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Mass Media in the Arab World: Frame Analysis of Aljazeera Coverage of the Egyptian Revolution

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ABSTRACT:

Utilizing framing analysis theory, this study puts under examination how an Arab outlet, Aljazeera Arabic, mostly watched by the majority of news consumers in the Arab region framed the eighteen days of the Egyptian revolution in 2011. This analysis is done through a deep investigation of the frames used in news stories in relation to the Egyptian revolution, Democracy, Protestors, and the Mubarak regime. In order to detect these frames, this study opted for qualitative content analysis as an instrument of research. After the analysis, four main major frames were detected in Aljazeera's newscasts that are conflict, nepotism, boycott, and humanization. Therefore, Aljazeera has played a significant role in reshaping and reorganizing the relationship between those who govern and the governed. The paper finds out that Aljazeera has used many frames to participate as a mainstream media vivid actor in the Arab Spring.

Keywords: Democracy, Aljazeera, Framing, News Outlet, Democracy Egyptian Revolution.

INTRODUCTION:

After the release of secret documents by Wiki leaks, viewers around the world planted in front of the TV to watch Aljazeera Arabic channel coverage as being the most successful outlet in covering these events. All of a sudden, on December 17, 2010, Aljazeera shifted the attention to the uprisings in Siddi Bouzid (Tunisia) that triggered a street fruit seller, Mohammed Bouazizi, to burn himself to death. The death of Bouazizi brought to an end the ruling of the dictator Ben Ali the ousted president of Tunisia, and made the Jasmine revolution come true. The revolutionary wind of change crossed the borders to land in Egypt on January 25. Aljazeera also was there on the spot providing us with day-to-day events from Atahrir Square in Cairo where tens of thousands of humiliated, poor, and oppressed people gathered to protest freely.

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During the eighteen days, Aljazeera played the role of the mediator between a gathered nation at Atahrir Square peacefully calling for the stepping down of the Hosni Mubarak regime and the rest of the world that followed the events with eyes full of hope that the Egyptian change will come true.

Nevertheless, many voices, of authoritarian regimes and Western allies of Mubarak, were rising in the air telling us not to believe Aljazeera and that Aljazeera is just exaggerating and giving the ongoing events in the Arab region a deep and dangerous shape. Other voices said that Aljazeera is siding with the Western hegemony to reshape and restructure the Middle East. Others go further to describe Aljazeera as a tool of revolutions threatening the Arab Region's stability and security. A counter-discourse was raised by reformists and youth that embrace change, freedom, and passion for democracy and chanted that Aljazeera represents the contra-flow hegemony of the West after being monopolized for years; it is a free lectern to voice the oppressed and the voiceless; and it is a podium for free and unbiased political debates and news. These assumptions may seem just an impression given by those young combatants who call for change but later on, in this study, this would be clarified whether assured or refuted when this study goes through an analysis of the frames used by Aljazeera in its news stories.

Literature Review

The Role of Media in Society:

Depending on multiple sources of bringing information into a newsroom (on-the-spot coverage, eyewitness accounts, expert accounts, news releases, and public references), media have functions as well as purposes in a society. These functions and purposes differ from one medium to another according to its performances within a definite society. These performances are related directly to a micro performance of the medium that embodies objectivity, impartiality, and balance; as well as a macro-level performance that contains the diversity, the democratic accessibility, and the plurality of audiences.

The internal performance of any medium puts the concept of objectivity at the top of its agenda. This concept assures the credibility and reliability of the medium, thus it normalizes its ability to avoid bias. Impartiality keeps up the idea which frees the viewer's mind that this medium is siding with this or that ideology, or that this medium is taking a biased position. Balance is also

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a third important principle which aims at providing a fair and balanced coverage of the events by bringing the opinion and the other opinion.

The external performance of media touches on a large scale. First, the diversity of its content, the medium should be diversified in terms of language, talk shows, programs, and events coverage. Second, the democratic accessibility to information; which is to say, the medium should certify access to its audiences and vice versa. Third, the plurality of audiences, the medium should take into account the different ethnic, racial, religious, and political orientations of its target audiences.

Concerning the functions of media, Laswell (1998) suggested that media has the following functions for individuals and society. Media may represent an escape for its viewers from everyday problems and inequalities which is a function of diversion. It may strengthen personal relations through social interaction and integration programs to raise viewers' sympathy and empathy. It may provide a personal identity for those who find themselves reflected in internalizing behaviors, values, and beliefs out of texts. Or it may play a surveillance function that provides viewers with information that could be useful for living. Therefore, media function also as a projector of multi-perspective approaches, increasing public awareness as well as shaping public opinion.

As for the purposes of media in society, a heated debate was raised about whether the purpose of media is to reflect society or affect society. According to Michael O'Shaughnessy and Jane Stadler, ''media reflect the moralities, values, and norms of society'' That is to say, media reflect the all-happenings on the ground without going through the filters of misrepresentation. So, '' media act as a mirror of society that can be used as a resource to understand the society'' (M.O'shaughnessy & J.Stadler, 2008:24). Media can be an agent of order because of its ability to preserve the stability and security of the state not only this but it can be also a backbone of the democratization of nondemocratic societies. Media can be considered as an effect once it starts serving other's agendas be it sociopolitical, economic, or ideological. It becomes an impact once it presents and shows non-real realities about the world. Media is an effect once it propagates to shape public opinion, attitudes, and beliefs. So that media can affect society, the information should be processed through three stages namely: representation wherein the medium is the primary source of information; interpretation in which the medium, besides giving information, provides an interpretive explanation that aims at teaching the receiver how

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to behave and proceed in life; and the evaluative stage through which the medium provide an evaluative framework that privileges some issues and identities over others. Consequently, media construct rather than reflect, thus, our perception of things and our actions are shaped and constructed by media. (M.O'shaughnessy & J.Stadler, 2008:34).

Impacts on The flow of news:

Before it reaches the target audiences, news goes through three stages: first, reporters gather details selectively and send them to the newsroom. Second, the information is processed and goes through the gatekeepers to be judged as newsworthy. Third, the information is disseminated and diffused via a mass medium. In this respect, Jhon W.C. Jhonstone (1982) states that news control is due to three main factors. The source, when the reported news is about political, economic, and military affairs. The gatekeeping apparatus has a noticeable effect on news control. '' letting some stories pass through the system, but keeping others out, this limiting and controlling the public's knowledge of the actual events occurring in reality''(Delfeur and Dennis 1998, p 26)[1]. This means that gatekeepers have a remarkable influence on the flow of news; they select, filter, and sift the news items and decide thereafter if they are newsworthy or not. The last factor concerns legal, economic, and political constraints through which media operate. These constraints contribute explicitly or rather to shaping and controlling the news as well as the flow of information by lining the public attention to matters that flatter the political and economic interests. Therefore, these three factors obviously demonstrate that the news item that reaches the target audiences bears some resemblance to what really takes place in real social life.

