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Satire and Ideology: A Critical Discourse Analysis of Nicole Jenés's "The Chosen Ones Flooding the World" Video

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ABSTRACT

This paper carries out a critical discourse analysis of Nicole Jenés's satirical video, "The chosen ones flooding the world after the 'promised land' got consequences,". The study uses Teun A. Van Dijk's ideology framework. It explores the social media attitudes concerning the Israel-Palestine and Israel-Iran conflicts as reflected in the selected video. In the video, satire is used as a tool to criticize Israel's regional actions. Jenés (the creator of the video) uses satire to criticize the narratives of the Israeli claims of entitlement, victimhood, and global dominance. The study shows how language and satire can challenge dominant ideologies and affect public perception. This paper aims to contribute to the understanding of ideological media representations and their sociopolitical implications.

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السخرية، السلطة، والأيدولوجيا: تحليل خطابي نقدي لفديو نيكول جينز "المختارون يغرقون العالم"

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المستخلص:

إن هذه الدراسة هي عبارة عن تحليل نقدي للخطاب في الفيديو الساخر لنيكول جينز بعنوان: "المختارون يغرقون العالم بعد أن جلبت الأرض الموعودة عواقبها"، وذلك باستخدام إطار الأيدولوجيا لتوين أ. فان دايك. ومن خلال الدراسة نوضح كيفية تصوير الفيديو للمواقف المعبّر عنها في وسائل التواصل الاجتماعي بشأن الصراعين الإسرائيلي-الفلسطيني والإسرائيلي-الإيراني، مع التركيز على السخرية كأداة لانتقاد أفعال إسرائيل في المنطقة. تستخدم جينز السخرية لتحدي سرديات الاستحقاق والضحية والهيمنة العالمية، كاشفةً التناقضات والدوافع الأيدولوجية في الخطابات الجيوسياسية الراهنة. وتبرز الدراسة أثر اللغة والفكاهة في تشكيل الرأي العام، كما تؤكد على أهمية التحليل الأيدولوجي لفهم تمثيلات الإعلام وانعكاساتها الاجتماعية والسياسية.

الكلمات المفتاحية: السخرية، الأيدولوجية، الموقف، النموذج العقلي، السياق الاجتماعي، الإدراك

1. Introduction

Van Dijk's, through his socio- cognitive approach to discourse (1995), suggests that there is indirect influence of social structures on language by mediation of cognition. This triangular relationship helps for the realization, maintenance, and change of ideology in society. Within this framework, ideology is considered to be a necessary cognitive element shared among social groups to shape their social identities, goals, norms, and values. The ideologies are mainly expressed within a specific social and institutional context through discourse whether spoken or written, including non- verbal communication such as images and gestures. Van Dijk' s approach (1998, 2006), emphasizes that ideologies serves as link between group interest and personal mental model and this leads to an ongoing interaction between social structures and individual cognition. Hence, Ideologies structures, shared attitudes and knowledge affect both discourse production and interpretation. Such kind of influence is usually indirect however it shapes the mental models that guide how social events and practices are represented in discourse.

2. Ideology

Ideology plays a key role in how group members interpret their social world, forming the basis for shared beliefs and attitudes within particular social groups. Van Dijk (1995) defines ideologies as a “social belief” of specific group that give coherence to the group's identity, goals, norms, values, and relationships with others. They are the essential cognitive-social construct that have influence on social groups themself and others outside the group(van Dijk, 2012). In other words, they contain both belief systems that support domination, like racism, and those resisting it, such as feminism and anti-racism (van Dijk, 2015). These ideologies frequently originate from social conflicts and intergroup struggles (van Dijk, 2012).

Ideologies are systems with a defined structure that enables the understanding of their basic beliefs. In other words, ideologies are not arbitrary in their nature but organized in a "schema-like" structure. Their constituents include six categories: Membership criteria, Typical activities, Overall aims, Norms and values, Position (in relation to other groups), and Resources. This structure acts as a "group self-schema" that

defines the group's identity and the basis for its members' social identity and sense of belonging (Van Dijk, 2012).

