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تَحليلُ نَقدِيٌ لِلّتناصّ فِي خِطَابِ الأرضِ،وَالأمةِ، وَالإيمَانِ فِي الصَّحافَةِ الغَربيةِ حَولَ النّزَاع الإسرَائيلِيّ الفِلَسطِينيّ بَعدَ طُوفَان الأقْصىَ

زهراء سليم حميد زايد[1](*) ، أ.د فرح عبد الجبار مهدي المناصير[2]
[1] قسم اللغة الإنجليزية وآدابها، كلية الآداب، الجامعة المستنصرية، بغداد، العراق
[2] قسم اللغة الإنجليزية وآدابها، كلية الآداب، الجامعة المستنصرية، بغداد، العراق
(*) الكاتب المسؤول: zahraa1999@uomustansiriyah.edu.iq

ٱلْخُلَاصَة

هنالك عَواملُ عدة أدت الى الِصّراع الإسرائيليّ-الفِلسطينيّ وأهمها الأرْض،،وَالأُمةِ، وَالإيمَان ومؤخرا قد تَصَاعدَ النّزَاعُ بَعدَ طُوفَان الأقْصىَ. عندما أطلقت حماس هُجومًا على جنوب إسرائيل. ولقد أسفر عن هذا التصعيد مقتل 1200 إسرائيلي وأسرى 250 رهينةَ. ويسعى البحثُ إلى تَّحقيق كَيفيَّة تَجلي التَّناص في بنيةِ هذِهِ المواضيع مِنْ خِلال الإحالاتِ والاختيارات المعجميةِ. ولقد تم استخدام نَموذج فيركلوف الثلاثية الأبعادّ (2003) القائم عَلى نَظريةِ هاليدي و حسن(1985) لتحليل المقالات الإعلامية من شبكةِ بي بي سي البريطانية و سي إن إن الأمريكية. وتقتصرُ عينة البحث على ثمانية مقاطع تم اختيارها من أربعةِ مَقلاتٍ إخباريةٍ مقالتين من كل شبكه اعلامية.وتظْهر نتائج البحث ان بي بي سي و سي أن أن لقد وظفا اداة التناص بوَصفهِ الأداة اللغويَّةَ الرَّئيسيةَ في تشكيل السَّرديات المتعلّقةِ بِالصراع الإسرَائيلِيّ الفِلَسطِينيّ من خلال الإعتماد على إشاراتٍ دينيَّةٍ وَتاريخيَّةٍ وَ سياسيةٍ. وفي النهاية تبين أن أداة التناصَّ في تَغطيةِ الحُرُوبِ يَعمل كآليةٍ لإعادة إنتاج الإيدْيولوجياتِ التي تَّعكس علاقات قوة غير متكافئة.

الكلمات المفتاحية: تَحْليل الخِطابِ النّقدِيّ، وَالإيمَان، التّناصِ، الِصّراع الإسرائيليّ-الفِلسطينيّ، الأرْض، وَالأمة ،ِطُوفَان الأقْصى .

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tion and Faith Through Intertextuality: A Critical Discourse Analysis of Selected News of the Israel-Palestine Conflict Post-Tufan Al-Aqsa.

Zahraa Saleem Hameed Zaied[1](*), Prof. Dr. Farah Abdul-Jabbar Mahdi AL Manaseer (PhD)[2]
[1] Department of English Language and Literature, College of Arts, Mustansiriyah University, Baghdad, Iraq
[2] Department of English Language and Literature, College of Arts, Mustansiriyah University, Baghdad, Iraq
(*) Corresponding author: zahraa1999@uomustansiriyah.edu.iq

Abstract

Land, nation, and faith are at the heart of the Israel-Palestine conflict. The conflict has been escalated on October 7th, 2023, when Hamas launched an attack on southern Israel from Gaza. This escalation resulted in 1,200 deaths and 250 hostages taken by the Hamas militant group. The research aims to investigate how intertextuality manifests the themes of land, nation, and faith through allusions and

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lexical choices by comparing narratives constructed by Western news journalists (BBC and CNN), adopting Fairclough's three-dimensional model based on Halliday and Hassan's Systemic Functional Linguistics (SFL) framework. The sample size is limited to eight excerpts selected from four news articles from each journal. The research findingsshow that the BBC and CNN use intertextuality as the main linguistic device to construct narratives about the Israel-Palestine conflict, drawing on religious, historical, and political references. It also demonstrates that intertextuality in war reporting serves as a mechanism for reproducing ideologies that reflect unequal power relations.

Keywords: Critical Discourse Analysis, Faith, Intertextuality, Israel-Palestine conflict, Land, Nation, Tufan-Al-Aqsa..

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1.1 Introduction

(Al-Manaseer, 2005) states that Political discourse refers to a type of discourse that encompasses political content or context. It specifically refers to communication about political issues; political discourse has been studied using concepts such as conflict, control, power, and domination (Shapiro, 1981). Furthermore, the central feature of political discourse is its multifunctionality; for instance, it can be utilized in various speech acts, including persuading, intimidating, legitimizing, and protesting (Woods, 2006). Additionally, (Kenzhekanova, 2015)proposes that the most notable features of political discourse involving agnostic ability are theatricality, ideological character, and aggression. The Israel-Palestine conflict is a geopolitical and long-standing dispute; faith is at the heart of the conflict. This dispute dates back 76 years. Recently, the conflict escalated on October 7th, 2023, when Hamas launched an attack on southern Israel from Gaza. This escalation resulted in 1,200 deaths and 250 hostages taken by the Hamas militant group. The Israeli response involved both ground invasion and aerial bombing, resulting in the deaths of over 31,600 Palestinian people in Gaza (Seljan, 2024). This Israeli reaction led to very severe humanitarian crises in Gaza.

