

Why Media, Women, and Children Cry in Palestine: The Case Study of the Israeli-Palestinian Conflict in May 2021

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Abstract. This study determines the politics of revisionist-Zionism and the limitations of global media in representing gender issues, particularly in the May crisis 2021. Based on the exploratory case study method that utilized post-Zionism literature and critical discourse analyzes on media reports on May crisis 2021, it is argued that the fake history, misinterpretation of religion, and contemporary Zionist-revisionist politics have contributed to the Israeli settler colonialism that led to the gender invisibility placing Palestinian women and their children under longstanding adversity and serial violence. At the same time, media representation of women and children as civilian victims did not stop the May 2021 Israel-Palestine crisis. This helped to understand the governing reason of the revisionist-Zionism that created an apartheid state of Israel in the early 20th century, facilitated the protracted political crisis, and justified the Israeli occupation of the Palestinian territories since 1948 through ethnic cleansing called Nakba until today. This crisis has continued politically and developed into bloody wars that increased women's suffering and significantly neglected the fair gender issues in the public debate and media reports. As a result, although the media have regularly reported civilian casualties of women and children in the conflict, unfortunately, the Israeli-Palestinian war has been oddly protracted, as shown by the 2021 Israel-Palestine crisis. This study strongly suggested enlarging an international social media campaign against the Israeli occupation, facilitating political change at the international level and internal Israel and Palestine to go beyond the political conservatism, and initiating a democratic socialist state for the Palestinians and Israelis.

Keywords: Critical Discourse Analysis, Media, Post-Zionism, Representation, Revisionism

1 Introduction

The overarching question of this study is twofold: firstly, to explore the political background of Israeli and Palestine conflict that justified protracted crisis and led to Palestinian women adversity, and secondly, to determine how media regularly represented the Israeli violence on civilian women and children, particularly the May crisis in 2021 without mainstreaming gender discourse.

Furthermore, this study examines the political economy of May crisis 2021 that called for the attention of the international world. According to Shehadeh (2021), the May crisis in 2021 relates to the Sheikh Jarrah incident in which the Jewish settlement organization, Lahav

Shomron, expelled 4 four houses occupied by Palestinian Arab settlers since 1957. Similarly, the Jewish settlement organization, Ateret Cohanim, asked an Israeli court to remove 87 (eighty-seven) Palestinians in Silwan. Then, Israeli police attacked Muslims in the courtyard of the Al-Aqsa mosque, in which 300 (three hundred) Palestinians and 21 (twenty-one) Israeli police officers were injured.

In the end, Hamas retaliated with hundreds of rockets from Gaza into Israeli territory, Tel Aviv, Ashkelon, and other cities. Israel has responded to hundreds of airstrikes in Gaza that killed 26 (twenty-six) Palestinians, including 9 (nine) children and 2 (two) Israelis within two days. Reuters (17/05) reported Palestinian women lost their houses due to Israeli airstrike in Gaza City. In the protracted war between Palestine and apartheid Israel, Palestinian women have increasingly suffered and lost their children and significantly explained why regularly media reports without mainstreaming gender issues hardly advocated Palestinian women adversity.

Previous studies (Almahallawi & Zanuddin, 2018; Bachtiar et al., 2021; J. Carpenter, 2018; Kovel, 2020; Norman, 2009) lacked mixed exploration of post-Zionism literature, and critical discourses analyze in politico-economically exploring the recurred conflict between both parties related to gender issue through strategic case study research. Therefore, the purpose of this study is to explore the political background of such prolonged conflict and determine the failed contemporary global media in mainstreaming gender issues in the May crisis 2021 related to such political background.

As such, this study significantly reconstructed the exploratory case study by combining new historical of post-Zionism and critical discourse analyzes that possibly develop critical understanding on protracted Israeli Palestinian conflict since the late 19th century until today, which is poorly explored in Indonesia, discover global media limitations on advocating Palestinian women, and finally contributed to the Palestinian studies, post-Zionism and critical discourse analysis.

