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1. Sarah Ali Mohammed
2. Khalida Hashoosh Addai Al-Ghezzezy
College of Education for
Humanities, Wasit University

*** Corresponding Author****Email:**

1. sarah.ali@uowasit.edu.iq
2. khalidaalghzezey@gmail.com

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A Cognitive Analysis of The Israeli Narratives of Victimization in Gaza Wars

A B S T R A C T

Victimization narratives are a significant factor in the Gaza war. Israel, with all military power, shows itself as a victim in the Israeli-Palestinian conflict. Fake Stories, whether intentionally created or inadvertently spread, can significantly impact international public opinion. They affects policy decisions, influence public support, and contribute to the perpetuation of the conflict. The researcher employs a cognitive model in a mixed method to analyze ten Israeli narratives that were presented in media reports, TV stations, and social platforms during the period from 6 June 2017 to 15 February 2024. Recognizing the cognitive semantics of victimization narratives helps observers determine reporters' goals and reduces potential adverse effects. The use of qualitative and quantitative analysis has found that the Israeli victimization narrative has specific aspects of cognitive semantics following Lakoff & Johnson's conceptual metaphor theory (1980) and Kövecses (2020). It also has found that Israel gained different goals throughout the victimization narratives; the most frequent goals are to shape public opinion, attain emotional response, justify the war against Gaza, Enhance Jewish identity, marginalize Palestine, and prejudice Hamas

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تحليل معرفي لسرديات الاعتداء الإسرائيلية في حروب غزة

الباحثة ساره علي محمد / كلية التربية للعلوم الإنسانية/ جامعة واسط
ا.د. خالدة حاشوش عداي الغزي/ كلية التربية للعلوم الإنسانية/ جامعة واسط

المُستخلص

تشكل سرديات الاعتداء عاملاً مهماً في حرب غزة. تعرض إسرائيل، بكل قوتها العسكرية نفسها ضحية في الصراع الإسرائيلي الفلسطيني. إن القصص الزائفة، سواء نُشرت عمدًا أو انتشرت عن غير قصد، يمكن أن تؤثر بشكل كبير على الرأي العام العالمي، وتؤثر على قرارات السياسات، وتسهم في استدامة الصراع. تعتمد هذه الدراسة على نموذج معرفي في تحليل مختلط، إذ قامت بتحليل عشر سرديات إسرائيلية وردت في التقارير الإعلامية، والبرامج التلفزيونية، ومنصات التواصل الاجتماعي خلال المدة من 6 يونيو 2017 إلى 15 فبراير 2024. يكشف فهم دلالات سرديات الاعتداء المعرفية عن أهداف المراسلين، ويسهم في تقليل الآثار السلبية المحتملة. وجد التحليل النوعي والكمي أن سرديات الاعتداء الإسرائيلية تظهر جوانب دلالية معرفية محددة، وفقًا لنظرية الاستعارة المفاهيمية لكل من لاكوف وجونسون (1980) وكوفيجز (2020). كما توصلت الدراسة إلى أن إسرائيل حققت أهدافًا متعددة من خلال سرديات الاعتداء، من أبرزها تشكيل الرأي العام، والحصول على استجابة عاطفية، وتبرير الحرب ضد غزة، وتعزيز الهوية اليهودية، وتهميش فلسطين، وإثارة العداء تجاه حماس.

الكلمات المفتاحية: نظرية الاستعارة المفاهيمية، العوامل السياقية، سرديات الاعتداء، صراع إسرائيل-حماس، حروب غزة.

1. Introduction

Aliwy& Al-Husseini (2022) state that People's use of language has an impact on others. One day, Joseph Goebbels (1925), the Nazi media and Hitler's arm, said: "Lie and then lie until people believe you." Lying myths and the use of fake narratives of victimization can have significant impacts on public opinion both within the country and on the international stage. They affect policy decisions, influence public support, and contribute to the perpetuation of the conflict. So, it is useless to reveal the truth later. Rumors give the accused a lousy reputation, even if they are denied later. War propaganda includes victimization themes. Propaganda is frequently seen as little more than the art of persuasion, successfully influencing attitudes and beliefs, as Al-Ghezzey & Rashid (2023) point out.

The current study aims to find the goals that Israel wants to achieve by using this victimization narrative and also shed light upon specific aspects of cognitive semantics following Lakoff & Johnson's CMT (1980), and Kövecses (2020)

Literature Review

2.1 Cognitive Linguistics

Cognitive linguistics is an interdisciplinary field of research that studies language as a cognitive mechanism and its role in perception, categorization, and comprehension of the world. It aims to understand how language accumulates knowledge (Croft et al., 2004; Margetts, 2023).

Talmy (2000) states that the study of the human mind and how it works, in particular, has had a significant impact on CL. Cognitive linguistics is an extensive term for any approach that views language as a mental phenomenon. Therefore, as a part of cognitive science, it is used for any mental process that can be studied in particular terms. Thus, CL is the study of language about the human mind, considering language as a mirror to reveal the mind's workings. However, Sobirova et al. (2023) view cognitive linguistics as challenging the idea that language is an autonomous cognitive faculty and instead propose that grammar is the conceptualization and knowledge of language that emerges from language use.

Potapenko (2013, pp.10–11) highlights the shared foundation of CL as illustrated by the 1992 conference of the International Cognitive Linguistics Association (ICLA), stating that:

"The idea that language is an integral part of cognition that reflects the interaction of cultural, psychological, communicative, and functional considerations; that language can only be understood in the context of a realistic view of conceptualization and cognitive processing; and that any theoretical conception of language must be compatible with what is known about neurological organization and function."