The ideologization of news:

The impact of technological transformation and the limited scope of the audiences, these two factors that drive the news to become briefer and shorter covering just part of the whole reality; a reality that fits the interests of the dominant group. '' news today is more densely populated, more action-packed, more up-to-date, more localized, more event center, and above all much briefer'' (Kevin G. Barnhurst 2005, P 01). According to what is stated above, we deduce that

[1] Edson C. Tandoc, Journalism as Gatekeeping, DE Gruyter (Oct. 1, 2024, 8:10 P.M.), 12. Journalism as Gatekeeping.

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news reports cannot cover all the taking place events but rather they select and provide the public with what they see as 'suitable' and 'worth covering'.

The dominant group takes advantage of mass media to hold and pass on false ideas that propagate for their interests, ignoring the rest of the society who unconsciously believe the ruling class's ideas and programs are true. This is exactly what L. Althusser refers to as the 'unconscious consciousness' or what N. Chomsky labels it as 'the necessary illusions'. Thus, dominant power maintains and prolongs its power through intellectual leadership (hegemony). In this vein, news is human-made after all; it is produced to serve his interests and agendas. Indeed, news is a product manufactured by journalists whose main target is to produce and construct social meanings. Thus, journalists work with the soft apparatus (ISA) and through intellectual leadership to influence public attitudes and opinions; therefore, journalists exert power and influence the public which results in the ideologization of news.

Fairness and Accuracy in News:

Any mass medium should abide by ethical considerations in what it disseminates as news; that is to say, the flow of news should be fair and accurate. Steven Simmons (2006) states that fairness requires two main things: First, broadcast sources should provide reasonable time to hot, thorny, and controversial issues that hold the public interest. Second, while presenting these controversial issues news '' outlets should give enough time and space to opposing views'' (S. Simmons 2006, p 9). This is to say, to get fair and accurate coverage, different opinions should be freely expressed about particular issues, so that '' each side…be given a fair coverage'' (S.Simmons 2006, p9).

The selection of the news items and the decision upon what to include and what to exclude is a pertinent criterion for measuring fairness and balance in news stories. For instance, the interview time in any news outlet and the different political, religious, and ideological orientations of the interviewed are very critical. That is why; interviewees should be given the same amount of time to voice their political programs, opinions, and criticism whether they were pro or anti-government.

Therefore, the commentaries on the reported events should not be one-sided, but rather pave the way for various opinions, viewpoints, and comments about a particular event or issue. In this token, "the fairness doctrine requires broadcasters to devote a reasonable percentage of air

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time to discussions of important public issues and to present contrasting views on these issues"(Alexander Kitty & R. Greenwald, 2005: 99).

Measuring Bias in News:

Audiences most of the time construct their thoughts, attitudes, beliefs, and orientations out from the crucial role the media play in informing, entertaining, and educating the public. This is because of the pervasiveness of media and the ability of its agents (professional intellectuals) to spin influential content. Here, media shows bowing towards a specific person, a social or political group, or an issue in favor of another, thus, the news outlet is one-sided and a position-taker for privileging one side over the other and this is exactly what is labeled as news bias. Consequently; there is a reciprocal rapport between audiences and media, for audiences would like always to see what suits their interests, beliefs, attitudes, and political orientations; in turn, media compete to shape the news to meet their audiences' interests. In this vein, Chun-Fang Chraig (2007) states that "news channels compete to gain a great portion of news audiences, thus they tend to cater to audiences' interests and strive to seize their attention".

News bias is not easy to be discovered, for it is very slight and subtle. According to Jenn Burleson(2007) confirms that " it is impossible for the news to be totally unbiased, but it is difficult to determine how biased TV news is. The problem is that there is no set standard that acts as a bias measuring stick, any standard would have to be based on some biased ideas, such as societal ideals".

As stated previously, the capturing of news bias is a difficult task, for it is hidden and subtle. Yet, news bias can be detected through thorough content analysis by analyzing the kind of topics covered in the news, their order of presentation, and the time devoted to each news item. This analysis will testify whether the news outlet tilts or leans towards a particular side(s) or flatters it (them) for their interests. Besides, news bias can be discovered by doing a frame analysis. Thus, "to discover bias is to see to what extent the frames of an original speaker are compatible with the frames made by media"(Jim A. Kupers, 2002).

Aljazeera in the Arab world:

Aljazeera was almost the only Arab outlet that managed to restructure and change the Arab media landscape. Being the first Arab news network to broadcast 24/7, it plays a pertinent role not only in the geopolitical struggle arena in the Middle East but in the day-to-day lives of

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millions of viewers as well[2]. Aljazeera made the Arab governments aware of the necessity of both modern communication technology and the accountability of audiences. Although about 400 Arab-speaking news channels have now joined the wide and diverse media scene, Aljazeera is still scoring best on the 3P: popularity, professionalism, and provocativeness. In this respect, El-Nawawy & Iskandar state that ''Aljazeera could win the first round in the information battle'' (El-Nawawy & Iskandar, 2003: 26). Which is to say, it has really taken an important market share in the field of media and has occupied a significant position par rapport its western competitors like BBC and CNN. Moreover, Aljazeera over the past 16 years of experience was able to mobilize a huge number of audiences to be their source of information. So, audiences represent the continuity and the security of Aljazeera. In this vein, in an interview with Aljazeera International, Wadah Khanfar the ex-general director of Aljazeera networks states that '' Audiences are the security for our integrity and independence'' (Khanfar, 2012).

Aljazeera: Objectivity and Credibility

Over the last decades of the twentieth century, media have been dominated by the West as being the most trustworthy, credible, and objective; providing the world with around-the-clock news stories; until the rise of the native Arab channel Aljazeera that managed over the years to represent a challenge for the western hegemony. Even though objectivity in the Arab media was a mirage because of the endless support for governments; the launch of Aljazeera gives a great chance for Objectivity to float and be a part and parcel of its broadcasting practices. Yet, there are a handful of critical points of view from the part of US officials as well as Arab governments who criticize Aljazeera and brand it as, ''an unreliable source at best, and an irresponsible and dangerous at worst''(Dresner, 2006; Kim & Jang, 2004; Nisbet et al., 2004; Zayani & Ayish, 2006). These Arab governments, who are used only to the media that praise them and chant highly their names, "criticize Aljazeera for negative coverage of Arab leaders and for covering taboo topics such as sex, polygamy, and government corruption" (Dresner, 2006; Kim & Jang, 2004; Nisbet et al., 2004; Zayani & Ayish, 2006). Some would go even further to talk about a conspiracy between Aljazeera and the West. It is labeled as "supporting Western governments and being an agent of the CIA because it presents the views of Western leaders, and was the first Arab network to interview top Israeli officials" (Kim & Jang, 2004; Mekay, 2004; Zayani & Ayish, 2006). In the same line of thought, El-Nawawy states that"The

[2] Satya Raghavan, YouTube unveils India's most popular creators and videos of 2021, Google India Blog (Oct.1, 2024, 8 :15 P.M.), YouTube unveils India's most popular creators and videos of 2021.

