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Handling Arab Television Series on Minority Issues an Analytical Study of "Um Haroun," "Harat Al-yahoud," and "Banj Am"

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Abstract

The study aims to monitor and analyze the dramatic treatment of minority issues in Arab TV series, with the objective of understanding how Arab television drama has addressed the concerns and affairs of minorities. The study employs a descriptive methodology to analyze the content of a sample of TV series, namely "Haret Al-Yahood," "Beng Am," and "Um Haroun," which explicitly addressed minority issues and gained wide audience attention, as indicated by viewership metrics on YouTube. The analysis includes 87 episodes distributed across the three series, using content analysis as the tool. The research results reveal several key findings. In the TV series "Haret Al-Yahood," social-religious content dominated, constituting 35% of the overall content. The series "Beng Am" focused more on religious-political content, representing 41%, while the series "Um Haroun" prioritized religious-cultural content, making up 35%. "Um Haroun" demonstrated objectivity in its treatment of minority issues, with an 83% rating, followed by "Beng Am" with a 69% rating. On the other hand, "Haret Al-Yahood" took an explanatory approach, presenting information during the treatment, with a rating of 72%. These results align with the overall trends in how each series approached the subject matter.

Keywords: TV drama, minorities, series, media treatment.

Introduction

The Arabic television drama has addressed various themes using diverse methods to examine the problems surrounding Arab societies and their living conditions. Some Arab TV series, whether Egyptian, Iraqi, Kuwaiti, or Lebanese, have focused on significant issues, including the matter of minorities. These minorities may have religious, national, or ethnic affiliations. The objective is to shed light on this important issue in the Arab reality experienced by most Arab societies, presenting it to the audience in dramatic formats through various production entities, containing explicit and implicit messages.

Television series, with their ability to shape individual and collective behavior within society, can influence the acquisition of new behaviors and values or the alteration of existing social behaviors (Fadel, 2019). Media procession, as defined in communication and media studies, refers to the contents of media messages, whether written, audible, or visual. It involves

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analyzing the presented issue, idea, or event, understanding the tactics used in constructing this content across various journalistic forms, be they audible or televised (Baghdadi, 2007, p. 62).

From this perspective, the idea for this research emerged, aiming to study religious minority issues in Arabic television drama. The research seeks to understand the characteristics of addressing minority issues in Arabic television drama, revealing the types, styles, and orientations of television drama treatment towards minority issues in the Arab world. It aims to uncover the values embedded in Arabic television drama regarding minority issues, exploring its inclinations and the resulting impacts. From this point, the research problem can be identified in the main question that inquires about the nature of the treatment presented by Arabic television drama for religious minority issues. Building upon the research problem and its main question, several sub-questions can be formulated as follows:

1. What are the television drama contents in Arabic concerning minority issues?
2. What are the types of television drama treatment, its style, and orientations towards minority issues in the Arab world?
3. What are the issues and reasons for the problems faced by minorities presented in Arabic television drama?
4. What are the types and methods of treating television drama issues related to minorities?
5. What values are included in Arabic television drama regarding minority issues, its inclinations, and the resulting impacts?

Research Importance

The importance of this research stems from both its scientific and societal significance in studying minority issues in Arab drama and the challenges faced by individuals belonging to religious minorities, particularly in countries with multiple religions, sects, and doctrines. These countries are consistently exposed to various problems that threaten the security and safety of these minority groups. The scientific importance lies in the contribution of knowledge to the libraries of communication and media, as issues of minorities in Arab television drama are a noteworthy subject deserving attention, research, and analysis.

Minorities in Iraq

Minorities in every country around the world enrich the diversity of societies, and the identity of minorities is subject to both self-determined and objective elements. Self-determination of one's identity is a crucial matter, and the United Nations definitions, primarily outlined in a declaration issued in 1992, focus on four categories of minorities: national, ethnic, religious, and linguistic. It is commonly understood that these categories, in many cases, are not mutually exclusive but can overlap. It is generally agreed that minorities enjoy, on an equal footing, the entrenched human rights outlined in the nine core international human rights treaties.

The fundamental elements of the United Nations frameworks regarding minority rights specifically include the protection of their existence as minorities; non-discrimination; the right to enjoy their own culture, religion, and language; effective participation in cultural, religious, social, economic, and public life; effective participation in decision-making; the preservation of their own communities; and the maintenance of their cross-border connections and relationships (Saloom, 2015).