2.2 Conceptual Metaphor Theory

The cognitive approach views language as a dynamic entity, which proposes to see language closely connected to how individuals conceptualize the world. Therefore, the challenge for religious specialists is to think of the conventional meaning with a consistent level of semantic and conceptual meaning. Alzamili & Alghezzy, (2022), state that metaphor is considered a powerful instrument that is highly used in our daily life and politics. There are two main types of conceptual metaphors: Conventional and non-conventional. Conventional metaphors are so embedded in everyday speech that most people do not consider them metaphors (Lakoff & Turner, 1989, p. 62)

Additionally, conventional metaphors have the following three functions: Orientational, ontological, and structural (Lakoff & Turner, 1989, p. 62). Non-conventional metaphors, originally and unconventionally, connect various things. This type of metaphor is conceptual (cognitive) and concentrates on the mental images, not the actual words.

The issue of mapping is central to the concept of conceptual metaphor. The correspondence between two domains (the source domain and the target domain) is called mapping. The first domain is typically more concrete and may incorporate individuals, creatures, plants, or food sources. The latter is unique and may incorporate human relations, time, feeling, or consciousness. For example, people project their experience and knowledge of the source domain (food) to grasp the meaning of the abstract domain (ideas). In other words, the expressions, such as devoured the food, swallowed the food,

and digested the food, are used as if they talk about ideas, and in such a way, she says, she devoured the book. I cannot swallow that claim. There are too many facts here to digest them all. So, the metaphor is not in the words; the metaphor comes from the process of mapping.

Cognitive linguists George Lakoff and Mark Johnson (1980) have identified three overlapping categories of conceptual metaphors according to the cognitive perspective: ontological, orientational, and structural. These types can be explained as follows:

i. *Ontological metaphors*

Lakoff and Johnson (1980) suggest that human experiences and bodily objects supply another base to extract conceptual metaphors as abstract experiences and ideas. Ontological metaphor is "ways of viewing ideas, activities, events, emotions, etc., as substances and entities(198, p. 26). They are used to grasp actions, events, activities, and states. For example, the metaphorical expression "They fall in love" refers to the ontological metaphor "States as Containers", also, the expression "He participated in a mental arithmetic competition" refers to the ontological metaphor "Events or Actions Are Objects" (Lakoff & Johnson, 2003, p. 31).

ii. *Orientalional metaphors*

Orientalional metaphors organize thoughts in connection and collaboration in terms of spatial orientation, such as up-down, inside-out, etc. Lakoff and Johnson (1980) state that "orientational metaphors must structure many human concepts." Many prepositions are usually seen in this conceptual metaphor, such as up-down, in-out, on-off, etc. For example, "up" refers to a good situation. "Down" refers to a bad situation. Conceptual metaphors that use spatial orientation to understand non-spatial ideas vary across cultures. Therefore, this type of metaphor is used sparingly; it depends on human cultural and physical experiences.

iii. *Structural metaphors*

Lakoff and Johnson mention that a structural metaphor is the state "where one concept is metaphorically structured in terms of another" (1980, p. 15). In other words, a source domain can provide the framework for a target domain. For example, in the

metaphorical expressions "The linguist is rich in ideas," or the linguist has a wealth of ideas," the concept of "ideas" here refers to money. Thus, the structural metaphor "ideas are money". The cognitive function of structural metaphor is to help people understand the target domain's structure using the source domain's structure. According to Lakoff and Johnson (1980), structural metaphors are the most useful resource because they highlight multiple aspects of conceptualization.

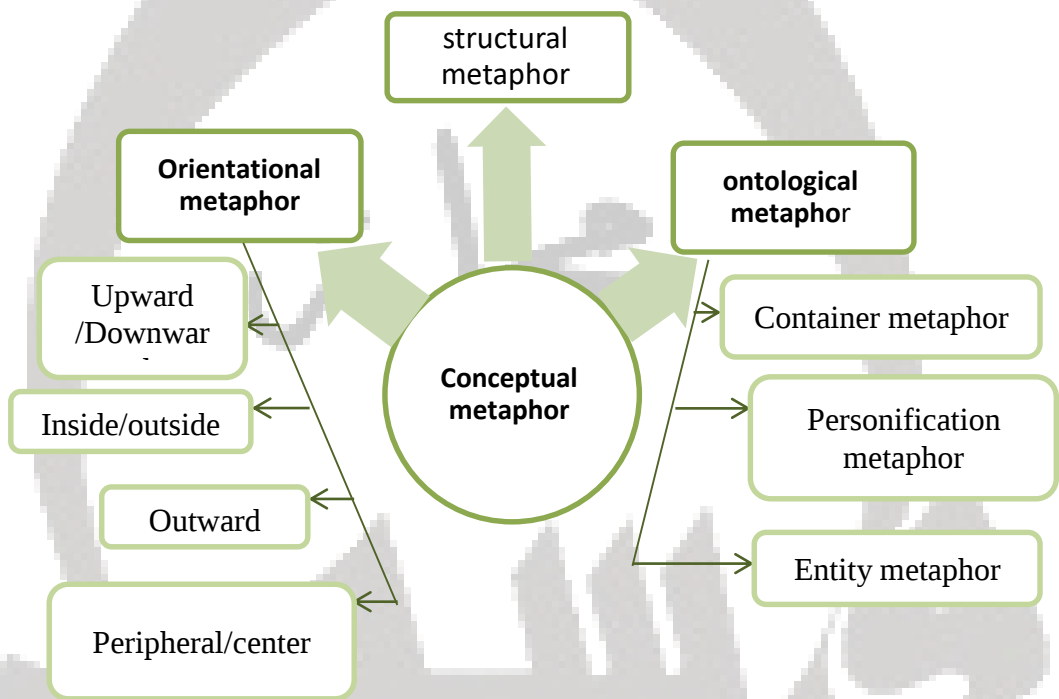


Figure (1): Lakoff & Johnson's ConceptualMetaphor Theory (CMT) (1980)