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common understanding in the news business is that if you anger both sides you must be doing something right" (el-Nawawy, 2003). Nevertheless, this criticism strengthens more than it weakens the existence of Aljazeera as a pan-Arab media. This is clearly demonstrated in what Van Ham stated:

'The fact that Al-Jazeera has been labeled Islamist-oriented, pro-Iraqi, as well as pro-American and pro-Israeli indicates that its news coverage is criticized by all political camps, which strengthens its credibility' (Van Ham, 2010: 94-5).

The notion of objectivity is clearly demonstrated in the motto of Aljazeera which holds "the opinion and the other opinion" (El-Nawawy 2006: 29). This motto implies the commitment of Aljazeera to freedom of expression and the representation of all views fairly.[3] This commitment has been welcomed by the Arab public as well as media observers (El Mustapha Lahlali, 2011: 79). According to El-Nawawy (2006: 30), Aljazeera believes that ''public discourse can only be equitable and effective if all possible opinions and views are expressed and demonstrated equally, whether they are Israeli, Palestinian, American or Turkish''. This shows that Aljazeera is giving each side fair coverage taking neither a pro nor an anti-position.

Aljazeera and the Arab audiences:

Media critics raised a lot of the issue of Aljazeera's impact on a vast number of audiences in the entire Arab-Muslim region. This impact is brought about thanks to the presence of Aljazeera in all the hot spots in the area and its around-the-clock coverage of national and regional events. This is to say, Aljazeera has played a pertinent role in cultivating the Arab-Muslim street with what is happening in the hidden dark scenes of their homelands be it social, political, or economic; however, "many observers expressed their doubts about the channel's ability to mobilize the Arab public to rally behind any Arab cause"(El Mustapha Lahlali, 2011: 91)[4]. The thing which is not valid in the case of Aljazeera thanks to its real ability to mobilize and organize the Arab public through projecting multi-perspectivial approaches, increasing the public awareness and reporting their internal and external sufferance.

[3] EI Mustapha Lahlali, Al-Jazeera, Al-Hurra and Al-Arabiya: Different Channels or Three Sides of the Same Triangle?, Cambridge University Press (Oct.1, 2024, 8 :20 P.M.), Al-Jazeera, Al-Hurra and Al-Arabiya: Different Channels or Three Sides of the Same Triangle? (Chapter 3) - Contemporary Arab Broadcast Media.

[4] EI Mustapha Lahlali, Contemporary Arab Broadcast Media, DE gruyter (Oct.1, 2024, 8 :25 P.M.), https://www.degruyter.com/document/doi/10.1515/9780748646999-fm/pdf.

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Aljazeera has been a source of exasperation to authoritarian regimes in the Arab world; it was able to change the map of media to be a source of criticism rather than amenable and chanting Arab leaders' names. As the first Arab news source to offer Arab viewers an uncensored, 24-hour news service that has provided them with "a chance to voice their opinions through live phone-in shows, as well as to hear the perspectives of opposition leaders, dissidents, and intellectuals" (el-Nawawy & Iskandar, 2002; Hanley, 2004; Zayani & Ayish, 2006).[5] In this respect, Lynch states that "the Arab public has become more critical, active, and aware of the main issues surrounding it"(Lynch, 2006). This activeness and awareness are thanks to the programs, talk shows, and political debates that take on controversial issues and allow viewers to call in freely and express their views without restrictions. The goal of these shows is, "to present the audience with all viewpoints and to let them decide" (Al-Kasim, 1999; el-Nawawy, 2003; Snow & Taylor, 2006; Zayani & Ayish, 2006).

Over the last ten years, Aljazeera has known a growing number of audiences that consider it "in some respects the de facto alternative media source for the Arab world (El-Nawawy & Iskandar, 2003; Zayani, 2005). The following chart shows the total potential audience of Aljazeera, according to El Mustapha Lahlali (Contemporary Arab Broadcast Media, 2011).

Table 1 Aljazeera's total potential audience. (Source: adapted from Aljazeera Television. Viewers Demographics, Alexandria, VA: Allied Media Corp., available online at http://www.alliedmedia.com/aljaeera/al_jazeera_viewers_demographics.html

Country/ Region	Total population	Arabs (%)	Total adult Arabs(15 year+)	Potential audience
Algeria	32 818 500	99.0	21 833 492	5 240 038
Bahrain	667 238	73.0	346 804	151 553
Cyprus	771 657	3.2	19 285	4821
Egypt	74 718 797	94.0	46 425 777	4 662 578
Europe	n/a	n/a	n/a	4 000 000
Iran	68 278 826	1.0	482 731	289 639
Iraq	24 683 313	75.0	10 977 903	5 159 615

[5] Thomas J. Johnson and Shahira fahmy, THE CNN OF THE ARAB WORLD OR A SHILL FOR TERRORISTS?, Study.Sagepub (Oct.2, 2024, 8 :30 P.M.), 03 Johnson 094290F.

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Israel	6 116 533	19.9	889 766	418 190
Jordan	5 460 265	98.0	3 430 029	1 783 615
Kuwait	2 183 161	80.0	1 259 247	871 021
Lebanon	3 727 703	95.0	2 581 621	1 530 901
Libya	5 499 074	97.0	3 493 837	1 921 616
Morocco	31 689 265	99.1	20 977 913	8 223 342
Oman	2 807 125	75.0	1 216 889	717 964
Qatar	817 052	40.0	246 096	170 102
Saudi Arabia	24 293 844	90.0	12 615 793	6 463 071
Syria	17 585 540	90.3	9 750 162	3 705 062
Tunisia	9 924 742	98.0	9 100 160	1 633 037
Turkey	68 109 469	10.0	4 958 369	495 837
United Arab Emirates	2 484 818	40.0	728 549	378 845
United States	n/a	n/a	n/a	1 000 000
West Bank and Gaza Strip	3 512 062	88.6	1 680 311	1 663 508
Yemen	19 349 881	98.0	10 088 254	2 723 829
Grand Total	405 498 865	_	161 102 989	53 208 177

(El Mustapha Lahlali, 2011: 93)

The above chart indicates that Aljazeera is seen and followed almost everywhere in the world. Thus, Aljazeera was able to gain the loyalty of more than 50 million viewers over the sixteen years of broadcasting. As the news commentator Dickey noted in Newsweek's prospect issue published at the end of the revolutionary year of 2011:

> 'The level of contact and communication these Arabs enjoy was inconceivable to their parents. And yet the young people take it for granted, as part of the natural order in which they're growing up. Twenty years ago, there was no 24-hour satellite news station in Arabic.

