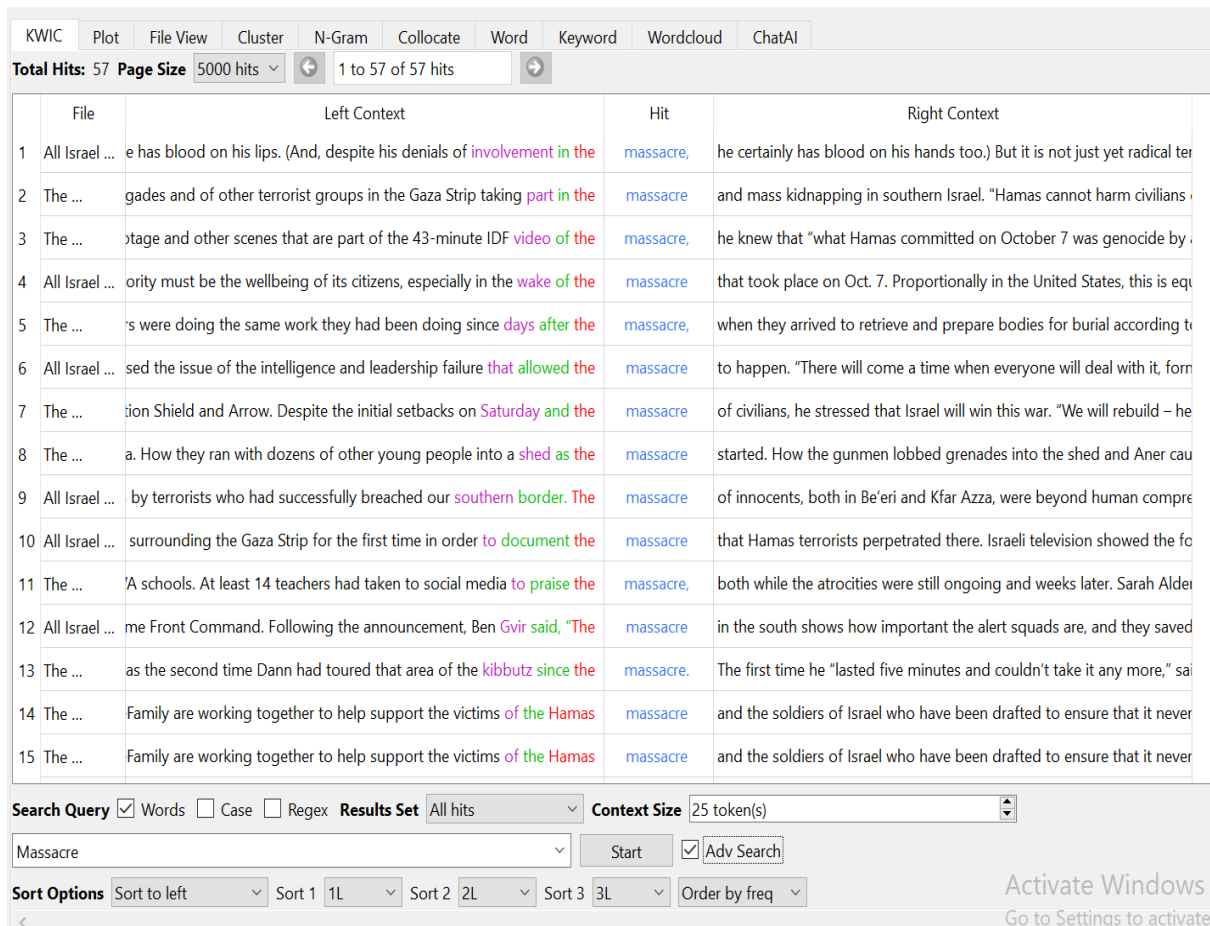


**Figure 4.3 Concordance of the Word Massacre**

#### 4.3.4 State Sovereignty and Protection of Life

For example, references to the “massacre” as “the most lethal attack since the “Holocaust”” is an indication of increasing the magnitude at which the disaster was placed, thus making it a disaster of epic proportion. Bio-politically, the state has been placed in a role as a protector of life and whatever it does, even in the most violent way, it is acceptable as an obligation to protect its citizens. This goes hand in hand with the concept of biopolitics pioneered by Foucault whereby the main interest of the state is to preserve the combined body of its people.

#### *4.3.5 Moral Justification through Life Preservation*

Through this, it is the genocide of Israeli civilians that gets rewarded as moral currency that makes Israeli military action valid. death count is not counted just like any other numbers but the counting is sugar coated with the moral imperative for continued violence. In this way, the discourse of the media constructs the state of Israel as a victim and the killing of Israeli citizens turns out to be an appeal to both biopolitical protection, when there is nothing more important than life.

#### *4.3.6 Necropolitical Framing of “massacre”*

Conversely, we can see the effect of "normalization of death and its utilization as a chief power tool" in the deployment of the word “massacre” in the context of necropolitics. Due to the destruction, the deaths of Palestinians are written in the media of The Jerusalem Post but can also be depicted as depersonalized because of what can be understood as depicting collateral damage in the large political and military action of the Israeli state. This depiction of death as a source of power in these images provides a reason of justification in that loss of life to Palestinians is acceptable and even necessary in ensuring the existence of the Israeli state.

#### *4.3.7 Normalization of death for Palestinians*

The term “massacre” here does not bring out the same moral outrage as the case with the Israeli deaths. The Palestinian casualties are represented within the context of the necropolitical power to control and dominate. When reporting about Palestinian casualties, the media often refers to them as the “ Hamas terrorists” or as “militants”, the wording that helps to dehumanize the victims and purport the reasons of their deaths as the rightful consequences of the whole political conflict. Here the death is never a tragedy but the price we have to pay in the war of territory and political power.

#### *4.3.8 Expendability and Dehumanization*

The representation of how the Palestinians are dying gives the necropolitical logic its applicability. Instead of personalizing such deaths or presenting them as human beings the deaths are dehumanized i.e., rather than presenting the death in terms of human life being lost they are shown in terms of the role they play in the political fight. For instance, phrases like "over 10,000 Palestinians killed", but, in fact, there are families of Palestine who lost each member in that way; the pain and loss of a family member are neither calculated nor counted. Through this, the necropolitical system serves to trivialize death to some groups, mostly to those who are enemies of the state.

#### *4.3.9 State Power to Decide Who Lives and Dies*

The acts by the Israeli state are presented in the necropolitical context to ensure the survival of the nation, even when the same acts lead to the end of life of the Palestinians. This indicates the necropolitics theory by Mbembe, which involves control of life by the sovereign power who has the freedom to determine who dies or who does not. Such necropolitical dynamic is reflected in the media coverage of the Israeli victimhood by the media, as well as the presentation of deaths among the Palestinians as the unavoidable side effect of self-defending actions of the State.

#### *4.3.10 Contrasting Representations of death*

The comparison of the framing of Israeli and Palestinian death is a sharp light to the juxtaposition of biopolitical and the necropolitical discourses:

##### **Israeli Deaths**

In the case of the killing of Israelis, the word "massacre" is considered, and the life value is given. Their assassinations are introduced as an assault on the country, on the infringement of sovereign right of the state to defend their citizens. The loss of Israeli lives is

represented as the loss of emotional significance, and perhaps more frequently, referred to in terms of the “Holocaust”, as an existential defense of Jewish people, and an act of Israel state behavior in defense of life.

### **Palestinian Deaths**

Instead, the deaths of Palestinians are usually addressed in a neutralized form as a requisite form of consequences of conflict. It is a term called a “massacre” but it does not have the emotional or moral significance attached to the deaths of Israeli citizens. Palestinian dead persons are usually presented as a matter of expediency and their personal humanness has been lost in their being termed as “militants” or “terrorists”. Logic of the necropolitics in this case is that Palestinian death is permissible within the context of right of Israel to survive and preserve its territorial integrity.

## **4.4 The Use of the Word "Murder"**

### *4.4.1 Contextualizing the Term "Murder"*

Murder is also a widely used term in the reports of All Israel News and The Jerusalem Post in describing activities carried out by Hamas especially when it comes to killing Israeli civilians. Applicability of words like murder serves not only the purpose of defining violent acts, but also serves to frame the conflict, to build popular opinion and rationalize both political and military activity of the Israeli state.

### *4.4.2 Emotional Appeal and Moral Framing*

Murder is accompanied closely by the emotional appeal in All Israel News, the strategy to rouse the emotions of people. The term is used in a manner that shows the violent nature of Hamas acts especially to the casualty of Israeli citizens. e.g. the concordance displays expressions such as:

- *"The brutal murder of our children"*
- *"Murdered innocents in front of their parents"*

This framing is used to establish an emotional storyline on the pointlessness of unjustified violence used against civilians. It is not merely descriptive that the word murder is used here since it brings to the fore the violence by putting it in the realm of crime that is beyond the normal acts of warfare, that is unjustifiable. The statement with the word murder in it, gives a hint to the reader that the actions mentioned were unethical, and that they were killing innocent individuals, the mentioned further discredits Hamas and credits Israel with the defense position being a valid exercise in the opinion of the reader both nationally and internationally.

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| 1  | The ...        | ildren. "They couldn't even count how many bodies there were after the       | murder," | Dann said. "What would you rather hear? That your family has been all s     |
| 2  | All Israel ... | f entire families, the murder of parents in front of their children and the  | murder   | of children in front of their parents. The burning of people alive. The bel |
| 3  | All Israel ... | rally support for the deadly Hamas terrorist attacks on Israel, calling the  | murder   | of nearly 1,000 Israelis, including women and children, a 'historic win for |
| 4  | All Israel ... | emember: When leftists praise 'decolonization,' they are celebrating the     | murder   | of innocents like Shani Louk by bloodthirsty Hamas killers. "Don't believ   |
| 5  | All Israel ... | people in an outdoor music festival, the butchering of entire families, the  | murder   | of parents in front of their children and the murder of children in front o |
| 6  | All Israel ... | and their children. Hamas has only one agenda: To destroy Israel and to      | murder   | Jews." "No country can or would tolerate the slaughter of its citizens, or  |
| 7  | All Israel ... | ring of whole families in cold blood is resistance? And it is "fearless" to  | murder   | hundreds of unarmed people pleading for their lives? To the SJP I say th    |
| 8  | All Israel ... | ncouragement to them; they broke through into Israel and were free to        | murder   | and kidnap for 5 hours before the IDF responded to them; 1,000 Hama         |
| 9  | The ...        | n Gaza and not the IDF. Those who brutally murdered our children also        | murder   | their own children," Prime Minister Benjamin Netanyahu declared late Tu     |
| 10 | The ...        | in Gaza, and not the IDF. Those who brutally murdered our children also      | murder   | their own children.— Benjamin Netanyahu - בנימין נתניהו (@netanyahu) (      |
| 11 | All Israel ... | tanyahu stated categorically. "Those who cruelly murdered our children       | murder   | their children as well," Netanyahu added. Israeli President Isaac Herzog c  |
| 12 | All Israel ... | tanyahu stated categorically. "Those who cruelly murdered our children       | murder   | their children as well," Netanyahu added. Israeli President Isaac Herzog c  |
| 13 | All Israel ... | that these two were responsible for the exile and systematic torture and     | murder   | of Jews who refused to forcibly convert to Catholicism. That was the m      |
| 14 | All Israel ... | s on civilians and Israeli soldiers." And, just as ISIS was a religion-based | murder   | cult, the same holds true for Hamas. Both groups do what they do in th      |
| 15 | The ...        | ino described how the terrorists infiltrated the town on their mission of    | murder   | and destruction. "Our heroic residents heard the shooting and organized     |

Search Query

☒ Words☐ Case☐ Regex

Results Set

All hits

Context Size

25 token(s)

murder

Start

☒ Adv Search

Sort Options

Sort to left

Sort 1

1L

Sort 2

2L

Sort 3

3L

Order by freq

Activate Windows

Figure 4.4 Concordance of the Word Murder

#### *4.4.3 Murder as Moral High Ground*

The constant repetition of the word "murder" depicts Hamas not only as a military enemy but also as an alien to the ethics. In such a way, the term serves as a tool of delegitimization of the enemy with Israel as a victim that is defending itself. The moral legitimacy given to the word murder boosts the reason of Israel to military response and increases the victimization tales of Israel.

#### *4.4.4 Normalizing Violence and Justification of State Power*

In The Jerusalem Post, the term murder is applied with the same purpose, which is the establishment of a moral paradigm, yet, it is used as a state violence justification method. The phraseology has a tendency of concentrating on the level and barbarity of the deeds that are ascribed to Hamas cover:

- “Hamas terrorists who brutally murdered our children”
- "Murdered families in cold blood"

In this case, the term murder has been related to the context of action by Hamas being placed within the systematic frame of terrorism. By naming it the group labels the Israeli victims of planned, deliberate violence as victims caught up in the savagery of this action.

#### *4.4.5 Murder as Justification for Military Response*

The Jerusalem Post emphasizes by stating a “murder”, which preconditions the Israeli military operations as legitimate. The term is employed to present the retaliation of Israel as not the mere reaction to the violence but the need to serve retribution to the murderous attacks. The medial coverage of the conflict based on fighting terrorism is dependent on the media

representation of Hamas as a criminal organization with the activities of which there is no merit of any sort and Israel defense actions come across like a legitimate act of self-defense.

#### *4.4.5 Depersonalization of Palestinian Deaths and Necropolitical Implications*

Although the term murder is always associated with the casualties of Israelis, the manner in which it is used in case of Palestinian deaths is quite different. Death of Palestinian is frequently reported in relation to the action of the Israeli military, though the relative value and the moral judgment is short. For instance:

- *"Palestinians murdered in crossfire"*
- *"Hamas fighters murdered during Israeli airstrikes"*

In these cases, "murder" is not used to evoke the same moral outrage or emotional appeal as it is for Israeli deaths. Instead, Palestinian deaths are often framed as collateral damage, which serves to normalize the violence against them.

#### *4.4.6 Necropolitics and Expendability*

The difference in the depiction between Israeli and Palestinian deaths is a typical necropolitical logics. Whereas the Israeli casualties are individualized and aspects of tragic loss of innocent lives, Palestinian casualties are usually situated as a part of the unavoidable price of war, which can be dispensed as a result of military calculations. In that regard, Palestinians are presented as a political attack as a part of a larger political story rather than personal tragedy that people should consider morally.

#### *4.4.7 "Murder" as Political Mobilization*

Murder is also an eminent force of moral concern in political mobilization in Israel. The repetition of the characterization of the actions of Hamas as a case of murder in both newspapers helps the nation to pull together, as their citizens are induced to support the

government in its military efforts. It fixes personal defeats into imagery triumphs that make the within population unite against the shared adversary.

Strategic positioning of the word murder is also useful in the Israeli government mobilizing its efforts in the execution of its military activities especially when the media covers the killings as being an act without any provocation to life. This changes the level of violence in the Israeli military activity to a justified war in self-defense, in which a killing of innocent Israelis was the reason to what was done

#### *4.4.8 Framing Murder for International Consumption*

At the international arena, murder acts as a word used to attract international sympathy to the Israel state. Presenting Hamas actions as murder brings the violence on the pedestal proportional to the international human rights HR. Framing the imagined deaths of Israeli as acts of murderous aggression, Israel is trying to appear as a victim of unjustifiable aggression trying to protect itself. Global Grappling by Killing.

The employment of this word when referring to murder, then, is not merely an inside story but forms a part of its overarching policy that Israel is a state which is vulnerable and due the support of the international community. Morally speaking, however, the media has an ambiguous success in its depiction of Palestinian Deaths as there is a tendency to downplay their importance in the global discourse and the context of media informing the world of the battles of Israel over its existence.

### **4.5 The Use of the Word "Slaughter"**

#### *4.5.1 Contextualizing the Term "Slaughter"*

The term slaughter is used to describe violence, large numbers of people being killed and the killing of innocent people haphazardly. Relating to the media coverage of the All Israel News and The Jerusalem Post, it is utilized to present the violence exerted by the Hamas and

explaining the atrocities that were committed in the course of the Israel-Hamas war. The inclusion of the word slaughter is more than a mere description as it is a rhetorical device used to increase the emotional and political significance of all of the violence being discussed.

#### *4.5.2 Mass Killing and Dehumanization*

As highlighted by All Israel News with phrases such as “the slaughter of innocent children” and “slaughter of civilians”, it is extremely significant to mention the sheer magnitude and barbarism of the killings. These words are practiced with the notion of rampagous violence, and the perpetrators are seen as animals and filthy beings. By using the word slaughter, the author augments the degree of moral outrage due to the conflict and brands the doers of the same as genocidal and the military efforts by Israel as moral imperatives against such acts.

#### *4.5.3 Defending Life Through the Language of Slaughter*

Biopolitically, the term slaughter demonstrates the significance of life and the role of state to save its citizens. The word is applied not only to show the disruption of life through the action of Hamas but also to the portrayal of Israeli Civilian Deaths as part of a systematic effort to eliminate the people.

The word slaughter is used in these reports in putting Israel response in the biopsychological protection of life. Not only is this term used to obscure the extent of the violence it also emphasizes the role of the state to keep its people safe. The term "slaughter" used to define the actions of the Hamas causes a framing of Israeli military actions as a life-saving and life-giving response to existential danger. The image of innocent civilians being massacred intensifies the perception that the military actions are correct in its moral imperative of not allowing more future instances of Deaths and the safety of the people in the state.

#### *4.5.4 Slaughter as Political Currency*

Death toll in Israel is presented in the terms of biopolitics the notion that lives of Israelis are precious and they need to be preserved at any price. In this blindness, the slaughter is political currency; it exaggerates the importance of Israeli civilian victims, and makes it the heart of the political story and worth Israeli military action because it was a matter of defending life itself.

#### *4.5.5 The Depersonalization of Palestinian deaths and the Expendability of Life*

Necropolitics: Depersonalization of Palestinian Deaths and the Disposability of Life  
Conversely, the use of guilty term slaughter to characterize Palestinian Deaths is usually depersonalized and disseminated. The term slaughter is actually not raising the same moral indignation and the story of each of the victims is often blurred. Reference to the Palestinian casualties as slaughtered is not based on the lives lost but rather political and military inscriptions.

