

News Frames of Sunni – Shiite Media Discourse in Talk Shows Fadak and Wesal Channels as a Model (Analytical Comparative Study)

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ABSTRACT:

This study aims to identify the news frames of Sunni – Shiite media discourse through analyzing the content of talk shows in “Fadak” and “Wesal” TV channels, and how it was employed to formulate the knowledge of the Arab public towards Sunnis and Shiites. The study aimed to identify the attention given to Sunni and Shiite discourse in both channels, as well as the points of difference between them in order to find out how Sunni and Shiite topics were addressed. In order to achieve the study objective, the researcher analyzed the content of “Malafat Wa Oqol” Program in Fadak TV Channel, and “La’allahom Yahtadoun” Program in Wesal TV Channel. The study concluded that the case of “Insulting and cursing the Family of the Prophet” came first with (25%) among all the topics addressed by the two programs, and it ranked the highest in Fadak Channel (33.3%), while it ranked (16.7%) in Wesal Channel. The intimidation inducements ranked first in the list of used inducements with (25%), as was the highest percentage in Fadak Channel (33.3%), while the mental inducements ranked first in Wesal Channel. As for the religious evidences, it came first on the list of used persuasion methods for both channels with (35.2%). The results showed that both channels depended on the religious leaders in the first place with (37.5%), followed by the political leaders with (29.16%). However, Wesal Channel used religious and political leaders much more than Fadak Channel.

KEYWORDS: Frames, News, Fadak, Wesal, TV Channels, Shiites, Sunnis.

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INTRODUCTION:

The talk about Shiite discourse has increased in all Arab states, especially after the US occupation of Iraq 2003, to the extent where the Sunni-Shiite conflict became a phenomenon in all Arab and Islamic countries to varying degrees. The media started presenting terrorist attacks on daily basis in many Arab countries, which were based on the Sunni-Shiite conflict because of the emergence of groups and organizations that believe in Sunni or Shiite ideologies and beliefs and their attempts to control each other in the same society, aiming to change and political domination. This was done through two policies, first was the spread of their ideologies and beliefs, and the second was through undermining security and stability, and striking horror and fear in individuals.

Beside its role in providing information related to different events and issues to the public, media contributes to the spread of opinions, ideologies, and beliefs and in formulating the public opinion towards ideologies embraced by various groups in society

aiming to motivating the public to embrace such ideologies. Extensive coverage of issues, events, and topics over an extended period puts such issues at the top of the public opinion’s attention (Ali, 2003).

As for the TV Channels, it is the most popular media in terms of the number of viewers, since it can affect positions, trends, and behaviors, especially in the light of huge developments of communication technology, spread of satellites, and use of digital technology. Therefore, this study aims to identify news frames used by both channels under consideration in order to determine how they addressed the Sunni and Shiite ideologies through analyzing a sample from each channel’s implicit discourse content.

The study problem:

After the US occupation of Iraq and the facilitation of the Iranian domination, the Shiite ideology started to spread in many Arab and Islamic countries. This was true especially under the globalization that abolished the sovereignty of states in the traditional concept,

and the development of communication and information technologies, which facilitated access to the public wherever they are, whether through channels broadcast via satellites or through the internet. This gave an opportunity to different ideologies to express itself, and it led to the appearance of channels that embrace Sunni or Shiite ideologies. Therefore, the study problem focuses on identifying and analyzing the frames of both channels' discourse under consideration that is related to Sunnis and Shiites.

The study questions:

The study answers the main question represented in identifying and analyzing the news frames employed by both channels under consideration in their discourse related to Sunni and Shiite ideology, and comparing between the trends of each channel. The study also answers the following questions:

- 1- What are the topics addressed by both programs?
- 2- What are the values within the content of both programs' issues?
- 3- What are the inducements used by both channels in presenting issues?
- 4- What is the degree of objectivity in analyzing materials and contents impartially away from personal opinions and whims?
- 5- What are the methods of presenting materials and raising issues?
- 6- What are the persuasive techniques of materials and contents adopted by both channels?
- 7- What is the language used, and what is the language accompanying the presented media content?
- 8- What are the reference frames used by both channels, which formulated a general frame of addressing issues?

The importance of the study:

The study importance lies in addressing the media discourse of two primary elements in Islamic and Arabic countries; Sunnis and Shiites that are one of the most dangerous threats facing the Arabic and Islamic nations.

