

POWER, IDEOLOGY, AND RHETORIC: A CRITICAL DISCOURSE ANALYSIS OF PRIME MINISTER BENJAMIN NETANYAHU'S 2024 UN SPEECH

Sahar Saleem¹, Isra Irshad²

1. M.Phil Scholar, Celts, University of Gujrat
2. Lecturer, Department of English, University of Gujrat
isra.irshad@uog.edu.pk

Abstract

Critical discourse analysis (CDA) is an important framework for identifying the underlying power structures and ideologies in political discourse. It enables scholars to analyze how languages shape political and social realities. This research provides an in-depth examination of Benjamin Netanyahu's United Nations General Assembly speech on 27 September 2024 and illustrates how political rhetoric is used to create ideological narratives using Fairclough's three-dimensional CDA model. The study shows how Netanyahu portrays Iran and Israel in international politics through rhetorical strategies such as binary opposition, historical analogies, and moral appeal. These discursive strategies present Iran as an existential threat and Israel as a defender of peace. The results highlight how language is strategically used to justify political objectives and influence international perceptions. The study improves the understanding of political rhetoric and ideological representation in the geopolitical affairs of the Middle East.

Keywords: Critical Discourse Analysis, Political Speech, Power, Ideology, Middle East, Geopolitics

1. Introduction

Political speeches play an important role in shaping the opinions of the audience and building narratives that support their ideological and political interests. They serve not only as a platform for national and international policy formulation, but also as a means of consolidating authority and attracting global audiences. In international contexts, such as the United Nations, the importance of political expression increases, allowing leaders to address diverse audiences worldwide and across localities. Israeli Prime Minister Benjamin Netanyahu is such a leader, and his speeches are remarkable for their expressive strength, rich historical references, and clear understanding of ideological views. In his speech to the United Nations General Assembly (UNGA) in 2024, he highlighted increasing tensions with Israel and Iran. This shows that political speeches not only share perspectives but also convince people and gain support (Fairclough, 2000; Chilton, 2004). The 2024 speech came at an important moment for Israel, following the escalation of war with Hamas in October and ongoing tensions with Iran. In this given situation, the speech has many goals, like increasing international support to explain Israel's military actions and also to strengthen its position in the world. Wodak (2015) states that political speeches given during the crisis frequently have powerful emotional messages and moral points, which are conveyed by Netanyahu in his speech.

Netanyahu began his speech by referring to Israel as a victim of a series of attacks. He also stated that "my country is fighting and fighting for its lives" (Netanyahu, 2024). The Prime Minister also used a tone that he maintained throughout his speech. He creates a narrative that depicts Israel's military actions as a story of survival, which seems justified. Van Dijk (2006) also noted that political leaders often used fear to explain why they took strong action. Netanyahu often speaks about Hamas's cruel actions and includes a graphic explanation of violence. This also gave the impression that Israel was a moral shield against cruelty.

One of the most important rhetorical strategies was the use of historical analogies to frame contemporary events. For example, his frequent reference to the Holocaust evokes collective memories and moral responsibility. In a speech in 2024, Netanyahu compared Hamas' actions to those of Nazi Germany, saying, "They burned the babies alive. It reminds me of the Nazi

Holocaust” (Netanyahu, 2024). This analogy not only strengthens the moral condemnation of Hamas but also places the struggle of Israel within a broader historical narrative of survival against existential threat.

Netanyahu’s 2024 speech was full of moral frameworks and emotional demands, in which he shaped Israel’s fight as humanist, while delegitimizing its rival. For example, when he talks about kidnapping civilians and burning whole families during the October 7 attacks, he invokes visceral emotions. Such appeals, as Chilton (2004) argued, are the basic elements of political expression, as they create a sense of urgency and moral sanction among the people. Benjamin Netanyahu’s 2024 UNGA speech exemplifies the strategic use of political rhetoric to construct narratives, legitimize policies, and influence global perceptions. Through moral framing, historical analogies, and binary oppositions, Netanyahu crafts an argument that positions Israel as a moral actor. The speech also depicts the diverse social and political problems that might exist in Middle Eastern politics; it is placed on how words, power, and ideas affect international relationships. The research is guided by the following research questions:

1. In what ways does Netanyahu’s speech reveal the ideological foundations behind his depiction of peace, threat, and security?
2. What discursive strategies does Netanyahu use to position Israel and Iran within the framework of global politics, thereby constructing authority and asserting power in his speech?