Religious Minorities in the Kurdistan Region: This region is a cradle for many religious minorities, including Jews and Christians. Assyrian, Chaldean, Catholic Syriac, Orthodox Syriac, and Armenian Christians are among the prominent religious minorities in Iraq. The Kurdistan Regional Government, as part of the Iraqi state, recognizes all minorities in the 2015 law in Article 3/1, but does not specifically exempt certain minorities from it (Khyon, 2007).

- **Mandaeans:** Mandaeans are a religious community in southern Iraq, and they inhabit another ancient city. The estimated number of Mandaeans is around 40,000, and it is believed that their ancient homeland was in Haran. Some of them live in the regions of Basra and Mandali on the border between Iraq and Iran (Alian, 1976). The Mandaeans are also divided into several tribes, including Mandawiyya, Khumaysiyya, Mawdaniyya, Buzharon, Bokalmesh, Khafajiyya, Kayyaliyya, Dihayshiyya, Bospeti, Mahnawiyyin, Furayjat, Jiyazna, Juhayliyya, Bua'zaz, Yariyya, Saifiyya, and Bakaniyya (The Iraqi Guide, 1936).
- **Zoroastrians:** Zoroastrianism is one of the ancient religions in the region, extending to the Levant and Egypt through the Mesopotamian region. The religion is attributed to its founder, Zoroaster, and has been practiced for about three and a half thousand years. Zoroastrians are distributed in the provinces of Sulaymaniyah, Erbil, and Dohuk in the Kurdistan Region of Iraq (Saloom, 2015).
- **Baha'is:** Baha'is are a group of people practicing one of the modern religions in the world, with its origin in Iran. The goal of this belief is to unite people and gather faith. They are concentrated in Baghdad, Diyala, Basra, Kirkuk, Mosul, and Sulaymaniyah.
- **Kakais:** They are a group scattered throughout northern Iraq, similar to other ancient religions like the Yazidis and Mandaeans. They maintain secrecy and extreme discretion about the true nature of their beliefs. The term "Kakai" is derived from the Kurdish word "kaka," meaning the elder brother or simply "brother," signifying sovereignty, honor, and brotherhood (Saloom, 2015).
- **Shabak:** They are a minority that has lived in northern Iraq for about five centuries. They have a language with distinctive vocabulary and expressions. The Shabak are Muslims and are concentrated in the Nineveh Governorate (Al-Saadi, 2015).
- **Turkmen:** Turkmen entered Iraq in stages through waves of migration across different age groups. They reside in the plains of northern, mountainous, central, and southern regions of Iraq, extending from Tal Afar in northwest Iraq to their stronghold in the southeast (Kirkuk) (Ahmad, 2005).
- **Fayli Kurds:** They are Shiite Muslims who speak a different Kurdish dialect than that of Iraqi Kurdistan. They live in eastern Iraq along the Iranian-Iraqi border in the Zagros Mountains, from Jalawla and Khanaqin to Mandali and Baladruz in the north, and Badra, Hisyah, Kut, and Wasit in the south (Fathallah, 2002).
- **Afro-Iraqis:** They belong to one of the ethnic minorities in Iraq. Black individuals in Iraq do not descend from a single lineage but have diverse African origins. Their ancestors went through historical phases and settled in various places, with populations distributed in central and southern provinces, especially in the southern province of Basra (Saloom, 2015).
- **Gypsies (Kawliya):** They are an Iraqi minority belonging to the Gypsy group, with roots tracing back to the Indian subcontinent. The name "Kawliya" refers to their arrival in Iran through Sindh and their subsequent migration to the Middle East through multiple waves of migration. Gypsy groups, especially in the early 1970s, were nomadic, particularly in some villages on the outskirts of cities, such as Hamam Al-Alil and Abu Ghraib in Nineveh

(Al-Hashimi, 2012).

The Role and Importance of Television Series

The importance of television series lies in their impact on society through the various treatments of the presented topics, including hostile (aggressive) treatment. This type of treatment works on providing a lot of information explained inaccurately or shaded about a specific event or issue with the intention of defamation and doubt, aiming to achieve specific goals (Abu Hussein, 2022). Another type is biased treatment, defined by McQuail as "leaning towards detailing one side of the conflict." He categorizes it into sixty (60) forms of bias in the treatment of foreign media for events and problems. Additionally, there is neutral treatment (objectivity), which means providing a comprehensive and balanced image of the truth without waste or distortion. Achieving relatively neutral treatment relies on relying on reliable sources and offering realistic opinions and explanations from the event or the issue itself. Television series play a social role in conveying societal issues, including the minority issue, as seen in three prominent series addressing this matter.