Study Objectives:

The study seeks to describe and analyze the media discourse frames for the two channels and investigate the degree of compatibility and contrast among the news frames used in both.

General Objective of the Study:

The main objective is to examine and analyze the media discourse, analyze the news frames that both channels under study employ in their Sunni – Shiite discourse, investigate how the editorial policy of each channel reflects on that discourse, and compare the trends of each channel. The study also aims to identify the topics of both programs, the values of their issues, the inducements used by both channels to present issues, the degree of objectivity, the analysis of materials and contents impartially far from personal whims and opinions, the methods of presenting materials and raising issues, and the methods of persuasion to the materials and contents adopted by both channels. In addition, it aims to identify the language used in the presented media content, the type of reference frames adopted by both channels to support their discourse, which formed a general frame of processor, and the statistical relationship at the alpha level $< (0.05)$ between the two channels and the analysis categories. It also aims to identify how each of these channels uses the media to influence the public and form a public opinion supportive of their trends.

Sampling:

Both channels (Wesal and Fadak) was selected to conduct the study for the following reasons:

- 1- The difference in the approach followed by each of these two channels and in the editorial line and politics for each of them. Fadak channel is a Shiite Islamic satellite channel affiliated to the Khaddam Al Mahdi Organization and founded by the cleric Yasser Al-Habib, while Wesal channel is a Sunni satellite channel concerned with the Sunni-Shiite conflict.

Theoretical Framework:

In formulating the research methodology and its field procedures, the study relies on the theory of media framing analysis to provide a scientific explanation of what the media present. The frame or framing refers to selecting, focusing and using certain elements in the media text to make an argument or proof of problems, their causes, evaluation and solutions (Al-Tarbishi, 2003). The theory of news frame analysis enables measuring the implicit content of the media messages reflected by the media, and provides a regular explanation of the role of these media in shaping ideas and trends towards prominent issues and its relationship to the public's cognitive and emotional responses to these issues (Al-Sayed, 2006). It also provides a scientific explanation of how the cognitive and emotional media effects occur on the public with its various

demographic characteristics. The role of the media is not limited to presenting content and information, but also makes this content meaningful, by framing it according to certain perspectives, contexts and aspects (Carter, 2013). defines the concept of frame as “selecting some aspects of reality over others and making them more prominent in the media text as well as following a specific method through which to define the problem or issue, explain the causes of its occurrence, ethically evaluate its various dimensions and aspects, and propose its solutions and recommendations.” He also suggests that the influence of the frames is not achieved only by highlighting some aspects in the events or incidents, but also through omitting or disregarding other aspects (Abdelhamid, 2004).

The framing theory assumes that the events themselves do not have a specific meaning, but rather have their meaning by placing them in a context that defines and organizes them through focusing on some aspects and disregarding others. Framing is the process of selection and focus through deliberately selecting some aspects of the issue and making them more prominent in the media text (Al-Sayed, 2006). The difference in media framing bias leads to a difference in the judgments of the public associated with each medium regarding the formation of knowledge and attitudes towards issues. In addition, the focus of the media in its messages on certain aspects of the issue without others, i.e. identifying specific news frames, leads to having different standards used by members of the public when they think and form their opinions about this issue. Within this framework, the influence of media frames on the political trends of the public has two levels:

First: It is concerned with measuring the implicit content of the media. This method considers that framing provides a description of the process by which the individual perceives and organizes information according to his reference frame and worldview.

Second: It is concerned with measuring media frames, which is the level influencing the formation of the public's attitudes towards the issue under study. By focusing on certain aspects, the media establish media frames for themselves that can influence forming the public's standards on issues, thereby reflecting in determining the opinions and attitudes of the public towards issues.

The theory is based on the following assumptions: (Al-Sayed, 2006)

1. Events in themselves do not have a specific meaning, but rather have their meaning by placing them in a context that defines, organizes, and gives them a degree of coherence by focusing on some aspects of the topic and disregarding other aspects, as they are usually framed by the media. This leads to having different standards used by members of the public when they think and form their opinions about these events.
2. The media have a significant influence by forming knowledge of the public and attitudes of public opinion towards various events and issues during a specific time period.
3. It deals with the role of the communicator in formulating media messages, helps to provide a processor scientific analysis regarding various events and issues, and deals with the impact of media processors on the public's knowledge and trends. Therefore, the focus in frame analysis is on the four communicative elements: communicator, content, recipient, and culture.
4. It provides a regular explanation of the role of the media in shaping ideas and trends about issues, determining the public's priorities through controlling the news flow of events, and the ability to diagnose problems and their causes and make judgments about them. This role becomes more important during the occurrence of emergency events and crises, as the media work under reference frames directing its practices and reflecting its trends and attitudes on the events and issues.

