

The Arab and European digital native media coverage about each other: analysis of media in several countries

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Introduction

The world witnessed in the past two decades prominent events, starting with the events of September 2001. As this attack was followed by a war in Afghanistan and Iraq, US presidential elections, revolutions in Arab countries, the fall of regimes, global economic crises, terrorist incidents in European countries, wars in Arab countries Syria, Iraq, Libya, Yemen, the rise of terrorist organizations and the elimination of some of them and killing its leaders, in addition to a huge leap in the world of technology and communication with the rise of social networking sites, to the spread of epidemics that infected millions and led to the death of millions of people. This has raised the number of issues affecting the world and brings back again racism, hate speech, and stereotypes in new forms.

During the past twenty years, the world has witnessed many transformations and changes at the political, social, economic, and technical levels (Dagher, 2012), where media products according to Santos et al. (2022) considered a tool for citizens to learn about various topics, as they are unable to reach large areas in the social reality, and because the media plays a major role in communicating news and information.

The 9/11 attack was a “gift” to the most severe and oppressive elements on all sides, with fear, shock, terror, the desire for revenge, and the emergence and development of counter currents, a new type of war emerged, according to Chomsky, (2002):

“The cannons are now pointed in a different direction, which is something completely new in the history of the West and its branches.”

However, what happened to the media after September 11 was not an entirely positive thing. Robinson (2019) has found, by analyzing Fröhlich’s project6 to explore media dynamics through the conflicts of Syria, Israel-Palestine, Burundi, Macedonia, and the Democratic Republic of Congo (DRC), where governments and powerful actors have tremendous influence over journalists and the media. This has an impact on the quality of press reportage during times of conflict and war (Robinson, 2019).

According to Chomsky (2002), the free American media differs from the media in the Middle East, because it is difficult to compare media controlled by institutions (industrial, commercial, political) and media controlled by governments. After all, this media is considered “evil”, but this is no longer the status of the media in the Arab world, where there are television channels and news sites supported by multiple countries that broadcast the speech that suits them in exchange for criticism and attack on Arab regimes that disagree with them, Mohammad (2019) found that the Arab audience is not satisfied with the reality of Arab television for many reasons like make the public ignorant and non-neutrality and professionalism in some news programs, and the politicization of the media message.

Farah (2014) believes that what the media system is doing is displaying a complete pattern of life through films, songs, and advertisements, and later on, the person connected to the Internet has become a consumer only who is affected by what is presented to him, which enables the media to establish a stereotype about the other and to provide the opportunity to broadcast hate speech and racism.

1. Literature review:

In his book “Orientalism” Said (2008) describes the relationship between Arab and European (east and west) as a fundamental relationship on the political, cultural, and religious grounds, a relationship between a strong partner and a weak partner. The Oriental is irrational, depraved (fallen), childlike, different; thus, the European is rational, virtuous, mature, normal. According to Sharabi (1984), western imperialism affected after 1918 the psyche of the new generation of Arab youth and led to a feeling of inferiority and suppression.

Since the Second World War, the media has become a public opinion-making tool and participates in determining political decisions in favor of the dominant parties, rather than becoming a tool for expressing a public opinion Dagher (2012). In terms of media influence, Al-Nuwaihi (2014) considered the media is more like a major university open

to its daily curricula renewed and changing with conditions and events, this media in both sides Arab and Western had a role in shaping the culture of society, especially after the technological development in communication information and direct satellite broadcasting. And the spread of the Internet, mobile communications, and digital media has led to the development of an interactive communication network that connects the local to the global at the same time, so those in power are trying to assert their dominance in the field of communications and the media is used to achieve this control Castells (2007).

1.1. The stereotype about Arabs and Europeans in media

In this research, we analyzed two things that the media discourse may carry, which are stereotypes and hate speech towards the other, as the media news may draw stereotypes that may lead to provoking hate speech or fixing negative images about others during media coverage.

According to Harper's Dictionary of Modern Thought, New York 1977, a stereotype is defined as an oversimplified image of a particular group by large numbers of people (Gumpert & Cathcart, 1983). But in the modern age, there is a gap between what exists and the impression we keep (Gumpert & Cathcart, 1983). Also, the definition of a stereotype as a mental image or belief of social groups has been questioned (Kurcz, 1998). Also, Oxford English Dictionary defines it (Bordalo et al. 2016): A widely held but persistent and overly simplified image or idea of a particular type of person or thing. These stereotypes cover ethnic groups, political groups: demographic or gender groups such as Asians being good at math, Republicans being rich, or women being bad at math (Bordalo et al. 2016). Stereotypes are an important part of the discourse as well as the information production system of European digital media (Gallur Santorum & García Orosa, 2016).

The concept of stereotype can be indicated by Vicente et al. (2010) study also, which analyzed the entire press production of six major Spanish periodicals on the image people have of the Arab and Islamic world that comes from stories in the media. Vicente et al. (2010) considered that the Western media contributed greatly and played an important role in the formation of a stereotyped image of the Islamic world based on distortions and clichés. Abd-Alrahman, (2020) define the stereotype as the limited perception that a person keeps in his mind about a person or a matter, and people get to know each other with simple fixed perceptions about them.

And our attitudes towards others are affected by the media image presented by the media, and the editorial and production staffs are human beings who have attitudes, values, emotions, and stereotypical attitudes that affect what they see and what they choose and share with the public (Gumpert & Cathcart, 1983).

So, the fear of Islam and Muslims produces a negative image about Arabs and the Arab world, especially when most writing about Arabs confusion between Arabs and Muslims Hamada (2001). But the truth is not all Arabs are Muslims, John Morreall & Sonn (2017) clear that:

In fact, the overwhelming majority of Muslims are not Arabs; Islam is the second largest religion in the world. Where the number of Muslims is about 1.6 billion people or 23% of the global population, and there are 22 Arabic speaking countries, but they constitute

less than 20% of Muslims in the world, the overwhelming majority of Muslims are not Arabs.

And the events of September 2001 added distortions to the image of Arabs after linking Islam with terrorism and the fear of Islam, Muslims and Arabs prevailed (Moneim, 2016). Guedes et al. (2011) agrees that peoples of Arab origin are at the fore in Western newspapers, and the fundamentalists' use of violence reveals the manipulation of Western media because the Arab is a citizen who wants to show that Islam is part of the world, not a suicide bomber. 2001 marked a profound mark in US history, and the attack contributed to the poor impression of Arabs in the West (Guedes et al. 2011).

In most North American and European countries, the Muslim/Arab conflation is stigmatized (Bartkoski et al. 2018). Also, the stereotypes and prejudices associated follow the individuals even if they are members of one group Muslims or Arab (Bartkoski et al. 2018). That's why it is imperative for researchers to clear the distinctions and distinguish between Muslims and Arabs separately because they might have different stereotypes that lead to different reasons for discrimination (Bartkoski et al. 2018). Belkhiri & Haroun (2019) searched how the Western media strategies in distorting the other and found that Western media presented the Arabs through stereotype and distortion and linking them to backwardness and terrorism.

stereotype against Arabs appears in Shaheen (2003), Shaheen (1994), Shaheen (1985), he found after analyzed Hollywood movies, American Comic Books and the media coverage of the Middle East, how they vilify a People especially Arab and represented them as Fanatics, brutal, uncivilized and others crazy about money. Shaheen (1985) mentioned how this affects the American public opinion about Arabs and Foreign policy formulation.

This image about Arabs in comics and cartoons in America according to Stockton (1994) is not isolated from cultural roots and ancient conflicts.

In the Western media, Ridouani (2011) sheds lights on how the Arabs and Muslims are represented in the Western arts and found that Western media reports maintain a constant distorted image of Arabs and Muslims, create inaccurate preconceptions about the principles of Islam, term fundamentalism and Arabs costumes, bearded Muslims, even "terrorism" as a word used with reservation when dealing with individuals who are not Arabs.

