

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

This research applied a macrostructure-based Critical Discourse Analysis (CDA) to the song *We Will Not Go Down* by Michael Heart to uncover its political discourse and ideological messages concerning the Israel–Palestine conflict, particularly in Gaza.

1. The Failure of Diplomacy

The theme of the failure of diplomacy is clearly reflected in the lyrics of "We Will Not Go Down," in which the songwriter criticizes world leaders and international institutions for their inadequacy in addressing the ongoing violence in Palestine. The phrase "arguing about who's right or wrong" highlights the frustration with political discussions that prioritize rhetoric over concrete action. This criticism is furthered by a depiction of shallow diplomatic efforts, highlighting the gap between the statements issued by global leaders including leader of Arabs and the reality experienced by the Palestinian people suffering under occupation. The song serves as a powerful reminder that while diplomatic discussions may occur, they often fail to result in meaningful interventions that could alleviate the humanitarian crisis.

The theme are relates to the broader context of international relations, where the ineffectiveness of diplomatic initiatives has been a recurring issue in the Israeli-Palestinian conflict. The lyrics reflect a deep sense of despair at the prevailing situation, as Palestinians witness escalating violence despite

promises of peace and resolution. By highlighting the gap between diplomatic rhetoric and the harsh realities on the ground, the song critiques not only the leaders involved but also the structures that perpetuate this cycle of inaction. This theme invites listeners to question the effectiveness of international diplomacy and its role in addressing the systemic injustices faced by the Palestinian people.

2. Military Aggression and Oppression

By analysing The theme of military aggression and systemic oppression is prominently foregrounded in the lyrics of “We Will Not Go Down” as it vividly captures the devastating impact of war on civilian populations. Through references to bombings, the destruction of homes and schools, and the violent control exerted by Israeli forces, the song paints a powerful picture of the human cost of conflict. These lyrical depictions are not abstract metaphors, but rather direct reflections of lived experiences—particularly during military offensives such as Operation Cast Lead, which resulted in high civilian casualties and widespread damage to critical infrastructure in Gaza. By embedding these elements into the song, the songwriter underscores the harsh and often silenced realities faced by Palestinians under occupation, presenting a narrative that confronts not only the brutality of armed violence but also the structural forces that enable and sustain it.

The representation of military violence within the song aligns closely with documented evidence and numerous humanitarian reports that chronicle

the experiences of Palestinian civilians in conflict zones. International organizations and human rights observers have consistently reported on the disproportionate use of force, the blockade of essential supplies, and the demolition of homes and public facilities, all of which are mirrored in the song's lyrics. These references strengthen the song's authenticity as a protest piece grounded in real-world injustices. Moreover, the emotional tone conveyed through the lyrics resonates with the trauma and psychological scars left by such aggression, giving voice to the suffering that is often overshadowed in official discourse. The lyrical narrative acts as a form of testimony—both personal and collective—that challenges audiences to engage critically with the ongoing humanitarian crisis and the mechanisms of state-sanctioned violence.

In conclusion, the song *We Will Not Go Down* utilizes lyrical imagery and emotionally charged language to deliver a powerful critique of military aggression and the oppressive conditions faced by Palestinians. It transcends mere artistic expression by transforming into a vehicle of resistance and truth-telling, amplifying the voices of those who endure systemic violence. The song does not only serve as a memorial to destruction and loss, but also as a call for justice, awareness, and accountability. In doing so, it reinforces the significance of music as a tool for socio-political commentary—one that demands global attention to the lived experiences of oppressed populations and exposes the enduring impact of militarized domination on both individual lives and collective identity.

3. Civil and Cultural Resistance

The themes of civil and cultural resistance are prominently featured in the lyrics, emphasizing honour, identity, and survival amidst destruction. The song reveals a profound sense of resilience among Palestinians, who continue to assert their cultural and human identity despite facing immense challenges. This affirmation of honor serves as a symbolic form of resistance, reinforcing the idea that cultural expression and community solidarity are essential components in the struggle for freedom. By celebrating individual strength and perseverance, the song transforms personal and collective suffering into a powerful narrative of hope and resistance.

Moreover, this theme also relates to the broader context of Palestinian cultural resistance, which encompasses various forms of artistic expression, such as literature, music, and visual art. The song's lyrics testify to the unwavering spirit of a people who refuse to be identified solely as victims. Instead, they assert their right to exist, thrive, and preserve their cultural heritage amidst oppression. This theme not only highlights the importance of cultural identity in resistance movements but also encourages listeners to recognize the role of art and expression as tools for social change. By emphasizing civil resilience, the song reinforces the view that the struggle for justice is not merely a political battle but also has deep roots in culture, grounded in the recognition of identity and humanity.

These themes were supported by references to real-world figures such as, George W. Bush, and institutions like the United Nations and Amnesty

International. The findings affirm that song lyrics can serve as a powerful medium of political discourse and ideological resistance.