The media framing theory is used in media studies depending on content analysis and studies dealing with international issues such as terrorism issues. Therefore, the media framing introduction was employed to identify the media discourse of the two channels under study and how to deal with events, determine the media frames, and reveal the aspects of compatibility and contrast among both channels in terms of frames used in their media discourse.

The Origin of the Sunni – Shiite Conflict

The origin of the Sunni – Shiite conflict dates back to the days after the death of the prophet (PBUH). Some Muslims believed that the caliph should be of those who are qualified to be one, so they elected Abu Baker to be the first caliph

of Muslims. Meanwhile, others believed that the priority is for the lineage of Mohammad, so the supporters of Ali Bin Abi Talib – the prophet's cousin and son in law – made an objection. The main streams of Islam, the Sunnis and Shiites, originated from the conflict over caliphate.

As for the origin of Shiites' designation, it comes from "the party of Ali" who believe that Ali and his decedents from the prophet's family are the ones entitled to be caliph. As for the Sunnis, (meaning path or biography) who followed the biography of Prophet Mohammad, they are against the inheritance of caliph by the Prophet Mohammad's lineage (Abdou, 2015).

Shiism is a political trend more than being a religious belief. However, it became a religious belief with time. Therefore, those who became Shiites must believe that the caliph is limited to Ali's descendants. This belief is contrary to the teachings of Quran and Sunnah. However, according to the old sources of Shiites, it became a condition to believe in it if the individual wished to become a Muslim.

Wesal and Fadak Channels

- 1- Wesal Channel is a private TV channel that is concerned with the Sunni-Shiite conflict airing from Saudi Arabia on Arab sat. It was established in April, 2009 in Saudi Arabia. The channel has specified its goals, which are the call for Allah through correct religious awareness of Islam (Quran and Sunnah), correcting the wrong and ambiguous concepts among Muslims in general and Shiites in particular related to the beliefs and accusations against the prophet's wives and companions. (Channel's Website: <http://tvwesal.com/about-us/>)
- 2- Fadak Channel, named after the village in the Arab Peninsula which was given by Allah to the Master of the Women of the Worlds Fatima Al-Zahraa and which was confiscated by Abubakar as-Saddique after the Prophet Mohammad's death as Shiites claim. The channel uses the motto (No flag stands against the flag of Prophet Mohammad's family). The channel aims to purify the Islamic heritage from wrong ideologies and bad beliefs in order for the Ummah to return to the prophet's path and the path of his legitimate caliphates from his family (PBUT). (Channel's Website: <https://www.fadak.tv/>).

Study Methodology:

This study is analytical descriptive study aiming to study phenomena and events as they are, as well as describing it accurately through qualitative expression which describes these phenomena and events and demonstrates its characteristics, or through quantitative expression which provides numerical description that explains the amount and size of the phenomenon (Elayan, 2010). The study is also concerned with the conditions, practices, beliefs, opinions, views, values, and trends towards a certain topic or case (Hijab, 2006).

To achieve the study objectives, the researcher used the media survey approach which is used in the descriptive research. Through this approach, field-based data are collected using various means in order to describe, analyse, or detect the study the studied phenomena, as well as registering and analyzing the inputs of that phenomena (Saber, 2003). The survey approach aims to know the character of the media outlet and what sets it apart from other outlets whether in form, content, or limits of influence (Zagab, 2009). The researcher also used the comparative approach used in the area of media studies in order to compare between two media outlets or more from one country or different countries. It also allows comparing the study results by comparing the similarities and differences between two different cases and then makes a judgment in the light of specific inputs.