2. Literature Review

Critical Discourse Analysis is an effective method to explore the interrelationship between language, ideology, and power. One of the founders of CDA, Norman Fairclough, believed that language both reveals and aids in the construction of social behaviors through communication (Fairclough, 1992). It is ideal for examining political speeches because it demonstrates how political leaders use words to maintain power, shape public opinion, and govern beliefs (Van Dijk, 2006).

Most of the time, political discourse aims to establish legitimacy, inspire action, and create meaning. Moral framing, methods, binary oppositions, appeals to shared values, and historical parallels are all used to accomplish these goals. With the aid of CDA tools, these methods can be dissected (Wodak, 2015). These tools are useful for evaluating the speeches of prominent public figures such as Benjamin Netanyahu. Netanyahu employs language that demonstrates both a particular leadership style and more general social and political objectives.

CDA examines how ideas and power are used in political talk. Fairclough (1995) identifies three dimensions of discourse: 1) text (the language that is used), 2) sociocultural practice (broader social context), and 3) discursive practice (how texts are received and made). In the understanding of how these political personalities build authority, how people view things, and how ideas seem normal, these three dimensions play a huge role (Chilton, 2004).

Political personalities mostly use persuasive language to deliver their ideologies and consolidate power. Wodak (2001) views that the discourse of these political leaders is embedded in the cultural, global, and historical situations. For example, speeches delivered in the United Nations address the global world, requiring leaders to balance national interests with the projection of shared, universal values (Leeuwen, 2008)

Binary oppositions such as “evil versus good” or “tyranny versus democracy” are mostly used in political talks. Complex geopolitical situations are made simpler by these oppositions. Fairclough (2003) notes that these simplest choices assist in justifying policies by portraying them as right. In the speeches of the Israeli Prime Minister, these binary oppositions mostly show Israel’s identity as a democracy against Iran and Hamas’s threats (Kampmark, 2015).

One of the most important tactics of speaking in politics is “moral framing”. It is mostly done with messages about past suffering, history, or shared values. Chilton (2004) posits that policies

seem right when they are embedded in a narrative of fairness and goodness by moral framing. Netanyahu uses emotional images, terrorism victims, or the survivors of the Holocaust to get moral backing and sympathy (Haller, 2020). These appeals are particularly effective in international contexts, where shared values such as democracy and human rights hold significant rhetorical weight.

One of Netanyahu's hallmark rhetorical strategies is his use of historical analogies, particularly references to the Holocaust. Such analogies serve to construct Israel's adversaries—whether Iran or Hamas—as existential threats equivalent to Nazi Germany. Livio and Katriel (2019) argue that these comparisons not only evoke historical trauma but also frame Israel's actions as morally justified responses to genocidal threats.

Netanyahu's speeches often position Israel as the inheritor of a moral legacy, emphasizing the continuity between Biblical narratives, the Holocaust, and contemporary struggles for survival (Fuchs, 2018). For example, his invocation of Moses in his 2024 UN speech aligns Israel's geopolitical strategy with a divine mission, reinforcing its moral legitimacy (Netanyahu, 2024). Another recurring theme in Netanyahu's rhetoric is the emphasis on shared democratic values. By aligning Israel with western democracies, Netanyahu constructs a sense of solidarity against common threats like terrorism and nuclear proliferation (Kampmark, 2015). He frequently contrasts Israel's democratic governance with the authoritarianism of its adversaries, particularly Iran. This idea strengthens Israel's good image and also connects to Western values such as democracy and human rights (Shenhav, 2013).

Usually in his speeches, Netanyahu portrays Iran as an issue and a threat to the rest of the world. Van Dijk (2006) introduces that fear is an important way through which individuals may be guided to think and make decisions. Netanyahu also speaks about Iran as a pro-terrorism system that makes nuclear weapons. Through these utterances, he portrays Iran as a grave menace, framing his narrative to support military strategies and political policies of Israel (Fuchs, 2018).