"Harat Al-Yahood" is a historical drama series directed by Mohamed Gamal Al-Adl and written by Medhat Al-Adl. The series stars Menna Shalaby, Eyad Nassar, Reham Abdel Ghafour, and Ahmed Hatem. The events of the series begin in 1948 during the Palestine War and continue until the Tripartite Aggression. It depicts life in the Jewish quarter, its residents, their activities, and how they were affected by the political situation in the country, reflecting on their daily lives. The series comprises less than 30 episodes, with its first airing on the 1st of Ramadan 1436 AH (June 19, 2015), and the last episode aired on the 30th of Ramadan 1436 AH (July 19, 2015). Each episode has a duration of 45 minutes.

"Bing Aam" is an Iraqi television series that aired during Ramadan 1441 AH / 2020 CE. The series is starring the Wilayat Batikh group, written by Ahmed Wahid, and directed by Ali Fadel and Haider Al-Shami. The series consists of two seasons, with the first season comprising 20 episodes and the second season comprising 25 episodes. In total, there were 29 episodes that addressed the issues of minorities and were analyzed. Each episode has a duration of half an hour. The series premiered on the UTV Iraq channel on April 24, 2020.

"Um Haroun" is a Kuwaiti drama series starring Hayat Al-Fahad and a selection of actors from the Gulf. It aired during Ramadan 2020 and was filmed in the United Arab Emirates. The series is produced by Al-Fahad's company and Jarnas, owned by the Emirati Ahmed Al-Jassmi, both of whom are executive producers for MBC Group. The series depicts the relationships between Muslims, Christians, and the Jewish community in Kuwait during the 1940s, addressing the injustices and discrimination faced by the Jewish community during the peak of the Zionist movement, the Nakba, followed by the racism and systematic discrimination they encountered in Israel after being expelled from their homeland. The series consists of around 30 episodes, and 29 of them were analyzed, with each episode having a duration of approximately 45 minutes. It first aired on April 24, 2020.

Previous Studies

Fadel (2018) found in his study on the treatment of social issues in Iraqi television dramas and their impact on the knowledge and attitudes of the Iraqi audience that there are statistically significant differences among individuals in the sample regarding their viewership of Iraqi dramas based on general characteristics such as age and educational level. However, there were

no statistically significant differences based on gender and economic status.

Hussein (2017) explored the exposure of Iraqi housewives to television dramas and their impact on prevailing family values. The study, conducted on a sample of 350 housewives in Baghdad, revealed that television dramas negatively reflected family values, affecting the social life of housewives.

Tawfiq (2015) aimed to observe family issues as presented in Gulf television dramas and analyze them in terms of characteristics, values, social roles, relationship patterns, and family ties. The study concluded that most family relationships depicted in Gulf television dramas are based on positive, affectionate, and cooperative relationships, accounting for sixty-one percent. Regarding approaches to dealing with family issues in Gulf television dramas, the study found that "dialogue and discussion among family members" accounted for thirty-nine percent.

Al-Atar (2015) described the portrayal of women through television dramas, focusing on personal, social, political, and economic dimensions in a stereotypical manner, emphasizing their commitment to social roles, constraints by traditions, and dependence on men.

Iyorza (2014) examined the effects of international television media on the behavior of Nigerian youth, addressing cultural hegemony or cultural imperialism. The study found that Nigerian youth face a social crisis due to being caught between global foreign culture and their original culture, affecting their lifestyles, clothing, eating habits, speech, and social relationships with the opposite sex.

Mansour (2012) demonstrated in her study on the knowledge of family relationships in Egyptian social dramas and the impact of watching these dramas on supporting the level of dialogue culture in Egyptian society. The study indicated that dramas focused on small-sized families, especially in popular areas and families with average economic levels. The drama writers highlighted the reasons leading to the absence of dialogue within the family and the resulting effects. The impact of watching family relationships in dramas was seen in supporting the culture of dialogue within Egyptian families.

Al-Mansire (2011) conducted a study titled "Attitudes of Jordanian University Students toward Television Dramas on MBC1 Channel: A Field Study at the University of Jordan and Petra Private University." The study aimed to understand the attitudes of Jordanian university students toward television dramas and found differences in the attitudes of university students depending on the presentation of television dramas.