Ideologies are effectively conveyed through discourse; it is the space where ideology are expressed via individuals' mental model to shape the recipients' mental model. Van Dijk proposes a discursive strategy of ideological conflict that is called the Ideological Square, which manages identity polarization through the "Us vs. Them" dichotomy, highlighting our Positive Traits, minimizing our Negatives, emphasizing their Negatives, and downplaying their Positives (2015).

3. Social Knowledge

It is the knowledge of the world as it shared with the other members of the same epistemic community. It is part of the social cognition and forms the basis for the fundamental ideology of a specific groups. It includes facts, norms, and values, creating what described as the "common ground" that facilitates effective communication and cooperation. This knowledge is adaptive and context-dependent, shaped by mental models rooted in personal social experiences (Van Dijk, 2015).

4. Attitudes

Attitudes are a form of social cognition that are socially shared and carry evaluative beliefs. They reflect how groups feel about specific issues, people, or events. Distinguishing them from general social knowledge, attitudes are shares only by specific social groups. They are part of larger ideological system serving as a link between fundamental ideological beliefs and the personal mental models individuals form in particular communicative events. For instance, racist ideologies include negative attitudes toward outgroups, influencing how social phenomena are viewed and justifying discrimination (van Dijk, 2012).

The three cognitive elements ideology, social knowledge, and attitudes function as a social system that outline the social narrative and group identity. While ideologies influence the collective beliefs and values of a group, social knowledge places these beliefs within shared cultural understanding. Attitudes are group-specific evaluations that shape individual perception and discourse behavior. In other words ideologies

are both mental constructs and social phenomena, created and maintained through everyday discourse (van Dijk, 1995, 2012, 2015).

4. The Model of the Study

Ideology is a form of mental structure that has dialectical relationship with social realities that both affects and affected. It provides a useful lens to understand how beliefs and power structures are maintained or challenged through discourse. The following diagram of van Dijk's (2012) framework summarizes how speech events are represented as layered system where social knowledge feeds cognition, which then structures language in interaction (bottom-up representation.