Study Tool:

Within the context of survey approach, the researcher used the content analysis tool, where she used a detector as a tool to specify the analysis categories to be studied. She also developed a form to collect data and information after consulting some media specialists in order to analyze the contents of the two programs - subject of the study- in both channels. The form collects and sort information related to the way both channels present speech in special tables that facilitate the classification and analysis process, answers the questions asked, and test the hypothesis on which the study is based on. The quantitative and qualitative analysis was also used in describing the materials of the two programs by both channels. The qualitative approach was used in monitoring and analyzing the media addressing frames of significant terrorist operations and its impacts according to the news framing analysis theory.

Reliability of the Study Tool:

In order for the researcher to verify the reliability of the study tool, a random sample of 4 subjects addressed by both channels was used. Then, another researcher analyzed the same number. After both received their results, the consonance percentage between both researchers was calculated by using the equation of (Azuroff & Mayer). The consonance percentage was about (85%) which is considered high in this area.

Statistical Methods:

For the purposes of achieving the study objectives and answering its questions, the researcher used many statistical procedures and methods as well as SPSS tests as follows:

1. Frequencies and percentages
2. Chi2 test to find out the statistical differences among the newspapers examined.

Units of Analysis:

It is the measure by which the researcher counts the frequencies of the content or phenomenon he seeks to analyze. The most used analysis units in content analysis studies are subject unity, idea unity, and word or symbol unity. The researcher can use more than one unit to analyze the content in one research (Zagab, 2009). This study relied on the idea unity as a unit of counting and measuring. The idea has no limits other than that which its meaning has, it may be a phrase or a sentence, it may extend along the length of the paragraph, and all the content may have a single idea (Bin Wezra, 1995).

Categories of Analysis:

These are the "classifications created by the researcher based on the nature of the topic and the research problem, as a reliable method for counting the frequencies of meanings," the clearer the categories are defined, the clearer and more specific the results are" (Omar, 2002). The content is classified on the basis of these categories which differ according to the subject matter. After reviewing the study sample, the researcher was able to monitor the following analytical categories:

1. Topics Category: It refers to the topics and issues addressed by both programs including: monotheism, takfir (calling others apostates), insulting and cursing the family of the Islamic prophet Mohammad, Shiism, temporary marriage, historical controversies, infallibility of

the Imams, and the Iranian role in sectarian strife.

2. Acquisition Sources Category: It refers to the sources that have provided information about issue including: private channel sources, documents, studies and research, personal interviews, archives, previous investigations, audio recordings, other media, no source mentioned, others.

3. Values Category: It refers to the nature of the values the issues of both programs have including: positive values, neutral values, negative values, no values.

4. Objectivity Category: It refers to presenting programs that deal with the analysis of materials, topics and contents impartially away from far from personal whims and opinions including: (absolute objectivity, relative objectivity, and subjectivity).

5. Presentation Methods Category: It refers to the methods used in presenting materials and issues including: broadcaster only, broadcaster + still image, broadcaster + recorded report, broadcaster + public participation, broadcaster + guest.

6. Persuasive Techniques Category: It refers to the techniques used in persuading into materials and contents including: figures and statistics, religious testimonies, historical facts, political positions, social phenomena, economic indicators, eyewitnesses, experts and officials, mixed, others.

7. Language Category: It refers to the nature of the language of media content including: media language (standard), colloquial language, mixed.

8. Media Frames Category: It refers to the media frames used by both programs in presenting topics and issues including: responsibility, conflict, strategy, economic results, humanitarian concerns, and ethical principles.

9. Reference Frames Category: It refers to the textual references adopted by both programs, as such issues can only be covered or addressed from a specific reference forming a general frame for this processor. They were defined as follows: political, historical, conflict, religious, social, mixed.

Study Population and Sample:

The study population consists of all episodes of "Malafat Wa Oqol" program on Fadak TV channel and all episodes of "La'allahom

Yahtadoun” program on Wesal TV channel. These two programs were selected due to the nature of their issues and content, noting that the issues raised in them concern sectarian conflict between Sunnis and Shiites.

The study sample is a part of the entire population whose characteristics are to be defined. It is a partial group of the study population, selected in a certain way to conduct the study. Then, those results are used and generalized to the original population. The researcher divided the study sample into two parts:

1. Channels Sample: It is a deliberate sample consisting of two channels: Wesal channel is a Sunni channel concerned with the Sunni-Shiite conflict, while Fadak channel is a Shiite channel.