Eyal & Kunke (2008) aimed to understand the sexual content presented in television dramas and its impact on viewers' attitudes toward culture and sexual relationships. The study found that television dramas help shape the lifestyle of students, as they believe that what is presented in television dramas reflects the lifestyle of the societies they live in.

Holbrook & Hill (2005) tested the theoretical assumptions of agenda-setting and knowledge gap theories by examining crime dramas on television as a source of political information. The study concluded that watching crime dramas on television significantly increases interest in crime rates.

Our research is distinguished by monitoring the features of addressing minority issues in Arab television drama, specifically religious minorities. The researchers benefited from reviewing previous studies in establishing the theoretical framework of television drama, its templates,

forms, and types. They also utilized this knowledge in developing the analytical framework for the content analysis questionnaire.

Research Methodology

This research is considered one of the descriptive studies that adopt the descriptive and analytical survey methodology, both quantitative and qualitative. Its aim is to monitor and analyze the treatment of religious minority issues in Arab television dramas. The study involves an analytical examination of a sample of Arab television series that addressed minority issues, focusing on three series: "Um Haroun" (Kuwaiti series), "Harat Al-Yahoud" (Egyptian series), and "Bing Amm" (Iraqi series). The selection of these samples was based on their higher viewership ratings compared to other series that addressed minority issues in Arab television drama. The total number of episodes that tackled minority issues was 87, distributed across 29 episodes for each series. These episodes explicitly and clearly addressed minority issues.

To collect the required data for achieving the research objectives, a content analysis questionnaire was adopted as a tool. The unit of analysis was the individual episode. The researchers tested the validity and reliability of the content analysis questionnaire by presenting its content categories to experts. The test results confirmed the validity and reliability of the questionnaire.

$$\begin{array}{l}
 \times \quad \text{The total of the categories agreed upon by the} \\
 \quad \quad \quad \text{evaluators} \\
 \quad \quad \quad \text{Total of all categories} \times \text{Number of evaluators}
 \end{array}
 \qquad \text{Calculation of the}$$

$$92 \quad 100 \times \frac{400}{5 \times 87}$$

The research employs, within its theoretical framework, philosophical theories in the field of communication, specifically, the dramatic communication and the theory of social impact as presented by Peep Lehtonen and his colleagues. This theory extends the original social impact theory (i.e., determining impact through strength, immediacy, and number of sources) as long as it explains how groups change and evolve over time by describing complex patterns. The groups are continuously organized and reorganized into four basic patterns: integration, aggregation, attachment, and continuous diversity. These patterns align with groups that are spatially distributed and interact repeatedly over time. This aligns with the content of the research, which explores minority issues and how Arab television drama addresses their public and private concerns, particularly religious minorities scattered across the Arab world, contributing to its social fabric (Al-Bashir, 2022)

Research Results

Table (1): Television Dramatic Content Regarding Minority Issues.

#	Category	Haret Al Yahood		Um Haroun		Banj Aam	
		rep	%	rep	%	rep	%
1	Religious-Social	10	35	7	24	6	21

2	Religious-Political	12	41	3	10	10	35
3	Religious-Cultural	5	17	10	35	4	13
4	Religious-Economi	2	7	9	31	9	31
	total	29	100	29	100	29	100

The data in Table 1 indicates that the content category of "Religious-Social" ranked first among other categories. The TV series "Harat Al Yahood" obtained a percentage of 35%, followed by the series "Um Haroun" with a percentage of 24%, and finally, the series "Benj Aam" with 21%. This suggests that religious-social factors are the most emphasized commonalities in the studied TV series, reflecting their significant role in societal life.

For the content category of "Religious-Political," the series "Harat Al Yahood" ranked first, achieving a percentage of 41%. Following it, the series "Benj Aam" obtained a percentage of 35%, and the series "Um Haroun" ranked last with a percentage of 10%. This highlights the importance of the religious-political aspect, especially considering the growing role of religious-political actors in recent years.

Regarding the content category of "Religious-Cultural," the series "Um Haroun" ranked first with a percentage of 35%, followed by "Harat Al Yahood" with 17%, and finally, "Benj Aam" with 13%. This indicates the significance of the cultural aspect shared with religion in shaping the life paths of minorities.

In the same content categories, "Religious-Economic" content achieved a prominent percentage in the series "Benj Aam," reaching 31% of the total content in the analyzed series. This is an important indicator, suggesting that economic content is a crucial aspect in the lives and issues of minorities.