B. Suggestions

1. To Future Researchers

To deepen our understanding of political discourse in the context of the Israeli-Palestinian conflict, future research should explore a range of cultural texts beyond song lyrics. This could include analysing poetry, speeches, visual art, and other forms of expression that reflect the complexity of the political situation. By applying Critical Discourse Analysis (CDA) from both macro and micro perspectives, researchers can gain a more comprehensive understanding of how various cultural artifacts express and shape political narratives. For example, examining the emotional and ideological dimensions of poetry written by Palestinian authors could provide insights into the collective psyche and resistance movements, while visual art could provide powerful commentary on the lived experiences of those affected by the conflict. This broader approach would not only enrich the analysis but also highlight the diverse ways in which culture interacts with politics.

In addition to broadening the scope of cultural texts, it is important to consider the political situation during key historical periods, particularly highlighting the roles of prominent figures such as Mahmoud Abbas and Yasser Arafat. Analysing their leadership styles, decisions, and the impact of their regimes on the Palestinian situation can provide valuable context for

understanding current political dynamics. For example, a study could explore how Arafat's strategy during the Oslo Accords influenced the direction of Palestinian governance and resistance. Similarly, Abbas's leadership and his approach to negotiations with Israel could be critically examined to understand their implications for Palestinian unity and the ideal of statehood. This historical perspective would allow researchers to connect past events with current political realities, offering a more in-depth view of leadership in the Palestinian context.

Furthermore, the significance of the 2006 Palestinian elections is an important area of investigation. The election results, which led to the emergence of Hamas and the split between Hamas and Fatah, had significant implications for Palestinian governance and international relations. as based on Aljazeera article Of the 132 seats in Parliament, Hamas won 76 seat while Fatah 43 seat out of all parliament (Aljazeera,2006) Future research could analyse the electoral process, the factors contributing to Hamas's victory, the reactions of the international community and Israel. Understanding how these reactions impacted Palestinian politics and the broader geopolitical landscape is crucial to understanding the ongoing conflict and future conflict such as . This analysis could also explore internal dynamics within Fatah and how the party's response to its electoral defeat shaped its strategy and public perception.

It would be useful to assess the role of the media in shaping public discourse surrounding these political events. Investigating how various media

outlets reported the election, reactions to Hamas's victory, and portrayals of the Palestinian leadership can provide insights into the formation of political narratives. However researcher also must understand the time of research ,because of the public media could be bombarded with certain event at certain time, such as once this research conducted it was after the Hamas operation named “Taufan A-Aqsa” on October 7th 2023 it caused a lot of media cover the event both national and international media” Since October 7th, Israel’s propaganda machine has been relentless in justifying its all-out war on Palestinians”(Aljazeera,2024) and because of that researcher must to able to choose out of many public media during the research and pick the correct media who didn’t bias on their publicity.

The analysis can include a comparison between local and international media coverage, with the aim of identifying differences in how events are presented and their impact on shaping public opinion across various segments of society. These differences are often not limited to word choice or perspective but also involve systematically constructed narratives intended to influence readers’ perceptions. As reported by Al Jazeera, one notable form of propaganda is Hasbara, a communication strategy designed to create bias in news coverage. This strategy not only shifts perspectives but also seeks to distort facts or present Israel’s actions in such a way that they appear positive and appealing to the international public.

The methods employed by Hasbara generally make use of the power of mass media, which can disseminate news rapidly, widely, and repeatedly

even about events previously unknown to the general public. The authenticity of the information presented is often questionable, yet this is overshadowed by the overwhelming flow of massive publications. In this context, the strength of propaganda lies not in the credibility of the news content, but in its ability to flood the public information space until public perceptions align with the intended narrative. One simple indicator for detecting potential propaganda can be seen in the identity of the editor or journalist. For instance, a media outlet based in America or Europe but with an editor named “Yaron” a name known to be of Hebrew origin could suggest the possibility of involvement or affiliation that influences the objectivity of the published news.

By understanding the role of the media in shaping perceptions of political events, researchers can gain a more comprehensive view of the complexity of political discourse circulating in the public sphere. Such an analysis allows readers to see how the power of information is used not only as a communication tool but also as means to influence public opinion and attitudes on a broad scale. This understanding is essential in political discourse studies, as it helps reveal patterns of information manipulation while clarifying how propaganda works to instil certain ideologies. Therefore, this research can make a significant contribution to efforts to dissect the relationship between media, power, and the formation of public opinion at both local and global levels.

In addition to a cross-disciplinary approach that combines perspectives from political science, sociology, and cultural studies can further enrich the analysis of political discourse in the Palestinian context. By utilizing theories and methods from these fields, researchers can develop a more comprehensive understanding of the interplay between culture, politics, and identity. As an example, investigating social movements in Palestinian society and their cultural expressions can reveal how grassroots activism influences political discourse and leadership. This cross-disciplinary perspective will not only enhance the depth of analysis but also support a more comprehensive understanding of the factors shaping the Palestinian struggle for self-determination.

Future researchers may also examine how Western narratives shift before and after the Taufan al-Aqsa operation, more widely known as the October 7th incident. Such an analysis could focus on the ways in which events are framed, particularly regarding the arrest of Palestinian citizens by the Israel Defense Forces (IDF) and the corresponding narratives that accompany these events. Conversely, it is also valuable to investigate how the arrest and detention of Israeli soldiers and civilians by Hamas are presented in the media. This comparative approach would allow researchers to identify key differences in framing, tone, and emphasis that reveal underlying ideological or political biases in the coverage.

