| RESEARCH ARTICLE

Discursive Construction of Power and Resistance: A Pragmatic Analysis of the 2025 Global Sumud Flotilla Coverage in Al Jazeera and The New York Times

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| ABSTRACT

This study looks at the discursive construction of power and resistance in the coverage of the 2025 Global Sumud Flotilla by Al Jazeera and The New York Times. The study examines how the linguistic, pragmatic, and visual components correlate to create ideological narratives using a qualitative methodology based on Critical Discourse Analysis (Fairclough, 1995, 2003), Speech Act Theory (Austin, 1962; Searle, 1969), and Multimodal Discourse Analysis (Kress & van Leeuwen, 2006). Twelve articles, half from each news organisation, that were published between June and October 2025, when the flotilla was receiving the most international media attention, make up the corpus. The study explores how each media organisation establishes legitimacy, accountability, and humanitarian identity in conflicting geopolitical contexts by looking at lexical selection, modality, evidentiality, and illocutionary act. The findings show that Al Jazeera regularly uses emotive lexis, expressive and commissive speech acts, and solidarity framing to humanise activists and highlight moral agency in opposition to structural violence. On the other hand, The New York Times favours aggressive and investigative actions, hedging strategies, and procedural methods that maintain the appearance of journalistic objectivity while subtly endorsing state power. Visual framing also reinforces these discursive tendencies: The New York Times favours procedural, distant images that emphasise institutional order, while Al Jazeera uses emotive images of suffering and resistance. According to the comparative reading, empathy and neutrality are two different but ideologically influenced types of journalistic discourse. Lastly, by demonstrating how international news media mediate humanitarian discourse and reconstruct or subvert power relations through linguistic and multimodal selection, this study contributes to critical media and discourse studies. The study confirms that to obtain a comprehensive understanding of media representation in geopolitical conflict, it is essential to combine CDA and pragmatics.

| KEYWORDS

Critical Discourse Analysis, Pragmatics, Global Sumud Flotilla, Media Ideology, Humanitarian Discourse

| ARTICLE INFORMATION

1. Introduction

The 2025 Global Sumud Flotilla, a high-profile convoy of civilian vessels attempting to reach Gaza, became a focal point of international media attention when Israeli naval forces intercepted several boats, and dozens of activists were detained. Reporting on the event emphasised different facets of the same occurrences: some outlets foregrounded humanitarian claims and possible violations of international maritime law, while others foregrounded legal and security rationales offered by state actors. Such divergent framings did not merely report events; they participated in constructing competing versions of legitimacy, danger, and moral authority around the flotilla. (Al Jazeera, 2025; Reuters, 2025).

This study adopts a pragmatic, discourse-analytic lens to examine how power (state actors, military institutions, and mainstream editorial practices) and resistance (civil society actors, activists onboard, and sympathetic publics) are discursively constructed across two internationally prominent news organisations: *Al Jazeera* and *The New York Times*. Drawing on critical discourse

analysis and pragmatics, the research investigates lexicon-grammatical choices, speech-act patterns, modality and evidentiality, and sourcing strategies that signal authority or delegitimisation. A pragmatic analysis highlights how illocutionary force (what utterances are doing), perlocutionary effect (how they aim to influence audiences), and context-sensitive implicatures together shape public understanding of contested events (Fairclough, 1995; van Hulst, 2025).

Comparing *Al Jazeera* and *The New York Times* is analytically useful because preliminary coverage suggests systematic differences: *Al Jazeera*'s reporting frequently centers humanitarian frames, images and live footage from the vessels, and legal critiques of the blockade, whereas *The New York Times* (as reported in coverage aggregators and referenced reporting) often privileges state security statements and legal justification narratives alongside on-the-scene description. Examining these patterns through pragmatic concepts, e.g., speech acts, presupposition, backgrounding/foregrounding and source attribution, will reveal how each outlet reproduces, contests, or reconfigures structures of power and resistance in a polarised international media ecology (Livni & Stack, 2025; AP, 2025).

Taken together, a pragmatic discourse analysis of Al Jazeera and *The New York Times* coverage of the Global Sumud Flotilla offers both empirical insight into contemporary news practices and theoretical leverage for understanding how language mediates political contestation over humanitarian crises. The next sections outline the study's research questions, corpus selection, coding scheme (speech act, evidentiality, modality, and sourcing), and methodological procedures for intertextual and interdiscursive comparison.

1.1 Significance of the research

The significance of this topic lies in its exploration of how global media discourses construct, sustain, and challenge power relations in the context of humanitarian resistance movements. By analysing the 2025 Global Sumud Flotilla coverage in *Al Jazeera* and *The New York Times*, this study reveals how language functions as a site of ideological struggle where acts of naming, framing, and quoting shape public perceptions of legitimacy, morality, and justice. Such analysis is crucial because international media narratives not only inform audiences but also influence diplomatic responses, humanitarian aid discourses, and transnational solidarity movements. Gaining insight into the practical ways that resistance and power are linguistically enacted advances discussions in media studies, critical discourse analysis, and political communication by illuminating how global journalism mediates disputes between subaltern voices and hegemonic narratives.

1.2 Research Objectives

1. To identify and analyse the pragmatic and discursive strategies, such as speech acts, modality, presupposition, and implicature, used by *Al Jazeera* and *The New York Times* in constructing narratives of power and resistance in the 2025 Global Sumud Flotilla coverage.

2. To examine how linguistic choices, framing techniques, and source attributions in both media outlets reveal underlying ideological orientations and shape public perceptions of state authority and humanitarian activism.

3. To compare and interpret how *Al Jazeera* and *The New York Times* employ linguistic and pragmatic features to legitimise or delegitimise actors, thereby constructing contrasting representations of power, conflict, and resistance.

1.3 Research Questions

1. How do *Al Jazeera* and *The New York Times* employ pragmatic and discursive strategies such as speech acts, modality, presupposition, and implicature to construct narratives of power and resistance in their coverage of the 2025 Global Sumud Flotilla?

2. In what ways do linguistic and pragmatic choices, including framing and source attribution, reflect each outlet's ideological positioning toward state authority, activism, and humanitarian resistance?

3. How do the two media organisations differ in their representation and legitimation of key actors such as state institutions, activists, and humanitarian organisations—through linguistic and multimodal discourse practices?

2. Literature Review

Peci, Vieira, and Clegg (2009) made the case that power plays a crucial role in the creation of social "reality" at a more institutional level. They demonstrated how institutions reproduce legitimacy through discourse, where social actors internalise

prevailing norms and act within pre-constructed frameworks of truth, by drawing on pragmatism and Foucault. Their research brings out how institutional discourse operates by naturalising power through routine language practices as well as direct regulation. To support this, Olsson (2007) examined the Foucauldian concept of power/knowledge in scholarly communities, demonstrating how intellectual ranks and academic reputations are discursively produced. Taken holistically, these studies confirm the notion that power and resistance are symbiotic discursive processes reproduced incessantly through communication and not binary opposing concepts. This structure is also augmented by resistance in organisational and religious contexts. Crawley (2014) analysed how individuals resist oppressive religious authority through counter-narratives and dialogical interactions with a feminist and Foucauldian lens. His work indicated that resistance emerges by rearticulating subject positions, yet monologic power relations within religious spheres continue to dominate by suppressing counter-discourses. Comparable issues with corporate restructuring were illustrated in organizational discourse by Erkama (2010), showing how employees react to managerial change narratives by negotiating identity and meaning. These findings indicate that resistance is situated and often expressed through subtle narrative and rhetorical strategies that challenge dominant realities.

The discursive resistance questionnaire has been expanded by more recent studies. In his discussion of power relations in classroom discourse, Mayes (2010) presented the argument that critical pedagogy must consider the linguistic performance of institutional power. This line of thinking was built upon by Negm (2015) and O'Mahoney (2012), who posited that recognising how language constrains and enables agency is required for resistance to discursive power. Gender equality work was studied by Stierncreutz and Tienari (2023) as a location of subtle resistance, where everyday discursive actions turn hierarchical frames around. Rather than a fixed opposition, resistance in such settings exists as an ongoing process of communication and meaning negotiation. Collectively, these studies offer a theoretical basis for examining how media institutions such as *The New York Times* and *Al Jazeera* produce competing narratives of legitimacy, power, and resistance in global political communication.