Politically and historically speaking, the conflict between Palestine and Israel has occurred since the establishment of the state of Israel in 1948. Arab countries such as Egypt, Jordan, Syria, and Lebanon have defended Palestine, but this support is decreasing drastically at this time. There were wars against Israel supported by Arab countries which historically had economic and political ties with the Palestinian territories, especially in the last days of the Ottoman Turks.

Some of the famous wars are the six-day war of 1967 which won Israel over and further annexed large areas of Palestine, and the War of 1973 nearly crippled Israel without American help. Since Arab countries tend to withdraw from confrontation with Israel due to pressure and diplomacy from America's superpower, many Palestinians have carried out resistance in the last four decades, primarily through the armed struggle of Hamas, including the May crisis 2021 (Firro, 2004; Khalidi, 2005; Pappé, 2006).

This study strategically utilizes case study research to understand the context and uniqueness of the Israeli Palestine crisis, particularly the May crisis 2021 (Yin, 2014; Stake, 1995). The case study collected relevant media reports on the May crisis 2021 and conducted a literature review of post-Zionism to explore the entire political background of the 2021 May conflict related to gender invisibility issues.

Thus, this study discovers the historiography of Zionism in Palestine and partly discusses media representation of Palestinian women in May 2021 with Norman Fairclough's critical discourse analysis (CDA), particularly at the social and political background of the crisis. In the post-Zionism analysis, which is historical, the literature review considers Edward W. Said (Clifford, 1980; Jordan & Said, 1980; Turner & Said, 1981) and exercises the views of Ilan

Pappe and Shlomo Sand (Amoruso et al., 2019; Karsh, 2021; Naser-Najjab & Pappé, 2016; Pappe, 2021; 2017; Bartal, 2015; Greenstein, 2015; Klein, 2009; Sand, 2017, 2019; Shindler, 2013). Meanwhile, Norman Fairclough's CDA examines the failure of the global media in mainstreaming gender issues in the micro, meso, and macro levels (Fairclough, 2015, 2017, 2020b, 2020a, 2020c; Fairclough & Fairclough, 2012).

The Political Background of Israeli and Palestine Conflict

The occupation of Palestine is a matter of the Zionist campaign supported by the West and the discursive practice of orientalism and Zionism. Early orientalism was widely associated with intellectuality, which was considered to mark the superiority of the West. Orientalism is knowledge power to legitimize colonialism and misrepresent the eastern natives in the 19th and 20th centuries. The actual contribution of orientalism studies was the success of Britain and France from the 19th century until the end of World War I in colonizing 85 percent of the world (Said, 1978;1979,1981).

Similarly, orientalism was also utilized by Dutch colonialism to control and hegemonize Indonesian people. Marco Kartodikromo described this hegemony and misrepresentation in *Student Hidjo* (1919) about a colonial officer who had served ten years in the Indies and was wrong to tell Javanese people as dirty, stupid, lazy inferior (Dhakidae, 2003). Edward W. Said (1979) strongly argued an interrelated relationship between orientalism and Zionism, the appropriation of Palestine territories, and the contemporary global Islamic world.

Sadly, the Zionists believe Palestine is the promised land for the Jews, who have a diaspora everywhere. Zionism chose to build Israel by destroying Palestinian Arabs. Zionism cannot be seen as an ideology of Jewish liberation but rather a colonialist and imperialist ideology (Said, 1978; 1979; Pappe, 2006; Pappé, 1993a, 2014a, 2017, 2018a).

Historically, the Zionists movement occupied Palestine under British support, which initiated the Balfour declaration of July 18, 1917. It is noted that Palestine should be reconstituted as the national home for the Jewish people. What is being questioned by Edward W. Said is that it is not appropriate for Israel to occupy and colonize the land of Palestine, which has historically existed. Palestine has existed for a long time under the rule of 7th century Islamic Arabs. In the tenth century, the name Filastin was found in several manuscripts. Then in 1515, it was a province under the Ottoman dynasty (Said, 1978; 1979).