Fairclough's three-dimensional model helps in understanding the language and the style of Netanyahu's speeches. Textual analysis gives an understanding of the speech through metaphors, words, and the sentences that are established and used by Netanyahu. For instance, by saying that Iran is the "arc of terror" or has "curse of aggression," while "the blessing of peace" relates Israel to progress and hope (Netanyahu, 2024).

The references are drawn from the religious scriptures and historical traditions in his speech. These references shape the words and sound more compelling. For instance, the Holocaust will be appealed to give the problems that Israel is facing in the historical context, and the context to appeal to common memory and moral function (Livio & Katriel, 2019). Netanyahu's rhetoric cannot be divorced from its sociocultural and geopolitical context. His speeches reflect Israel's strategic interests, including the need to counter Iran's influence, strengthen alliances with Western democracies, and consolidate domestic support. According to Kampmark (2015), Netanyahu's rhetoric also mirrors broader narratives within Western political discourse, which often portray the Middle East as a region defined by conflict and extremism.

While scholars have extensively analyzed Netanyahu's rhetoric, most studies focus on earlier speeches, such as his addresses during the Iran nuclear deal negotiations. There is limited research on his 2024 UN General Assembly speech, which addresses a pivotal moment in Israel's geopolitical strategy. This study contributes to the literature by applying CDA to this speech, uncovering how Netanyahu adapts his rhetorical strategies to contemporary challenges. Thus, Critical Discourse Analysis allows us to understand how the language, power, and ideas interact in political speeches. Netanyahu's speeches show how he utilizes the simple contrasts and moral viewpoints, and comparisons from history to make Israel's identity and to weaken his opponents and gain support from other countries worldwide. By placing these methods in

a large social and global setting, this literature review shows why CDA is more important for understanding the political talks in the 21st century.

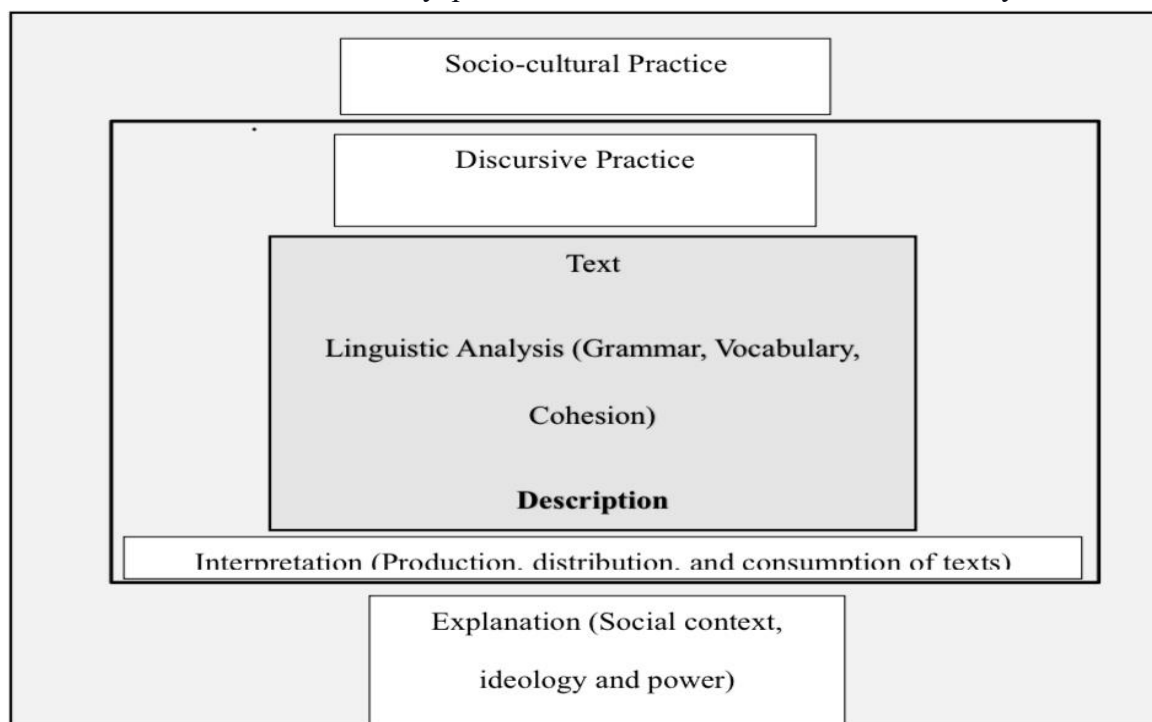
3. Theoretical and Methodological Framework