Table (2) Types of Television Dramatic Treatments.

#	Categories	Harat Al Yahood		Um Haroun		Benj Aam	
		rep	%	rep	%	rep	%
1	Objective	6	21	24	83	20	69
2	Explanatory with Information Presentation	21	72	3	10	6	21
3	Thrilling Elements	2	7	2	7	3	10
	total	29	100	29	100	29	100

The data in Table 2 indicates that the types of television drama treatments in the sampled series were as follows:

For the category of "Objective:"

" -Um Haroun" had a percentage of 83%.

" -Beng Aam" had a percentage of 69%.

" -Harat Al-Yahood" ranked last with a percentage of 21%.

These results highlight that the series "Um Haroun" had the highest percentage in the objective treatment category, aligning with the real dramatic treatments presented in the series. The data also indicates that the "Explanatory with Information Presentation" treatment was 72% in the series "Harat Al-Yahood," 21% in "Beng Aam," and 1% in "Um Haroun." This illustrates that

the explanatory treatment was most prevalent in the "Harat Al-Yahood" series, which presented various information about that neighborhood and the events that occurred there.

The data confirms that 10% of the types of treatments in television drama were of the "Thriller" type in the series "Beng Aam." The series "Harat Al-Yahood" and "Um Haroun" both had equal percentages, with the "Thriller" treatment accounting for 7% of the presented treatments. This indicates a similarity in the approach of these two series in presenting topics related to the Jewish religion and its issues.

Table (3) Treatment Style for Minority Issues in Television Drama.

#	Categories	Harat Al Yahood		Um Haroun		Benj Aam	
		rep	%	rep	%	rep	%
1	Exaggeration			2	7		
2	Warning	21	72	21	72	25	86
3	Selection	8	28	6	21	4	14
	total	29	100	29	100	29	100

The data in Table 3 provides a precise indicator of the (exaggeration) style, which appeared only in the series "Um Haroun" with a low percentage of 7%. In contrast, it was absent from the other two series in the study sample. This aligns with the previous table's information regarding the predominant neutral tendencies in the presentations.

On the other hand, the (warning) style was prominent in the series "Beng Aam" with a percentage of 86%. This series cautioned that minorities are vulnerable to danger and extermination in many scenes, especially in its second part. This might be attributed to the fact that the series is produced in Iraq, a country that has faced numerous issues regarding minorities.

The data also revealed similarities between the other two series, both obtaining a 72% warning rate in the treatment styles for minorities in television dramas within the study sample. The data further showed that the (selection) style was most prevalent in the series "Haret Al Yahood," obtaining a percentage of 28%. It was followed by the series "Um Haroun" with 21%, and finally, the series "Beng Aam" ranked last with 14% of the total selections presented as part of the treatment styles.

Table (4) Minority Issues in Television Drama.

#	Categories	Haret Al Yahood		Um Haroun		Beng Aam	
		rep	%	rep	%	rep	%
1	Orced Displacement of Minority Citizens	5	17	5	17	7	24
2	Exclusion of Minority Children	2	7			2	7
3	Manifestations of Murder	7	24	4	14	5	17
4	Threatening Minorities and their Security	4	14	1	3	9	31
5	Restricting the Movement of Minorities	2	7	6	21	2	7
6	botaging Minority Places	9	31	13	45	4	14
	Total	29	100	29	100	29	100

The data in Table 4 indicates that the series "Bnaj Aam" focused on the issue of forced displacement of minority citizens, accounting for 24%. "Haret Al-Yahood" and "Um Haroun" were equal in addressing this issue, both with a percentage of 17%, highlighting the attention

given to the problem of displacement affecting many members of minorities in the Arab world.

In the matter of excluding minority children, both "Haret Al-Yahood" and "Bnaj Aam" were equal, each with a percentage of 7%. There was no mention of exclusion in the series "Um Haroun," suggesting that the sampled series, in general, either ignored the issue of exclusion or that, in reality, there is no exclusion against minorities.

Regarding the issue of manifestations of murder:

"-Haret Al-Yahood" addressed it with a percentage of 24%.

"-Bnaj Aam" followed with 17%.

"-Um Haroun" ranked third with a percentage of 14%.

This indicates that nearly a quarter of the series focused on the manifestations of murder, possibly implicitly advocating against these undesirable tragedies.

Table (5) Reasons for Minority Issues in Television Drama.