Scholars in critical discourse studies and media pragmatics maintain that language both reflects and enacts social power: journalistic texts do not merely report events but help produce the categories and authorities through which audiences understand them (Fairclough, 1995; van Dijk, 1998; Foucault, 1980). Work rooted in the three-dimensional CDA model shows how lexical choices, transitivity (agent assignment), modality and presupposition operate at text level while discourse practice and social practice situate those choices in institutional and ideological contexts (Fairclough, 1995; Fairclough, 2003). Pragmatic concepts such as illocutionary force, perlocutionary effect, modality and evidentiality refine CDA by explaining how particular journalistic utterances perform actions asserting, blaming, excusing that shift moral responsibility and shape legitimacy claims (Chilton & Schäffner, 2002; van Dijk, 1998; Foucault, 1980). These combined theoretical tools form the backbone for analysing how different outlets build competing narratives of power and resistance around the same event.

Pragmatic studies emphasise the micro-mechanisms by which news discourse constructs authority or solidarity. Modality (e.g., must, could, may), evidential markers (reportedly, organisers say), and source attribution (state official vs. activist voice) systematically alter how readers gauge truth and responsibility (Bonyadi & Samuel, 2013; O'Halloran, 2010). Studies of press reportage show that passive constructions and de-agentivation often shield powerful actors from scrutiny, while active assignment of agency to protestors or victims increases moral blame (Richardson, 2007; Hart, 2014). Research into evidentiality in written journalism demonstrates that journalists use hedging and source markers to manage risk and align readers with particular interpretations, a technique especially visible in contested humanitarian episodes (Aikhenvald, 2004; Bednarek & Caple, 2017). This pragmatic attention to modality and evidentiality is essential for reading how *Al Jazeera* and *The New York Times* might differently position state actors, flotilla organisers, and civilians in coverage of the Global Sumud Flotilla.

Speech Act Theory, first formulated by J. L. Austin (1962) in *How to Do Things with Words*, provides a foundational framework for understanding how utterances do more than describe; they perform actions. Austin distinguishes between locutionary, illocutionary, and perlocutionary acts, arguing that performative utterances (e.g., "I declare," "I apologize") enact something in the social world when uttered under the right conditions (Austin, 1962; Internet Encyclopedia of Philosophy, 2025). This insight implies that even journalistic statements are not merely constative but performative they assert, accuse, justify, and frame moral positions within discursive and institutional contexts.

Later expanded by Searle (1969), Speech Act Theory has been applied in media discourse to uncover how journalists and political actors perform illocutionary acts through headlines, attributions, and quotations. Searle (1975) categorized illocutionary acts assertives, directives, commissives, expressives, and declarations and demonstrated how each functions to construct social realities. In journalism, these speech acts shape authority and stance: assertives construct "truth," directives call for action, and declarations (such as "war has begun") instantiate new social realities (Searle, 1975; Fetzer, 2014). Consequently, the Sumud Flotilla coverage can be viewed as a field of competing illocutionary forces where *Al Jazeera*'s declarative solidarity contrasts with *The New York Times*'s institutional assertions of legality or neutrality (Morgan-Klaus, 2025; Austin, 1962).

Comparative and cross-cultural studies of journalistic discourse show how national ideologies and editorial cultures shape framing choices. For example, research comparing newspapers across national contexts finds systematic differences in lexical framing, source selection, and evaluative language that correspond to national political cultures and historical narratives (Akram, Khan, & Yousaf, 2025; Neureiter, 2017; Richardson, 2007). Akram, Khan, and Yousaf (2025) demonstrate that *Dawn* used human-rights and religious-freedom frames while *The Times of India* adopted a more secular/legal register with latent stereotyping evidence that national ideological lenses materially influence textual choices. Studies on media bias specifically in the coverage of the Israeli-Palestinian conflict indicate that there are considerable differences between Western and regional media in terms of who is principal in coverage and the framing of violence and humanitarian actions (Philo & Berry, 2011; Barkho, 2013; Neureiter, 2017). These comparative insights justify a cross-outlet study of Sumud coverage that attends to ideological patterning in both lexical/pragmatic micro-features and larger framing strategies.

Multimodality is another core dimension: images, video, photo-captions, and layout interact with lexico-grammatical choices to produce persuasive frames (Kress & van Leeuwen, 2006; Bateman, 2014). Akram, Imran, and Hassan (2025) show this directly in social media: capitalisation, repetition, hashtags, and patriotic imagery cohere into persuasive, affective rhetoric that mobilises followers and frames political actors. In news media, multimodal affordances (e.g., headline + photo + pull quote + live footage) similarly amplify or mitigate discursive stances toward events. Analyses of previous flotilla episodes, such as the *Mavi Marmara* (2010), demonstrate how video, eyewitness images, and social media clips shaped international controversy and reframed what counted as authoritative evidence (Allan, 2010; Chouliaraki, 2013; Mortensen, 2015). For the 2025 Global Sumud Flotilla, outlets' use of onboard footage, live streams, and photographic framing will therefore be decisive in how power and resistance are discursively constructed.

Empirical literature on flotillas and maritime humanitarian protest offers a useful precedent for studying Sumud. The 2010 *Mavi Marmara* incident revealed how competing narratives state security vs. humanitarian breach quickly polarised international coverage; studies found that social media footage, official statements, and news agency copy each contributed distinct truth-claims that journalists mediated (Pallister-Wilkins, 2011; Allan, 2010; Foreign Policy Analysis Review, 2020). Contemporary reporting on the 2025 Global Sumud Flotilla shows similar dynamics: organisers emphasise humanitarian aims and live documentation, while state actors emphasize legality and security, labels that have implications for moral legitimacy (Al Jazeera, 2025; Reuters, 2025; The Guardian, 2025). The flotilla case therefore provides a natural experiment in how pragmatic choices quotation practices, presuppositions, and modality map onto competing legitimacy narratives at the intersection of journalism and activism. Combining methods like CDA, pragmatic analysis, and multimodal tools provide a detailed approach tailored for contested events. At the macro and meso levels, CDA examines ideology and power asymmetries while pragmatics–speech act theory, modality, evidentiality, implicature–describes how particular utterances perform discursive tasks (Fairclough, 2003; van Dijk, 1998; Chilton & Schäffner, 2002). Multimodal tools (Kress & van Leeuwen, 2006). provide the visual/semiotic layer needed for contemporary news forms that merge video and social news. The latest reviews on media bias detection and framing recommend integrating qualitative coded discourse analysis around speech acts and modality, along with quantitative approaches centered on source types, image frames, and methods for identifying systematic discursive disparities across media outlets (Entman, 2019; Bednarek & Caple, 2017; Papacharissi, 2020).

These methodological prescriptions map directly onto a research design that compares *Al Jazeera* and *The New York Times* coverage of Sumud by coding pragmatic features, source networks, and multimodal resources.Finally, the literature identifies clear gaps that this study will address. Although there is substantial work on social-media multimodality (Akram, Imran, & Hassan, 2025), comparative analyses that combine CDA, pragmatics, and multimodality for the same international event across a Global-South-aligned broadcaster and a Western daily are rare (Akram, Khan, & Yousaf, 2025; Philo & Berry, 2011). The 2025 Global Sumud Flotilla, widely covered by outlets such as *Al Jazeera* and *The New York Times* and amplified via live streaming and social networks (Al Jazeera, 2025; Reuters, 2025) offers an especially timely case to trace how speech acts, modality, evidential markers, and multimodal choices converge to construct either state-aligned authority or solidaristic resistance. By situating pragmatic micro-features within CDA's macro frames and incorporating multimodal analysis, the present research will contribute both methodologically and empirically to understanding how global journalism mediates moral and political contests over humanitarian resistance.