#### *4.5.6 Necropolitics and Collateral Damage*

Linguistically placed in the necropolitical context, the word slaughter to describe Palestinians makes their deaths turn into the collateral in the course of the greater combat. Contrasting Israeli and Palestinian killed people, Israeli Deaths are presented as something important and worth protecting, whereas Palestinian are positioned as results of the Israeli military activity. The fact that slaughter is used in this context indicates that the acceptability of some or the other deaths since one is subdued to the political objective of the survival of Israel.

#### *4.5.7 "Slaughter" as a Tool for Demonizing the Enemy*

Slaughter is also part of demonization as used in the media accounts. The media is

making a narrative of Hamas as the bloodthirsty criminals by presenting people with a perspective of Hamas committing massacre and linking them to terrorism and inhumane acts. Such a framing increases the moral legitimacy of Israeli military action and presents the confrontation between good and evil.

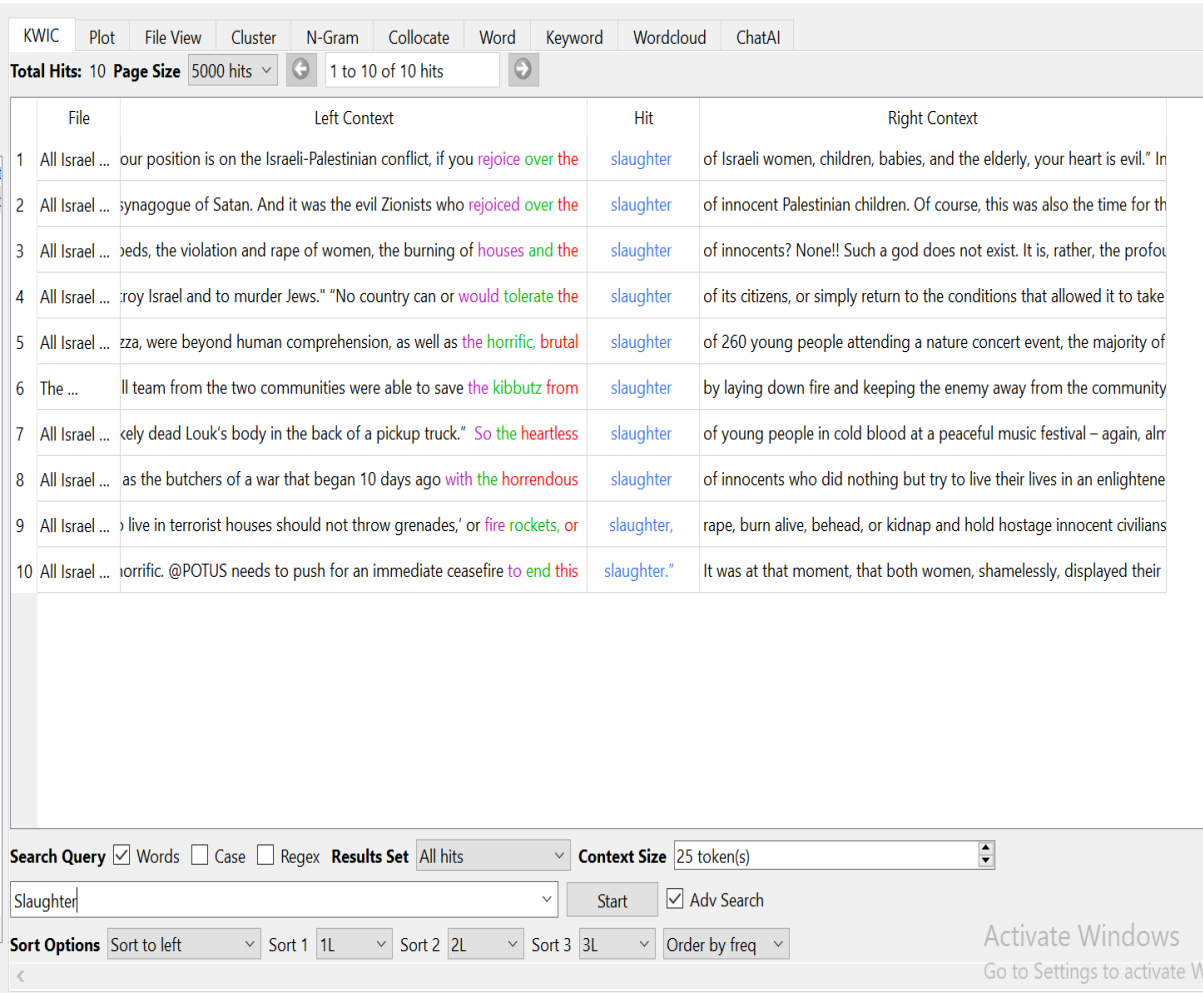


Figure 4.5 Concordance of the Word Slaughter

4.5.8 Dehumanizing the Enemy

The usage of the term slaughter on the activities related to Hamas puts them in a category of no hope. This dehumanization serves to support violence revenge because all the actions of Israel are pictured as a self-protective measure against a violently inhumane enemy.

The fact that slaughter is used helps the media and the people to perceive Israeli military activities easily without worrying about the moral consequences of the civilian slayings of Deaths.

#### *4.5.9 Slaughter as Rhetorical Weapon*

The meaning of the image of the slaughter in such a case is meant to be a rhetorical tool in attempt to gain favor of militant activity within the nation and globally. It changes the theme of violence of the Israeli military to the atrocity of Hamas, and Israel appears as victimized in an existential threat. Such rhetoric morphs into moral justification of violence and defending life and survival of the state appears not only to be needed, but also unavoidable in the face of such barbaric aggression.

#### *4.5.10 The Language of Slaughter as a Moral Framework*

Repeating the word, slaughter, in media reports implies the existence of a moral model through which the violence is immune. By using the word slaughter when referring to the violence, one will portray the brutality and non-selective nature of the actions initiated by Hamas. The ethical system helps justify those acts of violence committed by states and personify these as a form of retributive justice, coming in response to the massacre of innocent citizens.

The deployment of the word slaughter makes the violence of Hamas shift to a moral wrong to its political one. Israeli military action, in its turn, is represented as the moral need to prevent the bloodshed, and the violence seems justified to the world community. The presentation of the war as being against what it describes as slaughter is also what allows Israel to take the high moral ground in terms of discourse in the international community.

The media discourse about All Israel News and The Jerusalem Post can be extremely effective in referencing the Israel-Hamas war in terms of both biopolitics and necropolitics in

order to use the concept of slaughter. The Biopolitical meaning of slaughter is that it draws the appreciation of Israeli lives, and that the Deaths of Israelis is an existential emergency befitting the action of the state's militaries. The type of violence perpetrated by Hamas is portrayed as a crime against the sacredness of life, necessitating the need of Israel putting up a defense in a defensive position. Necropolitan, in terms refers to a slaughter of Palestinian Deaths as collateral damages to a greater political conflict. Palestinian Deaths are becoming depersonalized, and their existence is introduced as less important to fulfill the idea of the wider conflict and it is believed that violence is the acceptable price to pay so the Israeli state can exist.

#### **4.6 Analysis of the Word "Killed" in Media Narratives**

##### *4.6.1 The Power of the Term "Killed" in Media Discourse*

The word killed is also a most characteristic factor in coverage of the Israel-Hamas conflict, in which it became a ubiquitous epithet denoting the bloody Demise of men and women on either side of the confrontation. The nature and the rate of its occurrence in the media discourse have enormous emotional, political, and moral implications. In this analytical research, our attention will be drawn towards the use of this term in the All Israel News and The Jerusalem Post with an aim of highlighting both biopolitical and necropolitical discourses. Biopolitics can be defined as the processes through which the state governs and manages the lives of the citizens usually in terms of protection and defense. In the meantime, necropolitics is the politics of Death, according to which there are those lives, which are expendable or sacrificed to the political purposes. The term killed, in its turn, represents a critical point of the biopolitical life-affirming answers and necropolitical legitimisations that seek to destroy life.

##### *4.6.2 Protecting the Sanctity of Life*

Israeli civilian casualties are often discussed using the word killed both in All Israel

News and The Jerusalem Post. Nevertheless, the mere reporting is not the only way that this term is used, it is an ethical tag line which implies the worth of life and the action of the state in providing its protection.

#### *4.6.3 The Life of Israeli Citizens as a Biopolitical Imperative*

The repetition of the word killed as regards to the Israeli Deaths can be seen to portray the case that life is really vulnerable in the sovereign state of Israel. The reports started usually in All Israel News with phrases such as:

- *"Over 1,000 Israelis killed in the attack"*
- *"Families were killed in their homes by Hamas fighters"*

These are not mere reports on deaths but the transgressions of the sanctity of life as claimed. At the level of biopolitics, the Israeli state is constructed in a manner such that it has this obligation to save its citizens against these kinds of existential threats. The biopolitical obligations of the state to protect the Israeli population are reflected through the tragedy of the so-called Deaths of Israeli civilians. The repetition of the word killed in these scenarios develops the Israeli citizens as a soft target that requires protection by the state. The element of urgency in the Israeli military reactions is facilitated by the word, killed in the above stories which are usually defended on grounds of retaliating to save life. The state has been established as the defender of its citizens and everyone who is allegedly killed makes the situation even more morally justified to be responded to militarily by the state of Israel.

#### *4.6.4 death as a Justification for State Sovereignty*

The term killed also plays the role of a rationale in carrying out Israeli military action. Whenever the term killed refers to the Israeli casualties, the use is made against the background of the broader biopolitical struggle of survival. In The Jerusalem Post the matter of the term is often accompanied by moral claims to Israeli defense, which include:

- *" Hamas killed hundreds of civilians in an unprovoked attack"*
- *"The enemy's barbaric actions left thousands killed, necessitating a forceful Israeli response"*

The reiteration of the Hamas-caused death tolls under the category of the death toll makes the action of the Israeli state defense and not offensive. These Deaths in biopolitical terms are translated into the currency of legitimacy, with the result that other violence on the pretext of life and national sovereignty is justified.

KWIC

Plot

File View

Cluster

N-Gram

Collocate

Word

Keyword

Wordcloud

ChatAI

Total Hits: 143

Page Size

5000 hits

1 to 143 of 143 hits

|    | File           | Left Context                                                                | Hit       | Right Context                                                                |
|----|----------------|-----------------------------------------------------------------------------|-----------|------------------------------------------------------------------------------|
| 1  | All Israel ... | moment, there are conflicting reports on just how many people were          | killed    | and injured. The leadership of the Greek Orthodox Church issued the          |
| 2  | All Israel ... | moment, there are conflicting reports on just how many people were          | killed    | and injured. The leadership of the Greek Orthodox Church issued the          |
| 3  | The ...        | ng missile moments later. It was not clear yet how many people were         | killed    | at Kibbutz Re'im and how many were missing. "People woke up to the           |
| 4  | The ...        | e later killed by the fighters of an anti-terrorist unit. Fifty people were | killed    | in the Hamas attack on the city. "Seventeen of my neighbors were mu          |
| 5  | The ...        | t. During Operation Breaking Dawn in August 2022, two people were           | killed    | after a rocket fired from Gaza fell next to a clinic. In May, four Palestini |
| 6  | All Israel ... | Israel Defense Forces announced the names of 26 soldiers who were           | killed    | in battle with the invading Hamas terrorists, among them senior offic        |
| 7  | All Israel ... | Israel Defense Forces announced the names of 26 soldiers who were           | killed    | in battle with the invading Hamas terrorists, among them senior offic        |
| 8  | All Israel ... | tz in the south, will, instead, be burying many of his friends who were     | killed,   | while others he knows were taken as hostages at a party which he, hin        |
| 9  | The ...        | me a lot of strength is knowing that all these holy women who were          | killed    | al kiddush Hashem [because they were Jews] are sitting at God's thron        |
| 10 | The ...        | cket fired from Gaza fell next to a clinic. In May, four Palestinians were  | killed    | after an Islamic Jihad rocket fell short. The IDF released footage showi     |
| 11 | The ...        | northern Gaza. Hamas has asserted that over 14,800 Palestinians were        | killed    | as a result of violence in that war, and another 1.9 million out of Gaza'    |
| 12 | The ...        | increase in violence in the West Bank. More than 70 Palestinians were       | killed    | across Judea and Samaria during the first two weeks of the Gaza war.         |
| 13 | The ...        | I Oz, where, Ran estimated, there were 150 IDF casualties. Some were        | killed    | and burned alive, he said. "You can imagine what they did to the bodi        |
| 14 | The ...        | he female and child hostages and there is speculation that some were        | killed    | in captivity. Talks have begun on the more complex issue of a deal tha       |
| 15 | The ...        | man shields. But when one looks at the number of civilians that were        | killed... | there is something that is clearly wrong," Guterres told Reuters NEXT.       |

Search Query

☒ Words☐ Case☐ Regex

Results Set

All hits

Context Size

25 token(s)

killed

Start

☒ Adv Search

Sort Options

Sort to left

Sort 1

1L

Sort 2

2L

Sort 3

3L

Order by freq

Activate Windows

Go to Settings to activate

**Figure 4.6 Concordance of the Word *Killed***

#### 4.6.5 The Expendability of Palestinian Lives

Conversely, when the word killed is applied to the Palestinian s, the moral imperative is most of the time degraded and the s are placed as a consumable casualty of the bigger geopolitical conflict.

#### *4.6.6 Depersonalization of Palestinian Casualties*

The case of Palestinian death in The Jerusalem post is commonly described as statistics and not a personal account as expressed in the following way:

- *"Over 14,000 Palestinians killed since the start of the conflict"*
- *"At least 200 Palestinians killed in a single airstrike"*

This application of the word dead dehumanizes the Palestinian death that makes it look like a number. This necropolitical framing is employed to reduce the Palestinian lives into a disposable part of the greater political discourse. Killed is an instrument in the hands of those that pursue the dehumanization of the Palestinians, making the Deaths of Palestinians sound inevitable or even justified within the framework of the continuing conflict.

#### *4.6.8 Palestinian deaths as Collateral Damage*

This necropolitical framework can be observed when these units of supposedly Death are outlined as referring to military strategy in its whole. In the All Israel News, the word killed is frequently used with such additional wordings as:

- *"Palestinians were killed in the course of battle"*
- *" Hamas militants killed during Israeli airstrikes"*

In this case, the term killed is employed to refer to casualties molded as matters of strategy. The application of the term details the Palestinian Deaths in the larger scheme of the military equation bringing less concern to what their stories are about. It is this normalization of the concept of Death that is an important element of necropolitical logic according to which some lives, especially that of Palestinians, are expendable to achieve a political or military

objective.

#### *4.6.9 Expendability of Palestinian Lives*

When one speaks of the Palestinian Death toll, it is normally explained in a way that would not underestimate the political need of the violence. The term killed is made into a tool that Palestinians deaths are acceptable casualties in the war against Hamas. It is not the personal cost to humanity that is emphasized but the strategic results:

- *"Over 10,000 people killed in Gaza, a necessary sacrifice for Israel's survival"*
- *"Palestinians were killed as part of the ongoing Israeli operations"*

In this case, the word killed serves to support the necropolitical defence of the state violence by presenting the Palestinian Death to be mere sacrifice to the continuity of the Israeli state.

#### *4.6.10 Slaughter, Murder, and Killing: Linguistic Tools for Framing death*

The linguistic element, the usage of the word killed, which appears numerous times in these two newspapers, forms the construction of the image of the violence and the Death. Here, as we can find in the concordances, the term killed is sometimes accompanied by other words like murder and slaughter which adds the emotional tone of impact to the violence used.

#### *4.6.11 Slaughter and Mass Killing as Biopolitical Justification*

An association of words like "killed" to other words will add to biopolitical story of Israel as a victim when they are used in the context of Israeli civilian deaths such as in the word "slaughter". This application of the term slaughtering subjects the Death of Israeli citizens to the effect of violent and unjustified attacks on them by Hamas and thus makes the action of Israel morally justified. This combination of words supports the role of the state in preservation of life and the moral superiority of the actions of Israel.

#### *4.6.12 Necropolitical Justification for Palestinian Deaths*

Nevertheless, the necropolitical game is altered, when names such as slaughter or murder are used to designate Palestinian deaths. These are names that are employed to dehumanize and downgrade the worth of life of Palestinians. Slaughter, murder is referred to as being necessary in the greater good in respect to Palestinian casualty and follows the mind logic of state-sponsored death.

The word killed in the context of the media story about the Israel-Hamas conflict plays through the frameworks of the biopolitical and necropolitical: According to biopolitics, it focuses on the importance of Israeli life, making the Israeli Deaths a tragic act that breaks the state of its biopolitical duty of securing its Israeli citizens. This context explains why Israeli military action is a defensive measure of living. Necropolitically it dehumanizes Palestinian Deaths describing them as bound and fit to be used in the greater geopolitical game. Killed here is a terminology that is interpreted to excuse the loss of Palestinian lives in the pursuit of the political agenda of Israeli ought to security and sovereignty. The occurrence of the word kill, or some similar to kill like slaughter or murder, helps convoke the moral difference between the two factions and places the Israeli death as a morally relevant topic and the Palestinian death as fallen under the expense cost of war. This language tactic serves as a rationale in the insistence on state violence as well as creating the social consciousness of those who deserve to live in this world and those who do not.