1.2. In Arabic media

European-Arab relations are also affected by the political events that afflict the world. Khader (2016) traces the stages that the relationship between Europe and the Arab world has gone through since the 1957 Rome Agreement. Khader (2016) believes that Europe, after its exit from two world wars and the formation of a strong union, prides itself on being a normative and civil power, but its policy towards the Arab world tends to be conservative more than its tendency to make changes.

From his point of view, Khader (2016) presented a reasonable treatment of Arab-European relations, and this treatment targets several parties, including journalists, because he believes that the inaccurate and biased media coverage of European-Arab relations raises concerns because it is characterized by underestimation, urgency in preparing reports, inaccuracy in transmitting information, and even ignorance.

In Arab world media, Al-Jayashi (2020) discussed the trends of the Arab media towards extremism, specifically the events of the two mosques in New Zealand 2019, by analyzing 3 Arab newspapers. Al-Jayashi (2020) found that the three newspapers described social media as an incubator for feelings of extremism and violence. The three newspapers also accused the international intelligence services of causing the two mosque incidents and that terrorism is a Western industry, in addition to blaming the extreme right for violence against Muslims because of their incendiary woodwork (Al-Jayashi, 2020).

Dajani & Donohue (1973) analyzed six Arab newspapers representing a geographical and ideological distribution to find out the foreign news coverage in Arab newspapers and found that the United States of America obtained the largest news coverage. Most of the news in these newspapers is 50% politics, the United States first, then China, Britain, the Eastern Socialist Bloc, and in last place France (Dajani & Donohue, 1973).

Foreign news in 1983 in the Jordanian press was founded by El Sarayrah, (1986), focusing on the news of the third world countries - Arab countries - more than the developed countries. The regions ranked fourth, the Middle East, Africa, the United States, and Western Europe (El Sarayrah, 1986). El Sarayrah (1986) justified this because Jordan is an Arab country, and the Middle East was witnessing the Lebanese civil war, Israel's occupation of Lebanon, the Palestinian crisis, and the war between Iraq and Iran.

After the US war on Iraq in 2003, Falah et al. (2006) analyzed 65 Arab newspapers from 17 Arab countries, including Iraq, in addition to the Iraqi News Agency. The Iraqi press was preoccupied with preparations for the war and considered the war unjust and the US administration an aggressor (Falah et al., (2006). It also focused on the countries that opposed the war, with extensive reports on the Iraqi home front (Falah et al., (2006). The Arab press, particularly in the countries neighboring Iraq, focused on the contacts between the United States and these countries, and the visits of politicians and diplomats, which localized these news (Falah et al., (2006).

After the September attack, the Arab news websites presented a negative image of the United States of America without clear differences between the press and radio websites and the websites of Arab news agencies, where violent political and military news dominated the news of the United States (AbdulGhani, 2003). Also, the image of the United States of America in Arab websites news did not reach the level of the image of the enemy (AbdulGhani, 2003). Journalists also distinguish between US policy and the American people (Pintak & Ginges, 2008).

1.3. In European and western media

In European media, (Vicente et al. 2010) analyzed 6 Spanish national journals (El País, El Mundo, ABC, La Vanguardia, El Periódico de Catalunya and La Razón) during 2008, to look for any reference to Muslims and the Arab presence. The authors considered that their study was comprehensive and unprecedented in specialized scientific literature and combined content analysis and analysis of press discourses.

Vicente et al. (2010) emphasized that since the September 11th attacks in New York, as well as the attacks in Madrid and London, the relations between the Islamic and Western worlds have taken center stage in the political problem, the media, and public

opinion. They found that the Western media contributed greatly to the formation of a stereotyped image of the Islamic world, is an image based on distortion and clichés (Vicente et al. 2010).

Soukah (2017) monitored the image of the young Arab refugee in the German magazine *Der Spiegel* between 2015-2016, adding to it other journalistic models from Germany, Austria, and France. Soukah (2017) found that there are three trends that constitute the first media discourse a stage that goes along with popular sympathy, then a stage of intimidation by young Arab refugees and the third is a utilitarian stage. The last stage indicates that there is a demographic and economic benefit for young asylum seekers. These three trends are based on the ideology of European self-glorification, which sheltered the weak, backward one (Soukah, 2017).

Regarding the image of Arabs in the minds of Western image makers who are the correspondents, technicians, columnists, writers and editors in Europe and America, Hamada (2001) found that Arabs were portrayed before the establishment of Israel from the perspective of camels, dancing girls, and pyramids, and after the Arab Israeli conflict, Arabs were seen as backward and extremists. Those image makers are responsible for the compilation and production of writing and editing the content of Western newspapers and magazines Hamada (2001).

Hamada (2001) found that the negative image of Arabs dominance the western image makers and consideration of Arabs as fundamentalists, aggressive and anti-western and this image feeds the negative image of Arabs in the western media, Where the Western media is relied on as a source of information about Arabs, while the influence of books and references came in second place.

Aday et al. (2005) Analyzed 1820 story from the Coverage of the Iraq War in 2003 published in 5 TV networks in the United States (CNN, NBC, CBC, ABC, FOX news channel, and Aljazeera from Arab channels). The coverage was balanced in Aljazeera and the American networks more than FOX which supported the American-led war effort (Aday et al. 2005).

But even when the coverage in general, was good, American channels ignored the voices opposing the war, while Aljazeera was focusing on protests and diplomatic efforts (Aday et al. 2005). According to Mousa (1987) after analyzed the New York Times for 33 years, the image of Arabs in the American press is linked to the conflict in the Middle East, and later was linked to global oil supplies and price increases, as Arabs were ignored before 1948. Mousa (1987) explained that studying and analysis of the image explain the internal dynamics of the media institutions, and that the selection of materials published in a newspaper determines how the images are formed and which ones will be emphasized, and found that the analysis of the prestigious press as a source of public opinion helps explain the impact of coverage on the Arab image and if it allows the formation of a conscious and balanced image of the Arabs.

1.4. Hate speech in Arab, Europe, and western world.

In the first place, one of the researchers' problems was the lack of a unified definition of hate speech (Georgiou & Zaborowski (2017); Nielsen (2002); Kuş (2016); Slagle (2009); Shepherd, Harvey, Jordan, Srauy, Miltner (2015); Barlow, Awan, (2016); Boeckmann, Turpin-Petrosino (2002); Farkas, Schou, Neumayer (2018); Herrera

(2014); Lillian (2007), especially with social media because it is difficult to distinguish ridicule, criticism, and hatred in some cases.

Identifying toxic language is a difficult task because it depends on the social context in which it was said (Sap et al. 2019). Also, current methods of detecting toxic language have racial biases and the text alone does not define it (Sap et al. 2019).

The refugee crisis in 2015 showed that the media played role in framing refugees (Georgiou & Zaborowski, 2017). Georgiou & Zaborowski (2017) found that Press coverage promoted hate speech and hostility towards migrants and refugees, considered their arrival to European shores in 2015 as a crisis for Europe, and seen them as vulnerable or as dangerous without giving them any opportunities to speak about their experiences and suffering. These results came after analyzing 1200 articles in European influential press in eight member states of the council of Europe, and two major Arabic-language newspapers through three events, the Hungarian barrier along the border with Serbia, Alan Kurdi's images, and Paris terrorist attacks (Georgiou & Zaborowski, 2017).

Also, social media showed new levels of hate speech in "the digital hate discourse" (Kuş, 2016). Kuş (2016) analyzed hate speech in the comments on the BBC world's Facebook page about refugees and the sentiment of these comments, which shows a type of hate speech like describing refugees as illegal immigrants, economic migrants, and Jihadist invaders. The study considered that hate speech has destructive effects on the social and human sense, and more than 7000 comments scanned from 300 pages to BBC World Service's Facebook fan pages showed 4 types of digital hate speech against Syrian refugees, hateful discourse with territorial advantage, security-oriented, economy-oriented and religious belief-oriented hate speech (Kuş, 2016).