2.3 Contextual Factors

In recent years, new suggestions and modifications concerning CMT have been proposed by the linguist Kövecses. Palmer (1981) and Kövecses (2020) state that culture, along with other factors, may influence the analysis of meaning and the understanding of the metaphor but also the contextual factors that have a significant role in recognizing the kinds of meaning and metaphor. Researchers and semanticists have found that

understanding the semantic meanings of words cannot be fixed or central because such words cannot have the same meaning in two different contexts or utterances (Diller, 1971). In this regard, Diller (1971, p. 477) mentions that "no word (or semantic unit) ever has the same meaning in two different utterances." This indicates that the same word in any language may have different meanings in different contexts.

Hence, Cruse (2006) states that the context is "an essential factor in interpreting utterances and expressions. The most important aspects of context are (1) preceding and following utterances and expressions ('context'); (2) the immediate physical situation; (3) the wider situation, including social and power relations; and (4) knowledge presumed to be shared between speaker and hearer".

This study aims to study the cognitive semantic aspects of the Israeli narrative of victimization, it is important to study these narratives within the context of the contextual factors and aspects mentioned above. Barsalou et al. (1999, p. 17) mention that: theories of knowledge often assume that concepts are context independent and universal. Concepts are context-independent when they represent exemplars in isolation, omitting the typical situations in which they occur". For example, a context-independent concept for chair might only represent the physical parts of chairs, omitting the situations in which they are normally found, such as a library or living room. Concepts are universal when they attempt to cover all relevant exemplars simultaneously. For example, a universal concept for chair might attempt to provide a set of features that identifies every possible chair in the world and excludes all non-chairs".

Based on the above contextual aspects, the study of Israeli victimization narratives needs to be examined from a cognitive perspective across different contexts, such as situational, bodily, and cognitive-conceptual. This can help researchers and readers clearly understand the meaning of these two concepts in both English and Arabic. Kövecses (2015) notes that cognitive linguists have ignored the importance of context and focused only on how conceptual systems can change and vary. Thus, he maintains that different contextual factors influence the cognitive study of any discourse. Kövecses

(2017, p. 18) groups these factors into four main categories: "situational context, discourse context, conceptual-cognitive context, and bodily context. These context types can be broken down into specific contextual factors.

2. Methodology

The methodologies used in this study are both qualitative and quantitative. It is qualitative since its interpretation of texts is predicated on arguments. A qualitative method, according to Shank (2002), is "a type of systematic empirical analysis into meaning" (p. 5). Systematic was described by Shank as "planned, ordered, and public." He defined empirical as having a basis in reality, which describing this type of inquiry. Williams (2011) defined a quantitative research technique as "the holistic steps a researcher employs in embarking on research work"(p. 14), which pertains to the quantitative approach. As such, a quantitative study focuses mostly on measuring and analyzing variables to produce particular outcomes. Using certain statistical processes, this method uses numerical data analysis to provide answers to questions such as how, how much, how many, where, what, and who.

The researcher uses an eclectic model to analyze the chosen data to achieve the objectives of the current study. In this context, four models are adopted, starting with Lakoff & Johnson's CMT (1980) in addition to its updated version by Kövecses (2020).

The reasons behind choosing the updated version of Lakoff & Johnson's CMT (1980) are attributed to the following justifications: First, Kövecses' theory may be a significant milestone of CMT that explains how conceptual metaphors work in various contexts. The second reason is that CMT is rarely utilized to address four types of context that influence metaphor use. These types include the situational context, the discourse context, the conceptual-cognitive context, and the bodily context. Thus, CMT added a strong cognitive dimension to the study of metaphor that will be capable of "changing the way we think about metaphor not only in language but also in thought and action(Kövecses, 2020).

The data used in this study were carefully chosen to achieve the study's objectives, with Channel i24 News, Channel 12, and IL TV News serving as the sources for the data collection and analysis. This study examines Israeli victimization narratives. So, several Israeli narratives were selected to fulfill the study requirements. To meet the aims of the present study, the researcher gathered approximately ten narratives broadcast on Israeli news channels, social media platforms, and Zionist websites

By choosing a qualitative and quantitative analysis, the researcher aims to provide a careful description of the victimization narratives based on two models of CST. Then, based on the findings of the qualitative analysis, a numeric analysis will be provided to discover the frequencies of the Israeli goals of such narratives and the types of victimization. The analysis will be systematized according to the following steps:

1. The first step is cognitive analysis by examining CMT and the contextual factors of each narrative.
2. The second step is semantic analysis by applying Fillmore's frame semantics to each narrative