### **4.7 Analysis of the Word "Carnage" in Media Narratives**

#### *4.7.1 Contextualizing the Use of "Carnage" in Media Reporting*

The word carnage is used in both All Israel News and The Jerusalem Post to refer to the unregulated violence and killings in large numbers, and is sometimes used to excite high levels of emotions in a reader. The word carnage is not merely a synonym of the word death,

it involves disorder, destruction and the grime of the act. The political message of the use of the word carnage leads to the construction of the story of the events that are described, often implying the biopolitical and necropolitical discourses. The word carnage is utilized in the context of the given concordance such as:

- *"The site of carnage in Kibbutz Be'eri"*
- *"Carnage was shown to a group of bipartisan US senators"*
- *"A site of carnage left after the attacks"*

The screenshot displays the KWIC software interface. At the top, there are tabs for KWIC, Plot, File View, Cluster, N-Gram, Collocate, Word, Keyword, Wordcloud, and ChatAI. Below these tabs, the 'Total Hits' are 5, and the 'Page Size' is set to 5000 hits. A search bar shows '1 to 5 of 5 hits'. The main table displays concordance results for the word 'carnage'.

| File             | Left Context                                                             | Hit      | Right Context                                                                 |
|------------------|--------------------------------------------------------------------------|----------|-------------------------------------------------------------------------------|
| 1 All Israel ... | of time to analyze and consider "what might have been done" after the    | carnage  | ends), Saturday's Hamas attacks immediately brought to my mind the .          |
| 2 All Israel ... | have been butchered. This is neither a slogan nor a cliché: Despite the  | carnage, | we shall triumph," Zilber said. The exhibit is also part of a broader initiat |
| 3 The ...        | the face of evil and draw their conclusions. On Sunday, evidence of the  | carnage  | was shown to a group of bipartisan US senators led by Republican Sen.         |
| 4 The ...        | nunity to the media a few days after the attack for the world to see the | carnage  | firsthand. The first thing that struck me was the stench. It was a smell I v  |
| 5 The ...        | taggeration. One month after their bucolic kibbutz turned into a site of | carnage, | Hanan Dann and Gili Okev returned for a brief visit — alongside two fo        |

At the bottom of the interface, there are search options: 'Search Query' with checkboxes for Words, Case, and Regex; 'Results Set' set to 'All hits'; 'Context Size' set to '25 token(s)'; a search bar containing 'carnage'; a 'Start' button; and an 'Adv Search' checkbox. Below these are 'Sort Options' with dropdowns for 'Sort to left', 'Sort 1' (1L), 'Sort 2' (2L), 'Sort 3' (3L), and 'Order by freq'. An 'Activate Windows' watermark is visible in the bottom right corner.

**Figure 4.7 Concordance of the Word Carnage**

Such moments highlight the deathly nature of the attacks and turn the story of the war into a binational story of conflict to a binational story of a crisis of human morality, and it is the human cost of the violence that is at stake.

#### *4.7.2 Framing Life in the Context of death and Destruction*

Media narratives exploiting the word carnage reveal the emphasis on the biopolitical conflict of life and survival. Among Israeli civilians, we have the case of the use of the word carnage to safe guard the preservation of life especially when the attack on them is unprovoked and during the times of the wanton killing of innocents. This positioning is also closely related to the duty of the state to safeguard its population and the political validity of its military inactions.

#### *4.7.3 Carnage as a Political Justification for Military Action*

The use of the word carnage defines the violence as that which is inhumane and barbaric and therefore the killing that is taking place by Israel in the name of an army seems not only justified but necessary in response to such inhuman violence. The employment of carnage makes the Israeli state the savior of lives and it must take action in self-defence to save more lives. For example:

- *"The carnage in Be'eri was unthinkable, and Israel had to respond"*
- *"The images of carnage shown to international diplomats highlighted the need for military intervention"*

The definition of carnage as biopolitical trigger here means that, in these circumstances, violence can be justified on such premise as defending the Israeli population against the existential threat, which is persistent. It makes the state go through the process of establishing a moral imperative regarding their actions, in which the preservation of life is constructed as a

retaliatory measure to the life destruction caused by the attacks of Hamas.

#### *4.7.4 The Depiction of Innocent Lives in Biopolitical Terms*

Biopolitical implications are based on the news media labeling Israeli civilian foreign deaths as carnage and in so doing, focusing on the value of lives. Civilians are positioned as innocent victims, the Death of the same is looked at as the loss of lives which, morally, the state is obliged to preserve. The word carnage serves to make a clear dividing line between the subjugated and the aggressors of violence, where the Israeli state is put in place as the shield of the innocent lives. With regards to this, one of the conceptions that is used in the Moral and emotional tool is carnage, this aspect highlights the extent of suffering that has been endured and the necessity of retribution, and the depiction of the military action, which Israel has taken as a necessity to defend against the threat to national life

#### *4.7.5 The Framing of Palestinian deaths as Acceptable Losses*

Unlike the level of usage of the term carnage in the Israeli killing context and use of Israeli Deaths, through a necropolitical approach, so much so that the use of the term carnage emerges when matters of Palestinian casualties are involved. Palestinian lives are being depersonalized and their deaths and even Deaths are re-packaged and marketed as collateral damages in the bigger geopolitical battle.

#### *4.7.6 The Expendability of Palestinian Lives*

The media employs carnage to denote the destruction in Gaza in large scale but as individuals the victims of Palestine do not matter. Rather, the term carnage here has the focus on Death as an element of the political process in which the whole issue of Palestinian casualties is distorted and framed as the acceptable loss in the bigger picture of military planning. For example:

- *"The carnage in Gaza is inevitable in the pursuit of Israel's security"*

- *"Despite the carnage, Israel's operation remains justified"*

In this case, the death of the Palestinians is positioned as dispensable when it comes to Israeli security. The necropolitical discourse works to degrade the Palestinian lives by reducing their importance to a collateral damage to the war against terrorism. The fact that such cases use the term of carnage is dismissed more toward the loss of an individual as much as it pertains to the grand storyline of survival and defense made through the political process.

#### *4.7.7 The Normalization of death and Destruction*

In necropolitical sense, the term of carnage to refer to the death of Palestinians is a form of normalization of the Death in light of military actions. The word is used to put violence on a massive scale in a justifiable loss of war. It renders the violence bearable, designing it as the need to achieve political and military goals. Through the term carnage to refer the Palestinian Deaths, the media makes viable the rationale of defining these Deaths as a routine of the military strategy to make them look as part of sacrifices rightly served due to far-reaching Israeli protection.

#### *4.7.8 The Role of "Carnage" in Shaping International Perceptions*

The use of the term carnage is very effective as a moral instrument in how the world perceives the conflict. It serves as a tool of international sympathy to Israel and descenitization of Hamas.

#### *4.7.9 International Framing of death*

The term carnage in All Israel News and The Jerusalem Post is also particularly applicable in international diplomatic settings whereby pictures of carnage are presented to the world leaders or its diplomats. By using the word carnage in this sense, it is an appeal to moral outrage, Israel in this case is the victim of unwarranted aggression and Hamas as the aggressor causing the carnage. This has been successful in gathering the support of other countries

towards actions of Israeli military since it appeals to emotions.

- *"The carnage witnessed by international diplomats underscores the need for action"*
- *"Global leaders condemn the carnage in Israel as a violation of human rights"*

Global leaders accuse the carnage in Israel of violation of human rights Whenever the conflict is approached in terms of carnage, its military operations, initiated by Israel, are being politically justified on the global scene because the act of violence is being viewed as a reaction to unwarranted violence.

#### *4.7.10 Building a Moral Narrative*

The references to carnage can actually help create a more morally inclined narrative where Israel is presented as a protagonist that protects life at the receiving end of unjustified bloodshed. This story is vital in getting the approval of the international misconduct in Israeli military activities. The quick way to think about this is by using the use of carnage as a political strategizing to gain political support because Palestinian Deaths have been labeled as collateral damage, and Israeli deaths were touted as tragic, but justifiable, it was cashed in.

One can treat the word "carnage" as a highly effective means of pressuring the audience and influencing their way of thinking according to the news accounts of All Israel News and The Jerusalem Post. It is functioning on biopolitical and necropolitical terms: Biopolitically, it rests upon a moral duty of defending its people, where the death of a citizen is portrayed as an unavoidable retaliation against a murderer, and the result of such retaliation is displayed as desirable since it is a life-saving action of self-defense. Necropolitically, it positions Palestinian Jordanians as expendable in the course of ensuring survival of the Israeli military objectives, and the individual life values are thus placed at a minuscule position to justify the Palestinian lives as collateral damage in the survival bid. The word carnage thus becomes a weapon of rhetorics and the way this word is used makes the military activity have a moral and political

legitimacy, making the war look like an act of survival and making mass violence seem reasonable under the pretence of defense.

#### **4.8 Analysis of the Word "Bloodshed" in Media Narratives**

##### *4.8.1 Contextualizing the Use of "Bloodshed" in Media Reporting*

The reference to bloodshed has got tremendous emotional and political overtures. It is not just the mere killing, but it focuses on the magnitude of violence, violence of war and the magnitude of the suffering caused to the parties involved. The word bloodshed, in the case of Israel-Hamas conflict is being used as a strategy to denote the excessive results of violence between both sides but the usage of the word has a big difference since it involves different parties.

##### **4.8.2 The Sanctity of Life and the State's Obligation to Protect**

The fact that the issue of bloodshed is related to Israeli Deaths means that there is a moral force necessitating state action in defense of life. The bloodshed in the All Israel News and The Jerusalem Post focuses on the insecurity on the Israeli citizens putting the Deaths into the bigger picture of the struggle of the biopolitics of survival and security.

##### *4.8.3 Bloodshed as a Biopolitical Trigger for Military Action*

In an attempt to portray the inflicted suffering, the media applies the expression of bloodshed to show the unreasonableness of violence, initiated by Hamas. For example

- *"The bloodshed that followed the attack on Kibbutz Be'eri was unimaginable."*
- *"After the horrific bloodshed, Israel had no choice but to retaliate."*

These reports emphasize the unfairness of this violence and they place the Israeli state in the stage of moral duty to act to defend its citizens. The stress on bloodshed becomes a biopolitical argument to protect life from being harmed needlessly since, in essence, Israel is showing a forceful action out of self-defense.

Bio-politically, the concept of vulnerability of life is described as a spilling of blood, a danger brought about when life is at stake. The duty of Israeli state to safeguard its people takes precedence in the language of bloodshed that images the involvement of large numbers of people of harm and damages. The bloodshed that is caused by the attacks of Hamas becomes some moral reason to use the military option, and the reaction of Israel is described as the restoration of order and self-defense.

#### *4.8.4 Bloodshed and the Victimization of Israelis*

The phrase bloodshed is employed to underline the Israeli people who are victims. It depicts them as innocent helpless victims of savagery. The above victimization also adds to the moral depth of the deaths which further adds towards the notion that Israeli lives are worth protecting and the government has to act to prevent the violence. Bloodshed in the Israeli media is not only about loss of lives but also about the unfounded instigation of the bloodshed. It is being treated as a sudden attack, therefore, it justifies the Israeli military actions as a morally right move.

For example:

- *"The bloodshed in Be'eri was part of a larger Hamas campaign to wipe out the Jewish presence."*
- *"The Israeli response is a moral necessity to stop further bloodshed."*

Presenting the conflict in the language of bloodshed, Israel is being portrayed as not just protecting its territory but the right to life of its citizens, a primary biopolitical concern.

#### *4.8.5 The Depersonalization and Expendability of Palestinian Lives*

Comparatively, with the introduction of the term bloodshed in such stories to refer to casualties of Palestinians, necropolitical discourse is anticipated, where the Deaths of Palestinians are normally and impersonified. Palestinian Deaths are referred to as bloodshed

but in practice that discharges human beings and turns them into numbers.

4.8.6 Palestinian deaths as Acceptable Collateral Damage

When bloodshed is utilized as Israeli Deaf of Palestinians, it can be identified as the straight result of the military activities and there is not much concentration on loss of an individual. For instance:

- "The bloodshed in Gaza is part of the larger military strategy."
- "Thousands of Palestinians were killed in the bloodshed that followed the Israeli airstrikes."

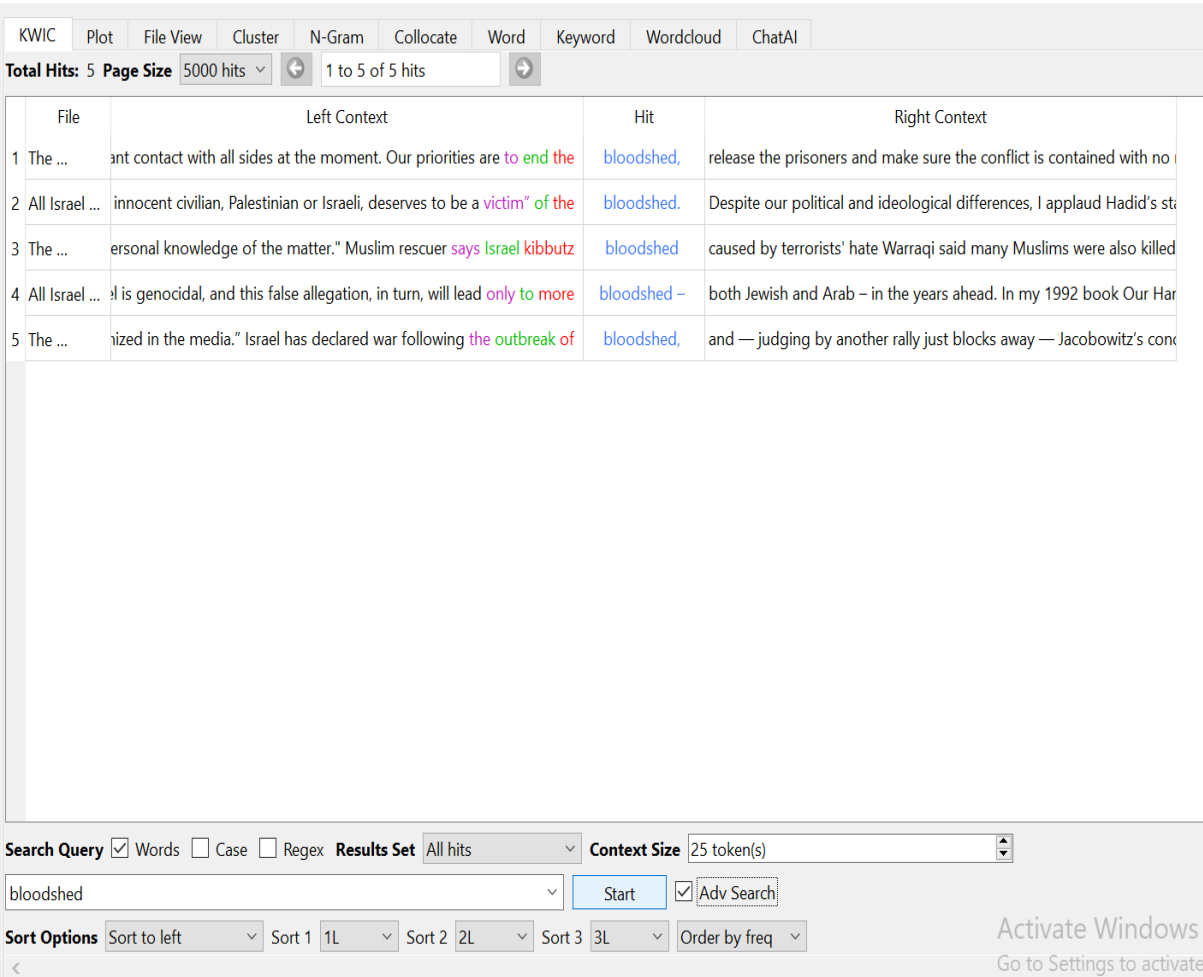


Figure 4.8 Concordance of the Word Bloodshed

Use of the term here devalues the role of the individual and hence devalues the death of so many people a.k.a. the Deaths by making them, to appear acceptable sacrifices in the greater good of Israel as a political and military nation. Palestinian life is painted as collateral damage whereas the argument presented by the necropolitical logic holds the death of the aforementioned people as a price worth paying regarding the self-survival of the Israeli state. The use of the word bloodshed here serves the purpose of normalizing the death of Palestine so that their Deaths are seen to be not so tragic, but more of the means of fulfilling the strategic interests of the state. This is in line with the necropolitical discourse, in which the value of some lives, in this context Palestinian lives, are regarded as dispensable in the struggle of sovereignty and survival.

#### *4.8.7 Framing Palestinian deaths as Part of a Geopolitical Struggle*

The term-bloodshed applied to the description of Palestinian Deaths also pinpoint the geopolitical conflict between the Hamas and the Israeli putting the Deaths of Palestine in the bigger picture of the political wrangle. These are discussed as inevitable in an event of a military conflict, and the Israeli military actions are justified as an action required to prevent the further bloodshed. The concept of bloodshed deployed makes disposability of the Palestine lives acceptable in the view of the geopolitical requirements of Israel.

For instance, terms like:

- *"The bloodshed in Gaza underscores the necessity of military intervention."*
- *"Israel's operations are aimed at ending the bloodshed, even if it costs Palestinian lives."*

These utterances espouse the necropolitical reasoning in which Palestinian Deaths are perceived as a decent spin off of Israeli military activities. People leave behind not the human price of the violence but the bigger political and military ambitions.

#### *4.8.8 The Language of "Bloodshed" as a Rhetorical Tool*

Bloodshed is another such word that each party applied rhetorically when attempting to justify their actions using moral and political superiority. Whereas in Israel, the term, bloodshed, is used to place the country in a position of being the sufferer of the violence meted by Hamas, Hamas and its supporters can equally use the term, under the context of Israel meting the violence to Palestinian civilians.

#### *4.8.9 Bloodshed as a Tool for Moral Legitimacy*

All Israel News and The Jerusalem Post cleverly play with the word bloodshed in order to create a moral story. The entire activity of Israel is presented in terms of interventions to counter unprovoked bloodshed and position the state as a moral agent. The presentation of military activities of Israel in the light of bloodshed displays the state as not only carrying out self-defense activities, but as undertaking a moral obligation to ensure that no more blood is shed.

- *"Bloodshed has reached unspeakable levels, demanding immediate Israeli intervention"*

Bloodshed is a conditional morality word, with the extent of violence referred to in order to stand international and domestic support of Israeli military operation. The story built here is that blood shed has gone so far towards barbarity that any decisive action, at this point, would be unethically irresponsible.

#### *4.8.10 Bloodshed as a Means of International Justification*

On the global platform, the existence of bloodshed will serve to enhance international sympathy towards Israel, and the conflict could be portrayed as one where Israelis are being martyred in defense of their country against random violence. Drawing attention to bloodshed, Israel places itself under the role of victim and applies the international humanitarian rhetoric

to justify its military operations.