3. Research Methodology

3.1 Research Design

The research shall use a qualitative research approach based on Critical Discourse Analysis (CDA) and Pragmatics to explore the discursive construction of power and resistance in the media reporting of the 2025 Global Sumud Flotilla by *Al Jazeera* and *The*

New York Times. Since a qualitative approach is more concerned with the meanings, ideologies, and communicative purposes that are ingrained in the language than with quantifying data, it is the most appropriate (Creswell & Creswell, 2017). Regarding the interpretive and contextual framework, the project will investigate how multimodal, pragmatic, and linguistic viewpoints either reinforce or contradict influential social authorities in media discourse. The CDA model, as proposed by Fairclough (1995, 2003), which is grounded in textual, discursive, and socio-political levels, will be employed in this design. Additionally, the illocutionary acts of journalistic discourse will be examined using Searle's (1969) and Austin's (1962) Speech Act Theory.

3.2 Research Approach

The study uses an inductive interpretivist approach to analyse visual and textual data in order to deduce ideological patterns and meanings. The analysis will begin with close readings of chosen articles and work to identify patterns that offer broader pragmatic and ideological meaning. The study acknowledges that meanings are contextual, socially constructed, and linked to underlying power dynamics (van Dijk, 1998; Foucault, 1980). Our research will examine how multimodal components such as headlines, captions, and images, as well as lexicalisation, modality, and speech acts, moderate narratives of authority, resistance, and solidarity. The goal of the interpretivist method is to examine how journalistic discourse functions as an illocutionary act that either upholds or subverts political power.

3.3 Data Collection

The corpus is selected from twelve articles of *Al Jazeera* and *The New York Times*, six from each Newspaper, for analysis. Both news reports and editorials will be included in the articles to cover varied representations and narrative tones. A purposive sampling method will be used to choose articles that explicitly mention the humanitarian goals of the flotilla, political resonance, and international reactions. The selected articles will be retrieved from the official websites of the two outlets using keywords such as *"Global Sumud Flotilla 2025," "Gaza flotilla," "humanitarian aid,"* and *"Israel blockade."*

These two outlets are purposefully chosen for their contrasting ideological orientations: *Al Jazeera* represents a Global-South and pro-Palestinian perspective, while *The New York Times* reflects a Western liberal discourse (Philo & Berry, 2011). This contrast provides an ideal platform for examining how power and resistance are framed across different media systems. All articles will be saved as text documents and accompanied by screenshots to preserve multimodal elements such as headlines, photographs, and captions for subsequent visual analysis (Kress & van Leeuwen, 2006). Each article will be coded and labelled systematically AJ1–AJ6 for *Al Jazeera* and NYT1–NYT6 for *The New York Times*, to facilitate organised comparison.

3.4 Analytical Framework

The study integrates three analytical lenses: Critical Discourse Analysis (CDA), Pragmatic Analysis, and Multimodal Discourse Analysis (MDA).

Critical Discourse Analysis (CDA):

Guided by Fairclough's (1995, 2003) three-dimensional model, the analysis will occur on three levels:

1. *Textual analysis:* focuses on vocabulary, transitivity, modality, and presuppositions.

2. *Discursive practice:* examines intertextuality, quotations, and source attribution.

3. *Social practice:* interprets the ideological and institutional contexts of each media outlet.

• Pragmatic Analysis (Speech Act Theory):

Drawing on Austin (1962) and Searle (1969), the analysis will identify and classify illocutionary acts assertives, directives, expressives, commissives, and declarations to determine how journalistic language constructs authority, persuasion, or solidarity (Fetzer, 2014).

• Multimodal Discourse Analysis (MDA):

Using Kress and van Leeuwen's (2006) framework, visual and textual elements such as photographs, layout, colour, and gaze will be analysed to understand how non-verbal cues reinforce or contradict the verbal discourse. This combined perspective highlights how text and image collaboratively shape ideological meanings.

3.5 Analytical Procedure

The analysis will follow several structured stages:

1.   Data Organisation:

The twelve selected articles will be organised and labelled for systematic examination.

2.   Textual Analysis:

Using CDA principles, each article will be analysed for lexical patterns, modality, and transitivity structures that reveal underlying ideologies and representational strategies.

3.   Pragmatic Analysis:

Speech acts will be categorised according to Searle's typology to interpret how journalists perform assertive, expressive, or directive acts in representing political power and resistance.

4.   Multimodal Analysis:

Visual elements such as photographs, captions, and design layout will be examined to assess their ideological interplay with textual content.

5. Comparative Interpretation:

The *Al Jazeera* and *The New York Times* findings will be compared for sites of similarities or differences in their descriptions of the Global Sumud Flotilla, considering how each media outlet discursively constructs power relations and narratives of resistance.

3.6 Theoretical Framework

Speech Act Theory (Austin, 1962; Searle, 1969), Kress and van Leeuwen's Multimodal Analysis, and Fairclough's Critical Discourse Analysis form the theoretical basis of this investigation. A comprehensive grasp of how language is a tool for ideology and power is offered by CDA. Speech Act Theory explains how language use in a journalistic context accomplishes objectives like assertion, persuasion, and solidarity. The multimodal perspective expands on this by examining how visual cues represent and interact with textual elements to create meaning. All things considered, these theoretical frameworks provide a thorough framework for examining the interactions between media representation, power, and discourse.

Diagram 3.1
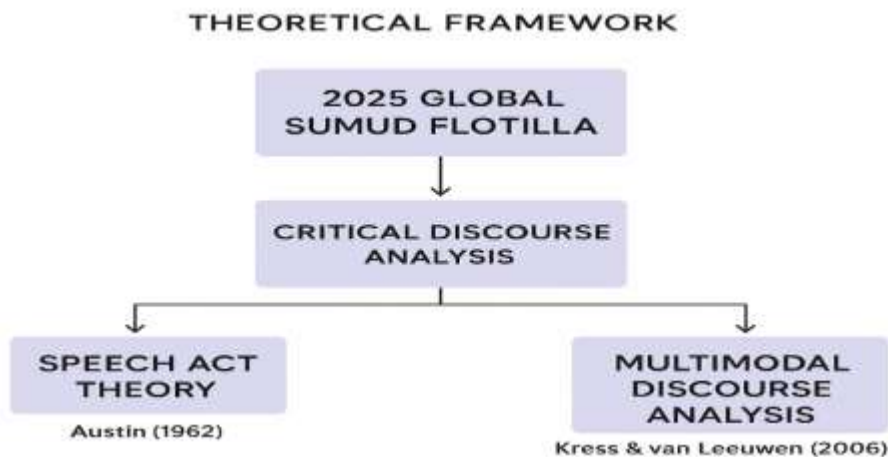
3.8 Validity and Reliability

To ensure credibility and trustworthiness, the study will employ methodological triangulation by integrating textual, pragmatic, and visual analyses. Inter-coder reliability will be maintained by re-examining coded data for consistency and coherence across all stages of analysis. Reflexivity will be observed throughout the research process by acknowledging the researcher's interpretive position and awareness of ideological bias (Lincoln & Guba, 1985). Transferability will be achieved through detailed documentation of data sources, analytical methods, and contextual interpretation, allowing future researchers to replicate or extend the study's findings.

4. Data Analysis

4.1 Article One: "Gaza Humanitarian Flotilla Departs Barcelona to Break Israeli Siege" (Al Jazeera, 2025)

Al Jazeera's coverage of the *Global Sumud Flotilla* (August 31, 2025) constructs a powerful humanitarian and moral narrative centered on resistance and perseverance. The report linguistically and visually positions the flotilla as a peaceful yet determined effort to challenge what it calls Israel's "illegal siege of Gaza." Through assertive and expressive speech acts, the journalists and quoted activists perform solidarity and moral condemnation simultaneously (Austin, 1962; Searle, 1975). The repeated use of emotionally charged lexical items such as *"genocide," "starved to death," "erase the Palestinian nation,"* and *"occupation"* gives the narrative a distinctly moral tone. These choices enact illocutionary acts of accusation and empathy, moving beyond description to perform moral judgment. The article also employs modality and evidentiality through verbs like *"will"* and attributions such as *"the United Nations declared,"* which assert factual credibility and institutional authority. By incorporating global voices like Greta Thunberg and UN officials, Al Jazeera enhances legitimacy and constructs a collective moral stance against oppression, aligning with Fairclough's (1995) argument that discourse functions to reproduce or resist social power.