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> Now there are many. By 2009, according to a University of Maryland survey of the Arab world, some 80 percent of the respondents were getting their international news from television, and most (58 percent) were getting their headlines from Qatar-based Al Jazeera' (2011).

Egypt: Run Up to January 25 revolution:

Unemployment, along with nepotism, state suppression, and corruption, were direct motifs behind the uprisings in Egypt, taking into account that "young people are the fastest growing segment of Arab countries' populations." (Hokayem, 2011; cited in Niekerk et al, 2011). These feelings of resentment among the Egyptians emanated from socioeconomic circumstances and the political depression. They protested altogether because they shared the same goals, afflictions, and a common identity, in order to urge the Egyptian unemployed youth to partake in an oppositional movement against President Mubarak (Lim, 2012).

To begin with, the dawn of online activism in the country goes back to 2004 with the rise of the Kefaya Movement (Lim, 2012). Kefaya which means "enough" in English is considered as the unofficial name of the Egyptian Movement for Change (El-Ghobashy, 2005)[6]. Founded in late 2004, Kefaya was "the first anti-Mubarak movement in history... (And) also the first oppositional nonpartisan coalitional movement that had neither physical headquarters nor permanent meeting place" (Lim, 2012).[7]

Later on and with the decline of Kefaya as a social movement, some members of Kefaya created another important opposition group called April the 6th Youth Movement. This movement was the first opposition group to use Facebook as a main tool to reach supporters.

In 2006, a major 24.000-worker strike broke out at Misr Spinning in El-Mahallah El-Kubra, triggering large labor protests in different cities in Egypt, but the labor protests were suppressed (Bassiouny & Said, 2008; Geiser, 2010). Some of the April 6th Youth Movement's founders, like Ahmed Maher, tried to "expand the labor protest into a broader popular movement, spreading the strikes and transforming them into general pro-democracy movement." (Lim,

[6] Ahmed Magdy Youssef, A CRITICAL ANALYSIS ON MEDIA COVERAGE OF THE EGYPTIAN REVOLUTION, DivaPortal (Oct. 2, 2024, 8 :32 P.M.), FULLTEXT01.pdf.

[7] Merlyna Lim, Timeline of street activisms in Egypt (2003–2011), ResearchGate (Oct. 2, 2024, 8:35 P.M.), Timeline of street activisms in Egypt (2003–2011). *Substantially... | Download Scientific Diagram.

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2012). Then, Maher and others created their Facebook anti-Mubarak movement to shore up the workers in El-Mahalla El-Kubra (Kirk, 2011), as the workers of this Egyptian industrial town intended to strike on 6 April 2008[8]. The anti-Mubarak movement made use of online tools, such as Facebook and Twitter, to garner the support of more Egyptians (Lim, 2012).

By the same token, the Facebook group "We are all Khaled Said" created in June 2010 as a response to the death of the 28-year-old Khaled Said by the Egyptian police, brought to the fore the brutality of the Egyptian regime and quickly became "the most popular dissident Facebook group in Egypt" (Lim, 2012). All these movements and protests contributed to paving the way for Egypt's 2011 protests.

The movement of Kefaya, April the 6 movements, the "We are all Khaled Said" page on Facebook, and the ongoing protestings that took (taking) place in the Arab world in the so-called "the Arab Spring" helped sufficiently to bridge the way to the 25 January Egyptian movement against the economic situation of the country, the everlasting State of emergency, unemployment, and poverty. After the success of the Jasmine revolution in Tunisia which captured the world's media as a peaceful non-violent revolution, Egyptians followed the footsteps of the Tunisians and were ruled by autocratic regimes for decades. Therefore, the mobilization and the organization for the 25 January movement protests could come into existence thanks to the sociopolitical awareness of Egyptians who take advantage of mass media and the Jasmine revolution to unify under the Egyptian flag, regardless of their political, social, and religious orientations. Their oneness was to achieve a good life, freedom, dignity, and humanity for every Egyptian.

Theory:

The origins of framing:

Framing theory was founded by Erving Goffman along with many other leading figures in the field of communication based on the assumption that individuals cannot make sense of the world around them unless they use framing theory. Thus, "frames help interpret cues, define problems, prescribe solutions, and bring meaning (Entman, 1993; Scheufele, 2004). For Goffman, frames are definitions of a situation that include organizational and subjective elements; they guide both the perception and representation of reality (Goffman, 1974). This

[8] WIKIPWDIA, 2008 Egyptian general strike - Wikipedia (last visited oct. 2, 2024).

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means that the source frames the incoming stories according to the political and ideological agenda of the organization or institution they work for; that is why, audiences interpret events and issues in accordance with the way they are framed by their sources for information (Lyombe, 1999; Pan & Kosicki, 1993; Reese, 2001; Gitlin, 1980).

Farming is basically the work of agenda settlers or the gatekeeping apparatus that selects, deletes, and sifts information before it reaches the last destination. This happens in the newsroom so that audiences can be provided with a representation of the real world. In this respect, Gitlin states that frames are principals of selection, emphasis, and presentation composed of little tacit theories about what happens, what exists, and what matters (Gitlin, 1980). So, the framing of messages by media producers influences how audiences understand and assess an issue. "to frame is to select some aspects of perceived reality and make them more salient in a communicating text, in such a way as to prevent a particular problem definition, causal interpretation, moral evaluation, and/or treatment recommendation"(Entman, 1993: 51).

A frame in a communication "organizes everyday reality" (Tuchman 1978, p. 193) by providing "meaning to an unfolding strip of events" (Gamson Modigliani 1987, p.143)[9] and promoting "particular definitions and interpretations of political issues" (Shah et al. 2002, p. 343). Framing is the fact of cutting and trimming news stories in order to filter and present them as the sender wishes. In turn, people who use framing to present their views concentrate on the attributes of persons, public issues, or other objects when mentioning them. Therefore, "a frame is a central organizing idea for news content that supplies a context and suggests what the issue is through the use of selection, emphasis, exclusion, and elaboration (Tankard, Hendrikson, Silberman, Bliss,& Ghanem 1991, p 11).[10]

Framing paradigms:

According to Reese and Buckalem, there are three main types of framing: First, the critical paradigm wherein the selection and the omission of information is possible because of the media agendas that some news outlets may have. In this paradigm, frames are controlling, hegemonic, and tied to the elite structures. Second, the cognitive paradigm where journalists

[9] Dennis Chong and James N. Druckman, FRAMING THEORY, Fbaum.unu (Oct. 2, 2024, 8 :40 P.M.), Framing Theory.