2. Programs Sample: Two programs were selected using the complete census method. (12)

Episodes were selected from each program, with a total of (24) episodes from both programs, during the period (from to), and selecting (24) episodes is sufficient. In comparison to a number of previous studies and research in the field of analyzing the content of TV programs, (Stumble) indicated that analyzing (6), (12), (24), or (48) episodes leads to similar results, as if the analysis included a whole year's episodes (Alawneh and Najadat, 2011, 735).

Analysis and Discussion of Results:

The results will be presented and discussed according to the study questions as follows:

First Question: - What are the topics addressed by both programs? To answer this question, the frequencies and percentages of those topics were extracted as shown in Table (1).

Table (1). Topics covered by the two programs.

| # | Channel | Fadak Channel | | Wesal Channel | | Total | |
|---|--------------------------------------|---------------|-------|---------------|-------|-------|-------|
| | | Rep. | Perc% | Rep. | Perc% | Rep. | Perc% |
| 1 | Monotheism of God | 1 | 8.3 | 0 | 0 | 4 | 4.2 |
| | Atoning the other | 2 | 16.7 | 3 | 25 | 5 | 20.8 |
| 3 | Insulting & cursing Al Albait | 4 | 33.1 | 2 | 16.7 | 6 | 25 |
| 4 | Being a Shiite | 1 | 8.3 | 3 | 25 | 4 | 16.7 |
| 5 | Entertainment marriage | 1 | 8.3 | 0 | 0 | 1 | 2.4 |
| 6 | Infallibility of the imams | 1 | 16.7 | 1 | 8.3 | 3 | 12.5 |
| 7 | Historical conflicts | 2 | 0 | 1 | 8.3 | 1 | 4.2 |
| 8 | The Iranian role in sectarian strife | 0 | 0 | 2 | 16.7 | 2 | 8.3 |
| 9 | Other | 1 | 8.3 | 0 | 0 | 1 | 4.2 |
| | Total | 12 | 100% | 12 | 100% | 24 | 100% |

Statistical significance = (0000) .(43.633^a) =Chi2

The results in Table (1) showed the topics addressed both programs. The issue of insulting and cursing the family of the Islamic prophet Mohammad ranked first in Shiite Fadak channel with a percentage of 33.3%, while the issues of takfir (calling others apostates) and infallibility of the Imams ranked second with a percentage of 16.7% for each. As for the rest of the topics addressed by the analysis, the results in Table (1) revealed that they ranked third with an equal percentage of 8.3% for each.

As for the Sunni Wesal channel, the topics of takfir (calling others apostates) and Shiism ranked first with a percentage of 25% for each, while the topics of insulting and cursing the family of the Islamic prophet Mohammad and the Iranian role in sectarian strife ranked second with a percentage of 16.7%. The results in the previous table revealed that the topics of

infallibility of the Imams and historical controversies ranked third and last with a percentage of 8.3% for each. Through conducting the chi-squared test for the topic category, it showed that there were statistically significant differences at the level of significance (0.000) in the topic sub-category (insulting and cursing the family of the Islamic prophet Mohammad) because it is the highest frequency in favor of the Shiite Fadak channel.

The results of the topics for both channels also showed that the issue of insulting and cursing the family of the Islamic prophet Mohammad ranked first with a percentage of 25%, while the issue of takfir (calling others apostates) ranked second with a percentage of 20.8%. The issue of Shiism ranked third with a percentage of 16.7%, while the issue of the infallibility of the Imams ranked fourth with a percentage of 12.5%.

Second Question: What are the values within the content of both programs' issues? To answer this question, the frequencies and percentages of those topics were extracted as shown in Table (2).

Table (2). Values of the two programs content.

| # | Channel | Fadak Channel | | Wesal Channel | | Total | |
|---|-----------------|---------------|-------|---------------|-------|-------|-------|
| | | Rep. | Perc% | Rep. | Perc% | Rep. | Perc% |
| 1 | Positive values | 1 | 8.3 | 3 | 25 | 4 | 16.7 |
| 2 | Neutral values | 2 | 16.7 | 5 | 41.6 | 7 | 29.2 |
| 3 | Negative values | 5 | 41.7 | 2 | 16.7 | 7 | 29.2 |
| 4 | Without values | 4 | 33.3 | 2 | 16.7 | 6 | 25 |
| | Total | 12 | 100% | 12 | 100% | 24 | 100% |

The results in Table (2) showed that both categories (neutral values and negative values) ranked first at the total level with a percentage of 29.2%, while the category (no values) ranked second with a total of 6 out of 23 frequencies and with a percentage of 25. The last was (positive values) with a total of 4 out of 24 frequencies and with a percentage of 16.7%.