Furthermore, the new massive Jews arrived in 1882 and are noted as the beginning of the Israeli settler colonialism project. Indeed, there were already Arab Christians and Muslims living there. There were hundreds of villages with people who are diligent in farming. Due to Israel forced establishment in 1948, hundreds of these villages were lost, and thousands of Palestinians were displaced (Said, 1979; Pappe, 2006). To put it differently, since the power of the Ottoman Islamic state fell in the early 20th, Zionism diplomacy involving Western colonialist countries through the Balfour declaration further chose Palestine as the Jewish state despite Palestine was already inhabited by approximately 700,000 non-Jewish Arabs, 60,000 Jews (Shlomo Sand, 2012).

Moreover, Palestine was also a strategic area, and the farmers were relatively prosperous around 1865-1900. In 1880, Palestine was the economic route to Lebanon, Syria, and Egypt. Palestine is an economic and commercial area. Its population grew from 350,000 in 1870 to 660,000 in 1914 (Pappe, 2006). The Jewish community then came to the Palestinian territories and gradually controlled the economy, which marginalized the indigenous Palestinians. Britain finally chose to leave its mandate to manage the political transition in Palestine, which led to the declaration of the illegal state of Israel in 1948.

As a result, the occupation of Israel in 1948 further triggered the Arab-Palestinian war, which was supported by Egypt, Lebanon, Jordan, Syria, Iraq and was relatively successful in hitting Israel, prompting the United Nations to carry out a policy of dividing Israel and Arab Palestine, which was firmly rejected by Arab countries. The conflict culminated in a six-day war in 1967 involving Egypt, Jordan, and Syria, but Israel's military dominance expanded the Israeli occupation territory. Then, Israel nearly lost 3,000 dead against a coalition of Arabs, Egyptians, and Syrians in the 1973 Yom Kippur War, but quickly won the war after receiving arms and American F-15s from the United States (Campbell & Pappé, 1988; Pappé, 1992, 1993d, 2020d).

Today's hegemonic representation and interpretation of the West and their experts dominate our social, media, and intellectual life on seeing global politics. The West, through the media, displays the face of Islam, which is synonymous with oil, violence, and terrorism, especially since the 1980s until now. Meanwhile, the West strengthens its image as synonymous with democracy, modernity, and progress despite unfairly occupying Palestine lands and destroying Iraq (Said, 1981; Berg & Said, 1982; Pappé, 2011, 2018e, 2020d).

The media represents the reality of political fundamentalism that has occurred, such as the bombings and hostage-taking in the Middle East but releases an invisible fact, namely the Islamic response to the tyranny of Western colonialism since the 19th century until today. Through the media and research institutions, Zionism and the West are trying to erase the international world's memory of oppressed Palestine and replace it with the dangers of Islamic fundamentalism (Berg & Said, 1982; Mohrem, 2020; Turner & Said, 1981).

Many world leaders such as Imam Khomeini and Sukarno declared to defend Palestine. They want to show the origin of the problem, namely the colonialism of Israel and the ignorance of Palestine's rights, particularly since 1948 on Nakba day (Bachtar et al., 2021; Cooley, 1979). Nafez Abdullah Nazzal writes in the Palestine journal on Nakba tragedy, "The plunder of the Jewish Zionists in 1948 had a tragic story in six villages in the Western Galilee region of Al-Sumeiriya, Al-Bassa, Al-Zib, Al-Ghabisiya, Kabi, Al-Birwa where the people in the village has to deal with inhumane modern weapons." In Al-Gahbisiya village, a victim named Hussein Shehada recalled his grief, "I came back with a blanket, pillow, and food for my family. I left this village under the pursuit of the Israeli army with nothing (Nazzal, 1974)."