[10] Tania H. Cantrell , Killing US Softly With Their Story: New York Times Coverage of the My Lai and El Mozote Military Massacres, Globalmediajournal (Oct. 2, 2024, 8 :45 P.M.), Fcs not there… In either situation.

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have the ability to create different meaningful frames with different meanings about an issue or even within a single news item. Third, the constructionist paradigm in which journalists construct realities and ideas providing audiences with an evaluative framework that privileges something at the expense of another. In this token, Gamson and Mogdiliani state that journalists are information processors and creators of interpretive packages of the positions they represent; in other words, they reflect and add to an issue to serve political agendas (Gamson & Mogdiliani, 1989).

Nevertheless, a frame must be compatible with the four upcoming criteria. First, a news frame has to be identifiable to the conceptual and linguistic characteristics; which means, one has to investigate the choice of words and strips used by the framing agents. Second, news frames should be commonly observed in journalistic practices. Third, it must be possible to distinguish the frame reliably from other frames. Fourth, a frame must have representational validity and not be merely a figment of a researcher's imagination (Capella & Jameson, 1997).[11]

Framing theory and its relevance to the study:

The theory of media framing informs and is applied through the research question concerning the recent events in Egypt and how Aljazeera framed the revolution. By applying the theory of media framing to the events of Egypt, it will be possible to find the types of frames used by Aljazeera in its reported news stories during the Atahrir Square events. This research will utilize the theory of framing to analyze the way Aljazeera portrayed and framed the revolution. This analysis will be possible through a textual analysis of certain words and adjectives used by Aljazeera in the description of events in its news stories.

I have chosen to analyze the frames of Aljazeera because of its large outreach, its rank in international journalism, its market growth and it is a channel that dominates the Arabic media market with millions of viewers.

Videos on the subject of the Egyptian revolution, from the period lying between 25 January (the first day of the revolution) and 11 February (the fall down of President Hosni Mubarak), were downloaded from the Aljazeera website as well as the YouTube website. The research focused on how Aljazeera Arabic framed its news stories and portrayed its views to its

[11]Claes H. de Vreese, News framing: Theory and typology, researchgate (Oct. 2, 2024, 8 :45 P.M.), News framing: Theory and typology.

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respective audiences. Specific examples of framing will be of significance to this study: the framing of the Egyptian Revolution, the protestors, democracy, and the Egyptian government.

Methodology:

This part describes and discusses the methodology used to conduct this research and investigates the various methods used in the research process. Different steps, methods, and procedures used in the data collection process are described in detail. Indeed, a full description of the data collection instrument and the type of sampling used is provided.

This study opts for a content analysis method. The reason behind choosing this instrument stems from the desire to accomplish three main objectives. First, to have a clear idea of the kind of content broadcasted by Aljazeera Arabic channel focusing on some specific measures when analyzing the channel's news content. Second, to dig deep into the sort of frames that Aljazeera Arabic made use of in its news content during the Egyptian Revolution. Third, the extent to which Aljazeera was biased in covering the Egyptian revolution as being the most influential news outlet in the Arab region.

Content Analysis:

"Content analysis is the most commonly used research methodology in the study of media and communication." (Berger, 2000, p. 173). As the term suggests, content analysis investigates the content of something. George V. Zito (1975) defines it as "... a methodology by which the researcher seeks to determine the manifest content of written, spoken or published communication by systematic, objective and quantitative.[12]" This illustrates that classical content analysis has been a quantitative research methodology. There has been a debate among communication scholars, especially those interested in content analysis, whether the content should be analyzed quantitatively or qualitatively or whether a thorough and inclusive analysis calls for the mixture of both analyses (quantitative and qualitative). Thus, Charles Wright (1986) sees content analysis as "a research technique for the systematic classification and description of communication content according to certain usually predetermined categories. It may involve quantitative or qualitative analysis or both" (Berger, 2000, p.173).[13] Indeed,

[12] Pradeep nair, Research methods in communication studies - An overview, academia (Oct. 2, 2024, 8 :50 P.M.), (PDF) Research methods in communication studies - An overview | Pradeep Nair - Academia.edu.

[13] SPRINGER NATURE LINK, Content Analysis and Semi-Structured Interviews as Assessment Tools | SpringerLink (last visited Oct. 2, 2024).

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content analysis investigates the manifest content as Zito (1975) states in the above statement, for it is mainly concerned with what is seen, explicit, and can be measured. This type of content analysis is referred to as quantitative content analysis, or it may also be interested in latent content, as opposed to manifest content, which analyses the unseen and/ or the unsaid and reads between the lines in order to understand the meaning of the investigated material.

Content analysis is a logical beginning point for the investigation of media effects because it discovers what content is present that might be bringing about various effects (Spark, 2010, p.21). Lasswell, Lerner, and Pool (1952) described content analysis as "a technique that aims at describing, with optimum objectivity, precision, and generality, what is said on a given subject in a given place at a given time" (Lasswell, Lerner, & Pool, 1952, p. 34)[14]. Here, content analysis plays a vital role in capturing the hidden of message content and makes it explicit through a close up analysis. In more contemporary times, Weber (1990) says, "Content analysis is a research method that uses a set of procedures to make valid inferences from text" (Weber, 1990, p. 9). Berger (1991) says, "Content analysis is a research technique that is based on measuring the amount of something (violence, negative portrayals of women, or whatever) in a representative sampling of some mass-mediated popular form of art" (Berger, 1991, p. 25)[15]

Sampling:

The sampling consists of newscasts broadcasted by Aljazeera during the Egyptian revolution. Thus, the investigated materials are the newscasts in Aljazeera Arabic from 25 January to the 11th of February 2011. The materials of this analysis are sampled from seventy-six newscasts of Aljazeera Arabic news stories, which means that the analysis covers seventy-six mixed videos from the everyday coverage of the taken place events in Tahrir Square. Moreover, the content analysis will provide insight into the frames used by Aljazeera to describe the protestors, the Egyptian revolution, democracy, and the Mubarak government as well as the degree of fairness and balance of news coverage, by analyzing the news stories they broadcast during the period under study.

[14] Jim Macnamara , Media content analysis: Its uses; benefits and best practice methodology, Microsoftword (Oct. 2, 2024, 8 :50 P.M.), Microsoft Word - Media Content Analysis Paper.

[15] Springer Nature link, The African Theory of Stigmatized Dialects: 'Shembeteng' and Communicative Dialects on an African Digital Media Space | SpringerLink (last visited Oct. 2, 2004).

