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## **Legitimization through Language: A Critical Discourse Analysis of Donald Trump's Rhetoric on Palestine**

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### **Abstract**

This research critically analyzes how Donald Trump, the 45th and 47th President of the United States has employed language in order to legitimate the United States' policy towards Palestine and delegitimize Palestinian actors and views. Located in the context of Critical Discourse Analysis (CDA), the study uses Fairclough's Three-Dimensional Model to examine some of Trump's public speeches, official declarations and tweets between 2017 and 2021. The study finds that Trump's discourse used religious symbolism, historical framing, binary oppositions and securitizing language strategically to make U.S. policies morally justified and politically necessary, while framing Palestinians as irrational, violent or obstructionist as well. The discursive practice was conditioned by an intersection of populist, evangelical and neoliberal ideologies that collectively created a prevailing narrative reducing Palestinian political aspirations to economic issues. The social practice has determined Trump's rhetoric as reinforcing the deep-seated U.S. foreign policy prejudices that exacerbated asymmetric power dynamics and silenced Palestinian perspectives. The research concludes that Trump's rhetoric was not just descriptively describing reality but constitutively shaping geopolitical reality with a significant role in crafting the international imagination and authorizing structural injustice. This research confirms the ability of CDA to reveal the covert ideologies hidden in political language and its function to reinforce global inequalities.

**Keywords:** Palestine, Donald Trump, Language, Critical Discourse Analysis

### **Introduction**

Language serves as an important driver of political discourse, shaping the public's conception, building ideologically informed representations and bringing legitimacy to decisions regarding policy (Fairclough, 2001). Discourse has been used by elites strategically to justify conflict, construct legitimacy and claim moral leadership that undergirds geopolitics. It can be clearly observed in how the Israeli-Palestinian issue has been subject to discourse regarding the maintenance of or opposition against power relations (Van Dijk, 2008; Ahmad et al., 2024). Under Donald Trump's administration (2017–2021), it was evident to a high degree that there had been a hardline including pro-Israeli directions characterized by sweeping changes in policies that included the claims of Jerusalem being the capital city of Israel, the cuts in aid to the Palestinian organizations and the call for the Abraham Accords. These policies relied on intentional discursive strategies operating to legitimize American support for Israel while eliminating the legitimacy of Palestinian actors and voices.



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Critical Discourse Analysis (CDA) can provide an appropriate model for analyzing how Donald Trump's rhetoric was an exercise of power and control in articulating American policy towards Palestine. CDA draws on the theory that language in itself is imbued with inherent values and is a locus of struggle for ideological contest, where powerful discourses are constructed and reproduced (Fairclough, 1992). Trump's discourse about Palestine always placed Israel as a victim of aggression and Palestinians as obstacles to peace. It was grounded in deliberate lexical choice, framing phenomena and ideological dichotomy. The present research analyzes linguistic strategies used by Trump to legitimate American policy on the behalf of Israel while reducing Palestinian sovereignty, resistance and their right to self-determination.

The rationale behind the foreign policy of the Trump administration was heavily based on security, democracy and historically right discourse. America's foreign policy actions, for example, the relocation of the U.S. embassy to Jerusalem and the reduction of financial support to Palestinians were explained by the administration as actions most likely to bring about stability and peace (Golan-Nadir & Cohen, 2020). Such legitimization is indicative of wider patterns of political discourse in which language is strategically employed to support dominance and repress opposing arguments (Chilton, 2004).

### Research Objectives

1. To identify the discursive strategies utilized by the US president Donald Trump to delegitimize Palestinian actors and their frames of reference?
2. To know the strategies employed by Donald Trump to express and justify the American policy towards Palestine?

### Research Questions

**Q. 1.** What discursive strategies were utilized by the US president Donald Trump to delegitimize the Palestinian actors and their frames of reference?