How Media Reported Settler Colonialism in May Crisis 2021

The political background of conflict explains the recent war in May 2021, which overlooked the significant issue of Israeli settler colonialism that preserved the marginalization of Palestinian women and triggered a global protest to free Palestine, including Palestinian women and their children. The visualization of narrative in the May crisis 2021 that will be explored into their contexts can be seen in the following pictures that show a woman in Sheikh Jarrah was intimidated by Israeli forces, then triggered the clash in the al-Aqsa.

Israeli troops destroyed Palestinian women houses, killed children, finally sparked people solidarity in Palestine and across the globe:



Fig.1 The media narrative and visualization in the May crisis 2021 were collected and modified by the author from different media

Three mainstream global media (Aljazeera on May 12, 2021, BBC on May 12, 2021, and CNN on May 16, 2021) described this issue in more nuances factor of the forced expulsion of Palestinian alongside competing for religious tendencies. However, those media failed to emphasize the rooted political Israeli colonialism and feel Palestinian women sufferings for several decades under Israeli rule as represented in the following table below:

Table 1. Textual Representation of three mainstream media; Aljazeera, BBC, and CNN

Mainstream Media	What led to the most recent Israel-Palestine escalation?
Aljazeera.com	(12/05/2021) <i>Anger has been growing over the <u>forced expulsion</u> of Palestinian families from the occupied East Jerusalem neighborhood of Sheikh Jarrah, facing multiple court cases filed against them by several pro-settler organizations since 1972. These organizations claim that the land the families live on was initially under Jewish ownership. However, Palestinians see this as an extension of an official Israeli policy to displace many Palestinians from Jerusalem to retain a majority Jewish identity in the city. The United Nations has warned the planned expulsions could amount to "war crimes"</i> (https://www.aljazeera.com/news/2021/5/12/what-lead-up-to-most-recent-israel-palestine-escalation)
BBC	(12/05/2021) <i>The fighting between Israel and Hamas was triggered by escalating clashes between Palestinians and Israeli police at a holy hilltop compound in East Jerusalem. The site is revered by both Muslims, who call it the Haram al-Sharif (Noble Sanctuary), and Jews, for whom it is known as the Temple Mount. Hamas demanded Israel remove police from there and the nearby predominantly Arab district of Sheikh Jarrah, where Palestinian families face eviction by Jewish settlers. Hamas launched rockets when its request went unheeded. Palestinian anger had already been stoked by weeks of rising tension in East Jerusalem, inflamed by a series of confrontations with police since the start of the Islamic holy month of Ramadan in mid-April. The threatened eviction of Palestinian families further fueled it from their homes in East Jerusalem by Jewish settlers and Israel's annual celebration of its capture of East Jerusalem in the 1967 Middle East war, known as Jerusalem Day</i> (https://www.bbc.com/news/world-middle-east-57083595)

CNN	<p><i>(16/05/2021) The Sheikh Jarrah case is the flashpoint for tensions, but they quickly spread throughout the city and far beyond the confines of Jerusalem. The situation in Jerusalem can escalate in a hurry on its own, but the sensitivities in the city have been compounded by a combination of religious and nationalist factors. Two holidays fell on the same weekend this year: the Muslim Night of Power (Leylet el-Qadr) on the night of May 8, considered the holiest night of the year; and the Israeli holiday of Jerusalem Day (Yom Yerushalayim) on May 9-10, celebrating the day the Israeli military took control of the Old City in 1967. Each holiday on its own can inspire religious and nationalist fervor, and together they are even more liable to ignite an already tense situation (https://edition.cnn.com/2021/05/12/middleeast/israel-palestinian-explainer-intl-cmd/index.html)</i></p>
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However, the left-leaning media, Jacobinmag, firmly confirmed the rooted Israeli colonialism and touched Palestinian suffering, protest, and solidarity. It was reported that the latest Israeli Palestine crisis of May 2021 occurred after the Sheikh Jarrah incident that encouraged about 1.6 million Palestinians to stage demonstrations in Israeli territory on Tuesday (18/5). This action was organized by young people and the lower classes who support the Palestinian resistance and reject racism and Israeli barbarism. The Allenby Bridge between Jordan and the West Bank was packed with crowds urging the border area to be opened. Solidarity also occurred on the Lebanese border, and the masses tried to enter Jerusalem (Awad and Thier, 2021).