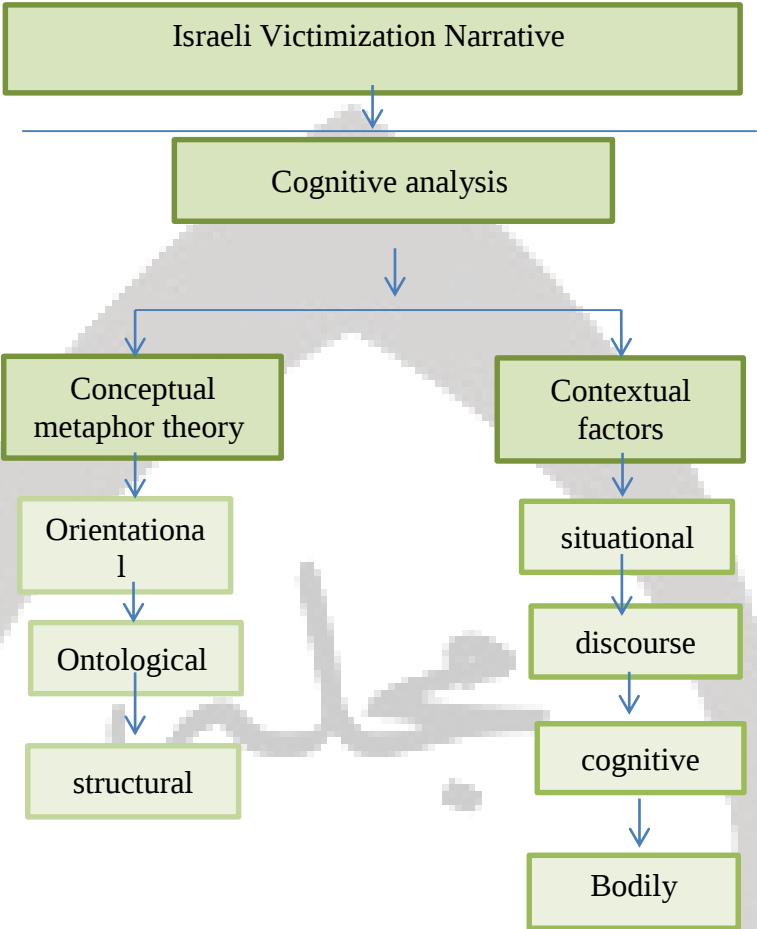


Figure (2): The Proposed Theoretical Framework of the Israeli Narrative of Victimization Narratives based on Lakoff and Johnson theory and its updating version by Kovecses(2020) .

4. Data Analysis

This section is devoted to the practical part of this study by analyzing the Israeli Narrative of Victimization . The collected data are analyzed cognitively and semantically based on the adapted model developed in the previous section.

Analysis of Narrative (1)

"Hamas slit the throats of babies during the Kibbutz massacre."

A) Cognitive Analysis

1. Conceptual Metaphor Theory

The orientational metaphor in the statement, " Hamas slit the throats of babies during the Kibbutz massacre," creates a sense of great violence and brutality, portraying Hamas as engaging in heinous acts of murder. The metaphorical orientation here is one of extreme horror and savagery. Usually, the up orientation is linked to positive experiences, while the down orientation is linked to negative ones. The sense links the act of Hamas with the negative experience of " Hamas is down." The use of the verb " slit throats" in conjunction with the victims being " babies" intensifies the emotional impact, invoking feelings of outrage, disgust, and a desire for justice. Implying down act

The ontological metaphor in this sentence is the personification of Hamas militants as savage, inhuman " animals" or " jihadists" who performed the horrible, savage deed of " slitting the throats" of innocent " babies." The mention of this kind of metaphor is intended to arouse strong emotions of anger, contempt, and a desire for revenge against Hamas .

The structural metaphor is built upon a sequence of vivid and graphic imagery, starting with the subject " Hamas," followed by the action " slit throats," and culminating in the victims being " babies." This sequence of events conjures up a graphic and horrifying mental picture of horrible crimes done to the weakest members of society. In other words, the specific act of " slitting the throats of babies" is associated with the source domain of inhumanity and extreme evil. This frames the violence as not just criminal but deeply evil.

Figure (3) Mapping : Inhuman acts → The act of killing infants



2- Contextual Factors

Hamas was accused of slitting the throats of babies during the Kibbutz massacre is controversial and baseless. It involves situational, discourse, cognitive, and bodily contexts. The physical environment and the metaphor of "slit" throats may be used to demonize Hamas and evoke strong emotional responses. Cognitively, the claim may align with people's beliefs and biases, possibly reflecting their experiences with the Holocaust and Nazism. Bodily, the vivid mental images of murder and cruelty may cause fear and disgust, using innate human anxieties and moral emotions to override rational thought.

Analysis of Narrative (2)

"Palestine was a 'swamp' before Israel."

Cognitive Analysis

1-Conceptual Metaphor Theory

The statement uses an orientational metaphor of "swamp" to describe Palestine before Israel's establishment, highlighting "Palestine before Israel was down," while "Palestine after Israel is up." This metaphorical representation of Palestine reinforces the idea that the land was an empty lake for human presence and available for creating a new nation.

The ontological metaphor in this statement is the idea that Palestine was a "swamp" before Israel. This metaphor is ontological because it implies that Palestine was a container that required transformation or growth, a mere physical space that was transformed by the arrival of a new nation.

The structural metaphor in this statement is the word "swamp" to describe Palestine before Israel. Here, it is used to create a sense of contrast between the two entities, emphasizing the idea that Israel was a positive force that brought civilization to a previously uncivilized land. It creates a binary opposition between the "swamp" (Palestine) and the "land" (Israel).