Islamophobia began to spread in 1996 after the Runnymede Trust established the commission on British Muslims, and the image of Islamophobia was manifested in two ways (fear of individual Islam and institutional Islam) (Aguilera-Carnerero & Azeez, 2016).

Aguilera-Carnerero & Azeez (2016) agrees with others that there is no specific definition of hate speech where hate speech is multi-faceted, and it may attribute false assumptions to religion, or attribute hateful facts to a religious gathering, or ridicule traditions and practices, or verbal abuse and threat, also the most used channel for expressing Islamophobia has changed at the present time, and become the social media where hate speech is multi-faceted, and it may attribute false assumptions to religion, or attribute hateful facts to a religious gathering, or ridicule traditions and practices, or verbal abuse and threat, also the most used channel for expressing Islamophobia has changed at the present time, and become the social media (Aguilera-Carnerero & Azeez, 2016). After analyzing 10,000 tweets on the hashtag #Jihad, the researchers found an increase in the discourse on social media, and the concept of Jihad is linked to violence and war, and Islam is portrayed as being at war with the west, even the discourse on the Internet about jihad is not written by the Arabs themselves, but by people who have prejudices against Islam.

Aguilera-Carnerero & Azeez (2016) explained that the concept of Jihad, for example, is closely related to violence and war and it was portrayed as a "holy war" in the post-

9/11 era, an idea that has stuck until these days. Also, western media reports about Muslims and Islam are similar and tend to be negative and linked to extreme violence and terrorism where Muslims are portrayed as supporters of terrorism, violent towards minorities and women, against secularism and hostile to other religions, in addition to the general fear of Muslim immigrants (Aguilera-Carnerero & Azeez, 2016).

The main problem, in Aguilera-Carnerero & Azeez's view (2016), is that the media attribute their own definitions to the meanings of words such as Jihad, and the main western media have played a role in ensuring that the definition of "Jihad" becomes a distortion of Islam as a religion and its followers are "violent, unstable" as the word "Jihad" is associated with violence and acts committed by various terrorist groups. Also, there is a difference between new and old media in the context of creating and presenting media content, new media redefines the concept of media content and has the speed of delivering content to users (Koncavar, 2013).

After Paris attacks in 2015 on the responsible and workers in the satirical French weekly Charlie Hebdo, Miró Llinares (2016) considered that the source of concern now is Web 2. Where the Internet facilitated reaching people, fostered violence, hate speech, and became a tool in the hands of Jihadist terrorist groups. Social media sites: Facebook and Twitter, became worrisome for the same reasons and the interaction of these people with each other (Miró Llinares, 2016). By collecting 250,000 tweets that were published in Spanish, and after a screening process, they reached a final sample of 4,838 tweets showed that category with the highest representation is that of attacks against collective sensitivity, the second grouping of messages is that of incitement to discrimination, the second categories lead by hate speech. Miró Llinares (2016) assumed that the results of the study could be circulated on other social networking sites, because if short tweets on Twitter carry hate speech and violence, then long posts on Facebook carried more than that but also does not have scientific evidence that the Internet has caused increased violent communication and hate speech.

in Hungary, Boromisza-Habashi (2011) found out that the discussion about the agenda of hate speech and anti-racism indirectly highlights the inverse nature of those who clash around it, after analyzed three types of data: 17 broadcast episodes featuring discussions of "hate speech" in Hungarian, 487 articles from the Hungarian print media, and 8 semi-structured, face-to-face interviews with participants of Hungarian political life in time period between January 2004 and May 2007.

Evolvi (2017) discusses hate speech towards Muslims on Twitter after the British referendum on European Union membership "Brexit" in 2016. Evolvi (2017) suggests understanding group polarization on Twitter as antagonist confrontations that exclude the claims of part of the population. Evolvi (2017) found after analyzing 2005 tweet, written by 1789 users in Brexit hashtag between 23 June 2016 – the date of the referendum – and 30 June, that UK exit from European Union contributed to the emergence of Islamophobic discourses, "the majority of tweets 1328 frame Islam negatively, 362 tweets frame positively, and 315 tweets are neutral".

Islamophobic tweets frame Muslims as foreigners different from white British, reveals a gender dimension, and frame Islam as a misogynistic religion (Evolvi, 2017). And in a minority case, the hashtag #Brexitis was used to counteract Islamophobic

discourses (Evolvi, 2017).

Alsultany (2012), in her analysis of American dramas at prime time, made it clear that there is a positive image versus a negative one as a kind of balance between the two images, but the good image is conditional on emotions and loyalty to the American nation, and this combination of the two images created a new type of racism. Despite the use of strategies in drama by writers, television and movie producers, on the ground, Arabs and Muslims were arrested and deported or detained without legal procedures (Alsultany, 2012).

The Arab world is not an exception to the spread of hate speech and racism, especially since many Arab countries are experiencing turmoil, wars and conflicts such as Lebanon, Iraq, Yemen, Syria and Libya. Internal disturbances, internal fighting, refugee situations and displacement increase hate speech and racism, as mentioned by Antonio Guterres, Secretary General of the United Nations (United Nations Office on Genocide Prevention and the Responsibility to Protect, 2017).

Lebanon is facing a struggle with hate speech within the society itself and a struggle for freedom of expression, specifically after the Arab Spring (Mendel et al., 2018; Touma & Zaghbour, 2020; Mikhael, 2018; Sadaka et al. 2015; Aljazeera Media Institute, 2019). Despite the lack of clarity of hate speech in the Jordanian media, this did not prevent the presence of some cases specifically against Syrian refugees (Mendel et al., 2018; Aljazeera Media Institute, 2019). Hate speech in Iraq is between the same community of sects, politicians and minorities, and the Iraqi media contributes greatly to the spread of hate speech (Iraqi media house, 2018; Mena media monitoring, 2020).

Egypt, Tunisia, Algeria, Libya, and Morocco have political conflicts, in addition to religious ones, highlighting hate speech against social groups (Mendel et al. 2018; Mena media monitoring, 2020). While the hate speech in Saudi Arabia is concentrated against the Shiites, and this discourse is spearheaded by clerics and some politicians Human Rights Watch, (2017).

The media may work in two directions, either to promote knowledge and acceptance of diversity, or to be a tool of discrimination and exclusion, and may amount to incitement to violence, due to its immediacy, global scope, and ease of use (Sabah, 2016).

One of the reasons that led to confusion in understanding a number of concepts, including the comparison between hate speech and incitement, is the absence of clear definitions of exceptions to freedom of expression, and this was reflected in human rights attitudes towards speeches that result in violations of other rights and freedoms, as well as restrictions on freedom of expression (Mazoz, 2016).

Political differences may lead to impartial media coverage, as happened in the Gulf political crisis between the Arab Gulf states and Qatar, where the qatari news coverage of the Saudi decision to allow women to drive between 2017-2018 was subjective, despite the lack of objectivity in most of the reports that dealt with this decision; it was free from hate speech and stereotypes about Saudi women (Salameh, 2020).

Again, in Lebanon, most of the reports focus on freedom of expression and violations against activists and ordinary citizens for simply criticizing a cleric or politics and the intertwined racism and hate speech (Touma & Zaghbour, 2020). The report considered that freedom of expression declined in Lebanon during 2019 after journalists, activists

and citizens were interrogated and arrested because of their opinions.

A 2015 study conducted by Maharat Foundation on the Lebanese media and the practice of religious incitement, found that religious discourse is strongly present and hate speech increases when conflicts escalate (Sadaka et al. 2015). The study that was conducted after the signing of the media honor code in 2013 and analyzed 10 newspapers, 7 television stations, 8 radio stations, and 5 electronic news websites, and found that the media has a discourse of incitement and mobilization against the opponent's media tools, meaning that the media fights with the media. The study did not record any direct religious incitement, but rather accusatory speeches with political and sectarian dimensions appeared (Sadaka et al. 2015).