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Coding units:

Coding units is the second stage after sampling in content analysis; it is an important ingredient in doing content analysis into which the information is to be categorized. In this stage, the researcher needs to know the exact materials under research. Thus, the analysis will cover the whole eighteen days of the revolution that would, in turn, be subdivided into three categories. Each category implies six days of the protesting wherein I am going to testify the frames provided by Aljazeera during each specified period; for instance, how Aljazeera framed the period that lies between January 25 and 30, the period between January 31 and February 05 as well as February the 06 and the 11. In this study, each period is to be studied independently from the other so that the investigation could decode the frames in the presented newscasts by Aljazeera in relation to democracy, protestors, the Egyptian revolution, and the Hosni Mubarak government. Therefore, each of the four aforementioned elements is basic and pivotal for this study because they helped in bringing about all the frames Aljazeera has used to frame the 18 days of uprisings.

The reason behind my choice of democracy, as an element to be investigated in Aljazeera's frames, is its position as a centric demand in the social transformation that is sweeping the Arab world. Thus, Arab societies started to talk about change and their rights to free political participation as well as their thirst for liberal and diversified political regime.

The choice also falls on the protestors because they were the agents of change in the eighteen days of protests, and they were protesting under no political or ideological leadership. They represent all walks of life: the literate and the illiterate, the rich and the poor, the intellectual and the layman.

The Egyptian revolution was used to investigate the frames because it was inspired by the Jasmine revolution whereas the Egyptian revolution has impressed the world.

The last element which is Hosni Mubarak's government was used because it is concerned with what happened in Egypt. They are the cause against whom the uprising took place and are accused of the regressive situation of Egypt.

Researched questions:

This study puts under scrutiny the upcoming research questions:

RQ1: How did Aljazeera frame the Egyptian revolution?

RQ2: How was the topic of democracy framed by Aljazeera?

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RQ3: How were protestors framed in news stories by Aljazeera?

RQ4: How did Aljazeera frame the government of President Hosni Mubarak?

That is why, a qualitative content analysis is the methodology that will contribute to clarifying and answering the above-mentioned questions and queries.

Research findings:-

RQ1: How did Aljazeera frame the Egyptian revolution?

During the six days, Aljazeera started to talk about how the fulfillment of the Jasmine revolution in Tunisia inspired the Egyptians to be their point of departure towards demanding socioeconomic and political changes. Along with the role online social media activists have played in order for the mobilization of protestors. It has also talked about the unity and harmony of Egyptians under one flag away from religious and political orientations. These days, Aljazeera portrayed the Egyptians as being suffering for decades from many problems such as state of emergency, unemployment, poverty, health, and education, besides a set of other socioeconomic problems.

RQ2: How was the topic of democracy framed by Aljazeera?

Since the fall of the Tunisian regime of Ben Ali, Aljazeera started to talk about the end of authoritarian regimes in the Arab world, and the resurrection of a generation that rejects repression and dictatorship, a generation that has chosen to remake history by uprising against their rulers, a generation that have chosen the other way around of applying and promoting democracy in their homelands. A democracy that emanates from within the Arab street and is promoted by street fruit sellers, handicrafts, and farmers. Aljazeera also, in this period, started to talk about the Arabs as becoming aware of the necessity of change in socioeconomic and political arenas.

In this period, the mainframes in Aljazeera's news stories were mainly how the Egyptian people formulated one force grip to voice out their demands and show their readiness to scarify their souls for the sake of democracy, freedom, and dignity. Aljazeera went further reporting the extent to which Egyptians have achieved a high level of national awareness, for they demonstrated peacefully asking for change and democracy without impinging their homeland's security and stability (Aljazeera, 2011). In a report, Aljazeera stated that "Egyptians are

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drawing safe paths for the emergence democracy and freedom, away from abduction, state of emergency and torture"(Aljazeera, 2011).

Therefore, in the first days of the uprisings, Aljazeera gives less time and space talking about democracy. It focuses a lot on the development of the revolution, protestors, and reactions of the Mubarak government toward the uprisings in the country.

RQ3: How were protestors framed in news stories by Aljazeera?

Starting from the critical situation of Egypt, youth movements, be it on the ground demonstrating in the streets or virtually using social media as a public sphere where more freedom and criticism are possible, have chosen to take the first step towards change and bring about a better future for Egypt on the 25 of January that coincides with the festival of the police department. Protestors departed from the tough situation of Egypt that suffered over the last three decades under the governing of the Hosni Mubarak regime from martial law, abduction, unemployment, non-permission of a multi-party system, counterfeiting elections, and human rights abuse. These protestors have chosen to implement change and democracy from within Egypt through the Egyptian hands.

RQ4: How did Aljazeera frame the Hosni Mubarak government?

From the very beginning of the first spark of the revolution in Egypt, Aljazeera framed Hosni Mubarak's government as an old, corrupted, and dictatorial government. Aljazeera based a lot of its framings on views from all walks of life in Egypt; it took from the religious, the academic, the political, and the layman. All the views as they are reported by Aljazeera agreed that Hosni Mubarak's government was a fascist repressive regime that achieved political as well as economic interests at the expense of humiliation, torture, and starvation of Egyptians.

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Discussion of findings:

The in-hand study pushes to light the frames Aljazeera used to describe the Revolution, the protestors, Mubarak government as well as how it tackled the notion of democracy in its news coverage of the Egyptian revolution as a pan-Arab media in the Arab world. It is obvious that Aljazeera has covered the Egyptian revolution from its Arab standpoint because it is the most watched outlet by news consumers in the Arab region. Aljazeera has been siding with the

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Tunisians along with the Egyptians against dictatorship to bring about just and democratic regimes.

The Egyptian revolution for sure had an agenda of replacing the repressive and corrupted regime of Hosni Mubarak with an up-to-date and democratic one because of the lead years they lived in the shades of the regime. For almost three decades, Egypt was ruled by one figure who had robbed the people of wealth, restricted any political participation, abused human agency, and minimized the Egyptians' position in the world in the socioeconomic, educational, and political arenas. Thus, the primary purpose of the Egyptian revolution is to voice out their legal and straightforward rights. Egyptians want freedom, a better standard of living, dignity, and humanity. Egyptians also rally to abolish martial law, torture of political prisoners, and the vast corruption in the country.

Aljazeera framed the Egyptian revolution depending on its coverage of the attitudes provided by protestors, oppositional political leaders, and sympathizers who all agreed that it was time to change top heads of the regime. Aljazeera supported this agenda through its intensive focus on the frames that portray the Tough situation of Egypt on the political and economic levels. It showed how Egyptians suffered over the thirty years from a state of emergency, poverty, oppression, and abduction. Above all, Aljazeera, since the first spark of the uprisings in Egypt, legitimized the revolution by its continuous attribute to the revolution in peaceful terms and the need to bring about a better and prosperous future where Egyptians can elect democratically the ruler of the state, enjoy their dignity and humanity, and aspire their civil rights and freedom of speech.