2- Contextual Factor

The statement "Palestine was a swamp before Israel" is influenced by historical context, political agendas, and the narrative of Israel's establishment as a land without a

people. This narrative shapes public opinion and political decisions, and influences how people perceive and interpret the Israeli-Palestinian conflict, evoking emotions and shaping attitudes.

Analysis of Narrative (3)

"Israel is not a settler colonial state."

A. Cognitive Analysis

1. Conceptual Metaphor Theory

This myth orients the Israeli-Palestinian conflict in terms of self-preservation, security concerns, and the Jewish people's right to their ancestral homeland. . In this way, Israel positions itself as central to the conflict rather than a peripheral thing. This orientational metaphor reframes Israel's policies and actions as rooted in a legitimate quest for self-determination, countering the settler colonial narrative.

The structural metaphor draws comparisons between Zionism and other nationalist movements and aligns Zionism with more accepted forms of nationalism rather than colonial expansion. They argue that, unlike classic colonial powers that sought to replicate their mother countries in new lands, early Zionists aimed to escape Europe and establish a distinct society in Israel.

The ontological metaphor used in the narrative that challenges the characterization of Israel as a settler colonial state falls under the category of *entity*. This metaphor emphasizes the Jewish people's deep historical and cultural ties to the land of Israel.

2. Contextual Factors

The myth that "Israel is not a settler colonial state" is influenced by situational, discourse, cognitive, and bodily contexts. The situational context involves the historical background of Jewish presence in Israel, political context, discourse, cognitive context, and bodily context. The discourse context emphasizes the deep historical and cultural ties of the Jewish people to Israel, portraying Zionism as a form of self-determination. The bodily context carries emotional weight, evoking sentiments of belonging and survival among Jewish communities worldwide.

Analysis of Narrative (4)

"The 1967 war was a war of "no choice" for Israel."

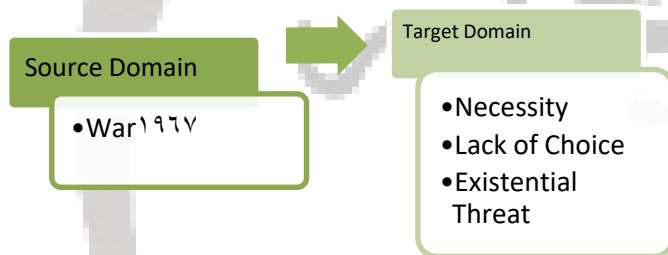
Cognitive Analysis

1. Conceptual Metaphor Theory

The concept of "no choice" about the 1967 war implies an unavoidable situation, positioning Israel in a defensive and morally superior "up" position. Israel is metaphorically elevated as a nation that is forced to act to protect itself. Within the ontological metaphor, the war is treated as an unavoidable entity that Israel encountered, implying that the war was an external force imposed upon Israel. The myth could be understood as a structural metaphor where external pressures significantly shaped the perceived lack of alternatives or options available to Israel.

Figure (4): The 1967 war was a war of "no choice" for Israel

Mapping: war of "no choice"



2. Contextual Factors

The 1967 war's situational environment, including political atmosphere, military plans, and indigenous pressures, significantly influenced the narrative of "no choice" for Israel. Cognitive factors, literal narratives, and collaborative memory shaped the perception of the conflict as a war of "no choice." Power dynamics, strategic reflections, and decision-making procedures shaped the war's outcome, leading to the popular narrative of Israel having "no choice."

Analysis of Narrative (5)

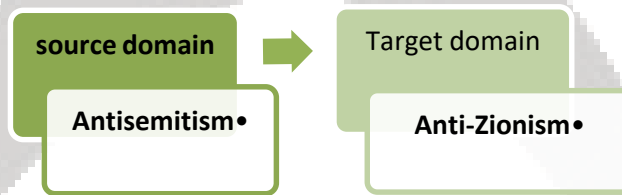
"anti-Zionism is anti-Semitism"

Cognitive Analysis

1. Conceptual Metaphor Theory

Orientational Metaphor positions Zionism and Jewish identity as 'up' (protected) and Anti-Zionism as 'down' (threatening), thus framing Anti-Zionism as a danger that needs to be countered. *Ontological Metaphor* treats anti-Zionism as a substance and antisemitism as a container. *structural Metaphor* maps the negative attributes of antisemitism onto anti-Zionism, making the latter appear equally harmful and prejudiced.

Figure (5) Mapping anti-Zionism is anti-Semitism



2. Contextual Factors

The narrative "Anti-Zionism is Anti-Semitism" is shaped by various contextual factors, including situational context, discourse context, cognitive context, and bodily context. The historical trauma of the Holocaust and Anti-Semitism of the Jewish people contribute to a higher consciousness of potential threats to Jewish identity and authority. This narrative is used by politicians and community leaders to reinforce support and portray criticism of Israel as an expression of hatred. Cognitive factors, such as identity and belonging, make Zionism closely tied to Jewish identity and heritage, making criticism feel like a personal attack. The narrative's understanding and acceptance within and outside the Jewish community make it a powerful tool for influencing public opinion.