As for each channel separately, the results in the previous table showed that the negative values ranked first in the Fadak Shiite channel with a total of 5 out of 12 frequencies and with a

percentage of 41.7%, while the category(no values) ranked second with a total of 4 frequencies and with a percentage of 33.3%. The neutral values ranked third with a percentage of 16.7%, while the positive values ranked last with a percentage of 8.3%. As for the Sunni Wesal channel, the neutral values ranked first with a percentage of 41.6% and with a total of 5 out of 12 frequencies, while the positive values ranked second with a percentage of 25%. The two categories (negative values and no values)ranked last with a percentage of 16.7%.

Third Question: What are the inducements used by both channels in presenting issues? To answer the question, the frequencies and percentages of those topics were extracted as shown in Table (3).

Table (3). The appeals adopted by the two channels by presenting the cases.

| # | Channel | Fadak Channel | | Wesal Channel | | Total | |
|---|-----------------|---------------|-------|---------------|-------|-------|-------|
| | | Rep. | Perc% | Rep. | Perc% | Rep. | Perc% |
| 1 | Logic appeals | 1 | 8.3 | 4 | 33.3 | 5 | 20.8 |
| 2 | Emotion appeals | 3 | 25 | 1 | 8.3 | 4 | 16.7 |
| 3 | Fear appeals | 4 | 33.3 | 2 | 16.7 | 6 | 25 |
| 4 | Mixed appeals | 2 | 16.7 | 3 | 25 | 5 | 20.8 |
| 5 | Without appeals | 2 | 16.7 | 2 | 16.7 | 4 | 16.7 |
| | Total | 12 | 100% | 12 | 100% | 24 | 100% |

Statistical significance = (00.02).(12.809a) =Chi2

The results in Table (3) showed that intimidation inducements ranked first with a percentage of

25% on the list of inducements used by both channels, while rational and mixed inducement

ranked second with a percentage of 20.8% for each. The categories (no inducements and emotional inducements) ranked third with a percentage of 16.7% for each.

As for each channel separately, the results in the previous table showed that intimidation inducements ranked first in the Shiite Fadak channel with a total of 4 out of 12 frequencies and with a percentage of 33.3%, while the emotional inducements ranked second with a percentage of 25%. The categories (mixed inducements and no inducements) ranked third with a percentage of 16.7% for each, while the rational inducements ranked last with a percentage of 8.3%.

As for the Sunni Wesal channel, the rational inducements ranked first with a percentage of 33.3% with a total of 4 out of 12 frequencies,

while the mixed inducements ranked second with a percentage of 25%. The two categories (intimidation inducements and no inducements) with a percentage of 16.7%, while the emotional inducements ranked last with a percentage of 8.3%. Through applying the chi-squared test, the results in the previous table indicated that there were statistically significant differences among both channels at the level of significance (0.02) which was less than the level (0.05). The results showed that the differences were in favor of the Shiite Fadak channel in the subcategory (intimidation inducements).

Fourth Question: What is the degree of commitment to objectivity in analyzing materials, topics and contents? To answer this question, the frequencies and percentages of those topics were extracted as shown in Table (4).

Table (4). The degree of commitment to objectivity in analyzing materials, topics and contents.

| # | Channel | Fadak Channel | | Wesal Channel | | Total | |
|---|-----------------------|---------------|-------|---------------|-------|-------|-------|
| | | Rep. | Perc% | Rep. | Perc% | Rep. | Perc% |
| 1 | Absolutely objective | 3 | 25 | 3 | 25 | 6 | 25 |
| 2 | Relatively objective | 4 | 33.3 | 7 | 58.7 | 11 | 45.8 |
| 3 | Not subjective at all | 5 | 41.7 | 2 | 16.7 | 7 | 41.7 |
| | Total | 12 | 100% | 12 | 100% | 24 | 100% |

The results in Table (4) showed that the relative objectivity category ranked first at the total level of both channels with total of 11 out of 24 frequencies and with a percentage of 45.8%, while the absolute subjectivity ranked second with a percentage of 29.2 %.The absolute objectivity ranked last with a percentage of 25%.