The Israel-Palestine conflict is one of the most controversial issues over generations(kenzhekanova, 2015). The most significant theme in the Israel-Palestine conflict is land. Muslim and Jewish people both have roots in this land, which can be traced back to the Prophet Abraham. The land encompasses tremendous religious sites for Israelis and Palestinians; it connects to the theme of the nation(Ruth, 2009). According to (Garner, 2014)a nation is commonly understood as a political rather than an ethnic group.(Anderson, 1991) defines a nation as "an imagined political community." (Anthony, 1991)further defines it as culturally political. Culture is the key to a nation's self-definition (a nation cannot be defined by its economy, government, or territory, but by its culture), which will transform culture into an

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ideology and make it a contested, disjunctive site. The current research intends to answer the following questions:

1- How does intertextuality depict themes of land, nation, and faith in the selected data?
2- What are the ideological perspectives reflected in British and American articles on the post-Tufan–Al-Aqsa?

1.2The Aims

This paper aims to:

1. Examining the BBC and CNN's use of intertextual references to themes of nation and faith and the historical events in their coverage of the Israel-Palestine conflict post October 7th, 2023.

2. Uncover the ideological perspectives reflected in the BBC and CNN journals on the Israel-Palestine conflict post October 7, 2023?

1.3 Significance of the Study

The significance of the study involves highlighting a sensitive and critical issue, and that is the Israeli-Palestinian conflict post-Tufan Al-Aqsa. It enhances our understanding of the role of political discourse in the conflict. Academically, this study is beneficial to linguists and sociolinguists, as it addresses a highly salient geopolitical conflict. It can help critical analysts and academic researchers disclose and unmask how unseen and hidden ideologies are reflected in the BBC and CNN journals. It aims to be of value to students interested in how language implicitly shapes ideology. The Israel-Palestine conflict has provided some of the most essential subjects for news coverage. Socially, online political news that the whole world reads and is interested in this conflict, especially the Arab people.

2.Literature Review

The literature review will introduce key topics that facilitate understanding of the research's central issue.

2.1War Reporting: Media at War

Journalists, particularly war reporters, play a crucial role at the center of the war. They are facing emotional situations and witnessing scenes of war that shape their perspectives on it. Therefore, it is much more difficult for war reporters to avoid bias in their reporting; hence, they often violate the main rule of objectivity. The official army imposes arbitrary restrictions on journalists' output. For instance, specific events are prohibited from being reported to the world in any way or at all. Restrictions could be broader regarding censorship (Košařík, 2009). The most important resource for journalists in the media is reporting on wars, which aligns with the news genre. Concerning news as an argumentative genre, a reporter needs to understand the nature of war, how it is reported, represented, and conveyed (Richardson's, 2007).

2.2Critical Discourse Analysis Overview

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(Weiss and Wodak , 2002)argue that CDA examines the interplay between ideas, language, and power, as well as the relationship between power and the structuring of social relationships. According to (Wodak, 2011)CDA is an independent and unique methodology of studying language. It can be termed neo-Marxist; cultural and economic aspects are paramount in the creation and sustenance of power structures (Wodak, 2011). (Dijk, 1998)thinks that CDA is a field that explores both written and spoken texts to reveal the discursive nature of power, inequality, dominance, and prejudice. Because it is a preoccupation with analysis of real discourses of social interaction, which assume a participatory or lingual text, CDA can be broadly defined as an attempt to explain the basis of the ideology behind particular ways of using language and power relations within them (Fairclough & Wodak, 1997).
According to (Abdual-Jabbar Al-Manaeer & Shaban, 2018),the CDA approach is significantly linked to the Fairclough, Ruth Wodak, and Teun Van Dijk's ideas; that is to say, CDA is not a single version, and all these authors have as such that language is a means of social construction. Language itself is not the only thing CDA is interested in; rather, it is the linguistic, social, and cultural character, processes, and structures.CDA is shaped by several theories, each stemming from distinct methodologies proposed by different theorists. (Dijk, 1985), characterizes CDA as a potential increase of relevant discourse analysis, which is, in various respects, focused on "the formulation of criticism and alternatives." CDA consists of three components: criticality, analysis, and discourse. As far as discourse is concerned, it can be described (Longman Dictionary of Contemporary English) as "a serious speech or piece of writing on a particular subject" (2001, p.388). Also, it connects the written and spoken text. Therefore, it makes sense to specify each component. There are multiple definitions of discourse. (Stubbs, 1983)defines discourse as "language beyond the sentence or clause, which has the consequences of examining big linguistic units like written texts or spoken texts" (p. 56). According to him, examining any speech seeks to analyse the linguistic structure beyond the sentence (the clause), subsequently facilitating the analysis of general linguistic units such as written texts or spoken encounters. On the contrary, discourse, as defined by Hoey (1991), encompasses aspects of language that transcend grammatical structures. (Phillips and Jorgensen , 2002)note that discourse extends beyond written or spoken language to encompass visual imagery as well.

2.3An Overview of Intertextuality

(Williandani et al., 2020)stated that intertextuality is a significant linguistic device or merely an activity used in daily conversations. Given its importance and functions, intertextuality has been studied to explore its essential role in different types of language communication. According to (Zengin, 2016),the concept of intertextuality is not new; it dates back to ancient times, when discourses about texts first emerged. It was utilised as an approach for text. (Allen, 2000), asserted that literary texts were the target type in which intertextuality was for and in written communication for

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constructing meaning. However, after that, it was broadened to be applied to non-literary texts such as music, painting, and others. Nowadays, the concept of intertextuality is widely regarded as the most essential theory of the late 20th century (Prentice & Barker, Zengin, , 2017;2016). To start with, Julia Kristeva, a French researcher, is the originator of the term intertextuality, which was coined in the 1960s in one of her essays titled: *The Bounded Text and Word, Dialogue, Novel* (Allen, 2000).There are many definitions for the term intertextuality. (Zoonen, 2017)maintains that intertextuality demonstrates that all types of texts, whether written or spoken, are to some extent associated with each other.