The term bloodshed used in the media reports on Israel-Hamas conflict is an effective biopolitical and necropolitical instrument: According to Biopolitical usage, the term focuses on the sanctity of Israeli life, which postulates Israeli casualties as tragic, lamented losses that provide the ground for military intervention. Bloodshed here is normal to justify the actions of the state by mentioning the necessity of protecting life at any rate. In Necropolitical terms, the term depersonalizes the Palestinian Deaths displaying them as the by-products of a military conflict. The Palestinian bloodshed is presented as just sacrifice to the greater needs of the Israeli State and the expendability of Palestinian life within the reasoning of the necropolitics. The appeal of the bloodshed as a moral defense of violence on both the part sides of the conflict contributes to the establishment of the popular narrative within the globe and promotes the gaining of both domestic and international consent to the steps made by the Israeli state

#### **4.9 Analysis of the Word "Genocide" in Media Narratives**

##### *4.9.1 Contextualizing the Use of "Genocide" in Media Reporting*

The media reporting of the tensions between Israel and Hamas relies on the trope of genocide to evoke an impression that the violence of this conflict has reached a new dimension and can be described as either staging of political or moral indignation. With clues given in the given contexts, genocide is held in relation to incidences of intense violence and its application is instrumental as far as generation of local and global opinions on the validity of the war and the conduct on the warring parties in question is concerned.

From the provided concordance data, we see instances such as:

- *"The victim of genocide"*
- *"What Hamas committed on October 7 was genocide"*
- *"Israel is the victim of genocide"*

These instances are the indicators of how the term like genocide is applied to intensify the moral aspect of the conflict in order to present Hamas as offenders and Israel as the victim of a historically important crime.

#### *4.9.2 Defining the Victim and the Moral Necessity of Action*

The term genocide comes to mind in terms of biopolitics to create a sharp moral distinction between the right and the wrong (in this case, between Israel and Hamas). The Israeli discourse that utilizes the term genocide has made Israel stand out as a protector of life and human respect, it therefore creates a situation of war, where Israel has to defend life against the threat of destruction in a systematic way.

#### *4.9.3 Genocide as a Rhetorical Tool for Defending Life*

Applying the term of genocide to the case of Israel, one highlights the less than reasonable level of the threat against Israeli civilians, presented by Hamas. The word makes the Israeli casualties reach a political and moral magnitude which requires international intervention and political backing. Such a biopolitical construction is used to justify the actions of the Israeli military as a way to avoid genocide of its citizens. For instance:

- *"Israel is the victim of genocide, we cannot stand by and allow this to continue"*
- *"The events of October 7 were not just an attack; they were an attempt at genocide against the Jewish people."*

The biopolitical discourse is transparent in this case: Israel has to protect life by preventing what is outlined as genocidal aims in Hamas. The declaration of the military conflict as the genocide is a way to legitimize the military use of force by Israel and praise it as the act both needed and morally right to ensure the survival of the Israeli nation.

#### *4.9.4 Genocide and the Moral Legitimacy of Israeli State Actions*

The branding of the actions of Hamas as genocide puts the reaction being led by the

state of Israel as protective because of stopping the violence and death. The word genocide establishes a moral system whereby the survival of Israel as a nation is pegged on the major objective and extreme actions are permissible to save the lives of the people. It is manifested in such statements as:

- *"What Hamas did was genocide, and Israel has the right to act to protect its people from such a threat."*
- *"The international community must recognize this as genocide and support Israel's right to self-defense."*

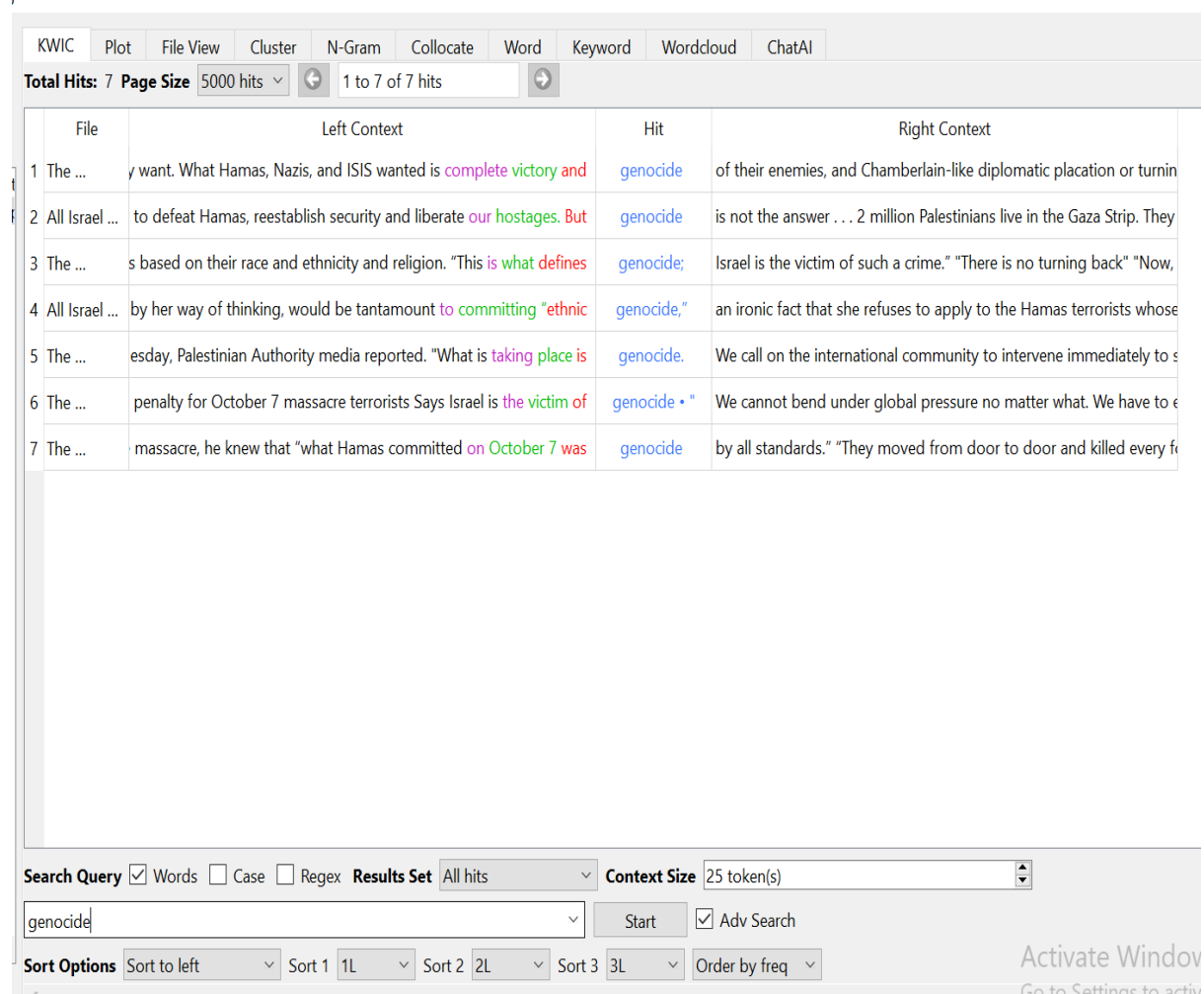


**Figure 4.9 Concordance of the Word Genocide**

The focus on genocide makes the Israeli state a victim and at the same time a moral actor defending the existence of its people against existential threats.

#### *4.9.5 The Disposability of Palestinian Lives and Justification for Mass death*

Whereas, when it comes to Palestinians Deaths, then the application of the word genocide is significantly more complicated. Although Israel is being positioned as the victim of genocide, Palestinian Deaths are treated as collateral damage or can sacrifice themselves in greater geopolitical dynamics.

#### *4.9.6 The Disposability of Palestinian Lives*

Genocide in relation to what the Israeli does is also being used to justify the Palestinian Deaths that are needed in combating Hamas. This falls under a necropolitical model where the lives of Palestinians tend to be dehumanized, and expendable. The media discourses that present Israeli acts as a reaction to genocide render the death of Palestinians in the course of the process normal.

*"In the fight to stop the genocide of Israelis, there will inevitably be Palestinian casualties."*

*"The larger goal of stopping Hamas is worth the sacrifice of Palestinian lives."*

Palestinian Deaths are justified in these statements as the casualties of defense of Israel, the inevitabilities of the greater geopolitical agenda. Palestinian Deaths are acceptable because it takes priority over the moral duty to prevent genocide of Israelis.

#### *4.9.7 Palestinian deaths as Collateral Damage in a Genocidal Struggle*

The Palestinian and its Palestinian are treated as some kind of genuine sacrifice in necropolitical terms, in order to save the lives of Israel in its self-preservation. This rhetorical polys of viewing Israeli military actions in context of the genocidal threats, continues

to make the Palestinian casualties acceptable losses in the worldwide fight against the terrorism and violence. This account provincializes the moral qualms that the heavy loss in terms of lives death in the Gaza should have raised and offers the moral cover of Palestinian suffering by virtue of the overarching political plan of the existence of Israel. For instance:

- *"The genocide Israel is facing justifies the bloodshed in Gaza, where Palestinian deaths are part of the larger strategy."*
- *"As Israel fights against genocide, Palestinian deaths are an unfortunate but necessary part of this struggle."*

In that regard, the employment of the term genocide makes Palestinian lives disposable, which is an instrument of the strategic narrative of state protection.

#### *4.9.8 The Strategic Use of "Genocide" as a Moral Weapon*

Genocide is more of a moral weapon rather than used as a legal term in the media and the politics of the conflict between Israel and Hamas. Right now, the fact that Israel gave the actions of Hamas the label of genocide enables Israel to push the moral responsibility there and establish a new international narrative, where Hamas is sanctioned and Israel is defended as acting in self-defense. Creating Moral High Ground in International Discourse

Activation of the term genocide sets Israel as the ethical side of the dispute. In reference to presenting the violence against Israelis as genocide, Israel can easily mobilize the world behind its cause and also put on a moral superior position. Statements like: *"What Hamas committed on October 7 was genocide by all standards."*

- *"Israel is the victim of genocide and must be recognized as such by the international community."*

These statements use the weight of international law and moral outrage associated with genocide to justify Israeli actions on the global stage.

#### *4.9.9 Genocide as an Argument for Military Action*

The application of genocide also brings in the element of justification of military action making it appear like a moral defense. The fact that military violence does not sit quite well with the international community can be countered by reformulating Israeli actions as an attempt to combat genocidal forces, and thereby creates a justification of extreme action.

The concept of genocide in the media discourses of All Israel News and The Jerusalem Post fall on the necropolitical and the biopolitical planes: On a Biopolitical level, it presents Israeli Deaths as in a genocidal conflict and therefore it is necessary to act militarily to defend Israeli life. The defense of Israeli life has a moral necessity because of the use of the word, genocide. In the Necropolitical sense, it puts the Palestinian Deaths as a kind of acceptable even collateral damage in the big picture geopolitical conflict. Word choice such as the use of the word genocide in this topic can then be positioned to dehumanize the Palestinian Deaths so that they will be viewed only as a sacrifice to the greater political end of Israeli survival. Through the concept of genocide, Israel and Hamas apply it to create a moral ground where each of them is fighting on the life or death front. This discussion emphasizes the politicking of genocide where both parties come out with a bloodier opinion.

#### **4.10 Primary Insights**

##### *1. Biopolitics: The Control Over Life and death*

The construct of biopolitics laid down by Michel Foucault is also central in the postulation of stories of death in the Israeli-Hamas war in the media. At least both All Israel News and the Jerusalem Post often mention the death toll and casualties, which turns it into a state power tool. death in this picture does not just exist as the personal tragedy but as the strategic device that both Israel and Hamas use to demonstrate their legitimacy, their ability to accumulate power and to gain traction abroad. Such reports as those that entail the deployment

of death tolls have a biopolitical role, in that the state is able to rationalize its military action. Individual loss is minimized and condensed into a pure statistic that can be modeled to uphold security and national survival where death is viewed as the measurable magnitude of the conflict. As an illustration, whenever All Israel News mentions a growing number of people killed in reporting, it justifies what Israel is doing by emphasizing the emergency of the state. Jerusalem Post follows the same pattern, but adds another aspect that is illustrated by the difference between the civilians and combatants and classifies the killings under the banners of political legitimacy and responsibility of a state to its citizens.

## *2. Necropolitics: The Politics of death and Expendable Lives*

The necropolitics of Achille Mbembe emphasizes politics of power on the issue of who dies and who lives in the political and military environment. The biopolitical construction of the death of Israeli people (in the context of the war in Israel-Hamas) and the necropolitical manner in which Palestinian deaths are symbolized show a striking difference. The way that death is portrayed by the Israeli media tends to focus on death as tragic and but required in order to survive, the same stance is not applied to the deaths of the Palestinians by the Israeli media where there is little moral connotation applied to the deaths. To use an example, deaths of Palestinians are often referred to as collateral damage which dehumanizes the victims and make their deaths seem as a matter-of-course sacrifices to the macro-political game. What refers to the Palestinian casualties, is even more repellent when such word as bloodshed is used in the Jerusalem Post, making the Palestinian people expendable, as part of the whole issue of gaining territory and sovereignty. This is one of the main features of necropolitical governance in which Palestinian life is demeaned, and their deaths can be justified as to ensure the survival of Israel. This necropolitical way of framing strategy enables Israel to declare the military action, describing the Palestinian casualties as the cabinet of the cost of war and of self-defending. On the contrary, the death of Israelis is continually framed in such a way that places

it as a personal tragedy, one that needs justice and retribution. The use of the term genocide to signify the Israeli victimization highlights the threat on the existence of Israel whereas the deaths of Palestinians are usually portrayed as acceptable sacrifices.

### *3. The Strategic Use of the “Holocaust” Metaphor*

Understanding of the “Holocaust” metaphor is central to formulation of community understanding and moral justification of military operations of Israel. Using the “Holocaust” allows media sources, such as All Israel News and The Jerusalem Post, to establish a moral dichotomy, in which Israel is positioned as target of genocidal menaces. The comparison does not only help to underline the magnitude of destruction but also supports the right of the Israelis to use force against Hamas. The depiction of the war as a modern-day battle of existence is influenced by the fact that the concept of the war is referred to as “Holocaust” which creates a moral context in which the violence can be explained. For example, when media reports refer to the “worst “massacre” since the “Holocaust””, they do not only point to the extent of violence perpetrated, but they also place the newly-waged struggle in line with the historical tragedy of Jewish persecution. Such a framing surrounds Israeli deaths as acceptable, granting them the description of legitimate, righteous, and justified, as well as Palestinian deaths as acceptable losses in the struggle of the existence of the Israeli state. Here the “Holocaust” trope is one of the biopolitical approaches to emphasize moral necessity of Israeli state policies and their dehumanization as something like a disposable in their way to this bigger battle of survival.

### *4. The Moralization of Violence Through death Toll Reporting*

The ethics of violence that define the act of violence between Israel and Hamas tend to rely on the number of deaths and casualties. The numbers of dead are no longer numbers that should be hidden or avoided to be mentioned in either All Israel News or The Jerusalem Post:

they form a kind of a moral currency, where the level of success/or failure of military strategies is measured by the number of dead bodies. These amounts of death count as political legitimacy. The more victims Israel can take the higher the reason to attack. This can be clearly seen when the media represent the Israeli military action as some sort of defense, whereas the Palestinian death is most likely to be presented as the sacrifice in the war of dominance.

For instance, when All Israel News refers to “civilian deaths as unavoidable”, that are characterized as inevitable and, therefore, are a part of military action. This is the rationale of the biopolitical discourse that caused Israeli deaths are needed to strengthen the Israeli right to self-defense and provide security of the state collectiveness.

#### *5. Heroism and Sacrifice: Valorizing Certain deaths*

Some of the other big themes under the biopolitical framework is the valorization of some deaths especially Israeli soldiers. The reports of death of the soldiers in both the media resources are frequently reported as heroic deaths, which soldiers made to protect the state. This biopolitical imposing helps to valorize some deaths and, by extension, makes the other deaths less important (especially those of Palestinians). As an illustration, when soldiers are killed, their death is frequently reported as heroic and holy, thus being very much related to the national identity and the national security (All Israel News). The adoption of such concepts as the “fallen soldiers” and “heroic sacrifice” underlines the moral correctness of Israeli operations and the legitimization of military retaliation against uninstigated aggression.

#### *6. death as a Tool for International Legitimacy*

death toll depictions are also strategic instruments to the acquisition of global support. Israeli casualties are often the prime means of propaganda, since they are often mentioned in both, All Israel News and The Jerusalem Post, to evoke the sympathy of the rest of the world. This is also the case with the number of people killed on the Israeli side which is depicted as a

moral crisis that needs global attention and is mostly phrased in terms of human rights and self-defense. For example, The Jerusalem Post states that the “tragic deaths of Israeli civilians were exploited by the Israeli government to call for international support” a testimony to how death is being exploited to find international supporters and get a political legitimacy. The result of this framing is that Israel is set up as the victim and that all its military activities are morally correct in the eyes of the rest of the world.

### *7. The Depersonalization of Palestinian deaths*

Whereas Israeli deaths are regularly reported in tragic ways with moral overtones to them, Palestinian deaths are often dehumanized and reported like a statistic. The media usually provides an update on the amount of Palestinians who were killed yet the individual behind the statistics have not been brought to attention and given humanity. Such a strategy is an expression of the necropolitical paradigm, within which the Palestinian deaths are a form of dispensable collateral damage in service of military and political interests. Terms such as the “ Hamas terrorists” or “ militants” to refer to the Palestinian casualties aim at dehumanizing the victims and presenting them as the necessary sacrifice to upholding the sovereignty of Israel. This dehumanizing is a fundamental aspect of necropolitical reasoning where the lives (principally that of the Palestinians) can be discarded. The mediation of the news discourse on the Israel-Hamas conflict is portrayed through the complicated biopolitical and necropolitical idealizations depending on the death representation in the portrayed conflict. Both All Israel News and The Jerusalem Post media employs the numbers of dead bodies and such phrases as “ carnage”, “ genocide”, ““massacre””, “ bloodshed” in an attempt to influence people and legitimize military efforts by the state as well as present the war as a struggle to survive. Whereas Israeli deaths are presented as also being a tragic but necessary sacrifice of serving the state when protecting it, Palestinian deaths are made to sound as cheap collateral damage in the bigger fight by Israel to survive. Such a thematic analysis points out to the strategic use

of language in the media to influence the masses, to legitimate violence, and to dehumanize some bodies to continue to manage a biopolitical life and to control a necropolitical death. The stories created using these major terms are the means of justification of the state as well as of establishing the different lives as having more value than others, continuing in the current struggle.