**Q.2.** In what ways did Donald Trump employ language to express and justify the American policy towards Palestine?

### Literature Review

Language analysis of the kind found in political rhetoric has been undertaken in wide measure using Critical Discourse Analysis (CDA), political rhetoric and conflict studies. Researchers have been busy investigating the manners in which language constructs reality, legitimates policy and carries ideological import (Fairclough, 1995; Van Dijk, 2006). In the Israeli-Palestinian conflict, political leaders have shown how they use discursive means in the perpetuation of their narrative, framing the conflict in particular terms and in shaping international opinion (Suleiman, 2017; Chomsky, 2013). In the process of consolidating primary research on language use to legitimize or delegitimize actors in the Israeli-Palestinian discourse, this literature review is especially focused on the United States and the political discourse of the Trump administration.

### Critical Discourse Analysis and Political Legitimization

CDA contends that language is not objective but is deployed for ideological functions that create knowledge of political and social problems (Wodak & Meyer, 2009). Fairclough (1992) presented a three-dimensional model of discourse



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analysis that investigates:

- Linguistic characteristics including vocabulary, syntax and figurative language.
- Discourse practices (how individuals produce and consume discourse).
- Social practices (the broader ideological and political formations discourse sustains).

### **U.S. Political Discourse on the Israeli-Palestinian Conflict**

The United States has traditionally used political rhetoric to express its stance on the current conflict between Palestinians and Israelis (Zelizer, 2014). Democratic and Republican presidents alike have historically emphasized American support for Israel by using arguments based on morality, security and religious references (Chomsky, 1999). The administration of Donald Trump, however, saw a shift in rhetoric as it became more openly pro-Israel, departing from the two-state solution model that had been the standard (Golan-Nadir & Cohen, 2020). One of the most significant linguistic shifts during the period of Donald Trump has been the framing of the American policy decisions as historic and morally right, as in the case of the recognition of Jerusalem as the capital of Israel (Mearsheimer & Walt, 2007). The "Peace to Prosperity" plan, offered by his administration as a resolution to the conflict, has been decried for the one-sided language that disavowed Palestinian sovereignty and agency (Darweish & Rigby, 2021). This aligns with Van Dijk's (1998) concept of ideological polarization, where political language constructs an "us vs. them" dichotomy that privileges one side over the other.

### **Delegitimization of Palestinian Actors and Narratives**

Research has indicated that the delegitimization has been a pervasive conflict narrative, whereby political elites delegitimize other groups as untrustworthy, as extremists or as unable to govern (Bar-Tal & Hammack, 2020). Trump's rhetoric often utilized these tactics by referring to Palestinian leadership as corrupt or terrorist-related (Ghanem, 2010). The term "terrorist groups" for Palestinian groups like Hamas and the term "self-defense" for Israel's military action are all examples of a larger linguistic shift in American discourse (Finkelstein, 2018). Suleiman (2017) contends that the Palestinian resistance has been constructed as violent within Western discourse but that the Israeli military action has been justified through security and democracy discourses (Ahmed et al., 2024). Trump escalated the rhetoric habit by making Palestinians the key hindrances to peace, utilizing sentences that featured "they don't want peace" or "they rejected all the offers" on several instances (Zelizer, 2020).

### **Neo-Colonial Rhetoric and the Erasure of Palestinian Agency**

Current scholarship continues to reveal how political rhetoric works as an instrument of neo-colonial domination, especially in terms of American foreign policy rhetoric. Anwar and Butt (2025), in their Critical Discourse Analysis of Trump's rhetoric on Gaza, contend that Trump uses rhetorically charged words such as "take over," "ownership," "level the site," and "rebuild" to position Gaza as a passive and disordered space for American-facilitated makeover. These semantic selections also reinforce America's image as a savior and stabilizer and perpetuate enduring colonial ideologies under the cover of peace and development. In doing so, discourse becomes a tool of legitimizing Western