As noted by (Natroshvili et al., 2022)the use of intertextuality is necessary in political discourse. In other words, intertextuality is regarded as an essential component across different genres, sources, and references; voices are precisely combined to create a notable political discourse. As suggested by (Vesela, 2021)politicians are required to follow the historical, moral, and ethical norms and the country's traditions. (Vesela, 2021)has also asserted that intertextuality can be demonstrated through citations, metaphors, quotations, and allusions drawn from the juridical, religious, and literary ideas or texts of the ancestors. (Vesela, 2021)argues that intertextuality is a persuasive strategy politicians use to create logos. By citing other sources, they aim to demonstrate the truthfulness of their claims and point of view, and to add evidence to their texts and speeches (Vesela, 2021)For (Vesela, 2021)"the precedent texts have much more authority" (p.26).

2.4 Themes of Land, Nation, and Faith

(Merriam-Webster, 2024)defines land as "the solid, dry surface of Earth." It has a rich historical origin. As a matter of fact, the word "land" is drawn from the ancient English Proto-Germanic word "landa" meaning (untitled land), as well as from the European "lend". According to (Gyamera, 2018)in his argument, "Land is the most significantly powerful asset in the world." Land disputes have been growing because of the significance of attachment to land by agents of the economy, both individuals and households, as well as nations and communities (Boafo Anang et al., 2021).

The land disputes, deeply rooted in history, are at the heart of the Israeli-Palestinian conflict, a problem that has persisted since the wars in 1948 and 1967, as well as other protests and uprisings (Intifadas). For all communities, their land is not just a place of living, but also holds significant religious meaning. Israel is considered the Promised Land from a Jewish perspective. In the book of Genesis, Abraham was appointed by God. In the Promised Land, the prophet Moses liberated the Hebrew people from enslavement in Egypt, a narrative deeply rooted in scripture. The Jewish people consider the land a divine gift; the Hebrew people subdued it by God-given orders. For the elderly Israelites, the Jerusalem Temple served as the Axis Mundi, or

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the spiritual and physical center of the world, underscoring the profound religious significance of the land (Allaby, 2013).

According to Garner (2014), a nation is commonly and more clearly defined as a political entity than as an ethnic group. (Anderson, 1991)has defined a nation as "an imagined political community." (Anthony, 1991)further defines a nation as culturally and politically defined. An earlier sociological definition of the term "nation" was set up by the French philosopher Ernest Renan, who defined it as "a spiritual concept arising from two phenomena: collective identification with a vast memory history and the aspiration to coexist and establish a unified community" (Renan, 1882)The French Revolution gave people the idea of a "nation," which led to the formation of political groups and wars. Religion and nationalism affect each other, affecting politics and nationalist projects (Guimarães, 2008).

The concept of the nation has emerged in war narratives, and it is a geopolitical and discursive entity. This study examines the concept of the nation in war narratives. War may inspire a total loyalty to the nation. Some scholars understand the meaning of the word nation as approaching the presence being through various discourses. The nation is characterized as a narrated rather than a cartographic object. The public understands the word' nation' as it is constituted in their imagination, through various cultural and representational strategies. Regarding cultural practices, nations engage in creating their exceptional representations. According to political realists, war is necessary, and nations must be ready for it (Viswanath, 2014).

Faith, in 2024, as evidenced by the dictionary of Merriam-Webster, is "something that is believed especially with strong conviction," "complete trust," "belief and trust in and loyalty to God," also, "a firm belief in something for which there is no evidence." English originally, in the mid-13th century, provided the concept "faith", originating from Anglo-French and Old French terms such as "feid, feit."

2.5 Previous Studies

A closely related study conducted by Hasan (2024) in "*A Critical Discourse Analysis of BBC News Headlines about Al-Aqsa Flood Operation against Israel*." He talked about how Hamas is portrayed in the BBC agency's headlines, exposing the language used and any underlying ideology. Twenty-one headlines concerning Israel's Al-Aqsa Flood Operation. Leeuwen's model was used to analyze the study's headlines. The conclusion showed that Hamas was depicted as a hostile entity using various strategies, including generalisation, assimilation, association, determination, identification, functionalisation, personalisation, activation, and passivation. The BBC often employed harsh terminology, such as "control, capture, seize, attack, fall, assault, and kill," to depict Hamas fighters as aggressors, contributing to this adverse perception.

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The study is entitled "*Critical Discourse Analysis of Al Jazeera and BBC Discourse towards Hamas's Attack on October 7, 2023*" by (Anfal and Imane , 2024). It focuses on exposing discourse's mighty behaviour and ideology in the 7th October Hamas strike, as applied through CDA. Highlighting how language choices and media framing shape identities and how BBC and Al Jazeera have the power to frame narratives through language use, Van Dijk's (1997) CDA framework was adopted. The results revealed that Al Jazeera and the BBC have contrasting ideological biases, pronoun usage, and word-choice strategies.

(Matrood, 2025)conducted a study entitled "*The representation of Gaza's humanitarian crisis in the BBC news report: A critical discourse analysis."* This study tackled how Israel responds aggressively to such a humanitarian crisis, post-7th October, in Gaza. She has used only BBC News, representing the Israel-Palestine conflict and its considerable influence on children and women in Gaza. The author utilised Wodak's (2001; 2009) and DHA and Van Leeuwen's (2008) sociopolitical interpretations of specific factors. Additionally, the result of this is that political discourse broadly influences innocent people's lives, as Israel launched aggressive attacks for years on Gaza and forbade all kinds of food, water, and medical supplies from entering the Gaza Strip.