#### 4.11 Media Narrative Comparison of Key Terminologies

| Keywords         | All Israel News Representation                                                                                                        | The Jerusalem Post Representation                                                                                                        |
|------------------|---------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Killed</b>    | Frames Israeli victims as tragic losses; emphasizes personal grief and biopolitical duty to protect citizens                          | Emphasizes national survival; uses "killed" in the context of justifying military response to existential threats.                       |
| <b>Carnage</b>   | Highlights brutality of Hamas attacks; conveys moral outrage; supports Israel's biopolitical right to defend life.                    | Presents carnage as both emotional and strategic justification for retaliation; moral and political necessity to act.                    |
| <b>Bloodshed</b> | Depicts the loss of Israeli life as unjust; legitimizes Israel's biopolitical duty to prevent further violence.                       | Focuses on political-military rationale; positions retaliation as necessary to stop the cycle of bloodshed.                              |
| <b>Genocide</b>  | Frames Israel as a victim of genocidal threat; justifies military action as biopolitical defense of national survival.                | Politically frames Israel's actions as defensive against existential genocidal violence; asserts sovereign right to respond.             |
| <b>Murder</b>    | Casts Hamas attacks as criminal acts; uses moral language to frame Israeli response as defense of innocent life (biopolitical logic). | Attributes criminal intent to Hamas; justifies Israeli self-defense and retaliation as politically and morally necessary.                |
| <b>Slaughter</b> | Highlights savage and random nature of attacks; frames Israel's military response as morally justified (biopolitical protection).     | Uses the term to justify strategic retaliation; presents Israeli action as a duty to defend its people.                                  |
| <b>Massacre</b>  | Emphasizes inhumanity of attacks; positions Israel as the moral victim entitled to retaliate to prevent future massacres.             | Focuses on justification of military action; links massacre to moral imperative of protecting the state from further violence.           |
| <b>Holocaust</b> | Draws historical parallel to WWII genocide; reinforces Israel's role as victim under existential threat.                              | Uses Holocaust with strong political weight; frames conflict as part of historical continuity of Israeli survival against extermination. |

**Table 4.1 Key Terms in All Israel News and The Jerusalem Post**

This comparison delves into how *All Israel News* and *The Jerusalem Post* represent nine key terms in their reporting on the Israel-Hamas conflict: "*killed*," "*carnage*," "*bloodshed*," "*genocide*," "*murder*," "*slaughter*," "*massacre*", "*Holocaust*", and "*bloodshed*." Each term carries significant emotional, political, and moral weight. We will analyze these terms from the perspectives of biopolitics and necropolitics, examining how the media outlets' portrayals differ in terms of moral positioning, political justification, and narrative construction.

### *1. The Word "Killed"*

The word Killed is used a lot in The All Israel News (AIN) to bring out the feeling or the victimhood of Israeli soldiers and civilians. Every single death is reflected as a tragic, unforgivable loss, with the personalization of the victims being given high importance. The biopolitical justification of the use of killed can be understood as an attempt to protect life and abolish future instances of Deaths by the military reaction of Israel. What is under consideration is the ethics of protecting its own citizens against unsolicited aggression, which is the duty of the state of Israel.

The use of the word killed in the Jerusalem post is also similar but it is also based on political rhetoric. Although it is about Israeli victimization, more stress is put on the national survival and the need of the military to respond to the so called Deaths. It is termed to be used in context of other battles that Israel fight to exist, as an act of military action is ethically acceptable since they encounter existential threats.

### *2. The Word "Carnage"*

The horrific violence perpetrated against Israeli civilians, especially following the Hamas attacks is referred to as carnage in All Israel News. The term underlines the inconceivable level of the brutality and it is employed to express moral outrage. It portrays that

the action of Israel against its enemies is really a moral course of action and it is needed to prevent the unjust force. The term is also entwined with biopolitical legitimacy, which is used to justify Israel in this military action in order to safeguard life and avoid more bloodshed.

An even greater political emphasis can be seen along with the use of the word carnage in The Jerusalem Post to refer to the violence committed against Israel where it is seen that the need of the military action of Israel is also strategic. It is not just an emotional instrument, but also a political instrument, which finds support of the necessity of the military retaliation. Carnage here serves to justify the action of Israel since it was a justified and morally risked response to ensure the protection of one people.

### *3. The Word "Bloodshed"*

All Israel News uses bloodshed so as to bring out the extent of violence and the loss of lives in Israel. It puts the deaths of Israeli civil population in a wrong light and pushes forward a military retaliation in an attempt to eliminate violence. The word becomes a biopolitical excuse putting the military action by Israel in the moral stands that should be taken to save lives and avoid further bloodshed.

The same term of bloodshed is also applied at The Jerusalem Post but with more emphasis on political and military rationale of destruction of Israeli life. The term justifies Israeli revenge by formulating it as the need to end the violence loop and defend life. This is all about the right of defense by Israel and moral obligation to stop further bloodshed.

### *4. The Word "Genocide"*

In All Israel News, the use of the word genocide refers to the organized cloud of violence against Israeli civilians which makes Israel a victim of genocidal threats. It is used as biopolitical justification of Israeli military action as the necessity to safeguard the Israeli lives as moral and political responsibility. The word places stress on the need of Israel

to take some action to prevent genocide and military actions are legitimate, as they are needed to secure life.

The Jerusalem Post version of the word genocide has the same purpose but is more politically centered. It frames the military initiative of Israel as a reaction to genocidal violence. The term is applied in order to justify military actions since Israel is presented as morally correct to struggle over survival. The Jerusalem Post employs genocide as the device of contextualizing the conflict in the broad systems of moral and jurisdiction and supporting the sovereign prerogative of Israeli self-defense.

### *5. The Word "Murder"*

In All Israel News, the word murder is applied to refer to killings of Israeli civilians that are done intentionally. It puts the context of the acts of the unlawful killing of the so-called Deathss as intended by Hamas. The upshot of the use of the word murder is that Hamas violence is being painted in criminal light and therefore the Israeli response can defend more murder. The justification to Israel military operations to defend innocent lives is strengthened in terms of biopolitics.

The same is done in The Jerusalem Post: the responsibility lies at the center of the acts of Hamas with murder. But the term is also brought about by the political necessity of the reaction of Israel, with the priority based on self-defense and preservation of civilians. It justifies it as a self-defense move on the part of Israel because of the unwarranted aggressions.

### *6. The Word "Slaughter"*

In All Israel News, the term slaughter is utilized to illustrate the savagery of the atrocity perpetrated on Israeli citizens. It focuses on the randomness of the attacks and locates the military reaction of Israel as the remedy to prevent further butchery. The word is used as the

justification of biopolitics meaning that Israel takes certain actions as morally justified against unprovoked violence.

In The Jerusalem Post, the word slaughter is also applied in a similar context though it has a more political focus. The word helps to assert the strategic significance of the military retaliation of Israel and strengthens the moral responsibility of Israel in defending its people. It sets the word slaughter so as to justify the military retaliation by Israel, making it one that is meant to preserve life.

### *7. The Word “massacre”*

The usage of the word massacre in All Israel News is shown in order to emphasize the magnitude of the violence against citizens in Israel, the attacks are depicted as being random and inhuman. It is used as a justification to the use of military since it places great stress on the right of Israel to protect her citizens. This wording is framing the deaths as the horrific loss, and Israel as the victim of violence, whereby it is morally right to fight back through its measures.

In The Jerusalem Post also the term “massacre” reveals the cruelty of the Hamas attacks. But it has more direct relation to Israeli military activities and this makes the term carry the consideration of a retaliation justification. The term underlines that the actions of Israel are morally necessary to secure the existence of the country and are needed in order to avoid future cases of massacre.

### *8. The Word “Holocaust”*

“Holocaust” in All Israel News is a term that is applied as a historical term making a parallel to the ongoing conflict with the WWII genocide. They are used to present the actions

of Hamas as a novel genocide and thus frames the genocidal threat as Israel being victimized. The name supports the idea of Israel to save its people and exist.

The use of the term Holocaust in *The Jerusalem Post* fulfill the same purpose yet they are applied with heavier political overtones. It highlights how much of an existential threat Israel has and presents the conflict as part of the bigger picture of Israeli survival. The term gives Israeli actions a moral ground and it is justified and compulsory to stop another genocide.

The results are also relevant and enhance the current literature by integrating both corpus-induced evidence and theory. In contrast to Liu (2024) and Almustafa (2024), which examine the ways of global representations of the conflict, the present study specifically examines the Israeli domestic media to reveal how the linguistic means of maintaining national sovereignty and moral legitimacy are preserved. The findings are also similar to the findings by Lőrincz (2022) on empathy asymmetry but they elaborate it through the dual framework of biopolitics and necropolitics. This work, therefore, contributes to the academic knowledge about the way language is a technology of power when it is used in media news about conflict.

The linguistic patterns observed across both newspapers demonstrate deliberate framing strategies. *The Jerusalem Post* foregrounds Israeli victimhood and collective resilience through emotive collocates such as innocent, families, and heroes. This aligns with Foucault's concept of biopolitics, where power seeks to preserve life within a defined population. Conversely, *All Israel News* normalizes Palestinian deaths through recurrent collocates such as militants and terrorists, representing the sovereign's control over who may die—a core dimension of Mbembe's necropolitics.

These patterns reflect ideological motivations rooted in state narratives and media alignment with national interests. As Liu (2024) explains, conflict reporting often reinforces moral dichotomies of good versus evil, legitimizing violence as protection. Similarly, Almustafa (2024) shows how media framing constructs “deserving” and “undeserving” victims through selective lexicalization. The findings of this study echo those observations but reveal how Israeli media internalize such framing to consolidate domestic consensus during war.

The necropolitical framing intensifies during the early stages of conflict (October–November 2023), when public emotions and political rhetoric peak. During this period, discourse around death becomes heavily politicized—Israeli deaths are individualized and mourned, while Palestinian deaths are collectivized and anonymized. This temporal pattern supports Lőrincz (2022), who found similar peaks of ideological framing during the initial stages of violent escalation in the Ukraine conflict.

#### **Chapter 4 Summary**

In conclusion, Chapter 4 demonstrates that Israeli media utilize discursive strategies that differentiate between valuable and expendable lives, reinforcing biopolitical care for Israelis and necropolitical control over Palestinians. The explicit articulation of selection criteria, integration of literature, and detailed “how–why–when” discussion collectively strengthen the analytical and interpretive rigor of this chapter, situating the study’s findings firmly within contemporary debates on power, discourse, and media representation.

| Feature                       | Biopolitical | Necropolitical   | Media Representation                                   |
|-------------------------------|--------------|------------------|--------------------------------------------------------|
| <b>Dehumanization</b>         | ✗            | ✓                | Palestinians portrayed as inhuman or barbaric          |
| <b>Depersonalization</b>      | ✓            | ✓                | Palestinian deaths reduced to statistics               |
| <b>Moralization</b>           | ✓            | ✗                | Israeli actions framed as moral duty                   |
| <b>Victim vs Threat</b>       | ✓ (Israelis) | ✓ (Palestinians) | Israeli civilians = victims; Palestinians = aggressors |
| <b>Selective Grievability</b> | ✗            | ✓                | Grief for Israelis; detachment for Palestinians        |
| <b>Sovereign Framing</b>      | ✗            | ✓                | Israeli violence framed as sovereign necessity         |
| <b>Normalization of Death</b> | ✗            | ✓                | Palestinian deaths treated as routine                  |
| <b>Humanization/Heroism</b>   | ✓            | ✗                | Israeli soldiers framed as heroes and protectors       |

**Table 4.2 Key Findings**

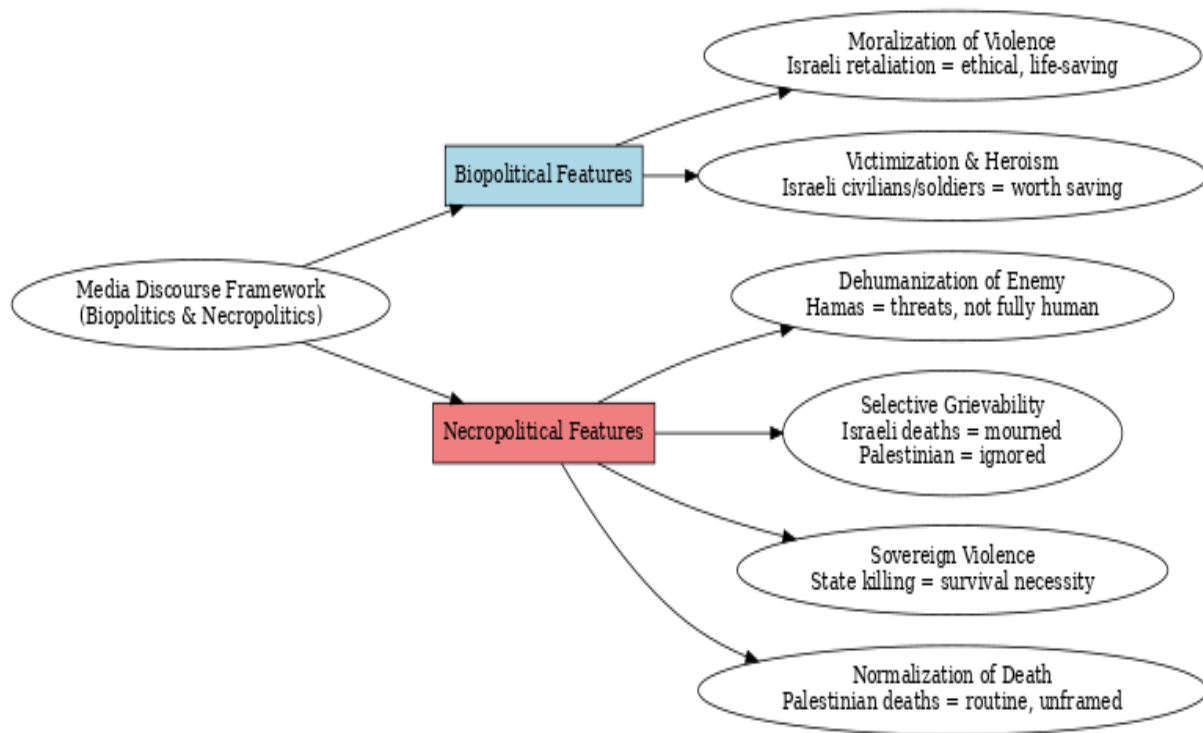


**Figure 4.10 Mind Map Key Findings**

## Chapter 5. Conclusion

Chapter 5 concludes the present research by synthesizing the main insights derived from the analysis and discussing their broader significance. It does not restate the detailed results already presented in Chapter 4; instead, it focuses on interpreting their theoretical, methodological, and practical implications. The chapter highlights how the study contributes to existing scholarship on biopolitics, necropolitics, and media discourse, particularly in the context of the Israel– Hamas conflict. It also reflects on how the linguistic construction of life and death in Israeli newspapers reinforces ideological hierarchies and sovereign power. Finally, this chapter outlines the implications of the study, identifies its limitations, and suggests directions for future research, thereby situating the findings within a wider academic and social framework.