The left media, Jacobinmag, further reported Palestinian demonstration in Israeli territory that responds the Sheikh Jarrah incident through a journalistic photo which shows political solidarity among one young woman, eight men, and one kid holding on Palestinian flag as the following:



Fig 2. Palestinian citizens of Israel demonstrate in Haifa, Israel, on May 18, 2021, to mark a nationwide general strike called by the country's Arab leadership and express solidarity for Palestinians in the Gaza Strip. (Mati Milstein/NurPhoto via Getty Images, www.jacobinmag.com)

Indeed, the Sheikh Jarrah incident related to the expulsion of the Jewish settlement organization, Lahav Shomron, against 4 (four) houses occupied by Palestinian Arab settlers since 1957. Likewise, the same thing happened in Silwan, where the Jewish settlement organization, Ateret Cohanim, succeeded in asking an Israeli court to expel 87 (eighty-seven) Palestinians. Nevertheless, racist treatment has often occurred in the education sector, access to water, and electricity (Shehadeh, 2021). Finally, the photo below shows clashes between

Palestinians and Israeli forces in Sheikh Jarrah, as reported by <https://theglobalherald.com/> on May 5, 2021.



Fig 3. Clashes between Palestinian women and Israeli forces in Sheikh Jarrah

Furthermore, Newyorker media significantly reported the conflict in the courtyard of the Al-Aqsa mosque through a journalistic photo that shows thousands of women, children, and young protesters under Israeli police's attack as the following:



Fig 4. On Monday, Israeli police stormed the al-Aqsa compound, where thousands of worshippers had gathered. Photograph by Mahmoud Illean / AP / Shutterstock (www.newyorker.com)

The roots of the Israeli-Palestinian conflict are historically complex and impacting Palestinian women's roles and must be approached with the new historical perspective on the clarity of religious arguments and high political theorization. The escalation of conflict only increasingly brings about the sufferings of Palestinian women. Indeed, violence, death, and racism on Palestinian women politically become a part of Israeli colonialism and an invisible gender issue that must be criticized and less represented in global media reports.

It essentially started from a misinterpretation of religious texts, which was justified by a pragmatic political movement of ethnic Jews establishing the state of Israel through a serial trilogy of Zionism projects; Pax Britannica through the intervention of the Balfour declaration, Pax Americana with the intervention of the American military captured Jerusalem and Pax Judaica as a right-wing Zionist dream to establish Solomon's Temple on Al-Aqsa land.

Finally, the trilogy of Zionism project of colonialism has been enforced by the global media, leading to gender invisibility in the killing and violence of Palestinian women and their

children. Unfortunately, the global media critically failed to represent the Israeli-Palestinian conflict and women's sufferings related to the entire social-political background and its context covering historiography of the Israeli occupation and the gender issue (Fairclough, 2005, 2017; Fairclough & Fairclough, 2012). The occupation of Jewish Zionism is seen by Illan Pappé (2006) as ethnic cleansing of Palestine. Edward W. Said (1979) stated that the core of this problem must be placed in modern politics starting in the late 19th and early 20th centuries, establishing the Jewish state of Israel by removing the indigenous Palestinian population. Britain supported this colonization in the early 20th century (Pappé, 2006) and the United States after World War II (Chomsky, 1999; Chomsky, 2019; Davidson, 2016; Pappé & Chomsky, 2011). As a result, the modern Israel state grew into an apartheid regime that killed the Palestinian people and supported the planned expulsions of Palestinians.