A more recent study was conducted in 2025, entitled "Reframing Narratives: Intertextuality and Discursive Practices in Al-Jazeera English and the New York Times' Coverage of the Zionist–Palestinian Conflict" by (Mahmood, Hosseinpour, and Al-Mamoori, 2025). This paper explores how Al Jazeera English (AJE) and the New York Times (NYT) use intertextual references and implicit language techniques in their coverage of the Zionist-Palestinian conflict from October 7, 2023, to October 7, 2024. They have utilized a mixed-methods approach, combining critical discourse analysis with corpus-based strategies. They have analyzed 200 articles (100) from each journal. The findings of this study show that AJE used intertextual references and implicit language extensively, showing the suffering of Palestinian people in contrast to the NYT. Although it appeared neutral, it has favoured a Zionist perspective through deliberate linguistic choices and omissions.

3. Research Methodology

3.1 Sample of the Study

The data of the current research is limited to two articles from each journal, BBC and CNN, and threeexcerptshave been taken from each article, for a total of twelve excerpts to be analyzed. The main criteria for selecting the data are the themes of land, nation, and faith; these are considered keywords for choosing the war articles. Furthermore, the chosen articles must focus solely on the Israel-Palestine conflict. In addition, the selected articles must include intertextual references.The other criterion is the time frame, which is post-Tufan-Al-Aqsa, aligning with the escalation that started with Hamas post-October 7th, 2023. The first article from BBC, entitled "Israel and the Palestinians: History of the conflict explained," and the second one,

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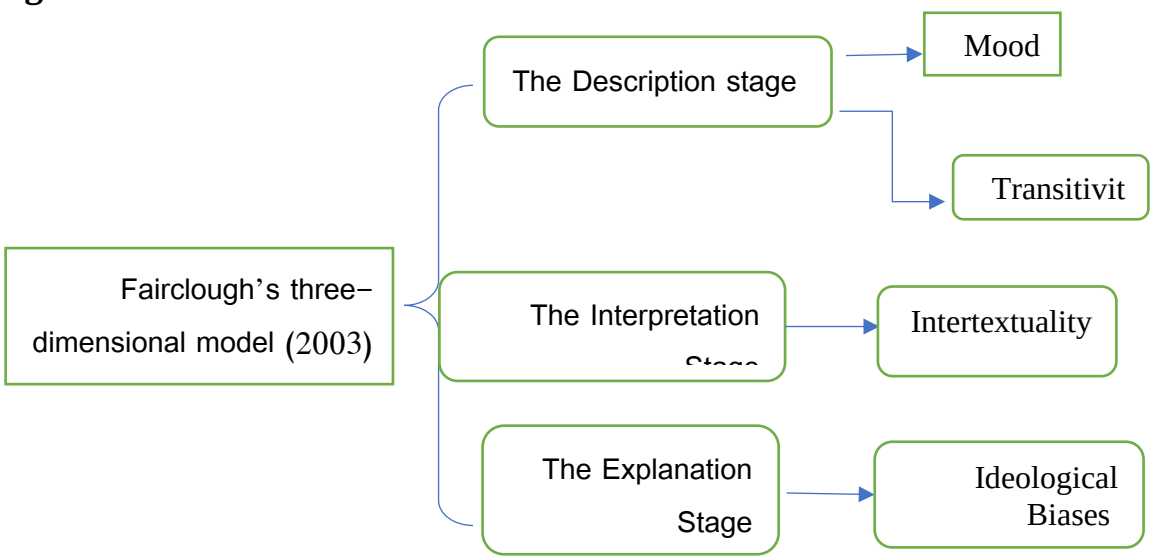
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"Gaza's top Islamic scholar issues fatwa criticising 7 October attack." And then from CNN, the articles entitled "US interfaith communities draw on decades-long bonds to navigate Israel-Hamas War" and "A year on from October 7, the Middle East is facing its greatest upheaval in a half-century."

3.2 Theoretical Framework

The most suitable framework is Fairclough's (2003) three-dimensional approach, based on Halliday and Hasan's (1976-1985) Systemic Functional Linguistics. Fairclough's (1995) model "focused in his approach on concepts like dominance, differences, and resistance. He argued that language is an essential tool of social control and power." (As cited in Al-Manaseer, 2025, p. 10).The researcher uses a qualitative research design that follows Fairclough's three-stage analytical procedure. Begins with the description stage, followingHalliday's systematic functional linguistics for analyzing the ways language constructs meaning by its metafunctions. As far as the Interpretation stage is concerned, it involves analysing the data at the contextual level, including intertextuality, content, subjects, and relations, interpreting the links while taking into consideration linguistic aspects, and, lastly, identifying the key words referring to the themes of nation and faith.In addition, the explanation stage involves discovering the main ideologies and biases in Western journalism. The figure below shows an analytical framework for analyzing war articles.

Figure 1



4. Analysis and Discussion

4.1 The BBC Journal Analysis

Article (1): "Israel and the Palestinians: History of the conflict explained"

Excerpt (1):

The conflict between Israel and the Palestinian people is one of the longest-running and most violent disputes in the world. Its origins go back more than a century.