It is noted that the Arab political and media discourse frequently uses adjectives whose roots are taken from animals and the earth or wind and rain, and they reflect a defect in the animal or a problem or a moral or sexual characteristic, and the formula "enemy" in the Arab context is used between political parties and used as divisions that instill a culture of hostility and hatred in Arab societies (Mena media monitoring, 2020).

In a guidebook by Aljazeera media institution, the book clarifies a number of forms of bias, including contextual bias, when the voice of a particular political, social or religious trend emerges in the news at the expense of other currents and trends. While the journalist practices hate speech when he frames people or groups in a news story based on their identity and distorts them negatively with the intention of spreading hatred towards them and this may not be directly but may be within the general context in which the journalistic material came (Aljazeera Media Institute, 2019).

2. Methodolog

In the following we address the methods used to achieve the objectives of this research. It includes the following sections: the research methods used literature review, content analysis, the descriptive approach. Also, we address data coding and analysis, media sample, data sample and the selected data.

We used two methodologies to find the results and achieve the research objectives and answer the questions: literature review, content analysis. Content analysis is a method that seeks to describe the apparent content and explicit content of the media material in terms of form and content (Al-Mashhadani, (2017). In the content analysis we divided it into two parts, after coding the data and used four units to analyze (theme, word, source, and space), the first part of analysis was a qualitative analysis of the collected data, to find the percentage of news categories, the percentage of sources, the percentages of the length of stories, and the percentage of the stories trends. Also, we used descriptive approach to the six websites from the digital aspect to know their form and how they present news to their audience and mass base through social media, and the applications that are used to reach readers. The second part of analysis was quantitative analysis by using a descriptive approach which is based on describing the phenomenon to reach its causes and the factors that control it (Abdel-Hamid, 2000) (Al-Mashhadani, (2017).

2.1. Literature Review

The study also used Literature Review - which was mentioned in the theoretical

framework - to analyze the data. When a bibliography search was conducted, it includes books, scientific research journals, websites, and other information necessary for research Gómez-Luna et al. (2014). So, the Literature reviews allow the study of the most important documents to identify the main ideas, conclusions, and main concepts, and the focus on documents related to the investigation Gómez-Luna et al. (2014). Consideration of the relevant Literature Review is essential in all studies Snyder, (2019). And for many research questions, the literature review may be the best methodological tool for providing answers Snyder, (2019). Also, the literature review is useful when the goal is to provide an overview of a particular issue or research problem so that the data is selected according to the purpose and issue of the research and it is important to ensure that it answers the specific research questions Snyder, (2019).

2.2. Content analysis

Content analysis is one of the methods of the descriptive approach, which deals with the accurate perception of the interrelationships between society, trends, tendencies, desires, and perception (Al-Mashhadani, 2017). Berelson defined it as one of the methods of scientific research aimed at the objective, systematic and quantitative description of the apparent content of communication materials (Toemah, 2004).

And also, as Krippendorf (2004) defined Content analysis is: Content analysis is a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use.

Osgood also defines content analysis as a procedure whereby the individual makes certain conclusions about both the source and the future of the message in light of certain evidence included in this message Toemah, (2004).

2.3. The descriptive approach

The study relied on the descriptive approach as a method based on describing a phenomenon in order to reach the causes and factors that control it and to come up with results and generalizations (Al-Mashhadani, 2017). The descriptive approach is based on monitoring and following up on a phenomenon or event in a quantitative or qualitative manner for a specific - 146 - period of time or several periods of time to identify the phenomenon or event and reach results and generalizations that help in understanding and developing reality (Al-Mashhadani, 2017). Al Assaf (1989) explained that the descriptive content analysis may be for the purpose of evaluation. Where the researcher may conduct a study aimed at arriving at a specific judgment on the dominant trend in a particular issue, such as a daily newspaper (Al Assaf, 1989). Abdel-Hamid (2000) considered that the descriptive survey aims to describe the interest and preference for media content within the framework of studies on the effects of media and their applications in priority order research. And one of the features of the survey method in the descriptive framework is that it is a quantitative method, especially as it deals with a large number of vocabularies, with which it is difficult to qualitatively describe (AbdelHamid, 2000).

2.4. Data Coding and Analysis

Al-Mashhadani (2017) considered that content analysis can be expressed in four words: objective, systematic, quantitative, and manifest. The content analysis aims to analyze the characteristics of selected news and stories and their impact on the image

of Arabs and Europeans in the media. The two units of analysis were used, the word and the theme/the subject. Units of content it can be a word, sentence, paragraph, image, article, television program (Daniel Riffe et al., 2005).

The data were used to create, for this study's purposes, four Categories describing the content for each day.

The Categories were:

News Category 1: percentage of "political News" stories each day

News Category 2: percentage of "economic" stories each day

News Category 3: percentage of "social" stories each day Story Length: average number of paragraphs in each story coded each day.

Trend story: the stories trend in collected news (neutral, somewhat neutral, not neutral)

After collecting and reading the news from the six digital native media, we coded the news in 21 codes according to three categories (Codes according to the news subjects) because there is a repeating to the subjects, (Codes according to the topics of news) and (Codes according to the text of the news) to know what the trend of the news if its neutral, not neutral, somewhat neutral (positive or negative) as the table (1) show below.

Table (1) Coding table categories

Codes according to the news subjects	Codes according to the topics of news	Codes according to the text of the news
Brexit, Conflicts, Covid19, Europe, international, Immigrants, Iraq, Jihadists, Local, Middle east, Protests, Racism, Refugees, Terrorism	Diverse/ Miscellaneous, Economy, Health, Politics, Sport	Hate speech, Stereotype

Source: own elaboration

2.4.1. Media Sample

The study studied six digital native media from six countries three from Europe and three from the Arab world. From Europe we analyzed Eldiario.es (Spain), Mediapart (France), and Observador (Portugal), and from Arab countries Elaph (Saudi Arabia), Baghdadtoday (Iraq), and Elnashra (Lebanon). The time period was from 01/01/2020 until 31/12/2020. We chose the entire year 2020 because it is the nineteenth year after the events of September 11, and nearly twenty years have passed since a prominent event that affected the whole world. Also, the Covid-19 epidemic came as another catalyst, as the impact of the epidemic that swept the world was enormous and brought about great changes on different levels: media, health, economic, political, and social. The European media is represented in this research by three digital native media in Spain, France, and Portugal in three languages (Spanish, portages translated to English and English) Eldiario.es (Spain), Mediapart (France), and Observador (Portugal).

2.4.2. Data sample

The population for the study consists of all news articles (published in the six digital news media) from 1 January 2020 to 31 December 2020.

The sample consisted of news published from January to December, we Distributed weeks on all months (January= first week start from first to seventh day) (second week start from eight to fourteen of the month) (third week from fifteen to twenty-one) (fourth week from twenty-two to twenty-eight of the month). The duration of the study consisted of 84 days for each news website from the year 2020, was choose 7 consecutive days to form the sample week and resulted in 12 days over 12 weeks out of 12 months to be the study population.

2.4.3. The selected data

Based on the results of the search in six digital news media, the articles related to Arab issues in the European native digital media are 32 in Observador, 172 in Eldiario and 7 in Mediapart. And the articles related to European issues in Arabic news websites are 80 in Elnashra, 28 in Baghdadtoday and 98 in Elaph.

The archive of the six sites was searched during the year 2020 for events related to Arabs and Europeans using many keywords to reach the largest number of news and reports. As a result, 2385 articles were collected in the first phase, 1160 articles distributed in three languages: Portuguese, Spanish and English: 72 articles in Mediapart, 162 in Observador and 926 in Eldiario. On Arab websites, 1225 articles were collected, 609 in Elaph, 151 in Baghdadtoday and 465 in the Elnashra. After the process of sorting the news through the constructed week and choosing one day out of each week in a row from Monday to Sunday, the number of news that is considered the study population reached 417.