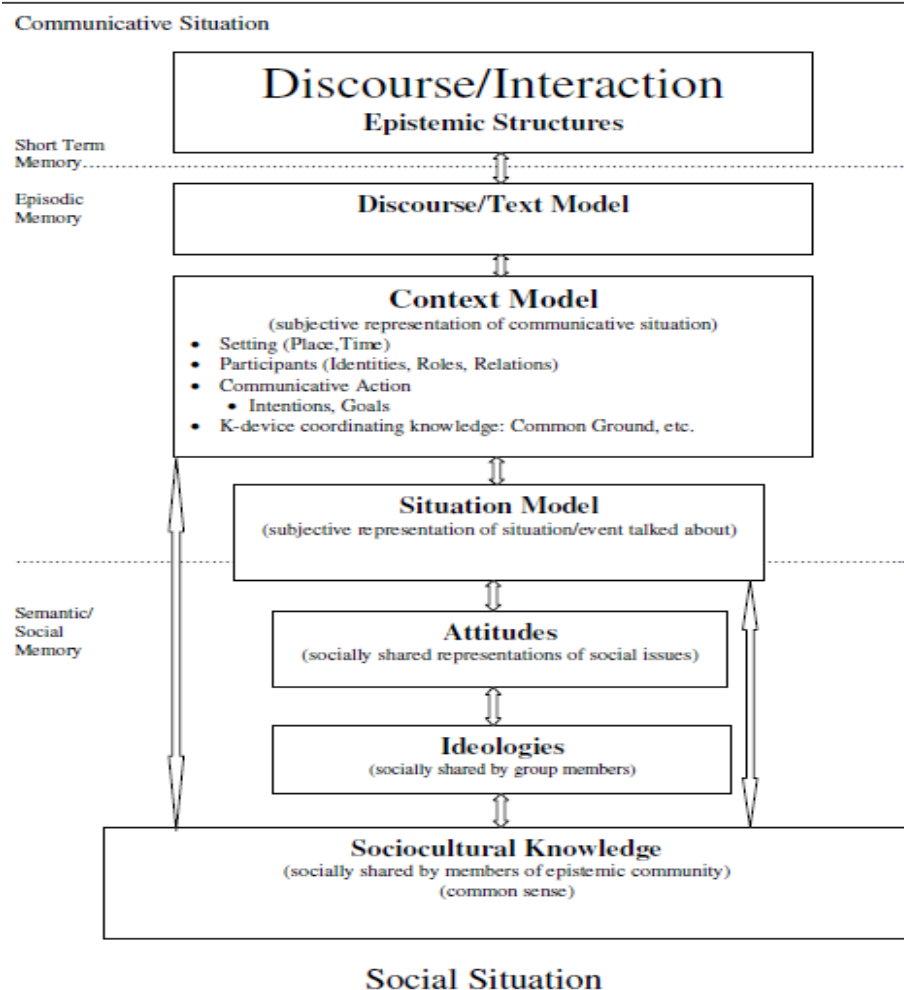


Figure 1: Discourse and Ideology

4.1 The Communicative Situation

The following layers represent the actual act of communication and its immediate cognitive processing:

1. **Discourse/Interaction:** The apparent language use (text or talk) and interaction itself. It serves as the surface where ideologies are expressed.
2. **Discourse/Text Model:** The mental representation of the text or interaction, created in Short-Term and Episodic Memory. It captures who said what and in what order.
3. **Context Model (Subjective Representation of Communicative Situation):** The essential mediating mental framework that connects discourse to the social context. It includes:
 - a. **Setting (Place, Time):** Where and when communication takes place.
 - b. **Participants (Identities, Roles, Relations):** The speakers' social identities, roles, and relationships.
 - c. **Communicative Action:** The type of action performed (e.g., informing, requesting, arguing).
 - d. **Intentions, Goals:** The speaker's communicative purposes.
 - e. **K-device Coordinating Knowledge (Common Ground):** The shared knowledge assumed to make communication meaningful.

4.2 Social Cognition/Memory

The layers below contain generalized, socially shared mental framework shaping the context model:

1. **Situation Model:** It is the mental model of the event or topic being discussed, created during discourse comprehension and stored in episodic memory. It interacts with the broader beliefs below.
2. **Attitudes:** They are the collective opinions on a particular social issues, shaped by and structuring mental models of situations.
3. **Ideologies :** They are Core, abstract beliefs shared by social groups such as political parties and professional organization. They

influence attitudes, shape group identity, and establish norms. In van Dijk's critical discourse analysis, Ideologies play central role.

- 4. Sociocultural Knowledge** The widely accepted factual knowledge that serves as the fundamental common ground within society.

4.3 The Social Situation

It refers to the macro-level context that includes social structures, power relations, dominance, and resistance. It serves the origin and reproduction source of ideologies.

5. Data analysis

5.1 Background about the video

The analyzed video presents a fictional conversation between an Israeli guest and hotel staff. The guest demands special treatment on the bases of being the chosen people and feeling victimized. On the other hand, the staff responds with irony and mockery. The hotel metaphorically a representation of Middle Eastern conflict (the Israeli–Palestinian conflict). In the video, the creator criticizes Israeli policies like occupation, annexation, the military actions in Gaza, and the double standards worldwide. The video employs satire to resist an ideological debate in current politics.

5. 2 Analysis Framework

Van Dijk's socio-cognitive framework is used for the analysis of the present study. The analyzed You Tube video is titled “The Chosen Ones Flooding the World After the “Promised Land” Got Consequences from #Iran# Satire”

(<https://www.youtube.com/watch?v=-1efzTRn0pU>) to show its ideological framework.