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This excerpt provides historical context for the Israel-Palestine conflict, including the events of October 7th, 2023. At the description stage, the excerpt begins with the clause in a declarative mood, “the conflict between Israel and the Palestinian peoples is one of the longest-running and most violent disputes in the world,” providing information and description of the duration and the struggle type together with Palestine and Israel. The carrier is “the conflict between Israel and the Palestinian peoples. The linking verb “is” represents the relational process of being. The attribute “longest-runningand most violent disputes in the world” describes the conflict. As far as the circumstance is concerned, this clause has no explicit circumstance. Still, it is embedded in the prepositional phrase “in the world,” which performs the function of a circumstance specifying the scope of comparison.

In the second clause, “its origins go back more than a century, the mood used is also declarative, and the clause is classified as a material process identified through the verb “go back,” which emphasizes a turning point in time. It is the case that “its origin” is the actor. Along with “more than a century” as the circumstance, which state a temporal period. Such an excerpt uncovers coherence and cohesion through the use of the pronoun “its” to connect ideas and the conjunction “and” to link descriptive phrase, constructing a logical movement and providing a textual cohesion. The excerpt states that the struggle reflects historical roots.

Regarding the interpretation stage, the extract employs intertextual devices to develop the struggle, such as the allusion to “go back more than a century,” which maintains historical complexity and geographical tension, reflecting the British involvement in the Balfour Declaration of 1917 regarding Palestine. Such an excerpt shows that intertextual strategiesare used to emphasize the reported facts.

Regarding the fundamental themes of the struggle, land is the most constant issue in the current excerpt, as it is depicted through its prolonged territorial conflict. The lexical choices involve using the word disputes instead of occupation to make the war between Israel and Palestine more natural and to avoid blaming any party. Regarding the theme of the nation, Israel is recognized as a State. In contrast, “the Palestinian people” stands for the Palestinian nationality.

At the explanation stage, this excerpt draws on a broader sociocultural and ideological context, presenting the conflict as merely an enduring problem without a clear solution and prioritizing history. This creates an ideology that accepts the conflict as a factual and historical reality.

Excerpt (2):

> Jews had historical links to the land, but Palestinian Arabs also had a claim dating back centuries and opposed the move. The British said the rights of Palestinian Arabs already living there had to be protected.

At the description stage, the excerpt is written with a declarative mood. The first clause, “Jews had historical links to the land,” involves a relational process of “had”

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for asserting legitimacy. The carrier is “Jews,” and the attribute is “historical link to the land”. In the second clause, “but Palestinian Arbs also had a claim dating back centuries and opposed the move,” constructed of a relational process, “had” and the carrier is “Palestinian Arabs,” alongside the attribute is “a claim.” As far as the circumstance is concerned, it is “dating back centuries.” The phrase “dating back centuries,” formed of a material process, “opposed,” presents resistance and possession. The phrase “Palestinian Arabs” is the actor, and “the move” is the goal. In the third clause, it is formed of a verbal process: “The British said the rights of Palestinian Arabs already living there had to be protected.” The sayer is “British,” and the verbiage is “the rights had to be protected.” As for modality, it appears in the words “had to be protected,” using obligation to suggest authority and necessity. Accordingly, cohesion is achieved through conjunctions such as “but” and “also,” as well as through referential ties, with “there” serving as a textual unity.

At the interpretation stage, this excerpt includes intertextual references to Jewish and Palestinian disputes over the land, as evident in the phrases “historical links” and “claim dating back centuries,” which reflect religious and nationalist texts that justify their claims concerning the land.

At the explanation stage, the excerpt reflects the broader sociopolitical struggle over the Israel-Palestine conflict. As for culture, this excerpt normalizes the Israeli claim by mentioning “historical links to the land,” on the contrary, putting Palestinian claims as temporal, “dating back centuries.” The language of this excerpt shows a preference for Jewish religious ties.

Excerpt (3):

Between the 1920s and 1940s the number of Jews arriving grew, with many fleeing persecution in Europe. The murder of six million Jews during the Holocaust gave added urgency to demands for a safe haven.

persecution,” consists of a material process “grew,” the actor is “the number of Jews arriving”. The circumstance of this clause is “Between the 1920s and 1940s”. The phrase “with many fleeing persecution” involves a material process, “fleeing,” with the actor being “many”. As far as the circumstance is concerned, this phrase has no explicit circumstance. The second clause, “The murder of six million Jews during the Holocaust gave added urgency to demands for a haven,” formed of a material process “gave” next to the actor is “The murder of Six Million Jews during the Holocaust,” alongside the goal is “added urgency.” The beneficiary is “to demand a haven,” as the circumstance is “during the Holocaust,”.

At the interpretation stage, this excerpt builds upon intertextual references to both historical and religious discourses, especially the Holocaust and the persecution of Jews in Europe. Its mention is for establishing a moral legitimacy for the migration of Jewish people to Palestine. This excerpt links the suffering of Jews in the past to the

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idea of "haven," which is for the establishment of Israel as a nation with a homeland. The theme "haven" symbolizes the rebirth of the promised land as a nation.

At the explanation stage, this excerpt forms a historical context concerning the Jewish migration between the years 1920s-1940s, in which Jewish people flee persecution from Europe and the Holocaust, making migration to a safe land a necessity. This narrative highlights the suffering of Jews and offers unequal power dynamics to show Jews as victims.

Article (2): "Gaza's top Islamic scholar issues fatwa criticising 7 October attack."

Excerpt (1):

A fatwa is a non-binding Islamic legal ruling from a respected religious scholar usually based on the Quran or the Sunnah - the sayings and practices of the Prophet Muhammad.

linking verb "is" in the first clause, "A fatwa is a non-binding Islamic legal ruling," represents a relational process, with the carrier "fatwa" and the attribute "a non-binding Islamic legal ruling." Through this process, the religion is defined by linking Islamic terms to social meaning. The following phrase, "from a respected religious scholar," is identified as a circumstance of this process. The other phrase, "usually based on the Quran or the Sunnah," involves a material process which is "based" where the "the Quran or the Sunnah" is the goal without mentioning the actor.