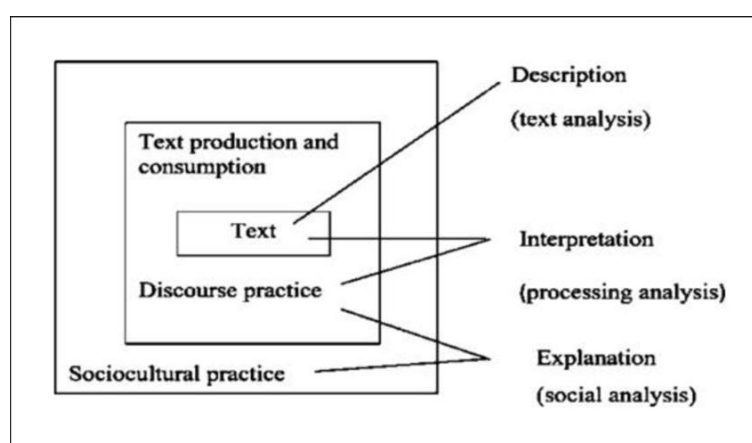
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hegemony i.e. echoing Van Dijk's (2006) ideological discourse model to build social hierarchies through language. In addition, Trump's rhetoric systematically denies Palestinian agency by representing them as non-political agents, neither as active actors nor as victims but dependents. Anwar and Butt (2025) have noted that by describing Gaza as a *hellhole* and claiming that only U.S. intervention can introduce order or prosperity, Trump perpetuates the narrative in which Palestinians are denied a role in determining their own political future. This fits with Fairclough's (2003) definition of discourse as a constitutive force, where power is exercised not merely through action, but through representations of who is entitled to act. Here, Trump's discourse denies Palestinians any such entitlement and instead places American-led reconstruction both as inevitable and morally right (Sikandar et al., 2024).

### Research Methodology

This study applies a qualitative approach guided by the principles of Critical Discourse Analysis (CDA) in examining the ways in which the President of the United States, Donald Trump has employed language to legitimize the United States' policy towards Palestine and delegitimize Palestinian actors and voices. The aim of such a methodological approach is to examine the interplay between language, ideology and power in political discourse, and the ways in which Trump's speech has shaped the dominant narratives of the Israeli-Palestinian conflict. The study utilizes textual analysis based on Fairclough's three-dimensional model of Critical Discourse Analysis (Fairclough, 1992; 1995) as the analytical framework. This allows for a rational analysis of:

1. Textual features (syntax, vocabulary, metaphor)
2. Discourse practices (such as how the texts are read and written,)
3. Social practice, i.e., how discourse reflects and reproduces broader ideological and political relations.



**Figure:1. Fairclough Model Of CDA (1995)**

This method is appropriate for revealing how discourse is involved in the reproduction of power relations, especially in terms of international conflict and policy legitimization.

### Data Collection

The data for this research consists of a purposive sample of public statements, official speeches and social media tweets made by Donald Trump as President



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(2017–2021), where he spoke about Palestine, Palestinians, Israel or the peace process either explicitly or implicitly. Major sources of information are:

1. Official transcripts of Trump's speeches in the White House records.
2. Public speeches delivered during historic political gatherings.
3. Trump's tweets from his verified Twitter account (@realDonaldTrump) preserved before being suspended.
4. Policy briefs and official press releases, particularly regarding the "Peace to Prosperity" plan.

The articles were chosen due to their pertinence to the research questions, targeting work where Trump writes about Palestine, U.S. policy and Israel.

### Data Analysis Procedure

In adherence to Fairclough's framework, the analysis proceeded in three phases:

#### a. Textual Analysis

This stage involved an examination of linguistic features used in Trump's rhetoric such as vocabulary options, metaphors, repetition characteristics, modality and syntactic structures. Lexical words like "peace," "terror," "historic," and "radical," for example were isolated and examined in order to deepen the analysis of their use in ideologically conveying meaning.

#### b. Interpretive Discursive Practice

This stage analyzed how Trump's discourse was framed, circulated and received by different audiences. It analyzed the effect of media representation, political contexts and audience reception, especially how his discourse resonated with domestic and foreign stakeholders.

#### c. Social Practice

The final stage situated the texts in their wider socio-political context. It looked at how Trump's rhetoric legitimized U.S. foreign policy interests, aligning with specific ideological agendas (e.g., those of evangelical Christian or pro-Israel lobby groups), and contributed to the general delegitimization of Palestinian political demands.

