

## **Propositions**

### **Attached to the thesis**

#### *Beyond Factionalism? Cultural and Children's Programmes on Palestinian Satellite TV*

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1. This study fills a gap in research on how producers of new forms of media like satellite TV can 'defactionalise' content following violent internal conflicts, in this case the Hamas-Fatah 'war of brothers' (this Thesis).
2. Given the influence of media, the two Palestine satellite channels - Al Aqsa Satellite Channel (ASC) aligned with Hamas and Palestine Satellite Channel (PSC) aligned with Fatah – have presented a unique lens through which to show how a media landscape can become less factional and less divisive over time (this Thesis).
3. As among the heaviest watchers of TV in the Middle East (a 2004 estimate being that 94% of Palestinians in the Gaza Strip and West Bank had one or more TV sets in their home), focusing on satellite television as opposed to social media makes sense in the case of Palestinians (this Thesis).
4. This study has shown that in relation to production and programme content, media content can be analysed for its own sake, without requiring an engagement with audience reception, which is more common in media and cultural studies (this Thesis).
5. The two selected children's and cultural programs helped to assess the view, expressed in an interview by the Head of ASC's Board Al Bardawil, that: '...children's and cultural programming are among the few areas not affected by the bones of factionalism' This was found to be largely justified (This Thesis).
6. In the early post-Oslo period, both Palestinian and international forces have encouraged a media system that harms Palestinian unity (Tawil-Suri, 2007).
7. Palestinian producers wishing to engage with international television markets are often constrained by a "censorscape" through which a wide range of nations attempt to limit Palestinian expression (Sienkiewicz, 2013).
8. Most Arab governments aim to put forth the impression of a liberal media regime, but use censorship and political pressure to silence critics during times of perceived crisis (Aouragh, 2015).
9. Despite the ongoing influence of a scholarly paradigm that considers the local and the global as opposites, it is more helpful to think of them as mutually constitutive (Kraidy, 2005).
10. Arab scholars in the Middle East are situated as experts detached from their audiences by positioning themselves in a knowledge hierarchy. Media owners want Arab audiences as passive receivers of information, but also potential victims of the latest technological innovation of communication (Mellor, 2013).
11. It is 63% more difficult to write a dissertation on days when there is no electricity in your country.