Level One: Discourse (Text model)

Textual element	Examples from the text
Irony, sarcasm,	1. "This is a hotel not Exodus fanfiction." (the speaker ridicules the biblical excuse used by the guest to have a special treatment) 2. "We do not take divine vouchers": The speaker ironically rejects claims based on prophecy or divine right.
metaphors	'Announcement of consequences suite that comes with blackout curtains and a mirror you should definitely avoid': It metaphorically shows the negative repercussions faced by the Israeli "guests," combined with irony.

Discussion:

The speaker employs sarcasm when referring the "chosen people" and "divine vouchers," critically highlighting their sense of entitlement. At the same time, the hotel metaphor represents the world, with "check-in" and "reservations" representing the granting of legitimacy or refuge.

Level 2: Context model

Contextual element	Examples from the text
a. Place (a hotel): The hotel frame maps onto territorial, political space (metaphorical mapping).	a. "ma'am, this is a hotel not Exodus fanfiction." b. "i'm Israeli i need a room i don't have reservation but I'm fleeing a

b. Time present, immediate crisis (refugee/war context) combined with mundane temporal markers to heighten irony.	war”
2. Participants - Identity: a Hotel staff and guest - Roles: Hotel staff (In-group voice). gatekeeper, rule-enforcer, moral commentator. Guest (Out-group Israeli). claimant, entitled requester, voice of chosenness/victimhood. c. Relations: -Unequal: Staff enforce rules. -Conflictual: The guest demands for special treatment and the staff refuses.	-In-group:”We kindly ask you not to annex the elevator, you get towels not territories.”, “we stopped accepting prophecy-based bookings.” / Out-group “I’m Israeli I need a room ...We are chosen people”, "I'm Israel, I'm chosen"
3. Communicative actions: Irony and sarcasm (in-group action) to show lawfulness vs. demands for special treatment (out-group action) to show entitlement.	1. "No we do not take divine vouchers" 2. "Give me a room... need safety" 3. "Don't annex the elevator"
4. K-device coordinating knowledge: Shared knowledge of regional’s historical, religious, and international conflicts is assumed.	References to “Exodus,” “crusades,” “divine vouchers,” “404 error = international law,” “double standards”

Discussion

The analysis shows that discourse, context, and shared understanding create ideological critique through humor. The setting (the hotel)

metaphorically refers for the political conflict in the Middle-East. Participants are polarized: the hotel staff, as rational norm enforcers, and the Israeli guest, portrayed as entitled and chosen. Such conflictual relationship, staff rejecting demands for special treatment by using satire relying on irony and sarcasm, highlights contradictions and proposes a moral and legal boundaries. The K-device shows satire depends on shared cultural, historical, and political knowledge—like biblical stories, international law, and regional conflicts—allowing the audience to interpret metaphors and take the side of to the in-group.

Level 3: Situational model

Situation element	Examples from the text
Crisis/Asylum Request	"Give me a room... need safety"
Rule Enforcement	"This is a hotel not Exodus fanfiction"; "We do not take divine vouchers"
Entitlement Claims	"I'm Israel, I'm chosen"; "biblical Airbnb"
Power Assertion/Denial	"We stopped accepting prophecy-based bookings after the crusades"
Consequences	"Consequences suite with blackout curtains..."
Legal/Political Reference	"404 error just like international law"; "double standards usually kick in"

Discussion:

Within this level, The Israeli-Palestinian conflict as well as Middle Eastern tensions ("#iran" hashtag and “consequences”) are represented by assigning roles, (the entitled guest versus the rational staff), framing actions (claims vs. refusals) and highlighting consequences like karma or legal double standards.

Level 4: Attitudes

Element	Examples from the text
In-group (hotel-staff): positive attitude toward fairness, justice.	"We do not take divine vouchers" "Double standards usually kick in"
Out-group (Isreal): Negative attitude toward Israeli occupation/entitlement;	

Discussion:

The analyzed data show that social shared evaluations and attitudes influence group identities and support the ideological framework of positive a self-image and a negative other-image. The creator's attitude is evident through the discourse. The in-group (hotel staff) is attached to attributes like fairness and justice in an attempt to oppose the entitlement and align with neutral rules. On the other hand, the out-group, associated with Israel, is portrayed negatively, linked to occupation, double standards, and hypocrisy.