How to Stop Killing Palestinian Women and Overcoming Israeli Palestine Crisis

Palestine women have significantly engaged with the political protest against Israeli occupation and oppression that more often resulted in their death and surviving their children under peace and war. In two documentary movies, "Gaza Fight for Freedom" created by Abby Martin (2019) and "The Process: Will the Palestine/Israel Conflict Ever End?" produced by Kadri Mahnoud, Amy Basil, and Joshua Baker (2020) for Real Stories, Palestinian women have been suffering and being under pressure due to the protracted conflict.

Palestinian women have lacked their human capability, including their expected gender roles. Instead, they go to the enemy line as shown in "Gaza Fight for Freedom" and have little dreams for raising their children in a peaceful country, as told in "The Process: Will the Palestine/Israel Conflict Ever End?."

In the recent May crisis 2021, women are not only easily killed by Israeli airstrikes, but also they lost their lovely homes and memorable places, as represented by Reuters in the following photo that shows an older woman is desperately standing in the middle of destroyed buildings. In the meantime, thousands of children of Palestinian women were already killed because of this irrational conflict, including children below as represented by BBC in the following photo.



Fig 5. A Palestinian woman reacts following an Israeli airstrike in Gaza City on May 17, 2021 (www.reuters.com) and Nine-year-old Yara (left) and five-year-old Rula (right) were killed alongside several family members on Sunday (www.bbc.com)

The increasing operations of Israeli settler-colonialism through realizing the planned expulsions and making evil airstrikes, including the May crisis 2021, have significantly contributed to Palestinian women's sufferings. They lost their beautiful homes and beloved children and lacked human capability, particularly their expected equal gender roles. However, since the Israeli forces were controlled by bloody Zionist-revisionist elites and the global media's lack of ultimate gender narrative, the same crisis will potentially escalate more badly and reproduce another story of Palestinian women suffering shortly.

Finally, the Israeli Palestine crisis resulted from Israeli settler colonialism that persistently put Palestinian women in danger. This settler colonialism has many complexities originating from religious interpretation, the political ideology of Zionist-revisionist, superpower's hegemony, lack of media power on the gender issue, and international community's support., making a better understanding of the historiography of Israel and Palestine and gender issue based on fair religious interpretation, new critical history, and advanced gender studies could change the misunderstanding between two parties in the elite and grassroots level and avoid violence on Palestinian women.

Based on post-Zionism literature, Israel's apartheid state is wrongly justified as the "promised land" by right-wing Zionist elites and grassroots. Both Old Testament and Quran clearly show that the land of Canaan located around Jerusalem as "Holyland" for religious people and not the homeland for Jews only, so it is not explicitly god-given land to the Jews (As-Suyuthi & Al-Mahally, 2015; Pappé, 2005, 2012b; Sand, 2019). That is why Shlomo Sand (2012) mentioned that the establishment of the state of Israel in 1948 was strongly influenced by the context of political tendencies rather than religious teaching among Christian Zionists and Jewish Zionists in Britain, France, Italy, and Germany to save millions of persecuted and displaced Jews in the late 19th and early 20th centuries.

In the meantime, by using alternative media, international communities and global activists could pressure Zionist-revisionist in power and superpower countries to stop their expansion, airstrikes, support, and occupation on Palestinian territories that killed a thousand women and their children. In other words, global media are expected to mainstream the gender issue of Palestinian women with global activism and media campaign to free Palestine, mainly through internet-based social media. Nbcnews.com, on May 15, 2021, reported that thousands take part in pro-Palestinian protests in Sydney, London, and Paris as the following picture in London shows women and men hold banners and chant free Palestine:



Fig 6. Protesters attend a rally in London to express solidarity with Palestinians on Saturday.
Chris J Ratcliffe / Getty Images

It is noted that people across the globe supported Palestine because they are fed up with the longstanding Israeli settler-occupation that frequently seems to be racist to Palestinian people alongside the unbelievably killing of women and children by hundreds of airstrikes (Dina Sulaeman, interview on June 16, 2021).