This study uses the theoretical framework of CDA. It uses Fairclough's three-dimensional. It is based on three levels of analysis of any text. The first level is the textual analysis that involves the analysis of linguistic features, including lexical choices, word choice, and metaphors that take part in the construction of meaning. The second level, discursive practices, involves interpretation, which examines how Netanyahu's speech reflects and reinforces power relations. The third and last level of analysis is social practices that situate the speech within the broader geopolitical context of the Middle East.

Fig 1: Fairclough's Three dimensional model

4. Data Analysis

The current section of the study presents a detailed critical discourse analysis of the data



collected from the speech of Netanyahu, Israel's Prime Minister, in the speech to the UN. By using Fairclough's three-dimensional model, it explores the linguistic choices to analyse the text of the speech at the descriptive level. Moreover, it analyses the use of language in reinforcing or reconstructing the power dynamics. The following extracts from Netanyahu's address at the United Nations highlight how he constructs Iran as a regional threat through strategic language use:

Extract. 1

"Iran's aggression, if it's not checked, will endanger every single country in the Middle East."

Analysis

This statement is extracted from Netanyahu's speech. The speech is delivered at the international forum, the United Nations General Assembly. The contextual background of this statement is the ongoing geopolitical tension between Israel and Iran, and this is primarily due

to the longstanding adversarial relationship between the two nations. Iran has a nuclear program and supports the groups that are considered terrorists solely by Israel.

The linguistic choice made by the Prime Minister in this utterance is “aggression,” that is, a negative connotation used to highlight violence and hostilities, which he uses to address the active threat by Iran. Netanyahu uses the phrase “every single country” that develops a sense of danger or threat to all the countries worldwide in the collection. In this statement of the speech, Netanyahu uses a conditional clause “if it’s not checked” that denotes the immediate action to be taken; otherwise, this condition would be inevitable. This sentence by Netanyahu generally employs a rhetoric based on fear and develops a cause for creating urgency across the globe, calling for immediate action. This statement by Netanyahu echoes the generic Western narrative related to the geopolitical situation of Israel and Palestine. The statement depicts Iran, a Muslim country, as a destabilizing force across the globe. The Prime Minister frames the international discourses that already exist to reinforce his argument. The speech is delivered on an international forum, where this statement appeals to the members of UN states to cooperate and support Israel’s position, leveraging the security concerns in the region. The target audience of this speech is both the members of the UN present in the hall and a globally addressed audience. They interpret the statement as an immediate call for solidarity, specifically among the countries that oppose Iran’s nuclear ambitions. This statement reflects power dynamics where the Prime Minister positions Israel to be the protector of regional safety and borders, reinforcing the strategic alignment of Israel with the Western dynamics of power, for instance U.S. This statement is ideological, and depicts a wider securitization by the ideological construction in which Iran is portrayed as a universal threat to justify Israel’s political and military actions.

Extract.2

“They burned babies alive. It seems reminiscent of the Nazi Holocaust.”

Analysis

This statement is taken from the speech of Israeli Prime Minister Benjamin Netanyahu in which he speaks about the conflict of the civilian casualties on both sides of the Israel-Hamas conflict. The Prime Minister frames Hamas as an existential evil through the invocation of the Holocaust imagery. Netanyahu uses the edge of graphic imagery in his speech by quoting “burned babies alive,” which is used for evoking extreme emotion of shock, leading to an emotional response. He made a comparison of the earlier scene with the “Nazi Holocaust,” positioning Hamas alongside its narrative of being historically charged with ultimate evil. Netanyahu refers to the Holocaust, situating his speech across the broader moral and historical framework, which deeply resonates with Western audiences and specifically the audience from Europe and the United States. Netanyahu uses the present tense while quoting “seems reminiscent,” which establishes a formal continuity between the atrocities of the past and recent events to amplify the accusation’s severity. Netanyahu uses a historical analogy for the intensification of the morally condemning Hamas. The Prime Minister uses power dynamics in this speech, through the association of Hamas with the Holocaust. He frames the collective historical trauma by consolidating it with the moral and humane authority. The context of this statement is that Netanyahu invokes the Jewish past related to the Holocaust. And by this, Netanyahu leverages a shared historical trauma to justify the military actions of Israel against Hamas. The consumption audience of this speech of Israel’s Prime Minister targets both domestic and global audiences, aiming for the solidification of moral support regarding Israel’s policies. The discourse constructed in this speech promotes the moral dichotomy by framing Israel as the nation that defends civilization and depicting Hamas as a nation that manifests ultimate evil.