As for each channel separately, it was found that the absolute subjectivity category ranked first in the Shiite Fadak channel with a percentage of 41.7%, followed by the relative objectivity

category with a percentage of 33.3%, and in the last rank the relative objectivity with a percentage of 25%.

As for the Sunni Wesal channel, it was found that the relative objectivity category ranked first with a percentage of 58.3% and with a total of 7 out of 12 frequencies, while the absolute objectivity category ranked second with a percentage of 25%.The absolute subjectivity category ranked last with a percentage of 16.7%.

Fifth Question: What are the presentation methods used by both channels to present and raise issues? To answer this question, the frequencies and percentages of those subjects were extracted as shown in Table (5).

Table (5). The presentation methods used by the two channels to present and raise cases.

| # | Channel | Fadak Channel | | Wesal Channel | | Total | |
|---|----------------------------------|---------------|-------|---------------|-------|-------|-------|
| | | Rep. | Perc% | Rep. | Perc% | Rep. | Perc% |
| 1 | Presenter only | 0 | 0 | 0 | 0 | 0 | 0 |
| 2 | Presenter & fixed Photo | 0 | 0 | 0 | 0 | 0 | 0 |
| 3 | Presenter & register. Reports | 0 | 0 | 0 | 0 | 0 | 0 |
| 4 | Presenter & public participation | 12 | 100 | 0 | 0 | 12 | 50 |
| 5 | Presenter & Dialogue (co-guest) | 0 | 0 | 12 | 100 | 12 | 50 |
| | Total | 12 | 100% | 12 | 100% | 24 | 00% |

The results in Table (5) showed that the Shiite Fadak channel was limited only to (presenter + public participation), which is the nature of the program that is limited only to presenter, and then he opens the door to dialogue with the public via telephone calls, as this category had the absolute percentage of 100%.

The same applies to the Wesal Sunni channel, in which the nature of the program depends on presenter and permanent co-guest, Sheikh

(Adnan Al-Aroor), in all episodes. The percentage of this category was 100%, i.e. it had the absolute total, and the rest of the presentation methods did not have any frequency in both channels.

Sixth Question: What are the persuasive techniques of materials and content adopted by both channels? To answer this question, the frequencies and percentages of those topics were extracted as shown in Table (6).

Table (6). Methods of persuasion with the presented materials and contents adopted by the two channels.

| # | Channel | Fadak Channel | | Wesal Channel | | Total | |
|---|----------------------|---------------|-------|---------------|-------|-------|-------|
| | | Rep. | Perc% | Rep. | Perc% | Rep. | Perc% |
| 1 | Figures & statistics | 0 | 0 | 0 | 0 | 0 | 0 |
| 2 | Religious evidence | 5 | 33.3 | 8 | 36.4 | 13 | 35.2 |
| 3 | Historical facts | 4 | 26.7 | 6 | 37.3 | 10 | 27 |
| 4 | Political positions | 3 | 20 | 4 | 18.2 | 7 | 18.9 |
| 5 | Eyewitnesses | 0 | 0 | 0 | 0 | 0 | 0 |
| 6 | Mixed | 3 | 20 | 4 | 18.2 | 7 | 18.9 |
| | Total | 15 | 100% | 22 | 100% | 37 | 100% |

Statistical significance = (00.247).(2.800) = Chi2

*** Note: Regarding this analytical category, the program dealt with more than one persuasion technique within one episode, which explains the difference between the total and the rest of the tables.**

The results in Table (6) showed that the religious testimonies topped the list of persuasivetechniques at the total level (the general total of both channels), as it ranked first with 13 frequencies out of the total and with a percentage of 35.2%, followed by the category of historical facts with a percentage of 27%, while the two categories:(political positions and mixed)ranked last with a percentage of 18.9% for each.

As for each channel separately, the religious testimonies ranked first in the Shiite Fadak channel with a percentage of 33.3%, the historical facts ranked second with a percentage of 26.7%, and the category (mixed)ranked with a percentage of 20%.

As for the Sunni Wesal channel, the results in Table (6) showed that the religious testimonies

ranked first with a percentage of 36.4%, the historical facts ranked second with a percentage of 27.3%, and the categories (political positions and mixed) ranked last with a percentage of 18.2%.