### Data Analysis

This chapter uses Fairclough's Three-Dimensional Model of Critical Discourse Analysis (CDA) to analyze a range of statements, speeches and tweets made by Donald Trump, the President of the United States on how his language was used to legitimize U.S. policy towards Palestine and Israel. The study is based on some chosen works from 2017 to 2021 given below:

#### 1. Statement One: Jerusalem Embassy Speech (December 6, 2017)

*Today, we finally acknowledge the obvious: that Jerusalem is Israel's capital. This is nothing more, or less, than a recognition of reality. It is also the right thing to do. It's something that has to be done. (Donald J. Trump, White House, December 6, 2017).*

#### Textual Analysis (Description)

This remark employs forceful, direct language to make the disputed geopolitical





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choice self-evident. The phrase *finally acknowledges the obvious* implies that previous U.S. policy was insane or dishonest, and positions the speaker as a truth teller. The term *reality* is made to appear as an incontestable fact rather than a contested geopolitical position. The phrase *This is nothing more, or less, than a recognition of reality* supports this framing with balanced syntax, creating an illusion of neutrality. The repetition of *right thing to do* and *has to be done* creates emphasis on moral necessity and inevitability through high modality and evaluative terms. The sentence form steers clear of any mention of Palestinian claims to East Jerusalem or the wider international consensus. No modal hedging (e.g., *should, might, could*) is present, creating a very authoritative tone. Such modality coupled with lexical omission supports one-sided political facticity as objective reality. Nominalization (*recognition of reality*) conceals agency, hiding the political nature of the action.

### **Discursive Practice (Interpretation)**

The statement formed part of a formal speech in which the USA was announcing the move of its Embassy from Tel Aviv to Jerusalem. It was broadly disseminated on mainstream and social media, particularly amongst Israeli, Arab, and American evangelical communities. Its production sampled long-term U.S. pro-Israel political rhetoric, but it was framed in order to appeal particularly to Trump's conservative and evangelical electorate. The address combines political-legal language (*recognition*) with moral-religious language (*the right thing to do*), framing the embassy relocation as both legal and just. The rhetoric is interdiscursive in using tropes from religious prophecy (traditionally repeated in evangelical discourse), nationalist identity, and realpolitik. Though successive administrations had been strategically vague on Jerusalem, Trump employs discursive closure—at declaring his position as closure on the matter.

### **Social Practice (Explanation)**

At the social level, this declaration is part of the general hegemonic construction of Israeli legitimacy and the erasure of Palestinian claims. According to Fairclough, the discourse supports the naturalization of ideology, whereby words create an ideological reality that suits U.S.-Israeli control of the region. The declaration fits into decades of U.S. foreign policy that has increasingly ensured the security and sovereignty of Israel at the cost of Palestinian statehood. The erasure of Palestinian identity is an example of symbolic annihilation, where the political community is excluded without argument, but by silence. Trump's articulation is an example of a neocolonial logic wherein the ruling powers declare truth through discourse and irrespective of the international law. The move of the embassy was criticized by the UN and most international institutions, but Trump's articulation makes that opposition invisible. His speech raises a politically contentious choice to the status of moral imperative, soundly silencing alternative voices and justifying unilateralism in the name of common sense.

### **2. Statement Two: Peace to Prosperity Speech (January 28, 2020)**

*Today, Israel has taken a giant step toward peace. Young people across the Middle East are ready for a more hopeful future, and governments throughout the region are realizing that terrorism and Islamic extremism are everyone's common enemy. (Donald J. Trump, White House, Jan 28, 2020)*



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### Textual Analysis (Description)

This sentence employs evaluative adjectives (*giant*, *hopeful*, *common*) to describe the plan as positive and forward-looking. The use of the phrase *giant step toward peace* invokes space-race era triumphalism (*a giant leap for mankind*) and offers a perception of progressive history. The noun *step* metaphorically structures Israeli political actions as movement toward peace, without any indication of what concessions, if any, were given. Trump employs a collectivizing syntax to generalize the sentiment of *young people around the Middle East*, assigning optimism to an entire generation. There is a calculated foregrounding of Israeli activity (*Israel has made a giant step*) and backgrounding of Palestinian agency. The second half pairs progress with the repudiation of *terrorism and Islamic extremism*, tacitly situating Palestinians—and possibly wider Arab resistance—a priori as the opposites of peace. The active, agentive grammatical subject *Israel* is contrasted with *governments* and *young people* as passive recipients or bystanders of Israeli action. The semantic contrast between *peace* and *terrorism* positions the U.S.-Israel partnership as morally aligned and implicitly positions unaligned actors as threats to order.