Nevertheless, Israel is a persistent apartheid state captured by conservative elites that have increasingly strengthened their settler colonialism and politically won the diplomacy at the international level supported by superpower European countries and the United States of America. Fortunately, Palestinians' counter has been represented by the Hamas movement in the ground alongside moderate international negotiation by the Fatah movement that resulted

in recognizing Palestine as one of the Non-Member Observer States at the United Nations (Swastiningrum, 2019).

The occupation of Israel has already killed thousands of Palestinian women and their children. In other words, Palestinian women have ultimately suffered from violence and marginalization based on Fakhri's gender perspective (Arbain et al., 2015). The Israeli settler-colonialism has committed war crimes by operating the planned expulsions. Israel still obtains American funds and weapons. Joe Biden recently agreed to US\$735 million in arms aid to Israel (Awad and Thier, 2021). Israel is getting stronger and enforces laws that tend to be apartheid regimes, as recently seen in Sheikh Jarrah. That is why the Hamas movement in the Gaza strip responded to Israel by sending rockets. Meanwhile, social media campaign with the hashtag "free Palestine" worldwide has successfully supported Palestine in that May crisis of 2021.

The international community, through the United Nations, mediates the Israeli-Palestinian conflict. The first commonly discussed solution is the two countries' solution (Sand, 2013, 2019). This solution is the most moderate alternative for the United Nations and the Palestinian authority by looking at the long process of Israel's victory via military and diplomacy from 1948, 1967, 1973 until now.

Nevertheless, this solution will always be left floating without clarity by Israel and America. It is feared that it will become an entry point for more profound diplomacy to benefit the Palestinians. Israel's current position is powerful with the support of Western countries. The second solution was proposed by Ilan Pappé (2017) that is the solution of one democratic state between the Jewish and Palestinian communities that are equal before the law, human rights, and God. This solution is relatively ideal and moderate for the Zionists. They were also influenced by the socialist movement in Europe to free the Jews from persecution in Europe and become the subject of a more favorable history.

This solution is also relatively reasonable in universal religion and brotherhood of the three Abrahamic religions: Judaism, Christianity, and Islam. However, this solution is more challenging to realize, considering that today, Israel's politically strong position is controlled by right-wing revisionism. They use weapons to kill Palestinians for the planned expulsions and the sake of the Israel state (Kaplan, 2005). Right-wing radicals recently in power under Benjamin Netanyahu are currently replaced by Naftali Bennett, who have racial tendencies to expel Palestinian Arabs from the occupied territories.

Finally, Iran's spiritual leader, Ayatollah Khamenei, proposed the final solution, holding a popular referendum. It is suggested that the Palestinians who should be involved in this referendum live in Israel, the Palestinian Authority, and the refugee countries. This solution is intended to objectively see the owners of the Palestinian territories from majority votes.

2 Conclusion

In post-Zionism's view, the historiography of the state of Israel begins with the efforts of European Jews and the assistance of imperialist states. Israel has stood to seek the best alternative for both community, religion, and the state. Palestine and the Arab community who have lived there for a long time cannot be sacrificed by Israel in its policy of expanding its occupation. In reality, Israel is expanding its territory, ignoring the rights of longstanding Palestinian Arabs, killing women and their children, destroying and obstructing the work of media that is against Israeli interests and occupation.

The superpower countries, alongside mainstream media, tend to support Israel's self-defense and lack of gender perspective. However, alternative media centered on social media can be the potential to provide a deeper view and gender based perspective to protect Palestinian people and gather support worldwide to criticize Israel's racial treatment in the May 2021 crisis, as shown by many media.

At this time, Israel is controlled by conservative revisionist-Zionism who want to expand the Israeli occupation area because of the weak resistance of the Palestinian people and inadequate international control. The revisionist-Zionist elite, who now dominate Israel's national political policies, have not provided Palestine and the Palestinian Arabs with the best humanist option. The current situation and conditions in Palestine have not been able to shake the power of conservative revisionist-Zionism within Israel and at the international community level. At the same time, mainstream media have not yet played their critical roles globally.

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