The transitivity patterns of the article further reveal ideological alignment. Israel is consistently positioned as the agent of violence, performing actions such as *"bombing," "starving,"* and *"killing,"* while Palestinians and activists are recipients or resistors of those actions, depicted as enduring suffering or engaging in humanitarian defiance. This aligns with van Dijk's (1998) claim that ideological structures manifest through agency distribution and lexical framing. Pragmatic features such as deontic modality (*"must act to stop complicity"*) reflect moral obligation, while expressive verbs (*"wave goodbye," "believe strongly," "spirits are high"*) emphasise emotional solidarity. The accompanying photographs of departing ships and cheering supporters contribute to a multimodal representation of resistance, reinforcing the emotional appeal and authenticity of the narrative (Kress & van Leeuwen, 2006). Overall, Al Jazeera's coverage performs a counter-hegemonic discourse that blends humanitarian advocacy with moral persuasion, enacting resistance through both language and visual representation.

Table 4.1

Pragmatic and Discursive Features in Al Jazeera's Coverage of the Global Sumud Flotilla (2025)

Feature	Example from Text	Pragmatic Function	Discursive Effect
Assertive Speech Acts	"Israel [is] very clear about their genocidal intent."	Declares belief as factual	**Constructs moral certainty; delegitimises power**
Expressive Speech Acts	"It was hard to say goodbye to my two kids."	Expresses emotional sacrifice	**Humanises activists; evokes empathy**
Modality	"They will be intercepted."	Predictive certainty	**Establishes the authority of narration**
Transitivity	"Israel bombed hospitals and schools."	Assigns a clear agency	**Highlights culpability; frames injustice**
Evidentiality	"Declared the United Nations."	Institutional attribution	**Lends credibility to moral claims**
Lexicalization	"Genocide," "occupation," "starved to death."	Evaluative lexis	**Polarises moral positions (oppressor vs. oppressed)**
Multimodality	Images of boats and waving crowds	Visual engagement	**Reinforces unity, perseverance, and hope**

Note. Data drawn from Al Jazeera (2025), *"Gaza humanitarian flotilla departs Barcelona to break Israeli siege."*

4.2 Article Two: "Israel Intercepts Last Gaza Sumud Flotilla Vessel: What We Know So Far"(*Al Jazeera*, 2025)

This *Al Jazeera* article adopts a humanitarian and resistance-oriented discourse, foregrounding the perspective of the Global Sumud Flotilla and exposing Israel's ongoing blockade as a violation of international humanitarian law. The headline itself ("Israel intercepts last Gaza Sumud flotilla vessel") frames the event as a continuation of suppression, not an isolated act, emphasising the resilience implied by "last vessel" and the flotilla's determination to reach Gaza. The article's structure reinforces the chronology of violence describing Israel's naval interception, signal jamming, and the activists' resistance while situating the blockade within a broader historical continuum of oppression since 2007. The inclusion of global voices such as Greta Thunberg, Anwar Ibrahim, and Gustavo Petro constructs a cross-national moral coalition against Israeli aggression, aligning the narrative with global anti-colonial and humanitarian discourses. Al Jazeera's lexical choices—"symbolic humanitarian aid," "starved population," "deliberate war," "genocide by other means"—evoke emotional empathy and depict the flotilla as a moral counterforce to Israel's military power. This framing elevates the activists' voyage from a logistical act to a symbolic act of global conscience, echoing the resilience expressed by the Arabic term *Sumud* (steadfastness).

Pragmatically, the article performs assertive and expressive speech acts that emphasize solidarity, moral outrage, and resistance to state violence. It employs direct quotations from activists and world leaders to legitimize its stance and to challenge Israel's legal narrative. The tone is explicitly moral rather than neutral, distinguishing it from Western realist reporting styles. By repeatedly referencing Israel's historical violations (e.g., the 2010 Mavi Marmara massacre and subsequent flotilla seizures), the report situates current events within a pattern of colonial continuity and impunity. The multimodal framing images of activists, solidarity rallies, and departing vessels visually reinforces collective endurance against militarized oppression. Al Jazeera's rhetorical stance transforms the flotilla from a news event into a symbolic site of global justice discourse, linking Palestinian resistance to wider human-rights struggles. The linguistic emphasis on "solidarity," "international law," and "humanitarian crisis" reflects the network's discursive strategy of positioning Palestine as the moral centre of global humanitarianism.

Table 4.2

Discursive and Pragmatic Features in Al Jazeera's Coverage of the Final Gaza Sumud Flotilla (2025)

Feature	Example Description	Pragmatic Function	Ideological Discursive Role
Lexical Framing	"Starved population," "genocide by other means," "symbolic aid"	Evokes empathy and humanitarian urgency	Frames Israel as oppressor, flotilla as moral actor
Speech Acts (Assertive/Expressive)	"Deliberate war," "criminal nature of the Zionist regime"	Expresses moral outrage, asserts injustice	Legitimizes resistance narrative
Intertextuality (Historical Events)	References to "Mavi Marmara (2010)" and earlier flotillas	Connects past to present oppression	Constructs a continuity of colonial violence
Source Attribution	Frequent activist and international leader quotes	Centers marginalized and moral voices	De-centers state power; amplifies global solidarity
Thematic Framing	"Humanitarian corridor," "international solidarity," "blockade"	Reframes resistance as humanitarian necessity	Challenges Israeli legality discourse
Modality and Agency	Active constructions ("Israel intercepted," "forces boarded")	Directly attributes agency to Israel	Highlights responsibility and deliberate aggression
Visual / Symbolic Imagery	Photos of flotilla boats, flags, and activists	Reinforces moral resolve and solidarity imagery	Translates resistance into a visual narrative of perseverance

Note. The analysis focuses on linguistic, pragmatic, and ideological patterns within *Al Jazeera*'s discourse, reflecting its global-South orientation and resistance framing.

4.3 Article Three: "The Global Sumud Flotilla to Gaza: Everything You Need to Know" (*Al Jazeera*, 2025)

This *Al Jazeera* article functions as an explanatory or interpretive news discourse, aiming to contextualise the Global Sumud Flotilla within the broader narrative of global resistance to Israel's blockade of Gaza. The lexical tone is informational yet ideologically aligned, maintaining journalistic neutrality while foregrounding humanitarian urgency. The piece begins with the immediate reason for the flotilla's temporary halt bad weather but quickly reframes the situation as a temporary delay in a historic act of transnational solidarity. The headline itself ("Everything You Need to Know") positions the report as an authoritative knowledge source, establishing *Al Jazeera* as a central mediator of Palestinian resistance discourse. Through lexical choices such as "illegal blockade," "humanitarian aid," and "largest maritime mission," the article legitimises the flotilla's purpose while delegitimising Israeli control. It highlights collective internationalism, referencing delegations from 44 countries across six continents, which symbolises the global moral alliance against occupation. The maps, timelines, and interactive graphics used in the multimodal structure reflect Al Jazeera's strategy of discursive legitimation through data visualisation that construct the flotilla as both a humanitarian act and a political act. Pragmatically speaking, the article is using representative and commissive speech acts of reporting factual updates while reaffirming the flotilla's commitment to its mandate. The overall tone appears less emotive than previous articles but the framing of this lexical choice implies some sort of moral advantage in comparing 'the humanitarian convoy' with Israel's 'illegal siege.' The passive voice contained in clauses like 'was forced to turn back', 'was delayed due to bad weather,' downplays agency for the flotilla in this instance, although the use of the passive voice also implies endurance and resilience in the face of obstacles.

By emphasising "safety," "coordination," and "global participation," Al Jazeera reaffirms the ethos of collective responsibility and resilience central to the discourse of *sumud* (steadfastness). The article's intertextual links to previous flotilla missions (via embedded recommendations) create a continuity of resistance journalism, positioning the current flotilla as part of an ongoing

humanitarian narrative. Overall, the explainer piece strengthens Al Jazeera's ideological framing of Palestine not as a site of chaos, but as a moral test of international solidarity and conscience.