Level 5: Ideology

Element	Examples from the text
In-group ideology (Justice, fairness, rationality, and resistance to domination): The hotel staff consistently upholds neutral rules and exposes hypocrisy.	"we kindly ask you not to annex the elevator, you get towels not territories." (fairness as common-sense ideology, ridicules illegitimate expansion.)
Out-group ideology (Exceptionalism, chosenness, entitlement to land and security regardless of past actions): Self-identification as "chosen" and victim claims contrasted with past aggression.	"i'm Israeli, i need a room ... we are chosen people." (the historical justification for political privilege is undermined by ridicule.)

Discussion:

At this level, the video functions as a conflict between opposing belief systems. It challenges the ideology of entitlement rooted in chosenness and exceptionalism by promoting fairness and justice through satire. By ridiculing the out-group's claims and emphasizing the reasonableness of the in-group, the discourse cultivates and spreads a resistance ideology that opposes mainstream political narratives.

Level 6: Sociocultural knowledge

Element	Examples from the text
Historical/Religious Knowledge	1. Exodus & Chosenness: The discourse assumes the audience knows the biblical story of the "Exodus" and Israel's claim of being "the chosen people." 2. Crusades: Reference presupposes the audience awareness of medieval religious wars.
Legal/Political Knowledge	1. Israeli–Palestinian conflict & Occupation: Audience expected to know about military aggression, land annexation, and occupation. -“Before turning the entire region into a demolition site and stealing land.” 2. Iran and regional tensions: The hashtag #Iran presupposes a wider regional context beyond Israel–Palestine.
Legal/Political Knowledge	International Law & Double Standards: The satire presupposes awareness of accusations that international law is selectively applied in Israel's case. -“404 error just like the international law”; “Double standards usually kick in.” (Exposes hypocrisy, relies on audience's recognition of global legal-political discourse.)
Common-Sense Norms	Everyday Rules: The hotel metaphor uses the common experience of checking into a hotel to make satire more accessible, highlighting the absurdity of political situations entitlement.

Discussion

Sociocultural knowledge plays a key role in ideological conflict. The shared understanding of history, international law, and biblical story ensures a successful interpretation of satire and consequently facilitates the understanding of the in-group's aim as they align ideologically against the out-group.

6. Conclusion

Following Van Dijk's (1995) framework, this analysis concludes the following:

1. The video successfully uses satire as means for ideological critique.
2. A vivid metaphor is used to present the issues of occupation, entitlement, and international law double standards into a relatable narrative (the Israeli guest claims countered through irony and sarcasm).
3. The analysis reveals a conscious discursive strategy: "us vs them" - the hotel staff (the in-group) vs, the Israeli guest (the out-group). This polarization is evident through the analysis of the complex interactions across all levels of the model.
4. The context model analysis shows a power gap between the two group where the staff enforces moral and legal boundaries.
5. The situation model presents the political conflict as a battle between unreasonable entitlement and justified refusal, influencing the audience's understanding of actual events that is the rejection of the out-group and support for the in-group through the use of irony and sarcasm.
6. The above elements combined to form an ideology advocates for justice and resistance against oppression, while also challenging ideas of exceptionalism.
7. This ideological stance relies on shared sociocultural knowledge. The satire depends on the audience's capacity to interpret references to biblical stories, historical events like the Crusades, and contemporary issues related to international law. The invoking of this common understanding, ensures the critique of the discourse to be effective, persuasive, and reinforces a specific ideological perspective.
8. The video extends to be a simple humor; it is a sophisticated form of political communication that employs discourse tools to shape social

perceptions, challenge dominant narratives, and mobilize public opinion through collective laughter and shared meaning.

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