Three of the six online media, Eldiario, Elaph, Elnashra account for 350 of the stories, 83% of the Mediapart, Observador, Baghdadtoday making up another 67 stories.

3. Analysis results

In the following, we present the results of the analysis of the stories in the six digital native media in 2020. The first section presents a quantitative content analysis of the data to show the distribution of news, percentages of news topics, their sources, news size, and trends (positive/neutral, negative/non-neutral, or somewhat neutral). This analysis is based on what Krippendorff (2004) considered that the texts when analyzed bear multiple aspects and can be subject to different analyzes, in addition to the importance of analyzing the content in an objective and comprehensive way to extract the results in an easy and accessible way (Al-Mashhadani, 2017).

The second section of the analysis depends on the descriptive approach to the content of the news to describe the news that carried negative or positive trends and the most prominent words and topics that carried these trends, which reflects hate speech or stereotypes towards the other.

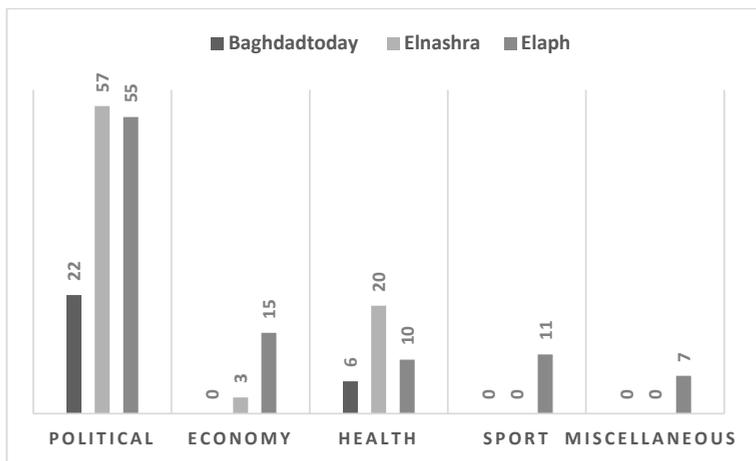
3.1. On the Arab digital native media, political news topped the list during 2020 with 65% of total stories, followed by health news with 18%, followed by economic news with 9%, sports news with 5%, and miscellaneous news with 3% from the total stories.

Political news was focused on the Middle East with 83 stories, while news about Europe was 41, and terrorism issues ranked third with 18 stories with. Miscellaneous and sports news was concentrated in only one Arabic media, Elaph, with 7 miscellaneous news and 11 sports news, while this news was absent from Elnashra and BaghdadToday.

Table (2) The total stories in Arab digital native media

Arab native media	Political	Economy	Health	Sport	Miscellaneous	Total
Baghdadtoday	22	0	6	0	0	28
Elnashra	57	3	20	0	0	80
Elaph	55	15	10	11	7	98
Total	134	18	36	11	7	206
Percentage	65%	9%	18%	5%	3%	100%

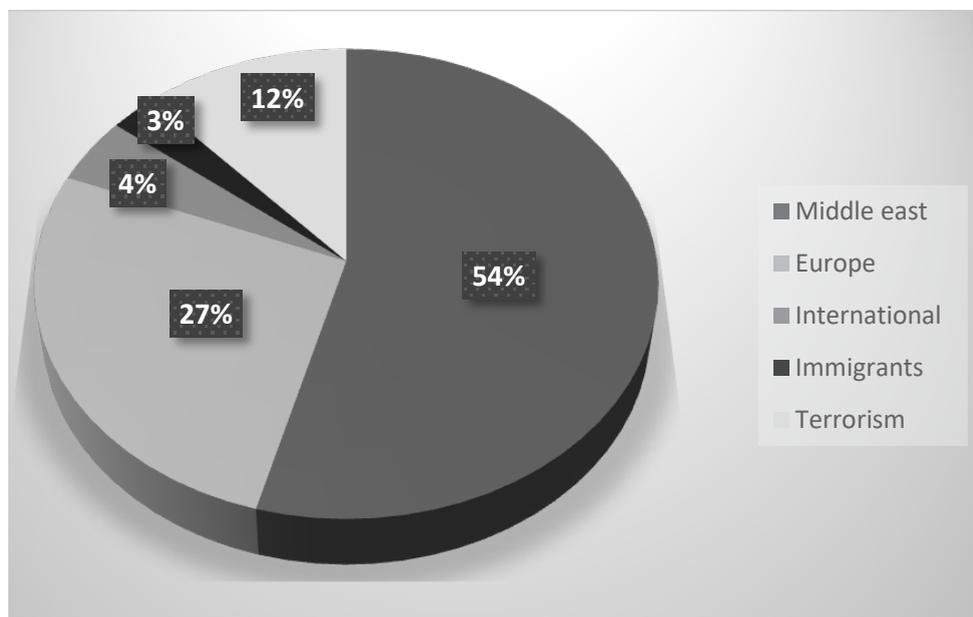
Source: own elaboration



Source: own elaboration

Figure (1) The stories in all Arabic native media

The Figure above shows the distribution of news in the three Arab digital native media, where political news was the most prominent and was the highest in the three digital media. Elaph came first, followed by Elnashra, and thirdly, BaghdadToday. The figure also shows that health news ranked second and highest in Elaph, followed by Elnashra, and then Baghdadtoday. As for other economic, sports, and miscellaneous topics, they were not a large majority in Arabic media and Elaph was the most media that published on these topics.



Source: own elaboration

Figure (2) The percentage of the political news in Arab digital native media

Figure 2 above, show that Middle Eastern news made up 54% of all political news, while 27% of the news was about Europe, 12% about terrorism, 4% about international news and 3% about immigrants. The three Arab digital native media focus on the Middle East and the news related to it more than others because of their geographical location and the importance of the issues associated with this region, Lebanon, Iraq, and Saudi Arabia are in a region which news is topped by various Arab and international media. Therefore, the news came related to central issues in the Middle East, such as: the assassination of Iranian leader Qassem Soleimani in Iraq at the beginning of 2020 and its consequences. In addition to the news of the Palestinian- Israeli cause, and the visits of European officials to the Middle East or their statements about the most prominent files and issues, and the positions of European countries and the United States towards the region. And because the region suffers from the repercussions of terrorism, news related to terrorism in the Middle East came in third place in the political news.

The sources of the news in the Arabic native digital media, most of them without clear sources with 51 stories with 25% of total published stories, the media websites didn't explain in the stories if they made follow up day by day. The second main source was press releases with 41 stories with 20% of the stories, 40 stories were from news agencies with 19%, while the media's own work from reporters was 26 stories with 13% of all stories.

Table (3) The stories sources in digital native media

Source of the news	Reporter	News agencies	Press release	Internet and social media	Press conference	Another media	Without source	Multiple sources	Opinion articles	Total
Baghdadtoday	3	1	8	4	3	5	3	1	0	28
Elnashra	2	3	21	5	7	7	35	0	0	80
Elaph	21	36	13	3	0	1	13	10	1	98
Total	26	40	41	12	10	13	51	12	1	206

Source: own elaboration

For the length of the stories, most of the news stories in Arabic native media were medium stories whose size ranges between 5 to 9 paragraphs, the stories were 123 stories with 60% of published stories. The Long report with more than 10 paragraphs was 63 stories with 30% of the stories and 20 stories were short between 1 to 4 paragraphs with 10% of the stories.

Table (4) the stories length in Arabic native media

Length of news	Long report	Medium report	Short news	Total
Baghdadtoday	1	16	11	28
Elnashra	0	78	2	80
Elaph	62	29	7	98
Total	63	123	20	206

Source: own elaboration

The trend of the stories in Arabic native media was mostly in the neutral side, 171 stories with 83% of total published stories, 33 stories were somewhat neutral with 16% of the stories, and 2 stories was not neutral 1% of stories. In Elaph, the majority of stories were neutral with 75 stories, and the somewhat neutral stories were 23 stories, without non-neutral stories. In Baghdadtoday 22 stories were neutral with 2 stories not neutral. In Elnashra 74 of the stories were neutral, and 6 stories were somewhat neutral, without non-neutral stories.