### Discursive Practice (Interpretation)

This rhetoric is based on the rollout of the Peace to Prosperity plan, a highly publicized initiative that offered economic benefits in return for Palestinian concessions. The plan was written without including Palestinian representatives directly, and dismissed by Palestinian leadership the day it was unveiled. Still, the speech tactically steered clear of this controversy and framed the plan as a regional opportunity for unity. Trump's declaration is a perfect example of interdiscursivity between peacebuilding rhetoric, development speech, and counterterrorism language. By appealing to *young people* and *hope*, the declaration catches liberal internationalist hearts, while an emphasis on *terrorism*. This commingling of tropes conceals the political asymmetry of the plan, i.e. Palestinians are being granted conditional statehood and economic support, while Israel maintains security and territorial benefit. The speech also demonstrates targeted audience design. It was addressed to domestic allies (pro-Israel evangelical Christians among them), to Gulf Arab governments warming up to Israel, and to world media. The speech does not mention occupation, settlements, or the displacement of Palestinians at all, demonstrating a strategic repression of fundamental conflict themes.

### Social Practice (Explanation)

Socially, this narrative operates in the hegemonic U.S.-led narrative that recontextualizes the Israel-Palestine conflict in terms of security, economic progress, and counterterrorism. Trump's rhetoric delegitimizes Palestinian resistance by linking it with *Islamic extremism*, a Western discourse trope since 9/11. According to this narrative, peace can be achieved only if Arab agents conform to Western-established standards of governance, nonviolence, and economic liberalism. The announcement also betrays a neoliberal rationality: substituting the lexicon of rights and justice with one of growth, hope, and investment. This is in the classic mode of ideological hegemony, according to Fairclough, wherein discourse reconfigures the problem (colonial occupation) into an issue that can be solved as one of extremism or backwardness. Vague



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terms such as *governments across the region* and *young people* dissolve accountability, while Israel is cast as the sole, active agent of peace. The erasure of Palestinian history, the avoidance of naming state violence, and the unbalanced presentation of progress help establish a discursive climate in which injustice is made invisible and power is concealed behind feel-good words. This statement thus supports the geopolitical agendas of the U.S.-Israel alliance while negating the lived experiences and political agency of Palestinians.

### 3. Statement Three: “A realistic two-state solution.”

*This phrase appeared frequently during the promotion of the Peace to Prosperity plan, launched by Donald Trump and Jared Kushner on January 28, 2020.*

#### Textual Analysis (Description)

The term *a realistic two-state solution* is straightforward but has multilayered ideological connotations. As a noun phrase with no subject or verb, it follows standard grammar. Discursively, however, it weighs heavily. The placement of the adjective *realistic* is important: it positions previous plans as unfeasible or utopian and proclaims this new scheme as representative of reason, pragmatism, and feasibility. The collocation subtly reorients attention away from justice or international law towards strategic realism and thus recodes the language of peace. The expression *two-state solution*, traditionally taken to mean Palestinian statehood on the lines of the 1967 borders with East Jerusalem as its capital, is here semantically recontextualized. By inserting *realistic*, the speaker elides the range i.e. tacitly depicting Israel's conditions (like a non-contiguous, demilitarized Palestinian state with no border control) as the sole possibility. Occupation, sovereignty, and reciprocal negotiations are not mentioned, nor are any modifying clauses or descriptors to provide possible interpretations. The lexical simplicity of the phrase therefore covers up its ideological slant yet seems impartial.