Among the main findings of the present study is the fact that the Israeli deaths are biopolitically framed in the media discourses of All Israel News and The Jerusalem Post. Both media channels regularly present the Israeli victims as those who struggle with morality and politics. The manner in which the “Deaths of Israelis are presented focuses on the importance of life and the role of the state to ensure its citizens are not killed following the theory of biopolitics proposed by Michel Foucault. All these media reporting of Israeli death to civilians are presented in a bias manner, using terminologies like; murder, “massacre”, bloodshed, and so on, which creates the idea that death suffered by civilians is a tragic result of an on-going geopolitical struggle. These words stir up great emotional sensations in the readers and they are used to place the position of Israel being a victim of violence and terrorism. Israel uses these unprovoked attacks as the justification of its military reaction to these deaths. The story focuses on the ethical aspect stressing that Israel has a duty to protect the lives of its people making their military aggression off as self-defense. One of the reasons why states can be

justified to intervene militarily is the biopolitical duty of the state to guard its people. The study also brings out the aspect of necropolitical framing of Deaths of Palestinians as reported in the Israel-Hamas war. The reason why such dehumanization of Palestinian Deaths is acceptable in contrast to the biopolitical situational control of “Deaths of Israelis is that the Deaths of Palestinians are justified as an element of necessary sacrifice or collateral damage in the geopolitical conflict. Such thinking goes in line with the notion of necropolitics that is championed by Achille Mbembe, because the state, beyond controlling life, can make decisions regarding who lives and who dies. The death of Palestinians is often put in statistical terms or seen as a bigger military plan thus making it ordinary and acceptable. The violence against the Palestinians is referred to as slaughter, bloodshed, “massacre”, etc. and it is not invested with emotional appeals as is the case to the Israeli casualties. The study finds that the Deaths of Palestinians are presented as the casualty of war that lack the sense of moral urgency that is associated with Israeli Deaths. The disposable nature of the Palestinian life is found through the description of these people as collateral damage as part of the greater military agenda of Israel, which is a measure that normalizes the violence perpetrated against them. In their news, All Israel News and The Jerusalem Post exploit the number of Deaths and words associated with Deaths, such as genocide, murder, and slaughter, in a way that puts the conflict in a form that reflects on the political interests of the Israeli state. The death tolls are not only given as pieces of statistical data but as a military tool of justification and a way of gaining international sympathy in support of Israeli standpoint. The media houses treat the results of death tolls as political currency to demand why the military activities should go on particularly in the international landscapes. In case of Palestinian casualties, they are frequently framed in the way that presents those Deaths as sacrifices to the greater cause of geopolitical conflict. This affirms the necropolitical approach towards Palestinian fatalities which is expendable and Israeli fatalities are presented morally important. The study finds that the research reaches is

that the heroic reproduction of the deaths of Israeli soldiers is one of the most important methods of biopoliticians. Israeli military death is often referred to as a sacrifice to the country and lots of stress on the part of the heroes and their bravery. This positioning is included in a biopolitical discourse that lauds some death and supports the view that human lives (Israeli soldiers and civilians) are not equal, and that certain human life is more precious than others (Palestinians) and needs protection. The research establishes that the “Holocaust” metaphor is of importance in moralizing violence in the Israel-Hamas conflict. The Jews use the “Holocaust” as the context of the war as a fight to sustain the Israeli state. Such comparison upholds the importance of the Israeli death and also presents the military action of Israel in the light of moral obligation. Applying the term genocide in explaining attacks on Israeli civilians plays this role, as it is meant to portray Israel as the victim of an existential threat, hence the need to maintain military violence against the Palestinians. This is what is called as morality narrative as this supports the biopolitical legitimacy of the actions of Israel since it was presented in the saving of lives and preservation of life and it is equivalent to the persecution of Jews in the “Holocaust”. Palestinian death do not lead to the same moral weight of the term genocide which is many times referred to as acceptable losses or necessary sacrifices in the struggle to bring Israeli security. It is presented that the need to preserve Israeli life is also a moral imperative in the US military intervention and therefore, the killing of Palestinians is a strategic need within the necropolitical approach. It is also identified in the study that the two media houses resort to emotional appeal to present the conflict especially their use of emotionally charged words related to death. The terms, such as, murder, “massacre”, and slaughter are utilized in order to cause great moral outrage and stimulate collective attitudes. The rhetoric of emotion concerning the issue of death serves to justify military reactions and contribute to the political legitimacy of what Israel intervenes in. It is a very efficient step when it comes to seeking international sympathy and support on the Israeli side of the war. All Israel

News, The Jerusalem Post, and many other of these news outlets use such emotive words to contribute to the moral discourse that portrays the Israeli army as protective and justified, with Palestinian violence as craven and unjustified. This can be used to frame the conflict morally as a fight of survival with the Israelis as the victims and the Palestinians as attackers. The other important finding is the application of the concept of othering and dehumanization of Palestinians in the media. The Palestinian victims are impersonally depicted and even when they are killed it is considered to be collateral damage or simply needed to be done. The othering occurs as rationalization of the violence meted to the Palestinians to support the necropolitical outlook which purports that death of Palestinians is permissible in the greater cause of politics. Dehumanization of Palestinians is done by rhetoric measures whereby individuality of their deaths have been removed. Words such as Hamas terrorists or the militants are commonly used to dehumanize Palestinian deaths so that they are viewed as a just outcome of Israeli military campaigns.

## 5.1 Implications of Study

The research advances theoretical discussions on power and media by linking Foucault's concept of biopolitics with Mbembe's theory of necropolitics in a concrete linguistic context. It demonstrates how these frameworks can be operationalized to interpret media discourse, moving from abstract philosophy to empirical analysis. This integration contributes to critical discourse studies by showing that the management of death in language is not incidental but constitutive of modern sovereignty. Furthermore, it extends necropolitical theory into the domain of Israeli media, where such applications have been limited, thereby broadening its cross-cultural and geopolitical relevance.

Methodologically, the study offers a model for applying corpus-driven discourse analysis to political and conflict-oriented media texts. By combining computational tools like

*AntConc* with critical theoretical interpretation, it bridges quantitative and qualitative methods. This mixed approach demonstrates how large textual datasets can reveal ideological patterns that may not be visible through traditional qualitative reading. The study's transparent corpus-building process and lexical selection criteria can serve as a methodological guide for future researchers examining media framing, ideology, or political communication.

Practically, the study underscores the power of media language in shaping public perception of life, death, and legitimacy. Understanding these linguistic mechanisms can help journalists, media educators, and policy analysts recognize implicit biases in reporting on conflicts. The findings suggest a need for greater ethical responsibility in news production—encouraging media institutions to adopt discursive practices that humanize all victims and resist dehumanizing frames. Moreover, the research contributes to peace and communication studies by demonstrating how linguistic framing can either perpetuate or challenge cycles of violence.

In sum, this study contributes to the growing body of scholarship exploring the relationship between language, power, and political violence. By combining theoretical depth with empirical rigor, it reveals how Israeli media's linguistic construction of *death* participates in broader mechanisms of governance and control. The findings not only enrich academic debates on biopolitics and necropolitics but also call attention to the ethical responsibilities of media in representing human suffering. Future research could expand this inquiry to comparative contexts, examining how similar necropolitical and biopolitical discourses emerge in global media coverage of other conflicts.

## 5.2 Recommendations

The findings indicate that there is critical need concerning media literacy. Framing of the conflict through linguistic strategies that are deployed by media houses has to be brought

to the attention of the audiences. By learning to analyze the meanings of such terms as genocide, slaughter, and murder, as tactically employed elastic epithets, people can learn how to question what they see in their media and at the same time understand how unbalanced is the ethic reporting of news.

The media houses need to be more responsible and level-minded in reporting the Israel-Palestine conflict. Bias has been evident in both All Israel News and The Jerusalem Post in their coverage of death whereby Israeli deaths are described in a manner that makes them seem tragic and lamentable whereas Palestinian are described as acceptable casualty or collateral damage.

Humanization of every victim affected by the war, regardless of his/her national or ethnic affiliations should be emphasized by the media sources and the dehumanization rhetoric, which enables violence or exploitation of vulnerable groups should be abandoned.

The authors have examined Israeli media sources; the future research may examine the coverage of death in Palestinian media, foreign media and in social media. A comparative approach would help us realize how the conflict is framed by the various media and how global discourses on the Israel-Hamas conflict are developed.

Further, it would be possible (with longitudinal study) to study the development of these discursive strategies over time, especially at times of escalation, or at times of diplomatic action. The dynamic character of the media narratives may give a better explanation on what media can do in political discourse and what changes they may induce in the opinion of the people.

Considering the influence of the media narrative on societal opinions, the research will suggest that conflict resolution bodies should join hands with media houses so that their coverage of a conflict such as that between the Israel-Hamas will promote peaceful debate and

tolerance. The media should also be aware that they have a duty to calm or inflame the situation by the language they will use which will be highly emotive and they must strive to make everyone sound fair and humane.

Finally, this study throws some light on discursive capabilities used by All Israel News and The Jerusalem Post to influence this account of death, violence, and suffering in the conflict between Israel and Hamas. Having employed the concepts of biopolitics and necropolitics, this study unveils how language creates moral discourses and justifies the state carnage. The results highlight the fact that media consumption should be critical, media practices ethical, and future research valuable in clearing our knowledge about media role in conflict.

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# Appendix 1

| KWIC                                                  | Plot           | File View                                                                       | Cluster | N-Gram  | Collocate                                                                         | Word | Keyword | Wordcloud | ChatAI |
|-------------------------------------------------------|----------------|---------------------------------------------------------------------------------|---------|---------|-----------------------------------------------------------------------------------|------|---------|-----------|--------|
| Total Hits: 40 Page Size 5000 hits 1 to 40 of 40 hits |                |                                                                                 |         |         |                                                                                   |      |         |           |        |
|                                                       | File           | Left Context                                                                    |         | Hit     | Right Context                                                                     |      |         |           |        |
| 16                                                    | All Israel ... | ior medic and ambulance driver Aharon Chaimov, 25, who was shot to              |         | death   | on his way to treat the wounded in the town of Ofakim. An unknown nu              |      |         |           |        |
| 17                                                    | The ...        | e against so many. Men, women, and children were shot or stabbed to             |         | death.  | If families locked themselves in secure rooms designed to withstand roc           |      |         |           |        |
| 18                                                    | All Israel ... | ole region is at the brink of falling into the abyss that this new cycle of     |         | death   | and destruction is pushing us towards," the moderate Muslim monarch               |      |         |           |        |
| 19                                                    | The ...        | s invaded the communities that are near Gaza. [There has been] a lot of         |         | death [ | and] a lot of horrific pictures that the world has seen. What has happene         |      |         |           |        |
| 20                                                    | All Israel ... | n you love life.' This is civilization's ultimate challenge. Will the lovers of |         | death   | and destruction overwhelm and defeat those who love life and have cre             |      |         |           |        |
| 21                                                    | The ...        | e was the stench. It was a smell I wasn't familiar with: It was the smell of    |         | death.  | Even though the army had removed most of the bodies, it was believed              |      |         |           |        |
| 22                                                    | All Israel ... | ason together. As Robert Spencer said with reference to ISIS, "We love          |         | death   | more than you love life.' This is civilization's ultimate challenge. Will the I   |      |         |           |        |
| 23                                                    | All Israel ... | mas. You thwart them. Put another way, people who proclaim, "We love            |         | death   | more than you love life" are not ready to sit down at the table and reasc         |      |         |           |        |
| 24                                                    | All Israel ... | ths to come, they shouldn't count on it happening. Jews don't have a            |         | death   | wish, nor are we willing to appease the world's nations who, to begin wi          |      |         |           |        |
| 25                                                    | The ...        | and begged for evacuation," said the WHO, which described Shifa as a "          |         | death   | zone." Israel claims that Hamas maintains a vast headquarters inside Shi          |      |         |           |        |
| 26                                                    | All Israel ... | ncer said. "And that is why it is doomed to fail. Life will always conquer      |         | death   | in the end. The human spirit will always prevail against the forces that w        |      |         |           |        |
| 27                                                    | All Israel ... | had – we were not obsessed with the horrors of the news of continued            |         | death   | count and atrocities that took place against our people, our neighbors, I         |      |         |           |        |
| 28                                                    | All Israel ... | ecause they care nothing for their fellow members who do not deserve            |         | death   | just for having been born a certain ethnicity or being citizens of a certain      |      |         |           |        |
| 29                                                    | The ...        | em in which three Israeli civilians were killed. Son of Hamas co-founder:       |         | Death   | penalty for October 7 massacre terrorists Says Israel is the victim of gen        |      |         |           |        |
| 30                                                    | All Israel ... | e love very deeply, but it is certainly not a small town. So, an individual     |         | death   | in this city or that – this state or that – is terrible, but it doesn't necessari |      |         |           |        |

Search Query ☒ Words ☐ Case ☐ Regex Results Set All hits Context Size 25 token(s)

Death Start ☒ Adv Search

Sort Options Sort to left Sort 1 1L Sort 2 2L Sort 3 3L Order by freq

| KWIC                                                  | Plot           | File View                                                                   | Cluster | N-Gram | Collocate                                                                         | Word | Keyword | Wordcloud | ChatAI |
|-------------------------------------------------------|----------------|-----------------------------------------------------------------------------|---------|--------|-----------------------------------------------------------------------------------|------|---------|-----------|--------|
| Total Hits: 40 Page Size 5000 hits 1 to 40 of 40 hits |                |                                                                             |         |        |                                                                                   |      |         |           |        |
|                                                       | File           | Left Context                                                                |         | Hit    | Right Context                                                                     |      |         |           |        |
| 26                                                    | All Israel ... | ncer said. "And that is why it is doomed to fail. Life will always conquer  |         | death  | in the end. The human spirit will always prevail against the forces that w        |      |         |           |        |
| 27                                                    | All Israel ... | had – we were not obsessed with the horrors of the news of continued        |         | death  | count and atrocities that took place against our people, our neighbors, I         |      |         |           |        |
| 28                                                    | All Israel ... | ecause they care nothing for their fellow members who do not deserve        |         | death  | just for having been born a certain ethnicity or being citizens of a certain      |      |         |           |        |
| 29                                                    | The ...        | em in which three Israeli civilians were killed. Son of Hamas co-founder:   |         | Death  | penalty for October 7 massacre terrorists Says Israel is the victim of gen        |      |         |           |        |
| 30                                                    | All Israel ... | e love very deeply, but it is certainly not a small town. So, an individual |         | death  | in this city or that – this state or that – is terrible, but it doesn't necessari |      |         |           |        |
| 31                                                    | All Israel ... | ne." And then, staggering headlines like this, after we thought the initial |         | death  | count had been finalized (aside from the critically injured): "About 260 p        |      |         |           |        |
| 32                                                    | All Israel ... | aders in 2006? Hamas is a cousin to Isis and Al-Qaeda, a radical Islamic    |         | death  | cult bent on murdering Jews. Yet Israel is guilty of protecting its borders       |      |         |           |        |
| 33                                                    | All Israel ... | ill the people in the region find mercy in His Son. CATASTROPHE: Israeli    |         | death  | toll now 800 – to understand emotional impact, that's like 26,000 Ameri           |      |         |           |        |
| 34                                                    | The ...        | ge, and Guardians of the Wall. Each operation has brought with it more      |         | death  | and suffering without solving the problem, allowing Hamas time to rear            |      |         |           |        |
| 35                                                    | The ...        | that it never happens again. Soldiers save Holocaust survivor from near     |         | death, | for second time in his life "Our mission was clear: thwart terrorist activiti     |      |         |           |        |
| 36                                                    | All Israel ... | sly turned against us, offering the choice of forced conversion, exile or   |         | death. | The Jewish people have endured the likes of the Inquisition, which burne          |      |         |           |        |
| 37                                                    | All Israel ... | 0, with an additional 3,000 wounded. The sudden spike in the reported       |         | death  | toll, adding hundreds of more victims to the count, can be attributed to          |      |         |           |        |
| 38                                                    | The ...        | the nation, the enemy and the world." Reuters contributed to this story.    |         | Death  | toll of French citizens in Hamas attacks rises to 19 ByREUTERSOCTOBER             |      |         |           |        |
| 39                                                    | The ...        | family of five with the dog. I saw it, and they were burnt alive to [their] |         | death. | What do you tell the volunteers that are working with you? That is very c         |      |         |           |        |
| 40                                                    | The ...        | 2,000 well-armed Hamas gunmen stormed across the border, wreaking           |         | death  | and destruction in army bases, towns, and kibbutzim along the length c            |      |         |           |        |

Search Query ☒ Words ☐ Case ☐ Regex Results Set All hits Context Size 25 token(s)

Death Start ☒ Adv Search

Sort Options Sort to left Sort 1 1L Sort 2 2L Sort 3 3L Order by freq

## Appendix 2

KWIC

Plot

File View

Cluster

N-Gram

Collocate

Word

Keyword

Wordcloud

ChatAI

Total Hits: 32

Page Size: 5000 hits

1 to 32 of 32 hits

|    | File           | Left Context                                                               | Hit          | Right Context                                                             |
|----|----------------|----------------------------------------------------------------------------|--------------|---------------------------------------------------------------------------|
| 16 | The ...        | him. "The moment mirrored my feelings during my liberation from the        | Holocaust,"  | he confessed to Ro'i, who wasn't able to trace the name of this elderly   |
| 17 | All Israel ... | ating, "No American newspaper was better positioned to highlight the       | Holocaust    | than the Times, and no American newspaper so influenced public disc       |
| 18 | All Israel ... | fleeing Russia and his stepfather surviving concentration camps in the     | Holocaust. " | I understand personally the harrowing echoes that Hamas's massacres       |
| 19 | The ...        | ber 7, as vile and vicious as it was, is not the Holocaust. Nothing is the | Holocaust.   | Jews today are not defenseless. The IDF is pounding Hamas and will d      |
| 20 | The ...        | : What happened on October 7, as vile and vicious as it was, is not the    | Holocaust.   | Nothing is the Holocaust. Jews today are not defenseless. The IDF is p    |
| 21 | All Israel ... | full story was outlined in her book entitled, "Buried by the Times: The    | Holocaust    | and America's Most Important Newspaper." It seems that not much ha        |
| 22 | All Israel ... | r disposal." "Anyone who decapitates citizens, or murders women and        | Holocaust    | survivors – will be eliminated. We will use all our force and make no co  |
| 23 | The ...        | criminal, murderous organization that is holding babies, women, and        | Holocaust    | survivors. "We are fighting for the future of our children and the future |
| 24 | All Israel ... | scaped the same unspeakable fate of their friends and family, another      | Holocaust.   | This generation, as no other, has a front-row seat, courtesy of modern    |
| 25 | All Israel ... | , murdered in cold blood. Young people at a party, Old people – even       | Holocaust    | survivors themselves. Massacred. Their bodies burned and abused." Co      |
| 26 | The ...        | deniers who – as he foresaw – would sprout up. It took some time for       | Holocaust    | denial to gain traction. It took no time, however, for Hamas sympathiz    |
| 27 | The ...        | s to social media. "After the first two to three days, I saw that we had   | Holocaust [  | era] denial from something that [had just] happened [the previous] we     |
| 28 | The ...        | found moments of humanity, like sipping a drink with the mentioned         | Holocaust    | survivor, discussing shared histories, and offering consolation in harro  |
| 29 | The ...        | i residents." In a scene reminiscent of historical traumas, a 90-year-old  | Holocaust    | survivor confronted Major Ro'i and his soldiers from the Kfir Brigade u   |
| 30 | The ...        | hower did was remarkably prescient: document the barbarity to refute       | Holocaust    | deniers who – as he foresaw – would sprout up. It took some time for      |

Search Query

☒ Words ☐ Case ☐ Regex

Results Set

All hits

Context Size

25 token(s)

Holocaust

Start

☒ Adv Search

Sort Options

Sort to left

Sort 1

1L

Sort 2

2L

Sort 3

3L

Order by freq

Activate Windows

Go to Settings to activate Windows.