Table (5) the stories trend in Arabic digital native media

Stories trend	Neutral	Not neutral	Somewhat neutral	Total
Baghdadtoday	22	2	4	28
Elnashra	74	0	6	80
Elaph	75	0	23	98
Total	171	2	33	206

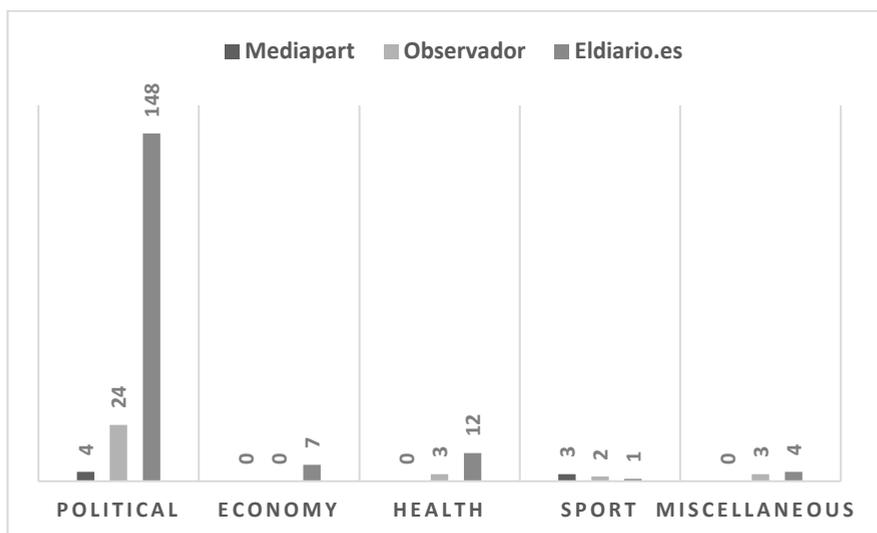
Source: own elaboration

3.2. On the European digital native media: political news topped the list during 2020 with 84% of total stories, followed by health with 7%, economic news with 3%, and miscellaneous news with 3%, and sports with 3% of total stories. Political news was focused on the Middle East with 106 stories with, while news about Europe was 51, and immigrant issues ranked third with 47 stories.

Table (6) The total stories in European digital native media

Europe native media	Political	Economy	Health	Sport	Miscellaneous	Total
Mediapart	4	0	0	3	0	7
Observador	24	0	3	2	3	32
Eldiario	148	7	12	1	4	172
Total	176	7	15	6	7	211
Percentage	84%	3%	7%	3%	3%	100%

Source: own elaboration

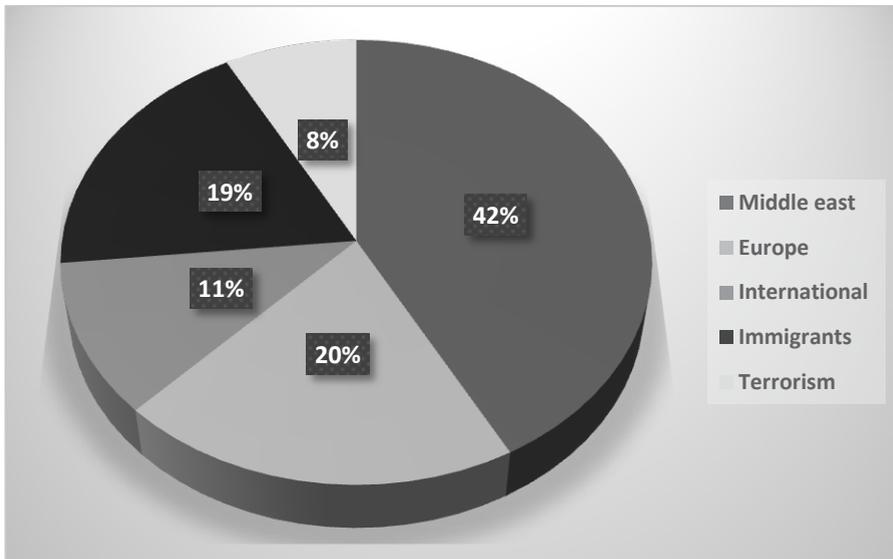


Source: own elaboration

Figure (3) The stories in all European native media

The figure above shows the distribution of news in the three European digital native media, where political news was the most prominent in the three media, specifically Eldiario, which came in the first rank and published the largest proportion of news with 148 political news. Followed by Observador, and in third place came Mediapart. The remaining 24 news were distributed to the sports, health, and miscellaneous sections. Mediapart published sports news and it was the first among the three media, followed by

Observador, and thirdly Eldiario. Also, Mediapart did not publish any economic, health, or miscellaneous stories, these stories were published on Eldiario and Observador, where Eldiario was in first place in publishing health, economic and miscellaneous news, followed by Observador.



Source: own elaboration

Figure (4) The percentage of the political news in European digital native media

The figure above shows that Middle Eastern news made up 42% of all political news, while 20% of the news was about Europe, 19% about immigrants, 11% about international news and 8% about terrorism. For the same reason linked to the three Arab digital native media, the European digital native media focus on the Middle East, due to their connection to prominent issues such as terrorism, the Iranian and Turkish role, and the peace process. And the linkage of Middle Eastern countries such as Iraq, Lebanon, Syria, and Palestine to wars, terrorist bombings, and terrorist organizations, as well as the issues of immigrants, and the presence of foreign forces in these countries to combat terrorism.

The sources of the news and stories in European digital native media relied heavily on news agencies with 148 stories with 70% of total published stories, the second main source was reporters work with 23 stories with 11% of the stories, 19 stories were from other media with 42% 20% 11% 19% 8% middle east Europe international immigrants' terrorism 9%, 9 stories from press releases with 4% of all stories. In Eldiario, the website relied heavily on international news agencies as a source of news, the most prominent of which was EFE the Spanish international news agency, and Europa Press, while the second source of news was news reports from correspondents. Observador relied also on international news agencies such as the Lusa Portuguese news agency, and the second source of news was press releases. In Mediapart the source of news was

other media such as FRANCE 24 with a mention that the editorial team of Mediapart works on editing the news.

Table (7) The stories sources in European native media

Source of the news	Reporter	News agencies	Press release	Internet and social media	Press conference	Another media	Without source	Multiple sources	Opinion articles	Total
Mediapart	1	1	1	0	0	4	0	0	0	7
Observador	3	10	8	2	1	1	2	3	2	32
Eldiario	19	137	0	0	0	14	0	0	2	172
Total	23	148	9	2	1	19	2	3	4	211

Source: own elaboration

In European native media most of the news stories were short stories, whose size ranges between 1 to 4 paragraphs, they were 90 stories with 43% of published stories and 86 stories were medium with 40% of the stories, the long report was 35 stories with 16% of the stories. In Eldiario, the short and medium stories were almost equal with 87 short stories and 70 stories medium with 15 long reports. Also, in Observador the long and medium stories were almost equal with 16 long reports, and 13 medium stories with three short news. In Mediapart the long and medium stories were almost equal with 4 long reports and 3 medium stories without short news.

Table (8) The stories length in European native media

Length of news	Long report	Medium report	Short news	Total
Mediapart	4	3	0	7
Observador	16	13	3	32
Eldiario	15	70	87	172
Total	35	86	90	211

Source: own elaboration

The trend of the stories in European native media was mostly in the neutral side, 175 stories with 80% of total published stories, 34 stories were somewhat neutral with 19% of the stories, and 2 stories were not neutral with 1% of stories not neutral. In Eldiario, the majority of stories were neutral with 145 stories, and the somewhat neutral stories were 27 stories, without non-neutral stories. In Observador 24 stories were neutral and 7 stories were somewhat neutral stories with 1 story not neutral. In Mediapart 6 stories were neutral, and 1 story was non-neutral.