#### Discursive Practice (Interpretation)

This is the line that was at the heart of all the rhetoric that went around the Peace to Prosperity plan, which was publicly rejected by Palestinian authorities. It was made in a tightly choreographed media spectacle, intended for domestic and international audiences—at least pro-Israel bases, moderate Arab governments, and Trump's evangelical constituency. Interdiscursively, the terminology combines diplomatic speak (e.g., *solution*, *peace process*) with technocratic and managerial discourse (e.g., *realistic*, *achievable*), which mirrors a more general neoliberal construal of international conflict. The Peace to Prosperity document framed this *realistic solution* as subject to Palestinian adherence to a set of security, governance, and economic benchmarks. So the *solution* was more about a one-way structure, imposed and delineated by Israel and the U.S. The sentence is also a case of discursive compression, i.e. a rhetorical device employed to communicate sophisticated ideology in few words. Its ambiguity enables various interpretations based on the audience, but it also disguises the asymmetry in the proposal. Its use was strongly polarized: Israeli and U.S. mainstream media described it as a bold leap forward, but Palestinian media and UN spokesmen condemned it as unfair and one-sided. But due to its concision and seeming





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reasonableness, it was repeated and recycled without critical examination in headlines and press releases, i.e. demonstrating the way discourse is empowered by repetition and simplification.

### **Social Practice (Explanation)**

Socially, this statement mirrors and reinforces a hegemonic reorganization of the Israeli-Palestinian conflict in accordance with U.S.-Israeli geopolitical priorities. Within Fairclough's model, the adjective "realistic" operates ideologically—it naturalizes a discourse in which Palestinian claims to sovereignty, refugee return, and East Jerusalem are no longer viable or "realistic." This redefinition is consistent with wider neocolonial discursive strategies in which dominant actors redescribe what can be said, what can be thought, and consequently what can be negotiated. It quietly delegitimizes Palestinian historical grievances and diminishes a highly entrenched political dispute to an administrative planning or log-gistical shortcoming.

Furthermore, this sentence works within a neoliberal discourse of peace, where political justice gives way to development ambitions, and answers are calculated in terms of GDP growth, employment generation, and security indicators. By labeling the envisioned state as "realistic," Trump's rhetoric constructs Palestinian self-determination as something to be negotiated inside Israeli-defined parameters. By doing so, the statement works to discursively erase occupation, constructs economic dependency as peace, and situates Palestinian rights as something in need of outside approval. In the end, the phrase plays an important part in sanctioning an asymmetrical peace process, whereby discourse itself is utilized as a tool of domination.

### **4.Statement Four**

"We pay the Palestinians HUNDREDS OF MILLIONS OF DOLLARS a year and get no appreciation or respect. They don't even want to negotiate a long overdue peace treaty with Israel. We have taken Jerusalem, the toughest part of the negotiation, off the table, but Israel, for that, would have had to pay more. But with the Palestinians no longer willing to talk peace, why should we make any of these massive future payments to them?" (**Donald Trump, Twitter, January 2, 2018**)

### **Textual Analysis (Description)**

This tweet is affective, colloquial, and full of rhetorical contrast and evaluative language. The phrase *HUNDREDS OF MILLIONS OF DOLLARS* is capitalized in order to stress its importance, appealing to a populist, transactional ethos—as if foreign aid is an investment that must bring measurable returns. The tweet creates an opposition between U.S. generosity and Palestinian ingratitude. Phrases such as *no appreciation or respect* imply that gratitude is due, putting Palestinians in a subaltern moral position. The syntax is conversational and broken, typical of Trump's tweeting voice, but rhetorically effective. The use of the phrase *We have taken Jerusalem... off the table* encapsulates a contentious unilateral action as one already resolved, without reference to international law or to Palestinian demands. Trump describes this choice in a way that it is a bargaining chip, employing economic language: *Israel... would have had to pay more*. Economic framing of diplomacy presents geopolitical justice as



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transactional bargaining, trivializing deeply entrenched territorial conflicts to negotiation. The modal question *why should we...* appeals to interrogative modality to rhetorically justify future policy—implying that reducing aid is the rational, even ethical thing to do. Occupation, humanitarian crisis, and international agreements are not mentioned. Rather, a punishment-reward narrative is reinforced where fiscal support hinges on political obedience.