## Appendix 3

KWIC

Plot

File View

Cluster

N-Gram

Collocate

Word

Keyword

Wordcloud

ChatAI

Total Hits: 57

Page Size

5000 hits

1 to 57 of 57 hits

|    | File           | Left Context                                                            | Hit       | Right Context                                                                |
|----|----------------|-------------------------------------------------------------------------|-----------|------------------------------------------------------------------------------|
| 16 | The ...        | Family are working together to help support the victims of the Hamas    | massacre  | and the soldiers of Israel who have been drafted to ensure that it never     |
| 17 | The ...        | Family are working together to help support the victims of the Hamas    | massacre  | and the soldiers of Israel who have been drafted to ensure that it never     |
| 18 | All Israel ... | ity." In a recent TIME Magazine column, Herzog described the Hamas      | massacre  | of over 1,000 Israeli men, women and children as the most lethal attack      |
| 19 | The ...        | Directors, experienced personal moments of terror during the Hamas      | massacre  | on October 7. Robert Tiviaev, a resident of Ofakim and a member of th        |
| 20 | All Israel ... | a. Calls for violence against Jews have risen by 1200% since the Hamas  | massacre, | according to a new report released by the "Anti-Semitism Cyber Monit         |
| 21 | The ...        | ousef stressed. "How can we accept this?" Yousef said that the Hamas    | massacre  | was a turning point in the war on terror and that after he watched the f     |
| 22 | The ...        | es have claimed conversely that the video shows evidence of a Hamas     | massacre  | of civilians fleeing south. +18..Horrific scenes now on Al-Rashid Street,    |
| 23 | All Israel ... | terror organization to be "eliminated" following the gruesome Hamas     | massacre  | on Oct. 7. The resolution was passed by an overwhelming majority (500        |
| 24 | The ...        | r happens again. Anglo-Israeli woman helps prepare victims of Hamas     | massacre  | for burial Avigail Gimpel is now one of just a handful of women in Israe     |
| 25 | The ...        | nce to show gruesome images. The sheer magnitude of the October 7       | massacre, | however, has forced a change and an understanding of the importance          |
| 26 | The ...        | as leader Yahya Sinwar, the man behind the planning of the October 7    | massacre, | spoke to Israeli hostages while they were held in Gaza, one Israeli who      |
| 27 | The ...        | hat the majority of the 3,000 terrorists who perpetrated the October 7  | massacre  | attended UNRWA institutions, which make up half of all schools in Gazi       |
| 28 | The ...        | ed that, as a consequence of a heavy Israeli response to the October 7  | massacre, | Gazan civilians will enlist in the ranks of terrorist organizations to aveng |
| 29 | The ...        | h state "from the river to the sea." After Hamas' devastating October 7 | massacre  | in which some 1,200 Israelis and foreign nationals were murdered, the        |
| 30 | The ...        | ns were killed. Son of Hamas co-founder: Death penalty for October 7    | massacre  | terrorists Says Israel is the victim of genocide • "We cannot bend under     |

Search Query

☒ Words☐ Case☐ Regex

Results Set

All hits

Context Size

25 token(s)

Massacre

Start

☒ Adv Search

Sort Options

Sort to left

Sort 1

1L

Sort 2

2L

Sort 3

3L

Order by freq

Activate Windows

Go to Settings to activate

KWIC

Plot

File View

Cluster

N-Gram

Collocate

Word

Keyword

Wordcloud

ChatAI

Total Hits: 57

Page Size

5000 hits

1 to 57 of 57 hits

|    | File           | Left Context                                                              | Hit        | Right Context                                                                 |
|----|----------------|---------------------------------------------------------------------------|------------|-------------------------------------------------------------------------------|
| 31 | The ...        | rael must execute the Hamas terrorists who took part in the October 7     | massacre   | against Israel, said Mosab Hassan Yousef, also known as the Green Prin        |
| 32 | All Israel ... | n, Trump said American taxpayer money had helped finance the Oct. 7       | massacre   | by Hamas against southern Israel. "These Hamas attacks are a shame. U         |
| 33 | All Israel ... | llowing reports that injured Hamas terrorists responsible for the Oct. 7  | massacre   | were receiving medical care in Israel, Health Minister Moshe Arbel made       |
| 34 | All Israel ... | ghout Israel Goal of civilian alert squads is to prevent repeat of Oct. 7 | massacre   | Israeli National Security Minister Itamar Ben Gvir and Police Commissio       |
| 35 | All Israel ... | e United States, which bears direct and complete responsibility for this  | massacre." | Governments all over the region condemned the "Israeli attack" against        |
| 36 | All Israel ... | e United States, which bears direct and complete responsibility for this  | massacre." | Governments all over the region condemned the "Israeli attack" against        |
| 37 | The ...        | l on the international community to intervene immediately to stop this    | massacre.  | Silence is no longer acceptable," a statement issued by the Palestinian L     |
| 38 | The ...        | ntire area. Then the unit went to Kibbutz Be'eri, where there had been a  | massacre   | and more than 100 bodies were found. This was a difficult battle. Now         |
| 39 | All Israel ... | ises [on this issue]." "What we saw in our southern communities was a     | massacre,  | yet in the battles – you [our soldiers] won...We will resettle here [Israel's |
| 40 | All Israel ... | bas declared three days of mourning over what he called the "hospital     | massacre," | and canceled his planned participation in a four-way summit on Wedne          |
| 41 | All Israel ... | bas declared three days of mourning over what he called the "hospital     | massacre," | and canceled his planned participation in a four-way summit on Wedne          |
| 42 | All Israel ... | nvolved in having to treat a terrorist who just participated in the worst | massacre   | on Jews since the Holocaust and how she sought to legitimize the worl         |
| 43 | All Israel ... | cted are unprecedented in the modern State of Israel. This is the worst   | massacre   | of Jews on any single day since the Holocaust. Just that alone is mind-r      |
| 44 | All Israel ... | ostages that the Hamas terror group captured during the invasion and      | massacre   | on Oct. 7. The Bring Them Home Now organization, which represents t           |
| 45 | All Israel ... | drug Captagon found in pockets of Hamas terrorists who committed          | massacre   | on Oct. 7 Dubbed 'cocaine for the poor,' Captagon is mainly produced          |

Search Query

☒ Words☐ Case☐ Regex

Results Set

All hits

Context Size

25 token(s)

Massacre

Start

☒ Adv Search

Sort Options

Sort to left

Sort 1

1L

Sort 2

2L

Sort 3

3L

Order by freq

Activate Windows

Go to Settings to activate

## Appendix 4

KWIC
Plot
File View
Cluster
N-Gram
Collocate
Word
Keyword
Wordcloud
ChatAI

Total Hits: 143
Page Size: 5000 hits
1 to 143 of 143 hits

|    | File           | Left Context                                                               | Hit     | Right Context                                                             |
|----|----------------|----------------------------------------------------------------------------|---------|---------------------------------------------------------------------------|
| 16 | The ...        | man shields. But when one looks at the number of civilians that were       | killed  | with the military operations, there is something that is clearly wrong,"  |
| 17 | The ...        | es. IDF naval forces pursued them with determination until they were       | killed, | and IDF ships also destroyed the mosque on the coast that the Hama        |
| 18 | All Israel ... | ad came and protected us with their lives," she told Ynet. "They were      | killed  | but saved us. The terrorists got into two houses. Everyone who's here     |
| 19 | All Israel ... | u and your family would feel if 26,400 of your fellow Americans were       | killed  | in a 72 hour period. Imagine the emotional body blow. Imagine the n       |
| 20 | The ...        | es were civilians, many who were left to fend for themselves and were      | killed  | in the most horrific circumstances. And there is also the fact that the t |
| 21 | All Israel ... | when a rocket exploded near his home. In Alba'at, two brothers were        | killed  | by a direct rocket hit on their home. All Israeli border communities un   |
| 22 | All Israel ... | the latest statistics, announcing that "at least 25 American citizens were | killed" | during the Hamas invasion and attack. "I come before you not only as      |
| 23 | The ...        | enced the terror attack in Jerusalem in which three Israeli civilians were | killed. | Son of Hamas co-founder: Death penalty for October 7 massacre terr        |
| 24 | The ...        | d able to push them back. Two more Hamas naval commandos were              | killed  | later that day by regular IDF forces, who encountered them in a car. F    |
| 25 | The ...        | . Regarding the additional eight Hamas naval commandos, four were          | killed  | when they arrived at the nearby Zikim kibbutz. The kibbutz's local sec    |
| 26 | The ...        | ed on Saturday night that three members of the terrorist group were        | killed  | in clashes with the IDF near the Lebanese border in an apparent refere    |
| 27 | The ...        | atzim along the length of the Gaza border. At least 1,400 Israelis were    | killed, | the majority of them civilians, many murdered with sadistic brutality. I  |
| 28 | The ...        | to see what you are going to do," he said. '17 of my neighbors were        | killed  | by Hamas,' KKL-JNF Board member shares Robert Tiviaev, a resident c       |
| 29 | All Israel ... | the town of Ofakim. An unknown number of municipality officials were       | killed  | in defense of their communities. Ofir Liebshtein, mayor of the Sha'ar Ha  |
| 30 | The ...        | zed and taken to Gaza as hostages. At least 112 Be'eri residents were      | killed. | The survivors have relocated to Dead Sea hotels or to the center of th    |

Search Query: ☒ Words ☐ Case ☐ Regex
Results Set: All hits
Context Size: 25 token(s)
killed
Start
☒ Adv Search

Sort Options: Sort to left
Sort 1: 1L
Sort 2: 2L
Sort 3: 3L
Order by: freq

KWIC
Plot
File View
Cluster
N-Gram
Collocate
Word
Keyword
Wordcloud
ChatAI

Total Hits: 143
Page Size: 5000 hits
1 to 143 of 143 hits

|    | File           | Left Context                                                              | Hit     | Right Context                                                              |
|----|----------------|---------------------------------------------------------------------------|---------|----------------------------------------------------------------------------|
| 31 | All Israel ... | after Operation Protective Edge in 2014, when seven IDF soldiers were     | killed  | after their older APC was hit by an anti-tank missile, the military begar  |
| 32 | The ...        | ve been arrested in the West Bank Eighteen Palestinian terrorists were    | killed  | in armed clashes with Israeli forces in Jenin on Thursday, with the IDF    |
| 33 | The ...        | nas terrorists infiltrated from Gaza on October 7. Many of them were      | killed  | in battle, and more that 100 were captured. On October 17, the IDF sa      |
| 34 | The ...        | IDF forces, who encountered them in a car. Further, the last two were     | killed  | by Maglan special forces around five or six days later. The IDF suffere    |
| 35 | All Israel ... | Israeli government confirmed that more 800 Israeli civilians have been    | killed  | by Hamas terrorists since they launched this war at 6:30 on Saturday       |
| 36 | All Israel ... | pe, a moment for moral clarity." Citizens from 36 countries have been     | killed  | or are missing from the Hamas attack, Blinken reported. "Europe, Asia      |
| 37 | The ...        | as asserted that close to 10,000 Palestinians in the enclave have been    | killed  | in violence related to that war. "This is not going to be easy, because    |
| 38 | All Israel ... | ve been fired at Israel since 6:30 a.m. • At least 250 Israelis have been | killed  | from both rocket fire and the Hamas terrorists who infiltrated Israeli b   |
| 39 | The ...        | . However Israeli officials have confirmed that at least 300 have been    | killed  | in the conflict and a further 1700 injured. On Saturday night, Israel Poli |
| 40 | All Israel ... | in Health Ministry in the Gaza Strip claims 493 Palestinians have been    | killed  | and 2,300 have been wounded as a result of Israeli attacks. The IDF sc     |
| 41 | The ...        | ie to the war. Hamas has asserted that over 10,000 people have been       | killed. | Netanyahu said the number included at least several thousand Palestir      |
| 42 | The ...        | tructure, intelligence apparatuses, and symbols of their rule have been   | killed  | or obliterated. The drumbeat from every IDF commander is that they         |
| 43 | All Israel ... | cue hostages happening even now. Hundreds of terrorists have been         | killed, | and dozens have been taken captive. There are forces fighting in Kfar      |
| 44 | All Israel ... | m the critically injured): "About 260 people are believed to have been    | killed  | at [a music] festival with new photos being released that show bodies      |
| 45 | All Israel ... | Gaza Ministry of Health initially claimed that over 500 people had been   | killed  | in the explosion at the hospital. Later that figure was reduced to betw    |

Search Query: ☒ Words ☐ Case ☐ Regex
Results Set: All hits
Context Size: 25 token(s)
killed
Start
☒ Adv Search

Sort Options: Sort to left
Sort 1: 1L
Sort 2: 2L
Sort 3: 3L
Order by: freq

|                                                          | KWIC           | Plot                                                                      | File View | Cluster | N-Gram | Collocate | Word        | Keyword                                                                     | Wordcloud | ChatAI |
|----------------------------------------------------------|----------------|---------------------------------------------------------------------------|-----------|---------|--------|-----------|-------------|-----------------------------------------------------------------------------|-----------|--------|
| Total Hits: 143 Page Size 5000 hits 1 to 143 of 143 hits |                |                                                                           |           |         |        |           |             |                                                                             |           |        |
|                                                          | File           | Left Context                                                              |           |         |        |           | Hit         | Right Context                                                               |           |        |
| 46                                                       | All Israel ... | aza Ministry of Health initially claimed that over 500 people had been    |           |         |        |           | killed      | in the explosion at the hospital. Later that figure was reduced to betw     |           |        |
| 47                                                       | The ...        | of the video, several Arab sources claimed that the civilians had been    |           |         |        |           | killed      | by an Israeli airstrike. Jordan News claimed that "Israeli strike claims 14 |           |        |
| 48                                                       | The ...        | ychiatrist and a social worker, and informed him that Emily had been      |           |         |        |           | killed.     | Thomas's reaction was remarkable. "I literally punched the air and sho      |           |        |
| 49                                                       | The ...        | ins killed Hamas officials have claimed 10,569 people have now been       |           |         |        |           | killed, 40% | of them children. It is also important to make Israel understand that it    |           |        |
| 50                                                       | All Israel ... | re the explosion occurred." One witness "said he believed a child was     |           |         |        |           | killed"     | while others were wounded. At the moment, there are conflicting rep         |           |        |
| 51                                                       | All Israel ... | re the explosion occurred." One witness "said he believed a child was     |           |         |        |           | killed"     | while others were wounded. At the moment, there are conflicting rep         |           |        |
| 52                                                       | The ...        | ezbollah terrorist identified as Ali Youssef Alaa Al-Din "Jawad Ali" was  |           |         |        |           | killed,     | Hezbollah announced on Saturday. IDF intercepts 'unidentified object        |           |        |
| 53                                                       | The ...        | Tamir Granot, the Rosh Yeshiva of Yeshivat Orot Shaul in Tel Aviv, was    |           |         |        |           | killed      | by an anti-tank missile fired by Hezbollah in a separate incident on Su     |           |        |
| 54                                                       | The ...        | o tend the family's small flock of sheep, she said. Majed's brother was   |           |         |        |           | killed      | and she screamed when she found out, she said. A cousin had taken t         |           |        |
| 55                                                       | All Israel ... | g to reports by Syrian state media. During the airstrikes, a civilian was |           |         |        |           | killed      | and another wounded. Both the runways of the airports were damage           |           |        |
| 56                                                       | All Israel ... | es. Ofir Liebshtein, mayor of the Sha'ar HaNegev Regional Council, was    |           |         |        |           | killed      | during an exchange of fire with terrorists in his town. Just one day pri    |           |        |
| 57                                                       | The ...        | ollah announced on Sunday that a member in the terrorist group was        |           |         |        |           | killed      | amid the exchanges of fire along the Lebanese-Israeli border. On Satu       |           |        |
| 58                                                       | All Israel ... | on with three colleagues and raced to the Gaza border, where he was       |           |         |        |           | killed      | in a firefight. Israeli rescue services, Magen David Adom, also mourne      |           |        |
| 59                                                       | The ...        | the enemy seemed to be everywhere. One member of the Lotar was            |           |         |        |           | killed      | in Sderot; another was wounded. The team of 12, bolstered by other          |           |        |
| 60                                                       | All Israel ... | ong with 13 other Israelis and three Thai nationals. Idan's mother was    |           |         |        |           | killed      | in front of her and her father was shot while covering Avigail with his     |           |        |

Search Query ☒ Words ☐ Case ☐ Regex Results Set All hits Context Size 25 token(s)

killed Start ☒ Adv Search

Sort Options Sort to left Sort 1 1L Sort 2 2L Sort 3 3L Order by freq

Activate Windows  
Go to Settings to activate

|                                                          | KWIC           | Plot                                                                     | File View | Cluster | N-Gram | Collocate | Word    | Keyword                                                                   | Wordcloud | ChatAI |
|----------------------------------------------------------|----------------|--------------------------------------------------------------------------|-----------|---------|--------|-----------|---------|---------------------------------------------------------------------------|-----------|--------|
| Total Hits: 143 Page Size 5000 hits 1 to 143 of 143 hits |                |                                                                          |           |         |        |           |         |                                                                           |           |        |
|                                                          | File           | Left Context                                                             |           |         |        |           | Hit     | Right Context                                                             |           |        |
| 61                                                       | The ...        | ll week to determine, using DNA samples, that the father, Nadav, was     |           |         |        |           | killed  | alongside his eldest daughter, Yam, and that his wife, Chen, had been     |           |        |
| 62                                                       | All Israel ... | amas military commander Muhammad Def, the IDF said. Nawfal was           |           |         |        |           | killed  | in a strike on his home in the al-Bureij refugee camp, following intellig |           |        |
| 63                                                       | All Israel ... | Five-year-old Yazen Zakariah Abu Jamaa from Arara in the Negev was       |           |         |        |           | killed  | when a rocket exploded near his home. In Alba'at, two brothers were       |           |        |
| 64                                                       | The ...        | a drone toward Israeli territory near the border. Another terrorist was  |           |         |        |           | killed  | after nearing the border near Hanita. Terrorist infrastructure belongi    |           |        |
| 65                                                       | All Israel ... | spital explosion without vetting the facts "An Islamic Jihad missile has |           |         |        |           | killed  | many Palestinians at a Gazan hospital - a place where lives should be     |           |        |
| 66                                                       | All Israel ... | od of the innocent," Herzog wrote on X. "An Islamic Jihad missile has    |           |         |        |           | killed  | many Palestinians at a Gazan hospital - a place where lives should be     |           |        |
| 67                                                       | All Israel ... | od of the innocent," Herzog wrote on X. "An Islamic Jihad missile has    |           |         |        |           | killed  | many Palestinians at a Gazan hospital - a place where lives should be     |           |        |
| 68                                                       | All Israel ... | spital explosion without vetting the facts "An Islamic Jihad missile has |           |         |        |           | killed  | many Palestinians at a Gazan hospital - a place where lives should be     |           |        |
| 69                                                       | The ...        | wounded from intensified Israeli assault Israel's mounting assault has   |           |         |        |           | killed  | nearly 8,800 Palestinians according to Hamas-controlled health author     |           |        |
| 70                                                       | The ...        | e and child through a thick fog of dust. Israel's mounting assault has   |           |         |        |           | killed  | nearly 8,800 Palestinians according to Hamas-controlled health author     |           |        |
| 71                                                       | The ...        | bombardment and ground offensive against Hamas in Gaza that has          |           |         |        |           | killed  | more than 11,500 people. Warraqi said many Muslims were also kille        |           |        |
| 72                                                       | All Israel ... | ospital. Later that figure was reduced to between 200 and 300 people     |           |         |        |           | killed. | Several open-source intelligence (OSINT) groups on X (formerly Twitte     |           |        |
| 73                                                       | All Israel ... | ospital. Later that figure was reduced to between 200 and 300 people     |           |         |        |           | killed. | Several open-source intelligence (OSINT) groups on X (formerly Twitte     |           |        |
| 74                                                       | All Israel ... | heir wire, 'Breaking: The Gaza Health Ministry says at least 500 people  |           |         |        |           | killed  | in an explosion at a hospital that it says was caused by an Israeli aistr |           |        |
| 75                                                       | The ...        | n Israelis and Palestinians are fake. Over 800 of the over 1,200 people  |           |         |        |           | killed  | in Hamas's assault had been confirmed as civilians as of Thursday afte    |           |        |