In addition of the research an example of the release conditions of Israeli civilians by Hamas could be compared with those of Palestinian

detainees under Israeli custody, as portrayed in public media. By analysing such contrasts, researchers can better understand how selective information and narrative framing are deployed to shape public perception. In some cases, media outlets have emphasized that Israeli citizens were treated humanely while in Hamas custody however, despite this, the narrative was often reframed to portray Hamas negatively, using terms such as “Stockholm syndrome” to suggest psychological manipulation or hidden malevolence. Meanwhile, the conditions of Palestinian detainees under Israeli detention often receive far less sympathetic framing and less media coverage than Israel detainee, even once credible reports indicate mistreatment or human rights concerns the news not spread on mass scale for Palestine detainee who might be only covered by Palestine journalist account on twitter or now known as X with minimum interaction.

The experiences of journalists operating in Palestine differ significantly from those working in other conflict zones, marked by an unparalleled level of danger and vulnerability. Since the outbreak of the war in Gaza, the risks associated with reporting have escalated to unprecedented levels. The International Federation of Journalists (2025) has documented that at least 189 journalists and media workers have been killed, with dozens more injured and others reported missing. These figures not only illustrate the magnitude of the threat faced by media professionals in the region but also highlight the severe challenges to press freedom and the flow of information during times of armed conflict.

The conditions under which these journalists work undermine the traditional safeguards that are expected to protect them in war zones. The symbolic blue vests and helmets—universally recognized as markers of press identity and intended to provide a measure of safety—have, in the case of Gaza, lost much of their protective significance. In other conflicts, such protective gear often serves as a deterrent against targeting, signaling to combatants that the wearer is a non-combatant engaged in vital public service. However, in Palestine, these visual markers no longer guarantee immunity from violence, making the act of delivering news to the world an exceptionally perilous endeavor. This shift reveals a troubling disregard for established international norms regarding the protection of journalists in conflict areas.

By examining the realities faced by journalists in Gaza, researchers can better understand how warfare in the modern era can erode long-standing conventions that safeguard the press. The high casualty rate among journalists not only reflects the physical dangers of the conflict but also raises critical questions about the deliberate suppression of information and the targeting of those who seek to document events on the ground. The erosion of press protections in this context underscores the urgent need for international accountability and renewed advocacy for the safety of media workers, ensuring that their mission to convey truth to the global audience is not extinguished by violence and intimidation.

By comparing these narrative strategies, researchers can uncover the subtle yet impactful ways media constructs public understanding of conflict-related detentions. This includes analysing the specific sentence structures, lexical choices, and rhetorical devices used to describe prisoners' conditions during detention. Such an analysis would highlight how the same event can be narrated to evoke entirely different emotional and moral responses, depending on the political objectives of the source. Ultimately, this approach can deepen scholarly insights into the role of discourse in reinforcing or challenging dominant perspectives within the broader context of the Israel–Palestinian conflict

Future researcher on political discourse in the Israeli-Palestinian conflict should adopt a diverse approach that incorporates a variety of cultural texts, historical analysis of leadership, studies of electoral dynamics, media influence, and interdisciplinary methodologies. In this way, scholars can contribute to a richer understanding of the complexities surrounding Palestinian identity, governance, and resistance. This comprehensive approach will not only illuminate the intricacies of political discourse but also provide valuable insights into the challenges and aspirations faced by the Palestinian people.

At the conclusion of this study, the author wishes to convey a sincere hope for freedom and justice for the Palestinian people. Their ongoing struggle against colonialism and oppression, particularly from the occupation of Israel, demonstrates not only a political struggle but also a profound

spiritual and ideological resilience. The suffering endured by the Palestinian people has, over time, become a symbol of tenacity that known as *istiqamah* in the face of overwhelming force. In this sense, their resistance is not simply a response to violence but rather a recognition of their identity, dignity, and strong believe to religion.

This spirit of resistance aligns with a prophetic tradition in Islam. In *Sahih Muslim*, the Prophet Muhammad (peace be upon him) stated, "A group from my Ummah will remain steadfast on the truth, and they will not be harmed by those who oppose them" (*Sahih Muslim*, Book 54, Hadith 218). This hadith affirms that a group within the Muslim community will persist in defending the truth even in the face of external opposition. Once connected to the current situation in Palestine, particularly the actions of Hamas as a form of armed and ideological resistance, this tradition known as *jihad* seems to reflect the unwavering struggle of the Palestinian people. They are depicted as the last bastion of the people who continue to resist the Israeli colonial occupation.

In end of the research, this religious perspective reinforces the ideological message contained in the song "We Will Not Go Down." It highlights not only the political dimension of resistance but also the spiritual motivations that underpin it. The perseverance of the Palestinian people, reflected in religious texts and cultural expressions, points to a broader narrative of enduring faith, identity, and justice. Thus, the Palestinian struggle is not in vain it is both worldly resistance and proof of the divine promise that

righteousness will triumph over oppression up until the end of time as the prophet predicted.