At the interpretive stage, this excerpt includes intertextual references, particularly religious ones, as it begins with a definition of religion and directly links it to the Quran and the Sunnah. Through this religious intertextuality, the religious power is manifested. In this extract, the author has used an appositive: the sayings and practices of the Prophet Mohammed. The concept of faith is significant in the thoughts discussed in this extract, as a guide.

This passage highlights religion as a powerful ideological system in the Islamic culture at the explanatory level. The excerpt employs religious terms such as fatwa to bring out the religious ideology and power of a religious scholar. It is moderate in its ideological approach because it recognizes that religious understanding is important to all parties involved.

Excerpt (2):

The 7 October attack saw hundreds of Hamas gunmen from Gaza invade southern Israel. About 1,200 people were killed and 251 others taken hostage.

, "The Israel,"

the first part is formed of a mental process "saw," where it was used metaphorically to mean was marked by and the phrase" the 7 October attack is the actor. The goal is "hundreds of Hamas gunmen from Gaza invade southern Israel." The second part of this clause is formed of a material process identified in the verb "invade" the actor is

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"hundreds of Hamas gunmen from Gaza" the goal is "southern Israel," "from Gaza" is the circumstance of the process.The second clause, "About 1,200 people were killed and 251 others taken hostage," is constructed of two material processes: "killed" and "taken." The goal is "1,200 people, 251 others," as far as the actor is concerned, which is not mentioned to create grammatical passivity.

In the interpretation stage, the current excerpt involves intertextual reference. The phrase "The 7 October attack" is formed of an intertextual reference to the coverage of the news concerning Hamas' escalation against Israel. The involvement of such terms as "Hamas gunmen" and "invade southern Israel" in such news reporting is adopted by the Western media; they depict Israel as the protector and Hamas as the attacker. The theme represented in this excerpt is that land is the essential concern in the conflict, as identified in the terms "From Gaza" and "Southern Israel," portraying the land as the heart of the conflict.

Finally, the current excerpt portrays the Western ideologies concerning the Israel-Palestine conflict as it supports Israel's victimization, indicating ideological bias toward Israel. It introduces Hamas as violent by the word choices like "attack," "gunmen," and "invade." By involving such vocabulary, they reflect that Palestinians are the violent party, the source of danger, and Israel is the victim party.

Excerpt (3):

"Our role model is the Prophet Muhammad, who founded a nation and did not establish political parties that divide the nation. Therefore, parties in Islam are forbidden," he said in a sermon he gave at a mosque several years ago.

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found
Therefore, parties in Islam are forbidden ", he said in a sermon he gave at a mosque several years". The first clause "our role model is the Prophet Muhammad, who founded a nation and did not establish political parties that divide the nation." Is formed of a linking verb of being "is" stands for relational process" with the carrier is "our role model". The following process in the above clause is a material process identified by the verbs "founded, did not establish, and divide", which describe the action and the moral principle of Prophet Mohammed. The actor is "who" and the goal is "a nation, and political parties". The second clause, "Therefore, parties in Islam are forbidden," he said in a sermon he gave at a mosque several years ago. This clause is divided into two clauses. "Therefore, parties in Islam are forbidden." This phrase is constructed of a relational process, "are" next to the carrier, "parties in Islam' and the attribute is "forbidden". The other phrase "he said in a sermon he gave at a mosque several years ago." This phrase is formed of two process, the first one is verbal process in the verb "said" with the sayer is "he" and the verbiage is "therefore, parties in Islam are forbidden," as for the circumstance "in a sermon" the other is material process "gave" the actor is "he" and the goal is "sermon" indicated by the circumstance "at a mosque.

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At the second stage, the current excerpt introduces a religious intertextuality as a discursive strategy. It refers to the Prophet Mohammed, using religious history as a persuasive technique to criticize today's politics. Faith is the most prominent theme, as it is emphasized in the phrase "Our role model is the Prophet, Muhammad." Since faith plays a critical role in political and social order, the theme of the nation is presented in the phrase "founded a nation and did not establish political parties
As far as the explanation stage is concerned, the present excerpt reflects a religious ideology by referring to the Prophet Mohammed, who united all Muslims. The religious ideology is the predominant one in this excerpt. It reveals a bias against political parties and asserts that Islam is against the ideology of political structures.

4.2 The CNN Journal Analysis

Article (1): "US interfaith communities draw on decades-long bonds to navigate Israel-Hamas War"

Excerpt (1)

As the war between Israel and Hamas in Gaza rages, many interfaith groups in the US – whose members have spent years building lasting friendships across religious divides – tell CNN the conflict has renewed their determination to draw closer together.

CNN, while placing Israel and Palestine as just a background of the coverage. There is a favor toward the Western voice, conveying America's feelings and actions, while the voice of Israel and Palestine is omitted.During the description stage, the mood of this excerpt is declarative. The immediate clause, "As the war between Israel and Hamas in Gaza rages," is formed of a material process alongside the actor, "the war between Israel and Hamas in Gaza." The second clause, "many interfaith groups in the US- tell CNN," constructed of verbal process with "many interfaith groups in the US," is the sayer, and "CNN," is the receiver, and "in the US,' is the circumstance. The third clause "whose members have spent years building lasting friendships across religious divides," involves a material processes "spend, and building" with the actor is "members" and the goal is "lasting friendships," and "years" is the circumstance of the clause.The last clause, "the conflict has renewed their determination to draw closer together," includes a material process identified in the verb "renewed," and "the conflict" is the actor. The goal is "their determination," and the analysis of their vocabulary choices: the terms "war, rage, conflict" imply intensity, while "interfaith groups, lasting friendships, religious divides, determination to draw closer together" evoke shared identity and reconciliation.
Next, in the interpretation stage, the current excerpt involves implicit intertextuality, as it portrays "religious divides, interfaith groups," and "lasting friendships," in which the narratives assert that faith is used for reconciliation. Regarding the themes of the conflict, faith is clearly portrayed in the current excerpt "interfaith groups" and "religious divides." In contrast, the nation is portrayed in "groups in the US," conveying national aspects. Lastly, land is elaborated in the phrase "war between Israel and Hamas in Gaza," underscoring territorial disputes.