By reviewing the previous table, it was found that there were no statistically significant differences among both channels in the category of persuasivetechniquesat the level of significance (0.247)which was greater than the level (0.05).

Seventh Question: What is the language used by both channels to present the media content? To answer this question, the frequencies and percentages of those topics were extracted as shown in Table (7).

Table (7). Methods of persuasion with the presented materials and contents adopted by the two channels.

| # | Channel | Fadak Channel | | Wesal Channel | | Total | |
|---|---------|---------------|-------|---------------|-------|-------|-------|
| | | Rep. | Perc% | Rep. | Perc% | Rep. | Perc% |
| 1 | Classic | 11 | 91.7 | 12 | 100 | 23 | 95.8 |
| 2 | Slang | 0 | 0 | 0 | 0 | 0 | 0 |
| 3 | Mixed | 1 | 26.7 | 6 | 37.3 | 10 | 27 |
| | Total | 12 | 100% | 12 | 100% | 24 | 100% |

The results in Table (7) showed that the media language (standard) is the dominant language on the language list used at the total level of both channels with a total of 23 out of 24 frequencies and with a percentage of 95.8%. The mixed language ranked secondwith a percentage of 4.2%, while the colloquial language did not have any frequency.

As for each channel separately, the results showed in Table (7) thatthe media language (standard) in the Shiite Fadak channel had a total of 11 out of 12 frequencies with a percentage of 91.7, while the mixed category had only one frequency with a percentage of 8.3%.

As for the Sunni Wesal channel, the results in the previous table showedthat the media language was absolutely used with a percentage of 100%.

By applying the chi-squared test to this analytical category, the results showed that there were no statistically significant differences among both channels at the level of significance (0.14) which was greater than the level (0.05).

Eighth Question: What are the reference frames used by both programs to address issues? To answer this question, the frequencies and percentages were extracted as shown in Table (8).

Table (8). The frame of reference on which the two programs relied, to address the issues at hand.

| # | Channel | Fadak Channel | | Wesal Channel | | Total | |
|---|------------|---------------|-------|---------------|-------|-------|-------|
| | | Rep. | Perc% | Rep. | Perc% | Rep. | Perc% |
| 1 | Political | 3 | 25 | 4 | 33.33 | 7 | 29.16 |
| 2 | Historical | 1 | 8.33 | 2 | 16.66 | 3 | 12.5 |
| 3 | Religious | 5 | 41.66 | 4 | 33.33 | 9 | 37.5 |
| 4 | Social | 0 | 0 | 1 | 8.33 | 1 | 4.16 |
| 5 | Mixed | 3 | 25 | 1 | 8.33 | 4 | 16.66 |
| | Total | 12 | 100% | 12 | 100% | 24 | 100% |

The results in Table (8) showed that both channels used religious references with a percentage of 37.5%. This is consistent with the issues emphasized by both channels, which are the cursing and insulting of the family of al-Bayt and the takfir (calling others apostates). Therefore, it is necessary to refer to religious references to clarify this. The Fadak channel adopted religious reference frames with a percentage of 41.66%, which was greater than the percentage (33.33%) in the Sunni Wesal channel. The political reference frames ranked second with a percentage of 29.16% in both channels. This is normal because the religious conflict is linked to the political conflict and each party attempts to employ and benefit from the religious conflict politically, with a percentage of 33.33% in the Wesal channel and with a percentage of 25% in the Fadak channel. The social reference frames ranked last with a percentage of 4.16%. In both channels, the percentage was 8.33% in the Wesal channel, while the Fadak channel did not use any social reference.

CONCLUSION:

The study concluded a number of results, most notably:

1. The topic of "insulting and cursing the family of the Islamic prophet Mohammad" ranked first among all the topics addressed by both programs.
2. Negative values ranked first in the Fadak TV channel, while neutral values ranked first in the Wesal TV channel.

3. Intimidation inducements ranked first on the list of inducements used in the Fadak channel, while rational inducements ranked first in the Wesal channel.
4. The results showed that the category "absolute objectivity" was used among all the categories in both channels.
5. The results showed that religious testimonies topped the list of persuasive techniques used in both channels.
6. The results showed that the media language (standard) was used in both channels.
7. Both channels adopted religious and political references, but the Wesal channel used the religious and political references to a greater extent than the Fadak channel.

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