Representing the voice of oppressed people, Aljazeera sheds light on how the Egyptian revolution emanated from the streets of Egypt with no implicit or explicit orientation. Egyptians with their social and political ranks helm the revolution and call it a "public revolution" rather than to be named by a specific party, figure, or ideology. By this token, Aljazeera focused a lot on the inculcation of the ideology of the public that gathers the politician, the academic, and the laymen under one supreme power. This ideology believes in the oneness of Egyptians regardless of their different religious, social, and political backgrounds. In many newscasts, Aljazeera referred to demonstrators that rallied in a revolution against extortion as nonviolent and diverse exemplifying the fulfilled revolutions in

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Egyptian history that took place in 1952 to protest against the Israeli occupation and the 1972 uprising when the military interfered to save Egypt from the repressive king Farouk.

Therefore, all the frames in the newscasts broadcasted by Aljazeera go in favor of the revolution because Aljazeera tries through its coverage of the events to inculcate the idea of the necessity to rise against the injustice of the Mubarak regime through rallying in peaceful demonstrations. Here, Aljazeera played the role of awakening and enlightening the audience about what is happening in Egypt taking advantage of its reputation as the only truth-telling news outlet.

Democracy is a stone corner in every country to ensure the move towards a prosperous future. Aljazeera framed this issue of democracy in its news stories focusing on the way nations in the Arab world have become aware of the necessity to spring and breathe democracy and get rid of totalitarian regimes that brought destruction to their countries. This awareness started from their unity and harmony under the voice of change despite their differences. In this respect, Aljazeera diffused news stories talking about the way Egyptians are drawing safe paths towards democracy and that the only way to achieve democracy in Egypt is by the removal of the old and corrupted regime of Hosni Mubarak.

Aljazeera also broadcasted some news stories wherein the regime of Hosni Mubarak is the enemy of democracy portraying him as a failure in promoting democracy during the three decades of ruling. Aljazeera showed the way Hosni Mubarak came to power and talked about the promises he gave the Egyptians since then. Mubarak came to power after Anwar Asadat's assassination in 1981 straightly after the signature of the treaty of peace with Israel in Camp David; he took it upon himself to save Egypt by promoting democracy and widening the political participation of parties whereas he counterfeited elections, extended martial law, abducted and tortured oppositional leaders. Here, Aljazeera shows implicitly that its editorial line supports the agenda of the revolution that endeavors the oust the Mubarak regime by assuring that freedom and democracy are the only way to solve the many crises in the region.

Aljazeera commented on the reaction of the Western community which was very humble in actions since it stood in the middle without showing support neither to Mubarak nor to the protestors. However, this shows that the West is siding with their respective ally and agent of peace in the Middle East. To clarify this for audiences, Aljazeera draws a comparison between the reactions and support scored when the Georgian and Ukrainian people wanted to step their

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rulers down and the ones scored in the Arab Spring. Aljazeera framed the Western reaction towards Egypt as being supportive of Mubarak because it serves their political agendas in the Middle East. To prove this, Aljazeera selected an interview with Tony Blair on Sky News saying that change will inevitably occur in Egypt but he wondered what type of change and its consequences on Israel. Aljazeera wanted to prove that any change in the Middle East has to be compatible with the Western interests in the region and that those who drawl with democracy or the so-called "promoters of democracy" have failed to give credit to the democratic transformation in Egypt and the Middle East.

To sum up, Aljazeera has aligned democracy to protestors saying that they protested peacefully and in solidarity among themselves; it has also legitimized their revolution to be an uprising against extortion and corruption; whereas, democracy is aligned to Mubarak government based on the regime's reactions to the demonstrations that were adjourned by force using gunfire, bomb tears, and fireballs.

Protestors along the Eighteen days of protests in Egypt, Aljazeera portrayed them as being the most impressive youth ever after being inspired by the Tunisian protestors. They have rejected any outside implementation of democracy and freedom; they rather started their call for change from within Egypt and by Egyptians' hands. Aljazeera went even further to describe the protestors as young youth who take advantage of Internet connectivity to mobilize and organize for their peaceful revolution. They were connected to the outside world by social media websites sensitizing the people about the necessity of stepping out of their homes to take part in demonstrations based on non-violence for the sake of democracy and a better life. In this vein, Aljazeera also took advantage of social media to reach a vast number of audiences around the world to provide news viewers with minute-to-minute events from Atahrir Square. Aljazeera also has given the possibility to everyone to be its reporter which encourages the so-called "citizen journalists" after the dangling of its activity in Egypt.

The dangling of Aljazeera's activity served the channel more than it harmed it since every channel entered in solidarity with Aljazeera and broadcasted its mainstream media to let every viewer whenever he or she is be informed about the ongoing events in Egypt. Suspending Aljazeera also has given it a reputation as the most trustworthy and credible channel in the Arab world.

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Protestors also are framed in Aljazeera's news stories by referring to them as straightforward and true-hearted in what they are doing. They are doing it for the sake of Egypt and the Egyptians, not for the sake of money, person, or any sociopolitical group. They uprose for the abolishment of extortion, corruption, and injustice. Here, Aljazeera has drawn a line to separate between protestors and "thugs" who were machinated by the regime so as to abort the peaceful demonstrations and disperse the crowds in Tahrir Square. Those "thugs", according to Aljazeera, were convicted prisoners and officers in civil clothes; they were instigated to adjourn the demonstrations by force using Snipers, gunfire, and fireballs with no mercy. This way, Aljazeera lets the audiences know who the heroes are and who are the villains so that Egyptians can gain total legitimacy in what they intend to do as well as get the support of promoters of democracy in the world.

There was a fear that the Muslim Brotherhood would take advantage of the revolution and shape it to serve their ideological agendas in the country. But, Aljazeera, in a number of reports, ignores talking about any supposed fear of the Islamists since it has portrayed the Muslim Brotherhood as a part and parcel of the protestors in Tahrir Square. Not only this, Aljazeera went further to state that the Muslim Brotherhood has been constantly claiming that they believe in a civil State based on freedom, human rights, and the peaceful transition of power. Therefore, Aljazeera did not focus on the Islamist's fear because it did not want to let any opportunity for the viewer to link between the Egyptian revolution and the Iranian revolution that stepped down the Shah regime in 1979.

To sum up, Aljazeera has been careful in its framing of the protestors because they represent the centric element in the revolution against the Hosni Mubarak regime. It has given them much space and time so that viewers can know them closely. These protestors represent all the social ranks but the majority is composed of youth who yearn for democracy and freedom; that is why, Aljazeera kept up in many reports describing them as non-violent and giving them legitimacy to what they are calling for.