Analysis of Narrative (6)

"Exclusive: Inside Hamas Terrorist Tunnel Under Rantisi Hospital in Gaza"

Cognitive analysis

1. Conceptual metaphor theory

According to Orientational Metaphors, "inside" the tunnel suggests an in-out metaphor. Being "inside" implies entering a hidden or concealed space, which can evoke feelings of entrapment or secrecy. The use of "inside" indicates that the tunnel is a space separate from the outside world, hidden, and potentially dangerous. "Under" Rantisi

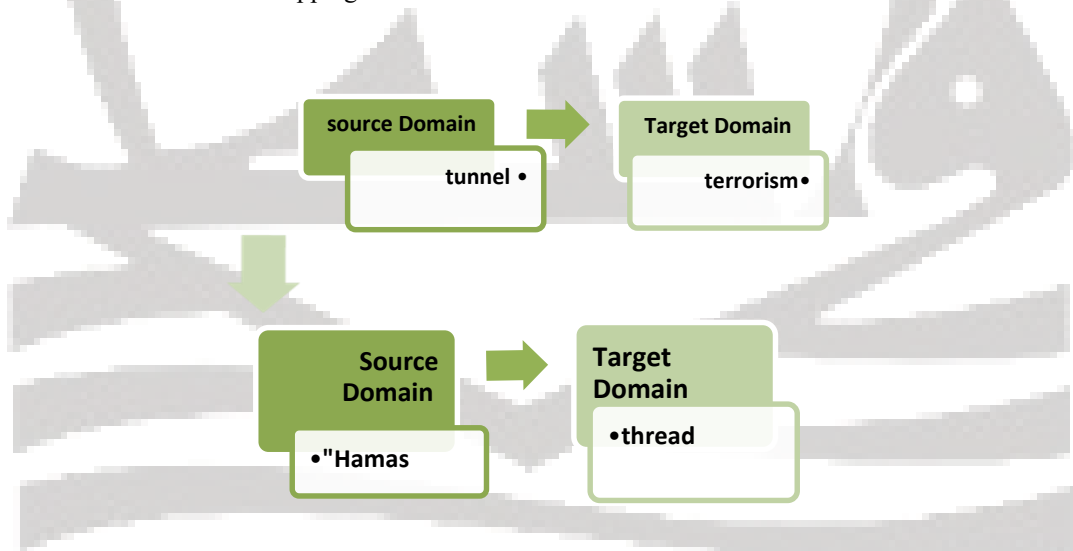
Hospital: This utilizes the up-down metaphor. "Under" implies something beneath the surface, hidden from plain sight, and potentially sinister.

The tunnel is an ontological metaphor for an entity that can contain activities and purposes. Israel claims it is a house for terrorist activities. The hospital in the narrative serves as an ontological metaphor for a place of safety and healing. There is an obvious contrast between safety and danger when the hospital and the tunnel are placed next to one another. By describing the tunnel as a "terrorist tunnel," it is personified with intentions and purposes.

According to structural metaphor the tunnel is not just a physical structure but is understood through the lens of terrorism. Hamas, on the other hand, is not just a group but is metaphorically framed as a pervasive threat. By associating the tunnel directly with Hamas, the narrative structures our understanding of the tunnel as part of a larger network of terrorism rather than an isolated structure. It is more than just a physical space but an active participant in terrorist activities.

Figure (6): "Inside Hamas Terrorist Tunnel Under Rantisi Hospital in Gaza"

Mapping of : tunnel is terrorism → Hamas is thread



2.Contextual Factors

The narrative revolves around Hamas, a militant organization with a terrorist designation, and the tunnel under Rantisi Hospital, which is associated with illegitimacy and violence. The narrative's intended message is to draw attention to the threat Hamas causes, potentially reinforcing negative feelings. The use of the phrase "Hamas Terrorist Tunnel" may be seen as prejudiced or a propaganda tool for Palestinian supporters. The narrative's emotional impact is influenced by strong emotions like fear, anger, and violation.

Analysis of Narrative (7)

"Gaza hospital blast likely a Palestinian Islamic Jihad rocket misfire"

Cognitive Analysis

1. conceptual metaphor theory

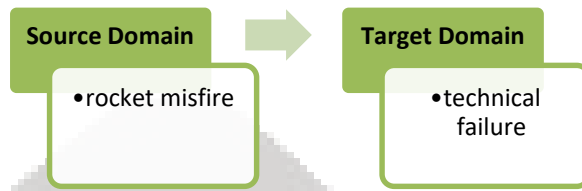
According to orientational metaphor the term "blast" suggests a sudden, forceful event often associated with an upward and outward explosion. This spatial orientation emphasizes the severity and impact of the event. "Misfire" implies a deviation from an intended path. This term emphasizes erroneous downward movement, suggesting failure and loss of control.

As an ontological metaphor, "hospital" is a container, a space for healing; the blast violently breaches that. "Rocket," as an object that misfires, transforms abstract military actions into tangible events with direct consequences.

Structural metaphors provide a framework for understanding the misfire as a technical failure within a broader conflict. In other words, the narrative structures our understanding of rocket misfire as a technical failure that is illustrated in the following mapping figure :

Figure (7) "Gaza hospital blast likely a Palestinian Islamic Jihad rocket misfire."

Mapping : rocket misfire is technical failure



2.Contextual Factors

The victimization narrative is influenced by the situational context of the Israeli-Palestinian conflict, the setting of the blast, the media's influence on public perception, and the body context of the incident. The media's focus on casualties and expert opinions can shape public perception, while political leaders use the incident to advance their agendas. The body context, including fear, anger, or sadness, can deepen empathy for the victims.

Analysis of Narrative (8)

" Hamas uses civilians as human shields."