Table 4.3

Discursive and Pragmatic Features in *Al Jazeera's* Explainer on the Global Sumud Flotilla (2025)

Feature	Example Description	Pragmatic Function	Ideological Discursive Role
Headline Framing	"Everything you need to know"	Position the article as authoritative and comprehensive	Establishes informational legitimacy and trustworthiness
Lexical Choices	"Illegal blockade," "humanitarian aid," "largest maritime mission"	Evokes empathy, legality, and global cooperation	Frames Israel as the violator and the flotilla as a moral actor
Grammatical Agency	Passive voice ("was forced to turn back")	Depersonalises the event; emphasises endurance	Highlights human vulnerability while reinforcing steadfastness

Note. The analysis identifies linguistic, structural, and pragmatic cues that align the article's informational tone with Al Jazeera's humanitarian and justice-oriented discourse on Palestine.

4.4 Article Four: "Why We Are Sailing to Gaza on the Global Sumud Flotilla" (*Al Jazeera*, 2025)

Using emotive language and persuasive rhetoric, this *Al Jazeera* opinion piece frames the Global Sumud Flotilla (GSF) as both a humanitarian intervention and a symbolic act of resistance against Israel's "apartheid regime." It is a manifesto of resistance and moral defiance. The piece, which was written by activists Zukiswa Wanner and Jared Sacks, combines individual testimonies with group activism, turning journalistic discourse into a solidarity performative speech act. The elemental needs of food, medicine, shelter, freedom of movement, water, and air are repeated frequently. The comments challenge the idea of "perseverance" as an anaphoric frame that highlights hardship and deprivation. They also serve a practical purpose as expressive and compassionate speech acts that encourage the audience to take responsibility for their actions and make an appeal to their humanitarian duty. .The register is unambiguously moralistic and contrasts the "evil regime" and "apartheid" of Israel with the "hope", "solidarity", and "justice" being done by the flotilla(s). By enacting norms in international law, particularly the ICJ findings, this article justifies (or legitimises) the flotilla as an act of legitimate disobedience as opposed to radical direct action. This use of legal frameworks shifts the discourse away from morally emotional activism to institutionally supported resistance, which further situates *Al Jazeera* as an agent of moral legitimacy applied through the language of human rights.

The discourse style is distinctly evaluative, establishing moral power relations through ideological opposition and the classic "us versus them" dichotomy. While exclusive pronouns ("they," "Israel") define the example of oppression, the authors use inclusive pronouns ("we," "our," and "ours") to promote a collective identity founded on conscience and justice. This pronoun usage example is consistent with Van Dijk's (2006) theory of ideological discourse, which holds that political resistance is strengthened by in-group solidarity. In addition to stating intention, the pragmatic application of performative modality ("We sail to sustain hope") transforms sailing into a symbolic statement of moral authority. The article's allusion to South Africa's anti-apartheid past intertextually links the Palestinian cause to international struggles for justice and decolonisation. The writers end with a universal moral call, turning localised activism into a transnational ethical narrative by quoting Gustavo Petro's statement, "Peace is not a utopia, but an obligation." As a result, the discourse in this opinion piece is a prime example of how power is discursively constructed through moral authority and resistance through hope.

Table 4.4

Discursive and Pragmatic Features in Al Jazeera's Opinion Article "Why We Are Sailing to Gaza on the Global Sumud Flotilla" (2025)

Feature	Example /Description	Pragmatic Function	Ideological Discursive Role
Repetition / Anaphora	"Food. Medication. Shelter. Freedom of movement. Water. Air."	Emphasises deprivation and moral urgency	Symbolises universal human rights denied to Palestinians
Pronoun Use	"We," "our," vs. "they," "Israel"	Builds collective identity and moral contrast	Constructs resistance through solidarity and ethical division
Speech Acts	"We sail to sustain hope."	Commissive /performative expresses moral action	Frames activism as a moral obligation and endurance

Note. The analysis reveals that the article transforms journalistic writing into moral discourse, using pragmatic strategies of commitment, solidarity, and legality to construct resistance and ethical power.

4.5 Article Five: "Sumud Flotilla for Gaza Departs Barcelona Again After Delay Due to Storm"

Through realistic tactics that prioritise both practical resolve and moral imperative, the article from this *Al Jazeera* news report tells a tale of resiliency, perseverance, and group humanitarian action. It is presented as a metaphor of perseverance in the face of oppression rather than as the flotilla's departure after weather delays. Reassuring and collective expressions like "the flotilla began moving out again" and "following a general meeting of all volunteers" are used to perform expressive and commissive speech acts that highlight moral steadfastness and solidarity. The reference to "+19,954 children killed," captured visually on a supporter's sign, reinforces affective discourse, transforming statistics into emotive appeals that heighten the moral legitimacy of the mission. This pragmatic approach demonstrates how journalistic language can mediate between factual reporting and moral advocacy, thereby subtly aligning the act of sailing with humanitarian resistance against Israel's blockade. The inclusion of global figures Greta Thunberg, Ada Colau, and Liam Cunningham further elevates the flotilla's ethos, symbolically positioning it as a transnational movement for justice rather than a localised political protest.

In discursive terms, the article constructs power and resistance through lexical and structural choices that position the activists as morally authoritative and Israel as repressive. The verbs "intercepted," "raided," and "attacked," used in the historical recount of past flotillas, activate interdiscursive memory, connecting the 2025 flotilla to a continuum of global solidarity and Israeli aggression. Pragmatically, these acts serve to recontextualise resistance as historical persistence. Al Jazeera's narrative embeds the event within a moral chronotype where "hope," "endurance," and "collective conscience" are elevated as sources of counter-hegemonic power. The article's closing focus on famine, bombardment, and forced displacement reinforces contextual urgency, aligning humanitarian discourse with ethical imperatives. Through pragmatic and ideological framing, Al Jazeera thus transforms a logistical maritime update into a symbolic performance of global moral resistance.

Table 4.5

Discursive and Pragmatic Features in Al Jazeera's News Article "Sumud Flotilla for Gaza Departs Barcelona Again After Delay Due to Storm" (2025)

Feature	Example / Description	Pragmatic Function	Ideological Discursive Role
Expressive Speech Acts	"The flotilla began moving out again following a general meeting."	Reinforces unity and perseverance	Constructs collective moral agency and humanitarian solidarity
Visual Lexis /Semiotic Cue	Sign reading "+19,954 children killed."	Evokes empathy and emotional legitimacy	Symbolises moral outrage and the innocence of victims
Historical Recount	Reference to Mavi Marmara (2010) and previous flotillas	Builds narrative continuity and moral heritage	Connects present activism to global historical resistance
Global Participation	Mentions of Greta Thunberg, Ada Colau, Liam Cunningham, etc.	Enhances credibility and transnational solidarity	Establishes flotilla as a global moral movement beyond national politics
Humanitarian Contextualization	Mentions of famine, displacement, and bombardment in Gaza	Provides urgency and justification	Reinforces power asymmetry and legitimises resistance
Lexical Polarization	"Intercepted," "attacked," "raided" vs. "volunteers," "humanitarians"	Highlights moral dichotomy	Constructs Israel as aggressor, flotilla as moral defender
Temporal Framing	"Again," "after delay," "third flotilla"	Implies persistence and continuity	Discursively constructs endurance as resistance

Note. The article's pragmatic discourse functions to transform factual narration into a symbolic reaffirmation of moral persistence, portraying resistance as both humanitarian and global.

4.6 Article Six: "Tunisia Flotilla Eager to Join Global Sumud Mission to Break Gaza Siege"

In this *Al Jazeera* article, journalistic discourse is framed through a lens of collective agency, solidarity, and humanitarian urgency, with the Tunisian flotilla presented as a microcosm of transnational resistance against Israeli occupation. The narrative constructs a strong pragmatic framework of communal commitment through expressive and declarative speech acts such as "Tunisians no longer think Palestine is far away" and "we've managed to act collectively to help our people in Gaza." These linguistic acts perform both ideational and interpersonal functions, emphasising shared moral duty and geographic proximity as metaphors for

emotional and ethical unity. The article's lexical choices "volunteers," "donations," "infant milk," "hope," and "collectively" form a cohesive moral lexicon that underscores altruism and humanitarian solidarity. This discursive framing redefines activism as a communal moral enterprise, intertwining local Tunisian empathy with a broader global conscience.