Extract.3

“We will lay rail lines, energy pipelines, and fiber optic cables.”

Analysis

This statement is part of Netanyahu's speech, where he emphasizes economic cooperation and regional diplomacy. It reflects his economic vision, which Netanyahu formalizes due to the relationship between Israel and several Arab nations. By using the lexical choices such as "rail lines" and "fibre optic cables", he associates Israel's regional engagement with progress. The usage of the future tense as "we will lay" indicates the optimism conveyed with determination. The rhetorical device used in this statement lists the technique that focuses on the constructive contributions of Israel, while Iran's alleged actions caused destruction, which contrasts with Israel's vision of progress and development. Netanyahu employs intertextuality to create a visualization that contrasts with broader regional initiatives, such as the Abraham Accords, which emphasize economic development, improved infrastructure, and cooperation between Israel and Arab nations. The context of this statement is that Israel's Prime Minister contrasts his nation's forward-looking developmental projects, comparing them with the destruction caused by Iran, and appealing to the international stakeholders to support and invest in the economic stability of Israel. The target audience that is addressed in his speech is highly encouraged to believe in Israel's leadership in the region. Israel's Prime Minister depicts Israel as a region associated with innovations and economic leadership, in contrast to Iran's alleged destruction. The use of the ideology in this statement focuses on progressive collaborations, making Israel a peace-making and peace-developing nation across the globe.

Extract.4

"Israel will ensure that Iran never gets nuclear weapons."

Analysis

In the above-mentioned extract, the phrase "will ensure" is used to prevent Iran's nuclear capability. The use of definitive language by Israel's Prime Minister, such as "ensure," reflects the authoritativeness and certainty, asserting Israel's power over regional security. Netanyahu uses the modal verb in his statement, quoting "will" that develops a strong declarative statement that reflects the determination of the Israeli government. The rhetorical device in this statement and the use of the phrase "will ensure" portray a unilateral rhetoric, depicting Israel as the only protector from the nuclear proliferation of Iran. The intertextuality in Netanyahu's statement frames a prior global narrative related to Iran's ambitions of nuclear power, including Israeli and US intelligence claims. In the context of this speech, delivered amidst the continued negotiations with Iran about its nuclear program, this statement from Netanyahu's speech aligns with Israel's opposition on a broader level in response to Iran's nuclear deal. The consumption of this statement by global audiences can be interpreted as a justification for Israel's potential pre-emptive actions, appealing particularly to Western authorities concerned with international security. The power dynamics in this statement construct a space for Israel to be the regional enforcer of international security, which not only reinforces its strategic alliance with Europe but also with the U.S. The ideological construction in this statement from the speech of the Israeli Prime Minister reflects the securitization of ideology, constructing the nuclear capability of Iran as a direct, explicit, and existential threat.

Extract.5

"Hamas uses civilians as human shields, turning homes into military targets."