Table (9) The stories trend in European digital native media

Stories trend	Neutral	Not neutral	Somewhat neutral	Total
Mediapart	6	1	0	7
Observador	24	1	7	32
Eldiario	145	0	27	172
Total	175	2	34	211

Source: own elaboration

3.3. In digital native media: political news as we analyzed in Arab and European digital native media topped the list during 2020 with 310 news with 74% of total stories, in Arab digital native media was 65% and in European digital native media was 84%, followed by health news with 51 news with 12%, in Arabic media was 18% and in European media, 7%, economic news with 25 news with 6%, in Arabic media was 9% and 3% in European media, miscellaneous news with 14 news in both media with 4%, 3% in Arabic media and 3% in European media, and sports news 17 news with 4% of total stories in both media, 5% in Arabic media and 3% in European media. In Elaph and Elnashra the political news was the most prominent topic with 57 stories in Elnashra and 55 stories in Elaph and focuses on the Middle East. While the political news was the most prominent topic in Eldiario and Observador with 148 stories in Eldiario and 24 stories in Observador and also focuses on the Middle East. The second main topic was health news with 51 stories with 12% of total stories in both media. In Arab native media were 36 stories with 18% of total stories 35 stories about covid-19 with 97% of total health stories and one story about another health subject with 3% of total health stories. While 100% of the health stories in European digital native media were about covid-19 with 3 stories in Observador and 12 stories in Eldiario.

Table (10) The type of news in all media

News in six digital native media	The number of news	Percentage
Politics	310	74%
Economy	25	6%
Health	51	12%
Sport	17	4%
Miscellaneous	14	4%
Total	417	100%

Source: own elaboration

The trend of the stories was mostly in the neutral side, 346 stories with 83% of total published stories, 67 stories were somewhat neutral with 16% of the stories, and 4 stories was not neutral 1% of stories.

Table (11) Trend of news in all media

Trends in six digital native media	The number of news	Percentage
Neutral	346	83%
Not neutral	4	1%
Somewhat neutral	67	16%
Total	417	100%

Source: own elaboration

3.4. The descriptive approach

The six digital native media In the Arab digital native media, it is noted that the stereotypes in the news are not about Europe or Europeans, but the stereotypes and negative images presented by the media it's about the Arab countries themselves and the same region, which also includes Iran and Turkey, as these countries are part of the conflict in the Middle East, as well as Yemen and Libya.

In European digital native media, it is noted that stereotypes focus on Islam, Jihad, and Arabs, and their connection to terrorism. The description of Jihad and the Islamic state abounds, with contradictions in considering it sometimes terrorism or considering it Jihad and the members are they fighters, Jihadists, or terrorists? The Arab world presented in somewhat bleak due to conflicts and wars. The vast majority of news is focused on conflicts in Arab countries, ways to solve through Europe, and fighting terrorism, in addition to the issue of illegal immigration and somewhat focus on mentioning the nationality of immigrants.

According to studies in the second chapter Theoretical Framework Vicente et al. (2010) cleared that stereotypes about Arabs come from stories spread by the media, and these stereotypes are a perception maintains about someone or something (Abd-alrahman, 2020), also, stereotypes cover ethnic, political, gender, and even demographic groups (Bordalo et al., 2016). And there is no single clear and definitive definition of hate speech (Sap et al., 2019), PRISM Project (2015) considered it as toxic language.

Also, Stereotypes and Media strategies lead to fear of Islam and Muslims by producing negative images of Arabs and the Arab world and presenting the other in a stereotypical image that distorts them and links them to backwardness and terrorism (Hamada, (2001); (Belkhiri & Haroun, (2019). In Arab media, the statements from political parties and the political official became part of spread hate speech and stereotype, (Iraqi media house, 2018), (Touma & Zaghbour (2020); Mikhael (2018); Human Rights Watch (2017); Ben-David & Matamoros-Fernández (2016); Wodak (2002); Herrera (2014); Cammaerts (2009); Yamaguchi (2013); Rooduijn (2014) clarified that the media and political party officials are part of spreading hate speech towards the other and we noted that in Baghdad Today and Elnashra.

Also, the media in the Arabic world is influenced by political events like the Arab spring

(Douai, 2019). In addition to relying on the Lebanese media to publish news about Syrian refugees as well, which may carry hate speech and stereotypes as we noted in the story about a Syrian refugee in Lebanon published in Baghdadtoday, as (Aljazeera Media Institute (2019); Saghieh et al. (2019); Mena media monitoring (2020); Mendel et al. (2018) and Sadaka et al. (2015) indicated.

In Elaph, the reporter stories about minorities and the report in Baghdad Today about neighborhoods in Baghdad carry stereotypes against a group of people as the studies (Delgado & Stefancic, (1992); Rolando et al., (2015); Lillian, (2007); Dixon, (2017); Teo, (2000) indicate racism and stereotype against black people, Latinos, Asian and gender.

Confusion between terrorism and Jihad concepts can be noted in Elaph, they don't use one description, this mix between Jihad as an Islamic concept and terrorism may carry false assumptions about religion and ridicule about practices as Aguilera-Carnerero & Azeez (2016) found. Also, linked the Jihad concept to terrorism is related to western media definition which made Muslims and Arabs are "violent, unstable" because the word "Jihad" is associated with violence as Aguilera-Carnerero & Azeez (2016) indicate.

The Arabic digital native media focuses on Arabic issues or local issues in the first place as (El Sarayrah (1986); Falah et al. (2006); Dagher (2012) indicate in their studies. Also, the Palestinian - Israeli conflict in the three media mentioned in the political statements or press releases or news agencies and the stories was neutral, no anti-Semitism or descriptions as an enemy only in a political statement from political parties or political officials and this is match Obermann & Dijkink, (2008); Sandra Whitehead (1987); Noakes & Wilkins (2002) studies mentioned that the media converge about Palestinian- Israeli conflict was changed.

In Mediapart, the language used by the reporter is close to the stereotype that (Shaheen (2003); Shaheen (1985); Shaheen (1994) indicates in his studies. Also, close to what Stockton (1994) found that image about Arab related to cultural roots and ancient conflicts, George (2014) also mentioned the journalist's role when they cover events which made them face a challenge to "Distinguishing between hate speech and hate spin" so the journalists must defend freedom of expression without neglecting the role of ethical codes of conduct. T. Van Dijk (1992) explains that accusations and suspicions of bias and direct and indirect racist attitudes may be denied by resorting to justifications and we cannot overlook the headlines because they are not random labels.

Again, the confusion between terrorism and Jihad concepts also we can see it in Observador and Eldiario with their reports about terrorist groups or terrorist fighters in Arab countries, they don't use one description (Jihad, terrorism, Jihadist, fighters, terrorist, Daesh, ISIS, and Islamic state), this mix between Jihad as an Islamic concept and terrorism link Muslims and Arabs to violence as Aguilera-Carnerero & Azeez (2016) found. Also, this description may raise Islamophobia against Muslims and Arabs (Sweeney & Opotow, 2013), (AguileraCarnerero & Azeez, 2016), (Chetty & Alathur, 2018). In addition, the two media sites use "Shiite" as a description to groups in Lebanon, Iraq, and Yemen in also Eldiario use "Jewish state" which is religious descriptions these descriptions in the Arab world carry discriminations against minorities as (Iraqi media house (2018); Human Rights Watch (2017); Mikhael (2018) mentioned.