Search Query ☒ Words ☐ Case ☐ Regex Results Set All hits Context Size 25 token(s)

killed Start ☒ Adv Search

Sort Options Sort to left Sort 1 1L Sort 2 2L Sort 3 3L Order by freq

Activate Windows  
Go to Settings to activate

KWIC

Plot

File View

Cluster

N-Gram

Collocate

Word

Keyword

Wordcloud

ChatAI

Total Hits: 143

Page Size

5000 hits

1 to 143 of 143 hits

|    | File           | Left Context                                                                    | Hit        | Right Context                                                                  |
|----|----------------|---------------------------------------------------------------------------------|------------|--------------------------------------------------------------------------------|
| 76 | All Israel ... | lly in the United States, this is equivalent to <b>more than 25,000 people</b>  | killed     | on 9/11. Militarily, this is not just a solid and legitimate tactic, but it is |
| 77 | The ...        | an explosion. From what we see of the bodies and <b>debris, the people</b>      | killed     | were heading south. This can be understood from the skid marks on t            |
| 78 | The ...        | ition. This leads us to the conclusion that whoever <b>killed these people</b>  | killed     | the others first which then launched the two bodies down the road ca           |
| 79 | All Israel ... | d praising God – at the news of Palestinian babies <b>and children being</b>    | killed.    | It is the Palestinians, both in the West Bank and Gaza, who name child         |
| 80 | The ...        | bal public opinion." Guterres compared the number of <b>children being</b>      | killed     | in Gaza with the toll in conflicts around the world that he reports on a       |
| 81 | The ...        | was asked questions: "You know that in Gaza, also <b>children are being</b>     | killed?"   | Yeah, who is killing them? Who is killing them? Did Israel go in and inv       |
| 82 | The ...        | o the shed and Aner caught them and threw them <b>back before being</b>         | killed     | by one. How Hersh's left arm was blown off at the elbow, and he fash           |
| 83 | The ...        | e Green Prince. "We need to hold a fair trial, but when <b>a human being</b>    | killed 100 | innocent civilians, he deserves to die," the son of Hamas leader Sheikf        |
| 84 | The ...        | as naval commandos landed at Zikim Beach with three of <b>them being</b>        | killed     | by IDF naval forces near the landing. Regarding the additional eight H         |
| 85 | The ...        | gh investigation into the incident. "Innocent civilians <b>were injured and</b> | killed.    | Our thoughts are with the families of the victims," wrote Scholz on X          |
| 86 | The ...        | he explosion in a hospital in Gaza. Innocent civilians <b>were injured and</b>  | killed.    | Our thoughts are with the families of the victims. We should not rush          |
| 87 | The ...        | was genocide by all standards." "They moved from door <b>to door and</b>        | killed     | every form of life in their way - whether it was a man, a woman or chil        |
| 88 | The ...        | tally destroyed and its military and political leaders <b>hunted down and</b>   | killed.    | Hamas must be toppled from power and a new order must be create                |
| 89 | All Israel ... | joining the other approximately 1,000 terrorists who <b>were found and</b>      | killed     | within Israeli territory, and the additional hundreds of dead Hamas ter        |
| 90 | All Israel ... | tempting to enter Israel from the sea. At <b>least 1,500 Hamas terrorists</b>   | killed     | inside Israel so far, IDF reports Three days after the devastating terror      |

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Total Hits: 143

Page Size

5000 hits

1 to 143 of 143 hits

|     | File           | Left Context                                                                      | Hit          | Right Context                                                               |
|-----|----------------|-----------------------------------------------------------------------------------|--------------|-----------------------------------------------------------------------------|
| 91  | All Israel ... | aken from a body camera retrieved from one of <b>the Hamas terrorists</b>         | killed       | during the assault on the kibbutz. The footage shows the lengths to v       |
| 92  | The ...        | organization over the past three years. <b>Eighteen Palestinian terrorists</b>    | killed       | in clashes with Israeli forces in Jenin - Pal. Health Min. Since the beginr |
| 93  | The ...        | ved to wipe out Hamas, which rules the Gaza Strip, <b>after the terrorists</b>    | killed 1,400 | people and took more than 240 hostages in an Oct. 7 attack. Israel ha       |
| 94  | All Israel ... | yes with last holdouts broke out periodically last <b>night. Israeli soldiers</b> | killed       | at least one terrorist near Kibbutz Sa'ad overnight and another terror      |
| 95  | The ...        | ilitary Intelligence Directorate. IDF announces names of <b>three soldiers</b>    | killed       | in fighting in Gaza Shrapnel from a rocket struck a vehicle in Holon or     |
| 96  | The ...        | ite northern Gaza progress The IDF announces names of <b>two soldiers</b>         | killed       | in fighting in Gaza • IAF fighter jets strike a warehouse containing Han    |
| 97  | All Israel ... | response to the alleged Israeli airstrike against a hospital <b>in Gaza that</b>  | killed       | hundreds of people on Tuesday, according to the Hamas terror group          |
| 98  | All Israel ... | response to the alleged Israeli airstrike against a hospital <b>in Gaza that</b>  | killed       | hundreds of people on Tuesday, according to the Hamas terror group          |
| 99  | The ...        | was responsible for the explosion at the Al Ahli Hospital <b>in Gaza that</b>     | killed       | hundreds late Wednesday night. "I was deeply saddened and outrage           |
| 100 | The ...        | shed caused by terrorists' hate Warraqi said many <b>Muslims were also</b>        | killed       | in the assault, recalling how he took care of two Arab women wearing        |
| 101 | The ...        | illed more than 11,500 people. Warraqi said many <b>Muslims were also</b>         | killed       | in the assault, recalling how he took care of two Arab women wearing        |
| 102 | The ...        | eafty Be'eri community, houses were burnt to the <b>ground and families</b>       | killed       | in their own houses with a brutality that Warraqi says "has nothing to      |
| 103 | All Israel ... | ung children. It's impossible for me to look at the <b>photos of families</b>     | killed,      | such as the mother, father, and three small children murdered as they       |
| 104 | The ...        | i forces continued their operations within the Gaza <b>Strip. Israeli forces</b>  | killed       | a number of terrorists and injured several others. Additional firefights    |
| 105 | The ...        | e sea or maneuvering on land. Over 20 hours, those <b>IDF naval forces</b>        | killed       | around 28 additional Hamas terrorists. Since then, there have been at       |

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Collocate
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Keyword
Wordcloud
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Total Hits: 143
Page Size
5000 hits
1 to 143 of 143 hits

| File               | Left Context                                                                | Hit        | Right Context                                                             |
|--------------------|-----------------------------------------------------------------------------|------------|---------------------------------------------------------------------------|
| 106 The ...        | f Hamas' October 7 attack that sparked the war. In that attack Hamas        | killed     | over 1,200 people and seized some 240 hostage. There are steps that       |
| 107 The ...        | or the country over the weekend. Fighters from Islamist group Hamas         | killed 700 | Israelis and abducted dozens more as they attacked Israeli towns on S     |
| 108 All Israel ... | IDF declares as Air Force pounds Gaza Updated: At least 700 Israelis        | killed     | and 2,400 wounded On Day 3 of the war between Israel and the Ham          |
| 109 The ...        | sters standing for a moment's silence in memory of the 1,300 Israelis       | killed     | in Hamas' shocking October 7 onslaught, a video released by Netany        |
| 110 The ...        | d a siege and launched a ground invasion. The number of Palestinians        | killed     | Hamas officials have claimed 10,569 people have now been killed, 40       |
| 111 The ...        | ets fired by factions in the Gaza Strip often fall short, with Palestinians | killed     | in a number of past such incidents. The IDF confirmed late Tuesday ni     |
| 112 The ...        | ead and arm, the latest victim of a bombardment that has reportedly         | killed     | thousands. As the rescuers scraped off more rubble, the rest of the bo    |
| 113 The ...        | ng to flee. Breaking News: Just now, #Hamas snipers have reportedly         | killed     | dozens of children and women on the streets, targeting those attempt      |
| 114 The ...        | who had infiltrated across the Gaza border reached the kibbutz. They        | killed     | the security guard at the entrance of the kibbutz and went door to do     |
| 115 The ...        | star went street by street in Sderot, clearing the city of terrorists. They | killed     | at least 15 among the enemy. They said terrorists were operating in m     |
| 116 All Israel ... | s Central Brigade may be most important hit so far An Israeli airstrike     | killed     | another senior member of Hamas on Tuesday afternoon, as the Israel        |
| 117 The ...        | secular join family for barbecues, picnics, and partying. The attackers     | killed     | more than 100 Israelis and wounded close to 1,000, and the casualtie      |
| 118 The ...        | infuse Palestinians in Gaza with ISIS like Hamas terrorists who brutally    | killed     | Israelis, in some cases burning them alive. "The vast majority of Palest  |
| 119 The ...        | "We have in a few days in Gaza thousands and thousands of children          | killed,    | which means there is also something clearly wrong in the way military     |
| 120 The ...        | by reports of over 500 Palestinians – including women and children –        | killed     | in Gaza and over 3,000 injured. "While I recognize Israel's legitimate se |

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Sort 3
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Collocate
Word
Keyword
Wordcloud
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Total Hits: 143
Page Size
5000 hits
1 to 143 of 143 hits

| File               | Left Context                                                             | Hit    | Right Context                                                                |
|--------------------|--------------------------------------------------------------------------|--------|------------------------------------------------------------------------------|
| 121 The ...        | eral Antonio Guterres said on Wednesday that the number of civilians     | killed | in the Gaza Strip shows that there is something "clearly wrong" with Is      |
| 122 All Israel ... | rist holdouts. On the Israeli side, at least 123 soldiers were confirmed | killed | in action, while the IDF continues to identify its fallen soldiers and info  |
| 123 All Israel ... | and attack a desert rave where Louk and dozens of others were either     | killed | or taken hostage. "Those same 'decolonizers' then paraded the likely         |
| 124 The ...        | s. At the morgue in Khan Younis, where the bodies of the Nasr family     | killed | elsewhere in the city were taken, a group of men and boys stood wat          |
| 125 The ...        | senior Hamas commander at the Jabalia refugee camp in north Gaza         | killed | dozens of people according to hospital authorities, leaving a moonsc         |
| 126 The ...        | ining what happened in there, what, how did they react, who was got      | killed | first, the kids or the parents." The destruction of Be'eri In the peaceful   |
| 127 The ...        | ch a pause to the war which was sparked on October 7, when Hamas         | killed | over 1,400 people in southern Israel and kidnapped over 240 others. .        |
| 128 The ...        | ities" even after overwhelming IDF air strikes. Hagari said that the IDF | killed | Bilal al-Khadra, the Khan Younis commander of Hamas' October 7 inva          |
| 129 The ...        | conflict and we mourn the patients, medical staff and other innocents    | killed | or wounded in this tragedy," he said. The IDF took two hours to conf         |
| 130 The ...        | when it celebrated how many low-ranking Vietnamese foot soldiers it      | killed | without achieving any strategic breakthrough or influencing the Vietn        |
| 131 The ...        | aded themselves in the apartment with hostages, and they were later      | killed | by the fighters of an anti-terrorist unit. Fifty people were killed in the f |
| 132 The ...        | since hundreds of Hamas terrorists had taken over his Kibbutz, many      | killed | in cold blood. Holding onto his gun with trembling hands, the man's          |
| 133 The ...        | ckets launched by the Islamic Jihad have fallen in Gaza. These misfires  | killed | four innocent civilians including a ten year old.The Islamic Jihad isn't ju  |
| 134 All Israel ... | well after the successful conclusion of the operation. Among over 600    | killed | Israelis: Civilians, IDF special forces, officers, policemen and paramedic   |
| 135 All Israel ... | 000 residents on the Gaza border, released the names of 15 residents     | killed | in the Hamas attack, without providing details about the circumstance        |

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Sort to left
Sort 1
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Sort 2
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Sort 3
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Total Hits: 143
Page Size
5000 hits
1 to 143 of 143 hits

|     | File           | Left Context                                                               | Hit          | Right Context                                                                |
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| 129 | The ...        | conflict and we mourn the patients, medical staff and other innocents      | killed       | or wounded in this tragedy," he said. The IDF took two hours to conf         |
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| 135 | All Israel ... | 000 residents on the Gaza border, released the names of 15 residents       | killed       | in the Hamas attack, without providing details about the circumstance        |
| 136 | The ...        | a, in response to the Oct. 7 attack by Hamas terrorists who Israel said    | killed 1,400 | people and abducted 240, now includes a ground invasion that is exp          |
| 137 | The ...        | ommunities by the Hamas assault on Oct. 7, which Israeli officials say     | killed 1,200 | people, mostly civilians gunned down in their own homes, on the stre         |
| 138 | The ...        | border area of Hamas attackers, and came to grips with an attack that      | killed 700   | people, hundreds of people came to rally in support of the country o         |
| 139 | All Israel ... | the Gaza border. In addition, rescue services are still recovering all the | killed       | and wounded victims from the area. Many residents of the area near C         |
| 140 | The ...        | had been some 40 terrorists there, and they were neutralized. The unit     | killed 10    | of them. Then they began to assist in the rescue of people. In one hor       |
| 141 | The ...        | as the identity of the person filming, those seen in the video, or what    | killed       | them. The BBC interviewed a man about the clip who claimed he had I          |
| 142 | The ...        | fficult. Barak Ravid/Walla and Reuters contributed to this report. Who     | killed       | a group of civilians fleeing to the south of Gaza? Pro-Israel and pro-P      |
| 143 | The ...        | ng to the same location. This leads us to the conclusion that whoever      | killed       | these people killed the others first which then launched the two bodie       |

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Sort to left
Sort 1
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Sort 2
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Sort 3
3L
Order by freq

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File View
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N-Gram
Collocate
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Keyword
Wordcloud
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Total Hits: 57
Page Size
5000 hits
1 to 57 of 57 hits

|    | File           | Left Context                                                            | Hit       | Right Context                                                                |
|----|----------------|-------------------------------------------------------------------------|-----------|------------------------------------------------------------------------------|
| 16 | The ...        | Family are working together to help support the victims of the Hamas    | massacre  | and the soldiers of Israel who have been drafted to ensure that it never     |
| 17 | The ...        | Family are working together to help support the victims of the Hamas    | massacre  | and the soldiers of Israel who have been drafted to ensure that it never     |
| 18 | All Israel ... | ity." In a recent TIME Magazine column, Herzog described the Hamas      | massacre  | of over 1,000 Israeli men, women and children as the most lethal attack      |
| 19 | The ...        | Directors, experienced personal moments of terror during the Hamas      | massacre  | on October 7. Robert Tiviaev, a resident of Ofakim and a member of th        |
| 20 | All Israel ... | a. Calls for violence against Jews have risen by 1200% since the Hamas  | massacre, | according to a new report released by the "Anti-Semitism Cyber Monit         |
| 21 | The ...        | ousef stressed, "How can we accept this?" Yousef said that the Hamas    | massacre  | was a turning point in the war on terror and that after he watched the t     |
| 22 | The ...        | es have claimed conversely that the video shows evidence of a Hamas     | massacre  | of civilians fleeing south. +18..Horrific scenes now on Al-Rashid Street,    |
| 23 | All Israel ... | terror organization to be "eliminated" following the gruesome Hamas     | massacre  | on Oct. 7. The resolution was passed by an overwhelming majority (50         |
| 24 | The ...        | r happens again. Anglo-Israeli woman helps prepare victims of Hamas     | massacre  | for burial Avigail Gimpel is now one of just a handful of women in Israe     |
| 25 | The ...        | nce to show gruesome images. The sheer magnitude of the October 7       | massacre, | however, has forced a change and an understanding of the importance          |
| 26 | The ...        | as leader Yahya Sinwar, the man behind the planning of the October 7    | massacre, | spoke to Israeli hostages while they were held in Gaza, one Israeli who      |
| 27 | The ...        | hat the majority of the 3,000 terrorists who perpetrated the October 7  | massacre  | attended UNRWA institutions, which make up half of all schools in Gazi       |
| 28 | The ...        | ed that, as a consequence of a heavy Israeli response to the October 7  | massacre, | Gazan civilians will enlist in the ranks of terrorist organizations to aveng |
| 29 | The ...        | n state "from the river to the sea." After Hamas' devastating October 7 | massacre  | in which some 1,200 Israelis and foreign nationals were murdered, the        |
| 30 | The ...        | ns were killed. Son of Hamas co-founder: Death penalty for October 7    | massacre  | terrorists Says Israel is the victim of genocide • "We cannot bend under     |

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Words
Case
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All hits
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Massacre
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