The article further embeds ideological contrast and pragmatic symbolism by juxtaposing Tunisia's grassroots generosity with Israel's militarised blockade. Through historical references to intercepted ships and previous flotilla efforts, Al Jazeera recontextualises the present mission within a narrative of persistence and resistance to structural violence. The pragmatic use of indirect criticism phrases such as "even though sending humanitarian aid on flotillas…is approved by international law" and "it is still more likely that Israel will resort to violence" demonstrates a strategic linguistic restraint that simultaneously maintains journalistic neutrality while condemning Israeli aggression through implication. The recurrent motifs of famine, solidarity, and hope function as discursive moral intensifiers, embedding the flotilla's actions within a humanitarian ethos that challenges geopolitical power through collective empathy and moral resilience.

Table 4.6

Discursive and Pragmatic Features in Al Jazeera's News Article "Tunisia Flotilla Eager to Join Global Sumud Mission to Break Gaza Siege" (2025)

Feature	Example Description	Pragmatic Function	Ideological Discursive Role
Expressive Speech Acts	"Tunisians no longer think Palestine is far away."	Affirms emotional and cultural proximity	Constructs moral identification with Gaza and solidarity
Historical Recounting	References to intercepted flotillas (2010–2025)	Provides continuity of struggle	Embeds activism in historical moral legacy
Indirect Criticism	"Approved by international law… but Israel will resort to violence."	Maintains journalistic restraint while condemning	Highlights injustice through implicit moral critique
Global Collaboration	Mentions of volunteers from multiple continents	Builds transnational legitimacy	Represents resistance as a global humanitarian endeavour
Economic Symbolism	Donations of "five and 10 dinars" as acts of sacrifice	Highlights collective sacrifice and unity	Links poverty with moral richness and civic responsibility
Temporal Framing	"Largest aid flotilla ever," "since 2010," "now officially famine."	Signals urgency and moral escalation	Constructs a narrative of endurance and ethical necessity

Note. The pragmatic framing transforms local activism into an emblem of global humanitarian solidarity, where language, empathy, and collective action become instruments of resistance against systemic oppression.

4.7 Article seven: Aid Flotilla Headed for Gaza Says It's Under Drone Attack — *The New York Times*

The *New York Times* (Sept. 23, 2025) reports that the Global Sumud Flotilla, a protest fleet carrying humanitarian aid to Gaza, came under drone attack and experienced communication jamming while sailing toward the besieged enclave. The flotilla, aiming to deliver food amid Gaza's worsening humanitarian crisis, accused Israel and its allies of intimidation tactics. Israel, which insists the flotilla should hand its cargo over for Israeli-controlled distribution, neither confirmed nor denied involvement. Videos posted by activists showed flashes and explosions, but these could not be independently verified.

Italian Defense Minister Guido Crosetto condemned the assault and deployed a naval frigate to protect Italian citizens aboard. UN Special Rapporteur Francesca Albanese and EU lawmaker Rima Hassan urged international protection for the flotilla. Israel has labelled the group a security threat, alleging links to Hamas, which organisers denied, emphasising their mission's peaceful and humanitarian nature. The incident follows prior interceptions of similar aid ships such as the *Conscience*, *Madleen*, and *Handala*. The episode underscores rising maritime tensions amid Gaza's ongoing famine and Israel's continued blockade.

Table 4.7

Summary of Article 7: "Aid Flotilla Headed for Gaza Says It's Under Drone Attack" — The New York Times (September 23, 2025)

Elements	Description
Source	*The New York Times*
Date of Publication	September 23, 2025

Headline	"Aid Flotilla Headed for Gaza Says It's Under Drone Attack"
Main Event	The Global Sumud Flotilla, carrying humanitarian aid to Gaza, reported coming under drone attack and experiencing communication jamming while sailing toward the enclave.
Primary Focus	The article highlights the alleged drone attack, the flotilla's humanitarian mission, and the ensuing diplomatic responses from international actors.
Representation of Actors	*Israel* — depicted as assertive, upholding security justifications for the blockade. *Flotilla activists* — represented as victims, emphasising peace and humanitarian motives. *International community* — portrayed as divided but increasingly critical of Israel's actions.
Pragmatic Features	The report uses assertive and evidential statements ("videos posted by activists showed flashes") to create factual credibility while employing hedging ("could not be independently verified") to maintain journalistic neutrality.
Speech Acts	*Assertives* (reporting and describing events), *Expressives* (condemnations from EU and UN representatives), and *Declarations* (official statements from Italy and Israel).
Ideological Positioning	The article maintains a cautious, balanced tone, emphasising humanitarian concerns while presenting multiple perspectives to frame the incident within global security and humanitarian discourse.
Multimodal Elements	Photographs and video stills from activist footage enhance emotional impact and authenticity, though unverified visuals highlight the complexity of reporting in conflict zones.

Note. Adapted from *The New York Times* (2025, September 23), "Aid Flotilla Headed for Gaza Says It's Under Drone Attack," by P. Baskar.

4.8 Article Eight: Israel Intercepts Boats Headed to Gaza With Humanitarian Aid — *The New York Times*

The article "Aid Group Says Drone Struck Gaza-Bound Boat Docked in Tunisia", published by *The New York Times,* constructs a cautious and institutionally balanced narrative that reflects the newspaper's emphasis on journalistic objectivity. Flotilla's boat as a possibility, not a confirmed strike. Frequent use of attribution markers ("the group said," "the National Guard said," "appeared to have been caused") and hedging words ("believed," "no evidence," "could not corroborate") performs the pragmatic act of positioning even more distance between emphasising and activist claims. The state version of events, which has dismissed the strike as "baseless," is also subtly given preference by this linguistic impartiality in contrast to the flotilla perspectives, which have presented it in ways that sound more emotive and unproven. The New York Times neutralises the language of activism and attempts to legitimise stare ate discourse by using the guise of both investigation and reporting at different points in the article, where it overtly emphasises procedural and investigative statements made on behalf of formal institutions (designated by an attribution marker).

 Understandings of legitimacy and resistance are shaped by the report's descriptive and visual techniques. Phrases like "flash of light," "sound of explosion," and "cries for help" evoke a sense of urgency and drama, but they are swiftly refuted by authorities' rational explanations, leading to a tension between scepticism and empathy. Quotations from flotilla members and activists like Miguel Duarte and Thiago Ávila provide emotive speech acts that humanise the flotilla mission's humanitarian goal, but any emotional testimony is pragmatically softened in very short distance verbs ("said," "claimed," "appeared"). By contrast, the statements of the Tunisian National Guard utilise a strong declarative authoritative voice, establishing a pragmatic hierarchy in who the institution represents as rational people and activists as people who express emotion. Overall, the article demonstrates how Western media discourse practices neutrality as an act of ideological control, reproducing the power asymmetries between state and non-state actors in the name of reporting equally.

Table 4.8

Summary of Discursive Representation in "Aid Group Says Drone Struck Gaza-Bound Boat Docked in Tunisia" (The New York Times, Sept. 9, 2025)

Actor	Claim or Statement	Discursive Representation	Pragmatic Function
Global Sumud Flotilla	Claimed drone attack; vowed to continue mission	Depicted as emotional, resilient, yet unverifiable	**Expressive Assertive**
Tunisian National Guard	Denied attack; cited accidental fire	Portrayed as credible, rational, evidence-based	**Declarative Assertive**
The New York Times	Reported conflicting accounts; withheld conclusion	Neutral intermediary prioritising verification	**Reportive Evaluative**
Israel (Indirect	No comment; linked to prior flotilla	Implicitly associated with the ongoing	**Presupposed**

| Reference) | incidents | blockade policy | **Authority** |
| **Global Public** | Expressed sympathy; condemned the blockade | Constructed as morally reactive but distant | **Expressive Persuasive** |

Note. Adapted from *The New York Times* (2025, September 9), "Aid Group Says Drone Struck Gaza-Bound Boat Docked in Tunisia," by P. Baskar & E. Livni.

4.9 Article Nine: Aid Group Says Drone Struck Gaza-Bound Boat Docked in Tunisia — *The New York Times*

The New York Times article "Aid Group Says Drone Struck Gaza-Bound Boat Docked in Tunisia" is a great example of how Western media talk about legitimacy, power, and accountability in humanitarian crises. The study employs attribution markers such as "said," "believed," and "dismissed," alongside hedging tools, to maintain a careful and organizationally consistent tone. "appeared," "no evidence," and "could not independently confirm." When *The New York Times* doesn't cover activist stories and instead relies on official statements as reliable, these choices of language show that the paper stays neutral. The story compares the dramatic visual claims of the Global Sumud Flotilla (a "flash of light," the "sound of an explosion," and "cries for help") with official denials from the Tunisian National Guard. This is done to show that state power is more important than grassroots testimony. This style of harmony subtly delegitimises non-state actors by using institutional scepticism as the standard for truth and credibility, even though it seems neutral.