Also, Eldiario focuses on the migrant crisis by clarifying the nationality of the majority of

them, they are Arabs from Morocco, this issue is a rich topic to political parties in Europe as Muhammad (2019) mentioned. In the same issue, the statements from political parties about migrants can be connected to the fear of migrants and refugees as (Soukah (2017); Corrales (2004); Georgiou & Zaborowski (2017) mentioned in their studies. also, the political parties' statements carry hate speech and stereotypes against migrants which made it related to the influence of some parties in Europe as studies indicate (Ben-David & Matamoros-Fernández, (2016); Wodak, (2002); Herrera (2014); Cammaerts, (2009); Yamaguchi, (2013); Rooduijn, (2014); Hanson-Easey & Augoustinos, (2010).

4. Discussion and Conclusion

First of all, the thesis discussed how the Arab and European media convey news about the Arab world and Europe, twenty years after the events of September 11, and the world after witnessed many events in various political, economic, social, and even technological that witnessed great leaps, especially with the emergence of social networking sites, which caused a qualitative leap in terms of media coverage, freedom of opinion and expression, and was the one cause of the Arab Spring revolutions that began in Tunisia in 2011.

The main question posed by the thesis is: how the Arab digital native media and the European digital native media cover the events about each other? In the Arab media, the results were similar to studies Dajani & Donohue (1973), El Sarayrah (1986), Falah et al. (2006), where the Arab media generally focus more on political news and local affairs than European or international affairs, also the news related to Europe in Arabic media relevant to Arab issues.

News in Arabic digital native media, as the results of the analysis, showed, in which political news dominated others by 65% of all news topics, 54% of which focus on the Middle East, while news about Europe 27% and international 4%. As for European digital native media, political news topped other news with 84% of all news, 42% of which focused on the Middle East, 20% about Europe, and 11% international.

In contrast to the aforementioned studies, the thesis carries out a study of digital native media which, in principle, could represent an important transformation in the coverage of the events analyzed. However, there is a continuum between traditional media and digital natives in relation to the subject matter and the territory covered by the information. This is not the case, as will be seen below, with the treatment of stereotypes and hate speech diminishing in the year analyzed, perhaps due to the influence of the pandemic.

In relation to the territorial scope of the information, the thesis finds that the strategy of digital natives is continuous with previous studies on traditional media. Arab studies on the Arab media found that the local issue is the most prominent, Dajani & Donohue (1973) it was found that 50% of the news in six Arab newspapers is political news that is published according to the political orientation of each country. Jordanian newspapers focused on the third world countries - Arab countries - more than others because Jordan is an Arab country first and because the Middle East witnessed major events in the region and the world in the eighties El Sarayrah (1986). Falah et al. (2006) by analyzing 65 Arab newspapers from 17 countries on the Iraq war found that the media focus on Arab issues and local affairs, while the international news is related to the intense diplomatic visits between Arab and western countries.

In relation to the territorial scope of the information, the thesis finds that the strategy of digital natives is continuous with previous studies on traditional media.

After the September 11 attack, AbdulGhani (2003) found after analyzing 4 Arab newspapers that the political and military news about the United States of America was the most prominent, and this news presented a negative image about the United States of America.

These results correspond to what Tessler (2003) found when analyzing data from 9 Arab and Islamic countries that Arabs and Muslims have negative images of the United States of America because of its political positions, a result reached by Diamond (2002), by analyzing cartoons in 8 Arab and Islamic newspapers, where it was found that it bears anti-Semitism and a stereotyped image towards the United States of America because of its foreign policy.

While studies of European media, which are more than studies of Arab media, found that the image of Arabs is a negative image that linked Arabs and Muslims to oil, women, the veil, fundamentalism, and terrorism.

The results of the thesis, which showed the predominance of the political aspect and the news of conflicts in the Middle East, and the focus on terrorist organizations or the fight against terrorism, converge with the findings of Mousa (1987), who analyzed 33 years of coverage of Arab issues by the New York Times, where he found that the general image of the Arabs is a political image linked to conflict and wars especially conflicts in the Middle East. Also, the American media relies on non-Arab sources to obtain news, which reflects an imbalance in the reports and provides a partial picture of the events because they are transmitted through unsympathetic eyes, which creates misunderstandings about Arabs and distorted their image by stereotypes Mousa (1987).

Vicente et al. (2010) through an analysis of six Spanish national magazines on the image of Arabs and Muslims, found that the western media contributed to the formation of a stereotyped image about the Islamic world, an image based on distortion.

Shaheen (1985), Shaheen (1994), Shaheen (2003) found that the various American media coverages of the Arabs distort their image and show them as fanatics, savages, and moneycrazy. This is what Ridouani (2011) found the image of Arabs is linked to fundamentalism, clothes, bearded Muslims, and terrorism. This also increased after the September events, as Evelyn Al-Sultani found, where Arabs have become terrorists and are subjected to hate and racist crimes Naved Bakali (2013). Newspaper articles after September 11th linked Islam to terrorism, the veil, religious extremism, and Jihad Sweeney & Opotow (2013).

Hamada (2001) also found that the image of Arabs is linked to camels, women, and dancing, and after the Arab Israeli conflict, the Arabs became backward and anti-western, and these images contribute to the formation of a negative opinion and anti-Arab policies.

Sheikh et al. (1996), in an analysis of four American newspapers found that press coverage about Arabs comes after certain events. Like the 2003 Iraq war, US news coverage of the war was generally balanced, but the American media did not show voices opposing it, while AlJazeera focused on protests and diplomatic efforts Aday et al. (2005). As well as the ArabIsraeli conflict, where the media coverage in the Dutch newspapers according to Obermann & Dijkink (2008), changed after the events of September 11 and Israel was

portrayed as a victim. This coverage is also related to the policies of the United States of America and the agreements that are concluded Noakes & Wilkins (2002). Like the Camp David Accords, where the press coverage about Egypt changed, the Arabs before the accords were evil, after the treaty they became positive, even the Egyptian woman image was modified in the American media Morsy (1986).

Conclusion

First, the study, within the limits of the researcher's knowledge, was one of the few and maybe rare studies that examined the image of Europeans in the Arab media, as well as dealing with hate speech and stereotyped image towards them in Arab media. The researcher did not find many Arab sources dealing with the image of Europeans in the Arab media; rather, most studies dealt with local and Arab issues in general and did not make comparisons between Arab and European media.

Western studies, on the other hand, focused intensely on the image of Muslims, Islam, and Arabs in general in the western and American media, and this may be related to the impact of US foreign policy in the Arab countries. Also, the studies did not examine the image of Europeans in the Arab media.

The study, after analyzing 417 news stories 310 of them are political news from the six digital native media during 2020, found that the Arab and European digital media did not provide news coverage about the other in a stereotypical or hate speech, and reliance on news agencies as a source of news and adherence to the official form of news may be a reason for that because there are controls and standards in reporting news.

Limitation and Future research

The findings of this study have to be seen in light of some limitations. The first is the lack of Arab studies that deal with the image of Europeans in the Arab media in general and hate speech and stereotypes towards the west or the other in the Arab media. Studies focused on the analysis of the American media specifically, more than the European media, and this may be linked to the great political role played by the United States of America in the Arab world. The second limitation concerns the lack of Arab studies that make comparisons between the Arab and western media and analyze their news coverage, in addition to the lack of Arab studies on hate speech and stereotypes toward the other (the west in general). The third limitation relates to the lack of European studies that study the Arab media, stereotypes, and hate speech in it. The fourth limitation and last limitation relates to the archive of the Mediapart, which did not make available all the news that was published throughout 2020, despite the paid subscription to the site's services.

Future studies may consider expanding research on the digital native media in both worlds (Arab and Europe), especially with the development in communication and media technology. And expand the subjects to examine the live podcasting, videos, images, and characters. Also, the audience's opinions and reactions to digital native media news that is published on the social networks, especially with the possibility of concealing identity or creating accounts with fake names and data, in addition, examining the media coverage in digital native media during diplomatic crises or war.

Note:

This article was a thesis to get a doctorate degree from Santiago de Compostela university.

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