Hosni Mubarak's government was pointed at with all possible negative epithets by Aljazeera. It was described as the old, corrupted, and dictatorial government in the region; it is ranked second after Ghadafi's regime with three decades of rule. Since the beginning of the revolution, Aljazeera released a handful of reports legitimizing the protestors' uprisings against the fascist and repressive regime which has demolished Egypt and formulated a wealth of billions of

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Dollars at the expense of Egyptians' humiliation, torture, and starvation as well as the monopolization of sectors. Aljazeera also highlighted that Mubarak's regime had no other option but to respond to the public's demands for change. Aljazeera had an aim behind belittling and describing Mubarak's regime in such a way; it aims at gaining the sympathy of Arab viewers by assuring that Aljazeera is the voice of the oppressed. It is an outlet that sides with people in tough natural, socioeconomic, and political situations.

Aljazeera went further accusing Mubarak's regime of creating chaos in order to avenge the peaceful protestors. The regime has instigated hundreds of those who went in marches in favor of Mubarak or as Aljazeera called them "thugs" to attack the demonstrators so as to put an end to their uprising. Aljazeera supported its arguments against the Mubarak government by diffusing the widely circulated video on air that showed a diplomatic vehicle running over a group of demonstrators as well as showing the aggressiveness of Thugs who were seen carrying sticks, knives, and swords. This bloody and coercive attack on protestors was framed by Aljazeera as another black spot in Mubarak's regime.

Not only did Aljazeera focus on what the regime of Mubarak did inside Egypt but it framed its political profile as well selecting the top issue that Egyptians and the Arab and Islamic world scorned him for. This issue represents a curse for Mubarak's government which is his allegiance to the West and Israel. In its news stories, Aljazeera described Hosni Mubarak as the agent of peace, the watchdog of US and Israel interests in the Middle East, and the true-hearted ally of the West. It also released a report wherein the reporter talked about four stages of Hosni Mubarak in regional politics: first, his support to Iraq in its war with Iran. Second, he provided the US with soldiers to put an end to the Iraqi invasion of Kuwait. Third, he participated as an agent of peace in the Camp David treaty of peace between the Palestinian Authority and Israel. Last, he deepened the siege on Gaza by closing the passageway of Rafah. All the aforementioned points added a curse to the Mubarak regime.

All in all, Aljazeera framed Mubarak's regime as totally based on the robbery of Egyptian wealth, injustice, and unable to fulfill the basic needs of life for its people. It has also addressed its news coverage to support the ideology that the demonstrators would not back away until President Hosni Mubarak was stood down.

GENERAL CONCLUSION:

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This research puts under scrutiny an outlet, Aljazeera Arabic, with the most widely attending audiences in the Arab region. Aljazeera took advantage of its proximity and familiarity with the Arab region to be almost the sole source of news for news consumers. It has also accumulated a very good reputation over the sixteen years of work by being on the side of the people rather than governments echoing the people's frustrations and aspirations. It is free from state control and is trusted by Arab audiences to be the only truth-telling outlet in dozens of other Arabic channels. The high technicality and productiveness of Aljazeera's political debates, its coverage of hot spots, its choice of political thinkers to comment on events, and the high quality of its journalists as well as its newscasts have broadened numbers of its audiences and helped much in developing and shaping the political discourse within the Arab public spheres. Aljazeera was almost the most viewed news outlet during the events in the Arab world. It has played a significant role; in fact, it has played the most important role when the internet and phone services were hanged down in Egypt. Thus, Aljazeera had made the task easier for youth in Egypt being the trustworthy mediator between protestors and the rest of the world. Aljazeera has devoted much time and space to live coverage of events, eyewitness reports, pictures, and videos to inform the world about the ongoing events in Egypt giving the opportunity to protestors to be actors and at the same time sources of information.

Aljazeera has got a very rich profile in covering the two wars against Iraq, 9/11 events, the war on Afghanistan, the war on Gaza, and the recent so-called "Arab Spring" revolutions when covering successfully the Jasmine revolution as well as January the 25 revolution in Egypt. This richness emanates from the three factors stated by Aref El-Hijjawi the program director at Aljazeera Arabic: First, Aljazeera raises the public general awareness by bringing global affairs to the local and transmitting the whims of the local to the global as well as reporting on long ignored, suppressed, and sensitive issues in pretty much fair and credible way. Second, Aljazeera changes public opinion through its news selection, framing of the messages, and the prioritization of events; even the choice of guests in its popular talk shows could be considered an effort to win the Arab mind for a certain cause. Third, Aljazeera acts as a facilitator of the ongoing events in Egypt; it operates not only as a platform for the cause of activists (freedom, democracy and human rights) but also for the activists themselves (by rebroadcasting their videos) (Van Ham, 2010: 95). Therefore, Aljazeera has bridged the existing digital divide in

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the Arab world as well as it has restructured and reshaped the relationship between those who govern and those who are governed in the Arab region.[16]

The implantation of freedom, dignity, humanity, and democracy was almost impossible in the shades of totalitarian regimes; however, the human agency along with social media and news outlets made the task easier for promoters of justice to oust any totalitarian regime. In this respect, Aljazeera sided with oppressed people who had gone through the wrong deeds of their rulers, this is why; Aljazeera's framing of the Mubarak regime was very harsh because of the fact that many demonstrators, the Muslim Brotherhood, and others were tortured, abducted, imprisoned or exiled during president Mubarak reign. Overall, Aljazeera represents in news consumer's mindset the savior of oppressed nations.

In the end, this study has detected four major frames in Aljazeera's coverage of the Egyptian revolution in 2011. These frames namely are conflict, nepotism, boycott, and humanization. Conflict frames, Aljazeera focused on the existing conflict between Mubarak and protestors who call for his ousting. It portrayed the protestors as the legitimate owners of the country who rallied to save it from the corrupted regime and the Mubarak regime as the villains who drove Egypt to injustice and extortion. So, Aljazeera has drawn a line between good and evil. Nepotism frames, Aljazeera dealt with protestors as agents of change who call for their legitimate civic and political rights in a non-violent way; whereas, it dealt with the Mubarak government as old, corrupted, and dictatorial. Boycott frames depicted how Aljazeera covered the attacks of thugs, which were incited by the regime, on demonstrators and how this has caused tragic and bloody scenes in Egypt. Humanization frames dealt with the way Aljazeera accentuated Mubarak government and the Egyptian protestors into an approach that confirmed its personal standpoint vis-a-vis the revolution; the thing, which may result in affectionate responses from viewers as they identify themselves with the passed-away victims of the revolution.

This study opted for content analysis as an instrument to analyze how Aljazeera has covered and framed the Egyptian revolution stories in news coverage, which is not enough to provide

[16] Dr. Y R S Murthy, Arab Regional Mechanism: Human Rights, Ebooksinflibnet (Oct. 2, 2024, 8 :50 P.M.), Arab Regional Mechanism: Human Rights – International Fora for the Protection, Promotion and Enforcement of Human Rights.

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an exhaustive analysis. It still needs to manipulate other instruments such as interviews, focus groups, and questionnaires.

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