Analysis

Netanyahu's statement centers on the use of the term 'human shields' about Hamas. Amid the military escalation between the two nations (Israel and Gaza), critics have raised concerns about the Israeli forces' alleged disproportionate use of force and weaponry. Netanyahu uses the term "human shields," which portrays Hamas as the one who violates the moral norms. It

also evokes ethical condemnation. Netanyahu highlights a causal relationship, quoting “turning homes into military targets” and shifting the responsibility for civilian harm onto Hamas. Netanyahu uses a rhetorical device as an ethical construction to justify the military actions of Israel by delegitimizing Hamas’s tactics. The intertextuality in this statement relates to the global human rights and legal discourses, proving Hamas’s actions to be a war crime. The context of this speech is that it is delivered while there is a heightened conflict between Israel and Hamas. Netanyahu’s statement targets global audiences that can be critical of the civilian casualties in Palestine, Gaza.” The consuming audience of speech, and specifically this statement, frames Israel’s military actions and operations as necessary yet ethical; similarly, the disproportionate forces accusations were countered. Netanyahu positions his nation, Israel, as a leading entity in the regional peacebuilding and also shifts the focus of the ongoing genocide. The ideology of this statement reflects Netanyahu’s ideology behind the reconciliation, opposing Iran’s perceived action as a peace-destroyer or disruptor.

Extract.6

“We are building a brighter future for the region, one that includes Jews and Arabs working together.”

Analysis

The statement “we are building a brighter future for the region, one that includes Jews and Arabs working together” is from Netanyahu’s speech, where he promotes normalization and regional cooperation. The contextual background of this statement repositions the regional diplomacy, where Israel integrates itself into the Arab world politically and economically. The discursive choices “brighter future” and “working together” are used to evoke unity and hope. He constructs rhetorical devices where he positions Israel to be a unifying force across the globe. The context of this statement targets global stakeholders interested in social progress and economic growth in the Middle East. The consumption of this statement in Netanyahu’s speech encourages the perceptions of a positive role of Israel in the promotion of the regional partnerships. The ideology behind this statement of Netanyahu reflects an ideological integration of the region, contrasting with perceived adversaries as divisive.

5. Findings

The present study analyses Netanyahu’s speech through the lens of CDA and highlights the binary oppositions embedded in the speech. Netanyahu constructs a good vs. evil opposition between “good” (Israel) and “evil” (Iran). Netanyahu constructs Israel as a peacemaker by using assertions such as “Israel seeks peace. Israel yearns for peace”. He frames Iran as a threat by saying, “Iran’s aggression, if it’s not checked, will endanger every single country.” He uses the discursive strategy to make the binary framing by simplifying the complicated geopolitical relations, connecting Israel’s activities to globally democratic values while demonizing Iran. He highlights the emotional rhetoric and moral appeals where he often uses emotional imagery while describing the atrocities of Hamas as equivalent to the Holocaust, saying, “They burned babies alive. It seems reminiscent of the Nazi Holocaust.” He uses such language for the moral framing of the historical memory, particularly targeting the Western audience to justify the actions of Israel’s military.

Netanyahu frames Israel as a global and regional power in terms of moral and military superiority. This construction, as a result, places Israel in tandem with the values of democracy, providing it more legitimacy on the global stage. He portrays Iran in a way that makes it an existential threat to Israel. The analysis of the examples demonstrates Netanyahu’s command of rhetoric is evident in the way his speech navigates through the moral, ideological, and political terrain. A textual analysis of Netanyahu’s rhetoric—particularly his strategic use of vocabulary, grammar, and lexical devices—reveals how language is employed to shape

perceptions and assert authority. The second level of analysis is the “discursive practice” that portrays how his speech frames the existing narratives through the engagement of diverse audiences on international forums. The third level of analysis is the “sociocultural practice,” which situates this speech across the broader context of geopolitics by reflecting the power relations and reinforcing the ideological position of Israel.

6. Discussion and Conclusion

Netanyahu’s speech at the UN illustrates how political language can be strategically utilized to construct power and reinforce the ideological narrative for influencing global views and perceptions related to the complicated geopolitical situations. By the skillful use of binary oppositions and moral appeals by Netanyahu, he presents the historical analogies in which he portrays Israel as not only a democratic bastion but also a country that strives to make peace. He reassures that Israel is not only a peacemaker but also a defender of Western values against an existential threat from countries like Iran. This type of language and rhetorical devices form a basis not merely to justify Israel’s policies, but also to galvanize the worldwide consolidated standing and support on the global platforms.

Netanyahu narrates the stories of atrocities committed by Hamas. Netanyahu’s reference to the Holocaust as a historical analogy for the actions perpetrated by the Islamic Resistance Movement (Hamas) underscores the existential nature of Israel’s security.