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The last stage, the explanation stage, will list the main ideologies and biases in the current excerpt. This excerpt focuses on US interfaith groups, which symbolize unity and cooperation. The other ideology is positioning America's interfaith groups as morally responsive and asserting that the Western world ethically responds to the global conflict.

Excerpt (2):

After learning about the October 7 Hamas attack, Goldstein said she felt overwhelmed and confused at how communities could see the Hamas attack in such different lights.

At the clause identified by the verb "learning" next to the senser "she," and the phenomenon is "the October 7 Hamas attack." The second clause, "Goldstein said …" is composed of "said," which is a verbal process, together with "Goldstein" as the sayer, as well as "she felt overwhelmed and confused" as the verbiage. The third clause includes a mental process, "felt." Alongside "she" is the senser, and the phenomenon is "overwhelmed and confused." The last clause, "communities could see the Hamas attack in such different lights," is constructed around the mental process "see," with the senser "communities." The phenomenon is "the Hamas attack." Add to this the circumstance "in such different lights," this clause also involves a model verb "could" for possibility.

In the second stage, the excerpt alludes to the escalation of October 7, 2023. This excerpt does not directly portray the themes of the conflict; instead, they appear implicitly by referring to the October 7 Hamas attack.

The explanation stage introduces the main ideologies that are conveyed in this excerpt. Firstly, the ideology of emotional legitimacy is conveyed through Goldstein's emotional response. Focuses on the Western or Jewish reaction as the core one, and the attack as shocking. The excerpt shows bias toward Jewish American women, presenting them here as a trusted, authoritative voice. Without mentioning the Palestinians' voice.

Excerpt (3):

The Jewish members learned what the Al Aqsa Mosque – a holy site where Muslims believe the Prophet Mohammed was transported during the Night Journey – meant for Muslims.

At the descriptive stage, the excerpt's mood is declarative, as it introduces facts. The first clause, "the Jewish members learned what the Al Aqsa Mosque meant for Muslims," involves a mental process where the senser is "learned" with "the Jewish members" and the phenomenon is "what the Al Aqsa Mosque meant for Muslims." The second clause, "a holy site where Muslims believe the Prophet Mohammed was transported during the Night Journey," includes a mental process "believe," with the senser "Muslims" and the phenomenon "the Prophet Mohammed was transported

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during the Night Journey." The clause "the Prophet Mohammed was transported during the Night Journey" is formed in the passive voice, with the material process "transported," the goal the Prophet Mohammed, and the circumstance "during the Night Journey."

The interpretation of the current excerpt involves religious, cultural, political, and historical intertextuality. Al Aqsa mosque is not merely a religious site but also represents the main symbol in the conflict between Israel and Palestine. The most salient theme in the current excerpt is faith, underscoring a religious depth, "holy sites, Muslims believe the Prophet Mohammed and the night journey." Al Aqsa mosque is a symbol of national identity.

The explanation stage involves the main ideologies portrayed in this excerpt, which hold that both Muslims and Jews can live peacefully together. It reflects an ideology of peace. It exposes a positive bias for the idea of interfaith groups. The primary focus of the current excerpt is that interfaith is suitable for both sides.

Article (2): "A year on from October 7, the Middle East is facing its greatest upheaval in a half-century."

Excerpt (1):

It is almost impossible to remember life in Israel before Hamas launched its brutal October 7 attacks a year ago, killing more than 1,200 people and kidnapping more than 250 others. There is little point, because that life is gone for good. And not just because more than 100 hostages are still captive.

first clause, "It is almost impossible to remember life in Israel before Hamas launched its brutal October attacks a year ago," is composed of relational process, the conjunction between the pronoun it and the linking verb is; the attribute almost impossible to remember life in Israel before Hamas launched its brutal October attacks a year ago. The second sentence is not an object but a material process signified by the verb to launch, where Hamas is the subject and its brutal attacks of October 7 last year are the goal. The utterance of the last sentence is summarized to kill more than 1,200 people, which is dependent on the material process implied by killing in the context of the actor. The objective is over 1,200 individuals. The fourth clause, "and kidnapping more than 250 others," includes a material process "kidnapping" with the actor implicit, and the goal is "more than 250 others." The fifth clause, "there is little point," is constructed of a relational (existential) process." The existence is "little point." The sixth clause, "because that life is gone for good," is formed of relational process "is" the carrier is "that life." The attribute is "gone for good." The last clause, "And not just because more than 100 hostages are still captive," involves relational processing. "are" "more than 100 hostages" is the carrier. The attribute is "still captive."

The interpretation of the current excerpt as this excerpt builds on intertextuality by referring to the October 7 attacks and the hostages among Israelis and Palestinians.

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The theme of the nation is exposed in this excerpt, "life in Israel," as it indicates that the attack is targeting all Israeli national life. The other theme is land, as shown in the "before October 7" section, as it relates to land safety before the 7 October attack. The explanation of the current excerpt focuses on the main ideologies and biases exposed. The dominant ideology is a pro-Israel viewpoint through introducing the events in a way that focuses on Israel's loss, victimhood, innocence, and destroyed Israeli life. In comparison, describing Hamas through using negative vocabulary is linked to negative representation, as the one who is responsible for destroying Israeli life.