#	categories	Haret Al-Yahood		Um Haroun		Bnaj Aam	
		rep	%	rep	%	rep	%
1	Religious factor	12	41	11	38	9	31
2	Sectarian factor	8	28	14	48	12	41
3	Other religions	9	31	4	14	8	28
	total	29	100	29	100	29	100

The data from Table 5 indicates that the reasons for the problems of minorities, as presented in the sampled TV series, resulted in the "religious factor" in the series "Harat Al-Yahood" with a percentage of 41%. It was followed by "Um Haroun" with a percentage of 38%, and finally, "Beng Aam" ranked last with a percentage of 31%. This confirms the impact of the religious factor on the problems addressed by the TV series in the lives of minority members, causing disruptions and hindrances to their livelihoods.

The "sectarian factor" appeared as another reason for minority problems, with a percentage of 48% in the series "Um Haroun." It was lower in "Beng Aam," with a percentage of 41%, and finally, "Harat Al-Yahood" had the lowest percentage at 28%. This indicates that religious and sectarian factors also played a role in exacerbating and causing problems for minority members.

The data also pointed to another factor contributing to problems, represented by "other religions." This factor accounted for 31% in "Harat Al-Yahood," 28% in "Beng Aam," and 14% in "Um Haroun." This suggests that other religions also played a role in the problems faced by minorities in the Arab societies they live in.

Table (6) Values Related to Minority Issues in Television Drama.

#	categories	Harat Al-Yahood		Um Haroun		Beng Aam	
		rep	%	rep	%	rep	%
1	Love	11	38	10	35	7	24
2	Loyalty	10	35	4	13	9	31
3	Courage	2	7	5	17	10	35
4	Tolerance	4	13	8	28	2	7
5	Generosity	2	7	2	7	1	3
	total	29	100	29	100	29	100

In the data of Table (6), it is evident that the TV series "Harat Al-Yahoud" primarily addressed the value of "Love" with a percentage of 38% of the total values in the series, followed closely by the series "Um Haroun" with 35%. Meanwhile, the value of love in the series "Beng 'Am" obtained a percentage of 24% of the total values. This indicates that the value of love had a significant presence in the studied TV series, especially considering that "Harat Al-Yahoud," at its core, was based on a love story. As for the value of "Loyalty," the series "Harat Al-Yahoud" took the first place, followed by the series "Beng 'Am" with a percentage of 31%. In the third place was the series "Um Haroun" with a percentage of 13%. This provides insight into positive issues that the studied TV series aimed to support and emphasize regarding minority issues. "Beng 'Am" led its counterparts from the sampled series in terms of the value of "Courage," achieving a percentage of 35%. Following was the series "Um Haroun" with 17%, and lastly, "Harat Al-Yahoud" with a percentage of 7%. This indicates that this value received attention from the producers of the series, and none of the series ignored or failed to engage with it.

Conclusions

The results of the analytical study showed that the social-religious content predominated in the series "Harat Al-Yahoud," while the political-religious content took the lead in the series "Benj Aam," and the cultural-religious content took precedence in the series "Um Haroun." "Um Haroun" and "Benj Aam" were objective in addressing minority issues, while "Harat Al-Yahoud" adopted an explanatory approach in presenting information during its treatment, aligning with the treatment trends of each series. All three series adopted a cautionary approach in their treatment style.

"Um Haroun" attributed the causes of minority problems to religious factors, similar to "Benj Aam," while "Harat Al-Yahoud" emphasized that the reason lies in religious factors. Regarding the issues addressed, "Benj Aam" focused on the issue of "displacement of minority citizens," while "Harat Al-Yahoud" and "Um Haroun" equally addressed the issue of displacement that affected many minority members in the Arab world.

Both "Harat Al-Yahoud" and "Benj Aam" equally addressed the issue of "excluding minority members" during their treatment of this aspect. The data on the issue of "murderous acts" showed that "Harat Al-Yahoud" raised this issue primarily, followed by "Benj Aam," and "Um Haroun" ranked third in addressing this issue. The results also affirmed that the majority of characters dealing with minority issues drew their stories mostly from real-life experiences, resulting in higher values of love and courage.

Recommendations

It is imperative to intensify studies on the issue of minorities in the dramatic discourse and analyze them qualitatively, relying on discourse analysis tools. We also recommend investigating the impact of these series on minority individuals and the psychological and social effects they leave behind. Additionally, the research field can be further developed by conducting studies on minorities in more than three Arab countries and comparing the behavioral differences between each country.

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