By using rhetorical devices, Netanyahu not only legitimized the policies made by Israel but also tried to show the global powers in alignment with his vision of the security of his region. By constructing a rhetoric against Iran as a force of destabilization, he portrays Israel as a core player in a worldwide struggle against the armed forces. In this regard, Netanyahu’s oratory functions as a form of soft power, enabling Israel to shape global opinion and legitimize its policies by framing key geopolitical issues through persuasive discourse (Fairclough, 1995). The reflection on such issues calls for the attention of the international community to recognize the urgency and importance of the issue. He then appeals to the international audience to act according to the will of the Israeli people.

A very complex and dangerous geopolitical dynamics are made as a result of it, like Iran versus Israel, democracy versus tyranny, peace versus aggression, more accessible and blamed by framing the enemies of Israel as politically and morally detestable (Kampmark, 2015). These sorts of oppositions are more effective in contexts of international places, such as the United Nations, where there’s always a war of moral supremacy. When Israel is presented as some sort of stronghold of peace and democracy, Netanyahu uses that very place by portraying his country as a stable influence, yet in one of the most unstable regions. This type of moral framing will always resonate, especially in the West and generally with global audiences, who share human rights and democratic values (Fuchs, 2018). The dichotomy also makes Israel’s image stronger as a beacon of light and hope in a region that has been marked by extremism, authoritarianism, and lots of conflicts. (Van Dijk, 2006).

In summary, Netanyahu’s 2024 UN speech shows a concise, apt example of the way in which political leaders use discourse and rhetorical choices to construct the power relations and to legitimize their opinions and views. The critical discourse analysis presents the adversaries in the speech as a dangerous threat to global security.

This paper also gives deep insights into the role of rhetoric and discourse in molding public opinion and international relations. This study also contributes to the field of Middle Eastern studies and political rhetoric, constructing a nuanced comprehension of how international political leaders use language to construct ideology and power.

References

- Bell, A. (1998). The discourse structure of news stories. In A. Bell & P. Garrett (Eds.), *Approaches to media discourse* (pp. 64–104). Blackwell.
- Chilton, P. (2004). *Analyzing political discourse: Theory and practice*. Routledge.
- Fairclough, N. (1992). *Discourse and social change*. Polity Press.
- Fairclough, N. (1995). *Critical discourse analysis: The critical study of language*. Longman.
- Fairclough, N. (2000). *New Labour; new language?* Routledge.
- Fairclough, N. (2003). *Analyzing discourse: Textual analysis for social research*. Routledge.
- Fuchs, E. (2018). Rhetoric and legitimacy in Netanyahu's political discourse. *Journal of Middle Eastern Studies*, 50(3), 356–371.
- Halliday, M. A. K., & Matthiessen, C. (2014). *Halliday's introduction to functional grammar* (4th ed.). Routledge.
- Haller, M. (2020). Emotional appeals in political discourse: A comparative study of Netanyahu and Obama. *Discourse Studies*, 22(1), 45–62.
- Kampmark, B. (2015). Framing Iran: The rhetoric of Benjamin Netanyahu. *Global Change, Peace & Security*, 27(2), 221–239.
- Livio, O., & Katriel, T. (2019). Holocaust analogies in Israeli political rhetoric. *Journal of Communication*, 69(4), 520–537.
- Netanyahu, B. (2024). *Speech at the UN General Assembly, New York, 27 September 2024*. Official Facebook of the Prime Minister of Israel. Retrieved from <https://fb.watch/uSL1ykUIpY/>.
- Said, E. W. (1978). *Orientalism*. Pantheon Books.
- Shenhav, S. (2013). Analyzing the discursive legitimation of political actors. *Political Communication*, 30(4), 437–456.
- Van Dijk, T. A. (2006). Politics, ideology, and discourse. In *Encyclopedia of Language and Linguistics* (2nd ed., Vol. 10, pp. 728–740). Elsevier.
- Van Leeuwen, T. (2008). *Discourse and practice: New tools for critical discourse analysis*. Oxford University Press.
- Wodak, R. (2001). *The discourse of politics in action: Politics as usual*. Palgrave Macmillan.
- Wodak, R. (2015). *The politics of fear: What right-wing populist discourses mean*. SAGE.