Excerpt (2)

The post-October 7 changes are both inevitable and, in their current chaotic form at least, preventable. The civilian cost is mounting when diplomacy might have saved lives.

able and, in their current chaotic form at least, preventable," includes a relational process "are" alongside the carrier "The post-October 7 changes," and the attributes "chaotic form at least, preventable." The second clause, "The civilian cost is mounting when diplomacy might have saved lives," illustrates two material processes: "is mounting" represents an intransitive process, and "might have saved," with the actors "The civilian cost and diplomacy" next to the goal "lives."

In the interpretation stage, this excerpt reveals implicit intertextuality that links it to journalistic and political discussions of the 7 October attacks. Regarding the main themes of the conflict, land appears through "post October 7 changes," which refer to territorial conflict.

Lastly, this excerpt takes a critical stance toward the leaders for their handling of events post-October 7, particularly regarding the Israel-Palestine conflict. As the consequences of this conflict stem from a lack of diplomacy and poor decisions, it is stated that the changes are "inevitable" yet preventable. This indicates that political leaders are mainly responsible for their failure to handle such situations. The only core bias is against military disputes and in favor of diplomatic solutions.

Excerpt (3)

What emerged that first week as a scramble to seal the Gaza border and chase down remaining Hamas cells inside Israel soon manifested as a red mist of revenge and retribution against the attackers, and anyone near them.

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material process identified by the verb "emerged," in which the entity is "what" and the circumstance "that first week". The embedded clause, "a scramble to seal the Gaza border and chase down remaining Hamas cells inside Israel," includes a material process "seal, and chase" as far as the actor is concerned, which is implicit. The goal is "the Gaza border," and the goal for the verb chasing is "remaining Hamas cells". The second clause, "soon manifested as a red mist of revenge and retribution,"

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is constructed of a relational process: “manifested as.” The carrier is the question “what,” and the attribute is “a red mist of revenge and retribution.”

The interpretation of the above excerpt is shaped by war-reporting discourses that portray the Israeli military as a response to the escalation on 7 October. The phrase” red mist of revenge” displays a cultural narrative reflecting an intertextual link to the journalistic and literary works in which anger turns into violence. Therefore, the excerpt depends on existing discourses. This excerpt uses metaphors, such as “a red mist of revenge and retribution,” to personify anger as a physical force. Regarding the central theme of the Israeli-Palestinian conflict, land is identified through the keywords “the Gaza border” and “inside Israel”.

Within the last stage, the above excerpt portrays a critical stance for the response of Israel to the post-October 7 attack, describing it as “red mist of revenge and retribution,” and it was excessive revenge that was not controlled. Moreover,it is described as emotionally driven rather than strategic. On the other hand, Palestinians suffering in this excerpt are deleted and focus only on Israel’s actions.

4.3 Discussion of the findings

According to the findings, the discourse is written by combining material and relational processes that focus on the life of Israeli people as disrupted and attributing the aggression and violence to Hamas. From the above analysis of BBC and CNN news articles, it has been shown that intertextuality functions as the core discursive strategy in war reporting, particularly in constructing victimhood, legitimacy, and moral authority. News reporters always draw on religious, historical, and political intertext, for instance, referencing the Holocaust, biblical history, and prophetic narratives, and the media label “the 7 October attack”. Such intertextual references are rarely neutral; they simply activate pre-existing knowledge from which they are drawn, namely, the Western Audience. For example, mentioning the Holocaust or the discourse of persecution, putting the Jewish migration and the Israeli statehood in a moral framework of necessity and survival. Whereas Palestinian claims are formed as temporally limited. Regarding religious intertextuality, for both Jewish and Islamic texts, their histories of religion are selectively mobilized. Jewish religious history is presented as historical fact, while Islamic references (e.g., Fatwas, sermons, the Prophet Mohammed) are presented as ideological, reflecting asymmetrical power in discourse.

In addition, intertextuality operates not just in explicit references but also in implicit discursive patterns, such as lexical repletion (attack, gunmen, safe haven), metaphors (“red mist of revenge”), and quantification of numbers. Through these intertextual chains, it connects current events to broader war-reporting traditions, asserting dominant narratives of victimhood and defense. Intertextuality is the main mechanism by which media institutions reproduce hegemonic viewpoints, in line with Fairclough’s idea that discourse sustains and reflects social power structures. Hence, intertextuality does not just contextualize war events but also legitimizes

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certain political positions and marginalizes alternative viewpoints. Intertextuality shapes public understanding of the conflict as a polarized, moralized struggle, rather than a contested political reality. There are ideological biases in both BBC and CNN news articles reflected in their linguistic choices. Lastly, there is the discursive bias of selectivity and omission, in which some intertexts are included, and others are excluded. The Palestinian suffering is completely deleted. Both BBC and CNN are biased toward Israel.

5. Conclusion

The conclusions show that the BBC and CNN use intertextuality as the main linguistic device to construct narratives about the Israel-Palestine conflict, drawing on religious, historical, and political references. The findings display that the BBC has more ideological bias, particularly through grammatical passivisation and lexical choices and intertextuality, which foreground Israeli victimhood while marginalizing the Palestinian point of view. CNN is more inclusive through its focus on interfaith discourse, but it still reflects a clear bias toward Israel. All in all, the resultshighlight that intertextuality in war reporting serves as a mechanism for reproducing ideologies that reflect unequal power relations.

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Conflict of Interest

The authors declare that there is no conflict of interest regarding the publication of this paper

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