### **Discursive Practice (Interpretation)**

Discursively, this tweet is part of a populist-nationalist political communication genre. It was delivered directly on Trump's official personal Twitter account, circumventing the usual diplomatic channels and directly addressing his home base. The tone is performative, rather than deliberative—it's meant to mobilize public opinion, not to facilitate international dialogue. This discourse relies on intertextual associations of business, loyalty, and betrayal typical of Trump's communication style. Aid is presented, not as a humanitarian or legal duty, but as a favor that commands obedience and *respect*. The tweet therefore evokes a logic of parenthood—presenting the U.S. as the giver and Palestinians as ungrateful dependents. It is an interdiscursively one-sided shift, in which foreign policy is articulated in terms of domestic voter appeal, anti-globalist discourse, and zero-sum thinking. The dissemination of the tweet via social media permits it to go viral, impacting not only Trump's base but also global media reporting. Tweets like these function as ideological micro-texts, dense yet potent instruments that reaffirm broader narratives of entitlement, conditionality, and hierarchy in foreign policy in the U.S.

### **Social Practice (Explanation)**

At the level of social practice, this tweet is a reflection and reproduction of a neo-imperial discourse under which aid is militarized as a means of control. Trump's framing serves to reinforce U.S. global hegemony by framing aid as something other than support for justice, but rather as reward for compliance. Thus, Palestinian resistance or non-compliance is not figured as a political position but as disrespect warranting financial punishment. This recalls colonial logics, in which the colonized are supposed to be grateful for even the most minimal gestures. The tweet also represents the larger trend of U.S. discourse under Trump from liberal diplomacy to transactional realism. It denies the Palestinian people political agency and legitimacy, reducing them to charity recipients who do not act as donors would hope. This is consistent with Fairclough's (1992) observation that discourse contributes to maintaining relations of domination through the discursive construction of issues and their interpretation. In this instance, the U.S. appears not as an accomplice in the war, but as a frustrated benefactor—thus redefining power and responsibility. In addition, the informal style and social media presentation normalize emotional, unstatesmanlike foreign policy speech acts, reconfiguring political discourse norms by extension (Khurshid et al., 2025).. By reporting a vitally significant change in aid policy on Twitter, Trump also helps mediatize and personalize international relations. In this way, the utterance attests not just to an ideological position towards Palestine, but to a wider reconfiguration of how power is wielded with language.



## Conclusion

Trump specifically selected certain words, employed metaphors and appealed to binary constructs that characterized Israel as a historical friend and victim of aggression and at the same time characterized Palestinians as barriers either to peace or as aggressors. His discourse has used moral, religious and security-related rhetoric to elevate U.S. policy considerations i.e. like moving the U.S. embassy to Jerusalem i.e. to the level of divine destiny or geostrategic necessity. At the discourse practice level, the research has uncovered how Trump's messages were constructed and disseminated through intersecting religious, political and populist discourses. His appeals to evangelical Christian narratives merged with nationalist and transactional rhetoric that resonated with some groups i.e. reaffirming domestic support while excluding counter global views especially those of Palestinians. At the level of social practice, Trump's discourse reflected and intensified prevailing ideologies embedded in U.S. foreign policy: unyielding support for Israel, Palestinian securitization and a neoliberal redefinition of peace in terms of economic investment instead of political justice.

The *Peace to Prosperity* plan summarized this transformation, proposing development as a substitute for dignity and economic incentives in place of statehood i.e. a strategy that commodifies justice and erases the existing occupation. In summary, this analysis emphasizes that language has inherent political connotations and is not neutral. Trump's rhetoric played a pivotal role in remaking world perceptions of the Israeli-Palestinian conflict, pushing Palestinian opinions aside and rewriting definitions of legitimacy in terms of American and Israeli agendas. By the way of an in-depth examination of his rhetoric, this research adds to the knowledge of how political language is used as a tool for ideological domination, the redefinition of history, and the delegitimization of marginalized groups. This study attests to the continued utility of Critical Discourse Analysis as both a method and theory for laying bare the covert power dynamics hidden in political discourse. During a period when political discourse is delivered more and more in the form of bite-sized soundbites and tweets, such analysis is not only beneficial but necessary to democratic accountability and discursive justice. This study focused specifically on the political rhetoric of then-U.S. President Donald Trump between 2017 and 2021, especially regarding relations between Israel and Palestine. Only public addresses, official speeches, and a selection of tweets were taken into consideration. The discourse of other U.S. presidents, non-state actors, or post-presidency documents is not included in this study. It also leaves out other CDA frameworks and has only dealt with purely ideological language options as opposed to structural linguistic characteristics.

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