In order to preserve the appearance of objectivity and create a useful hierarchy of truth, the article combines assertive and reportive speech acts. State narratives are presented through factual and procedural claims with organisational weight; activist appeals evoke empathy; and expressive speech acts known as "show the world what we are dealing with." The dominance of empirical verification over firsthand testimony is reinforced by the repeated use of evidential qualifiers such as "no one was injured," "initial investigations indicated," and "could not independently corroborate.". The way that Western journalism performs neutrality as a covert form of ideological control is best illustrated by this discursive restraint, which is characterised by a careful avoidance of overt blame. In the end, the article reproduces the unequal power dynamics that characterise modern media portrayals of conflict and resistance by placing state actors as logical and authoritative and framing humanitarian voices as emotional and ambiguous.

Table 4.9

Summary of Discursive Construction in "Aid Group Says Drone Struck Gaza-Bound Boat Docked in Tunisia" — The New York Times

Discursive Feature	Example / Description	Interpretation
Attribution and Hedging	Frequent use of "said," "believed," "appeared," and "could not independently corroborate."	Establishes journalistic neutrality and distances the newspaper from activist claims, reinforcing institutional credibility.
Lexical Framing	Phrases such as "no evidence," "dismissed as baseless," and "initial investigations indicated."	Privileges official accounts (Tunisian National Guard) and minimises the epistemic weight of activist testimony.
Speech Acts	Assertives (reporting of facts) and expressive (the emotional appeal of activists who "show the world what we do").	Balance actual rights with emotional discourse, but affect feelings that less reliable, reproduce hierarchical claims.
Evidentiality and Verification	Repetition of evidential markers emphasizing verification and uncertainty.	Constructs a pragmatic hierarchy where empirical evidence outweighs lived experience, aligning with Western journalistic norms of objectivity.
Multimodal Framing	Visual references to "flash of light," "sound of explosion," and "cries for help."	Enhances narrative drama while still subordinated to textual scepticism, creating tension between affect and authority.
Ideological Implication	Neutral tone masks asymmetry between state and activist perspectives.	Performs neutrality as ideological control, legitimising state authority and portraying humanitarian actors as uncertain or emotional.

Note. **Analysis based on textual, pragmatic, and multimodal features identified in *The New York Times* (Baskar & Livni, 2025).**

4.10 Article Ten: Israel Deporting Greta Thunberg and Other Activists on Gaza Aid Boat — *The New York Times*

The article *"Israel Deporting Greta Thunberg and Other Activists on Gaza Aid Boat"* exemplifies how institutional journalism mediates humanitarian resistance through a discourse of legality and procedure. The report maintains a formal and detached tone, emphasising official confirmation and procedural details over emotional or moral engagement. Phrases such as "were flown out," "expected to be sent home," and "refused to sign deportation documents" illustrate the use of bureaucratic and administrative language that normalises the deportation process. The text builds a narrative hierarchy that gives state and legal institutions preeminence while devaluing activist viewpoints via attribution markers like "according to Israeli officials" and "according to Adalah." The linguistic framing presents Israel as a law-sharing, and orders the government to respond within a legitimate legal structure, while workers appear as controlled subjects in that structure.

Supporting a returned perspective of the opposition is also the practical and visual aspect of the essay. Addiction to vocal speech actions, declaration of facts rather than expressions of decisions, and the cheating of journalism's restraint that hides the underlying ideological situation. The involvement of a Reuters image of Thunberg's exile is supplemented by visually written neutrality, which depicts control and obedience rather than conflict or resistance. This multimodal presentation converts political resistance into a worldly bureaucratic event. *The New York Times* is in line with the activation within the procedural debate, and matched the dynamics of institutional power, which is introduced as events instead of treating human activities. It is difficult to understand or understand it.

The study, therefore, shows how Western media use language and pragmatic methods to maintain the appearance of neutrality while promoting asymmetrical representations of power and credibility.

Table 4.10

Discursive Construction in "Israel Deporting Greta Thunberg and Other Activists on Gaza Aid Boat" — *The New York Times*

Discursive Feature	Example / Description	Interpretation
Attribution and Source Framing	"According to Israeli officials, "according to Adalah."	Privileges state and institutional voices, marginalising activist perspectives while appearing balanced.
Lexical Choices	"Deported," "detained," "refused to sign deportation documents."	Bureaucratic vocabulary frames the event as procedural, normalising state authority.
Speech Acts	Predominantly assertive and reportive ("were flown out," "were brought before an immigration tribunal").	Asserts objectivity and factuality, reducing moral or emotional engagement.
Modality and Evidentiality	"Expected to be sent home," according to officials."	Low-modality phrasing projects journalistic caution and distance from activist claims.
Visual and Multimodal Framing	Reuters image showing Thunberg's deportation under escort.	Reinforces institutional order and restraint, visually aligning with state legitimacy.
Ideological Positioning	Neutral tone and factual sequencing of events.	Constructs Israel as lawful and controlled, and activists as contained subjects within state power.

Note. Analysis based on textual, pragmatic, and multimodal features identified in *The New York Times* (Kershner & Yoon, 2025).

4.11 Article Eleven: Israel Deporting Greta Thunberg and Other Activists on Gaza Aid Boat — *The New York Times*

The article *"Israel Deporting Greta Thunberg and Other Activists on Gaza Aid Boat"* encapsulates how institutional news discourse frames humanitarian resistance within the parameters of legality, diplomacy, and bureaucratic order. The report relies on a factual and restrained tone, prioritising official statements and procedural details over humanitarian emotion or ethical questioning. Lexical items such as "deported," "detained," and "brought before an immigration tribunal" foreground the administrative process rather than the human dimension of the event. This linguistic strategy transforms an act of political protest into an event of bureaucratic management, subtly legitimising Israel's authority as lawful and procedural. The recurrent use of attribution markers ("according to Israeli officials," "according to Adalah") produces an appearance of balance but actually privileges institutional credibility. Through its syntactic ordering, beginning with state action and concluding with activist response, the article reproduces a hierarchy of power in which the state's narrative dominates the humanitarian perspective.

The speech acts in the article are virtually forceful, pragmatically portraying deportation as a certain result. Epistemic distance is created by modal verbs like "expected to be sent home" and evidential indicators like "according to officials," which also strengthens the state's control over information and implies journalistic impartiality. Under official supervision, including Reuters photographs showing Thunberg departing, serves a multimodal purpose: it graphically strengthens authority and adherence rather than rebellion or inequity. *The New York Times* normalises the asymmetrical connection between state power and humanitarian opposition by framing activism in terms of procedure, legality, and order. The text, therefore, reveals how Western media enact neutrality as a discursive strategy that reproduces institutional dominance while downplaying the moral urgency of humanitarian activism.

Table 4.11

Discursive Construction in "Israel Deporting Greta Thunberg and Other Activists on Gaza Aid Boat" — *The New York Times*

Discursive Feature	Example / Description	Interpretation
Attribution and Source Framing	"According to Israeli officials, "according to Adalah."	Balances sources rhetorically but privileges state institutions as credible authorities.
Lexical Choices	"Deported," "detained," "brought before an immigration tribunal."	Bureaucratic and legalistic vocabulary constructs state action as legitimate and procedural.
Speech Acts	Assertive statements such as "were flown out," "expected to be sent home."	Presents events as factual and uncontested, limiting moral interpretation.
Modality and Evidentiality	Use of "expected," according to officials."	Projects journalistic distance, framing uncertainty as professionalism.
Syntactic Framing	Events narrated from state action to activist response.	Reinforces institutional hierarchy and control over the narrative flow.
Visual and Multimodal Representation	Reuters photograph of Thunberg's deportation.	Depicts compliance and control, visually legitimising state order.
Ideological Positioning	Neutral tone and procedural discourse.	Upholds the appearance of objectivity while reinforcing asymmetrical power relations.