Cognitive Analysis

1. conceptual Metaphor Theory

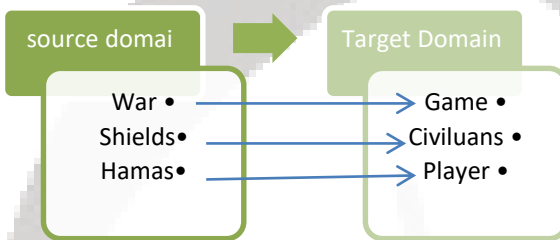
According to orientational metaphor "Human Shields" as Down The use of civilians as "human shields" may be interpreted as a diminution of their status. On the other hand, " Hamas Uses" Up by using civilians in this manner, which suggests control and manipulation, Hamas is positioned in a greater power position.

According to ontological metaphor, civilians are metaphorically seen as containers that can absorb or block attacks. This dehumanizes them by reducing their role to a physical function in the conflict. Israel shows Hamas as an agent manipulating these containers for its purposes. This metaphorical construction influences public perception, emphasizing moral implications within the conflict

The structural metaphors of this victimization narrative allow one concept to be understood in terms of another, often more concrete, concept. The narrative classified

war as a game, and this, in turn, organized **civilians as "shields,"** framing them in terms of a defensive strategy, like pieces in a game, suggesting they are used to block attacks. On the other hand, **Hamas is seen as a player** in this metaphorical game, making strategic moves and using civilians to gain an advantage. The researcher illustrates metaphorical mapping in the following figure:

Figure (8): "Hamas uses civilians as human shields".



2.Contextual Factors

The narrative of the Israeli-Palestinian conflict, particularly in Gaza, is constructed and perceived through contexts such as situational, discourse, cognitive, and body context. The term "human shields" implies pressure and victimhood, while the phrase "Hamas Uses" frames Hamas as an active agent manipulating civilians. The narrative aims to justify military actions against Hamas by portraying them as unethical actors. The body context affects individuals' perception, with images and videos influencing emotions and making the narrative more vivid.

Analysis of Narrative (9)

"The war on Gaza is self-defense."

Cognitive Analysis

1. Conceptual Metaphor Theory

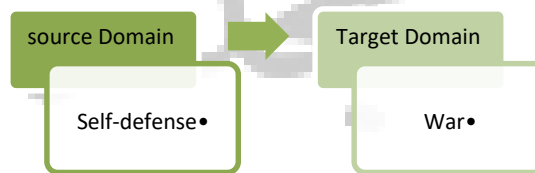
By analyzing the narrative according to Orientational Metaphors, self-defense is positioned as an upright, justified action, defending the inside from outside threats.

According to the ontological metaphor, war is framed as an entity with its own existence, something that can be initiated, managed, and justified. Similarly, self-defense is treated as a concrete entity, an action or strategy that can be deployed.

Structural metaphors involve understanding one conceptual domain (the target domain) in terms of another (the source domain). This allows us to comprehend complex or abstract concepts by relating them to more familiar or concrete experiences. In this metaphor, the concept of "self-defense" (source domain) is used to understand and explain the concept of "war" (target domain). By mapping elements from source to target, as illustrated in the following figure:

Figure (9) "The war on Gaza is self-defense"

Mapping : self –defense led to war



2.Contextual Factors

The narrative "The war on Gaza is self-defense" is shaped by situational, discourse, cognitive, and body context factors. It is situated within the ongoing conflict between Israel and Gaza, with geopolitical context, discourse context, and personal experiences influencing interpretation and impact. Political leaders' speeches, press releases, and social media posts can reinforce or undermine the narrative. These contextual factors create a comprehensive understanding of how the narrative is constructed, communicated, and perceived.

Analysis of Narrative (10)

"Hamis is the same as ISIS."

Cognitive Analysis

1. Conceptual Metaphor Theory

From an orientational metaphor point of view, by equating Hamas with ISIS, both are positioned in the "down" space, implying that both organizations are deemed equally low and reprehensible. The in-out metaphor, where "in" represents order, security, and normalcy, while "out" represents chaos, danger, and instability, is also at play. Equating Hamas with ISIS places them both outside the bounds of acceptable, civilized behavior, reinforcing the idea that they represent external threats.

Ontological metaphor frames terrorism as a disease and both Hamas and ISIS as concrete entities, making it easier to conceptualize them as similar threats requiring similar responses. By employing these metaphors, the narrative aims to create a strong, negative association between Hamas and ISIS.

the structural metaphor of the victimization narrative "Hamas is ISIS" maps the well-known attributes of ISIS onto Hamas, such as:

- Brutality and Violence,
- Terrorism and Extremism,
- Global Threat

2.Contextual Factors

The researcher examines the victimization narrative "Hamas is the same as ISIS" using situational, cognitive, and body contexts. The narrative often arises during heightened conflict between Israel and Hamas, framing the conflict as terrorism and justifying security measures. Discourse context includes speakers, listeners, communication goals, and the broader social and political environment.