Note. Analysis based on pragmatic, lexical, and multimodal features identified in *The New York Times* (Kershner & Yoon, 2025).

4.12 Article Twelve: Netanyahu Says Israel and Hamas Are on the Brink of a Hostage Deal — *The New York Times*

The article *"Netanyahu Says Israel and Hamas Are on the Brink of a Hostage Deal"* exemplifies how Western media construct political power and legitimacy through linguistic framing that centres institutional authority. The report employs an optimistic, forward-looking tone that aligns with diplomatic progress narratives. Lexical items such as "on the brink of a great achievement," "positive signs," and "immediate implementation" imbue Israel's actions with teleological purpose and control. The centralisation of Netanyahu's voice, supported by direct quotations and paraphrased assurances, constructs him as a decisive agent within the peace process. Conversely, Hamas is represented through indirect speech ("Hamas said in a statement"), minimising its agency and rendering it reactive rather than strategic. This contrast establishes a practical hierarchy where Israel's institutional discourse symbolises rational diplomacy, while Hama's attitude remains conditional and subordinate.

The outspoken and ordered speech defines the practical structure of the essay. Netanyahu works as a performance, and shows both rights and intentions ("Israel was on the verge of a great achievement"), while the outspoken ("Israel") government said, "Hamas indicated desire," Hamas indicates, "maintains a formal neutrality that hides") constant use. Nevertheless, the task patterns for the tasks that associate American mediation with political development are reflected as a guarantor.

Multimodally, the accompanying image of hostages' faces shown on a Tel Aviv beachfront humanises Israeli suffering and emotionally anchors public sympathy within a national framework. The essay generally portrays Israel as a reasonable negotiator and Hamas as a reluctant participant, so reflecting a discursive synthesis of emotional restraint and institutional alignment. Thus, reinforces Western journalistic standards for balanced but state-oriented reporting.

Table 4.12

Discursive Construction in "Netanyahu Says Israel and Hamas Are on the Brink of a Hostage Deal" — *The New York Times*

Discursive Feature	Example / Description	Interpretation
Lexical Framing	"On the brink of a great achievement," "positive signs," "immediate implementation."	Creates an optimistic tone, legitimising Israel's role as proactive and goal-oriented.
Attribution Markers	"Netanyahu said, "Hamas said in a statement."	Direct speech privileges the Israeli voice; indirect speech reduces Hamas's agency.
Speech Acts	Commissive and assertive forms: "Israel was on the brink," "preparing for implementation."	Emphasise authority and certainty, reinforcing Israel's control over the narrative.
Evidentiality	"Said on Saturday, "according to officials."	Adds credibility and factuality while sustaining journalistic neutrality.
Causal Sequencing	U.S. proposal → Israeli approval → Hamas response.	Positions the United States as a mediator and moral anchor of the negotiation.
Multimodal Representation	Photograph of Israeli hostages' faces.	Visually centres Israeli victimhood, evoking empathy and legitimising political urgency.
Ideological Positioning	Balanced but state-aligned narrative.	Presents Israel as rational and peace-seeking; frames Hamas as reactive and contingent.

Note. Analysis based on pragmatic, lexical, and visual dimensions identified in *The New York Times* (Boxerman, Odenheimer, & Rasgon, 2025).

5. Findings

The comparative discourse analysis of *Al Jazeera* and *The New York Times* reveals two distinct ideological orientations in the representation of the 2025 Global Sumud Flotilla and related Gaza conflict events. While *Al Jazeera* constructs narratives through humanitarian, moral, and resistance-oriented lenses, *The New York Times* maintains a procedural, institutional, and legality-driven framing. Both outlets employ linguistic and pragmatic strategies that reflect broader socio-political alignments within their respective media cultures.

Al Jazeera's discourse consistently privileges solidarity and emotional immediacy. Its articles utilise expressive and commissive speech acts, pronoun inclusivity ("we," "our"), and emotive lexical fields such as *"hope," "solidarity," "genocide,"* and *"occupation."* These choices foreground resistance and moral obligation while delegitimising Israeli state actions. Modality markers such as *"must act"* and *"will not stop"* communicate moral certainty and collective resolve. Visual imagery, such as photos of jubilant activists and iconographic sea scenes, supports a multimodal discourse of moral resistance and international sympathy. Al Jazeera converts news reporting into performative activism through this utilitarian model, which humanises the Palestinians and positions activism as an ethical responsibility.

The New York Times employs vigorous and reportive speech acts highlighting factuality, balance, and verification. Recurring attribution devices ("according to officials," "in a statement") and hedging devices ("appeared," "believed," "could not corroborate") create a rhetoric of neutrality that justifies institutional power. The rhetoric positions activism in bureaucratic and procedural contexts utilising legalistic discourse like "deported," "detained," and "tribunal." Visual framing, such as order and state control depiction, further claims the validity of Israel and procedural generality of power. This stylistic boundary hides ideological imbalance, favours official accounts and represents resistance as a case of administrative control rather than a moral cause.

Finally, comparative analysis suggests how *Al Jazeera* exercises moral power in the discourse and how *The New York* Times reflects institutional power through neutrality. This practice suggests that neutrality itself acts as a discourse on control and resistance to moral rights, each conceptual function, which responds to separate global media genres.

Table 5.1

Comparative Discursive and Pragmatic Representation of the Global Sumud Flotilla (2025)

Discursive / Pragmatic Feature	Al Jazeera	The New York Times	Interpretive Outcome
Speech Acts	Expressive and commissive; emotive and moral appeals (e.g., "We sail to sustain hope").	Assertive and reportive; factual and procedural (e.g., "were flown out," "according to officials").	Al Jazeera performs moral activism; The New York Times enacts bureaucratic order.
Lexical Framing	"Genocide," "occupation," "hope," "solidarity."	"Deported," "detained," "expected to be sent home."	Humanitarian empathy vs. legal proceduralism.
Attribution and Source Framing	Activist and humanitarian voices are centred.	Institutional and official voices are privileged.	Moral and grassroots authority vs. institutional legitimacy.
Modality and Evidentiality	High-certainty, moral obligation ("must," "will").	Hedging and caution ("appeared," "believed," "according to").	Moral conviction vs. institutional distance.
Multimodal Representation	Photographs of flotilla boats, solidarity rallies, and activists.	Images of deportations, hostages, and state officials.	Visual moral resistance vs. visual institutional control.
Ideological Orientation	Humanitarian resistance; global moral solidarity.	Institutional neutrality; legitimisation of state order.	Resistance framed as moral justice vs. power framed as procedural legitimacy.
Overall Discursive Function	Performs empathy and moral agency; challenges power.	Performs objectivity and legality; normalises power.	Competing constructions of authority and resistance within global journalism.

Note. Comparative analysis based on textual, pragmatic, and multimodal features identified in *Al Jazeera* (2025) and *The New York Times* (2025) coverage of the Global Sumud Flotilla.

6. Conclusion

Comparative discourse analysis of *Al Jazeera* and the *New York Times* indicates that reporting of the Global Sumud Flotilla from 2025 not only represents events, but also an active production of ideological significance. During the analytical framework of important discourse analysis and practice, it is clear that the two media use different in-linguistic, rhetorical and multimodal strategies that are in line with their institutional and geopolitical controversy. Al Jazeera creates her story through a loving and moral discourse, using expressive and inclusive speech, which holds human resistance as a perfect moral response to harassment. On the other hand, *The New York Times*' vocal and alleged actions, clear fuse and neutral models used to build justice by legalising the state's power and procedural control. This deviation in that way that the language of journalism acts as a place for ideological conversation, where language not only reports, but also has a power relationship.

Overall, the results suggest that neutrality, as is done in Western media, is an ideological position that strengthens institutional power, while the Global South media acts as a counter-discourse on emotional and moral participation resistance in the Global South. Both show a popular perception of a humanitarian crisis to create a popular perception of journalism, ideology and power. The importance of this research rests on its value for important media grants, as it is the first to open a window for how the Pragmatic and functional aspects match the perception of the structure of validity and morality in news reporting. It establishes a function for its performance agency that conveys future interdisciplinary research and human resistance to global news discourse.

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