5. Results

This section presents the findings of the analysis conducted on ten Israeli victimization narratives, they are, "Palestine was a 'swamp' before Israel", "Zionism is not a colonial movement.", "The 1967 war was a war of "no choice" for Israel." "Anti-Zionism is anti-Semitism", "Inside Hamas Terrorist Tunnel Under Rantisi Hospital in Gaza", "Hamas' slit throats' of babies during kibbutz massacre", "Gaza hospital blast

caused by rocket misfire", " Hamas uses civilians as human shields", "The war on Gaza is self-defense", " Hamas is the same as ISIS". The analysis was conducted using Lakoff & Johnson's CMT (1980) in addition to its updated version by Kövecses (2020). Based on this adaption, the researcher summarizes the findings in the following tables :

Table(1) the goals that Israel gains by the use of victimization narrative

	Victimization narrative	Israeli's goals					
		Justify the war	Prejudiced Hamas	Marginalize Palestine	Enhance Jewish identity	Emotional response	Shape public opinion
1	"Palestine was a 'swamp' before Israel"			√		√	√
2	"Zionism is not a colonial movement."			√	√		√
3	"The 1967 war was a war of 'no choice' for Israel."	√				√	√
4	"'Anti-Zionism is anti-Semitism"				√	√	√
5	"Inside Hamas Terrorist Tunnel Under Rantisi Hospital in Gaza"	√	√			√	√
6	"Hamas 'slit throats' of babies during kibbutz massacre"	√	√			√	√
7	"Gaza hospital blast caused by rocket misfire"		√			√	√
8	"Hamas uses civilians as human shields"	√	√			√	√

9	"The war on Gaza is self-defense"	√					√
10	"' Hamas is the same as ISIS'"	√	√			√	√

The qualitative analysis of the Israeli narrative of victimization analyzed earlier in this chapter is necessary to discover the frequencies of the Israeli goals of such a narrative. The quantitative analysis of the analyzed ten narratives of victimization (See Table: 4.1) showed that the total number of Israeli goals in the selected data is six. The most frequently occurring type is the shape of public opinion; it occurs (10) times and amounts (100%). The second most frequent goal is emotional response, which occurs (8) times and amounts (80%). The third most frequent goal Justifies the war; it occurs (6) times and amounts (to 60%). The fourth most frequent goal is prejudiced Hamas, which occurs (5) times and amounts (50%). The fifth Israeli goal is the marginalize Palestine, which occurs twice a time and amounts (to 20%). The last frequent goal is enhancing Jewish identity, which occurs twice a time and amount (20%).

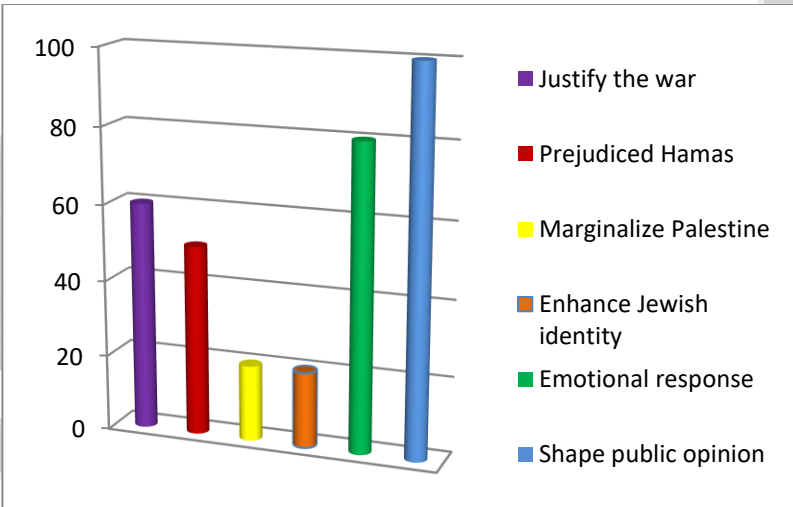


Figure (10) Statistical Analysis of Israeli's Goals of Using Victimization Narrative

6. Conclusion

The qualitative and quantitative analyses conducted in Chapter Four showed that five goals have been achieved by the use of victimization narrative. The first goal is shape public opinion and influence political decisions; it occurs (11) times and amounts (78%). The discourse context of the narratives involves the ways in which language and metaphors are used to achieve this goal. The second goal is The second most frequent goal is emotional response which occurs (12) times and amounts (85%). Israel increases the emotional impact and moral anger by using a vivid metaphor with the narratives that conjures up a stressful and detailed image of a vicious, cold-blooded crime.

The third most frequent goal is Justifies the war; it occurs (8) times and amounts (57%). Israel approximately every narrative used to justify military operations against Gaza, framed as necessary actions to protect its citizens and this way it gains the support of international country. The fourth most frequent goal is prejudiced Hamas, which occurs (8) times and amounts (57%). Israel uses narrative as " Hamas same as ISIS", " Hamas uses civilians as human shields", "Hamas' slit throats' of babies during kibbutz massacre" to highlighting the violent actions, portray them as terrorist organization with an extremist ideology, by employing these metaphors, Israel aims to create a strong, negative response against Hamas.

The fifth Israeli goal is the marginalize Palestine, which occurs twice a time and amounts (14%) firstly the narrative "*Palestine was a swamp before Israel.*" can be seen as a tool to legitimize the Israeli dream and marginalize the Palestinian perspective. Secondly "Israel is not a settler colonial state." is a narrative emphasizing the Jewish people's deep historical and cultural ties to the land of Israel. It presents the Jewish people as refugees returning to their ancestral homeland. The last frequent goal is enhancing Jewish identity, which occurs three times and amount (20%). including identity and belonging in a narrative as "anti-Zionism is anti-Semitism" make Zionism for many Jews and supporters of Israel closely tied to their sense of identity, heritage, and historical justice, making any criticism of Zionism feel like a personal attack

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