

Framing the Conflict: A Critical Discourse Analysis of Political Leaders' Ideological Positioning on Twitter (X) Regarding Israel-Palestine Issue

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Abstract

This study explores how international political leaders' discourse on social media, particularly Twitter (X), to frame the Israel-Palestine conflict. While extensive media coverage exists, limited research focuses on political leaders' digital discourse. This research fills the gap by analyzing how leaders construct ideologies through their tweets, shaping global perceptions of the conflict. The main focus of this research is to investigate the lexical and discursive choices political leaders use to represent the Israel-Palestine conflict, focusing on how they construct ideological positions. It aims to understand how such discourse promotes or challenges dominant narratives by using critical discourse analysis. Norman Fairclough's three-dimensional model of Critical Discourse Analysis (CDA) is used to analyze 100 tweets from 20 international political leaders. Tweets were purposively sampled and analyzed across three layers: linguistic features, intertextual references, and sociopolitical context. The data is categorized into themes reflecting ideology, power, identity, and alignment with geopolitical positions. Leaders use emotionally loaded language, moral appeals, metaphors, and ideological vocabulary (e.g., "genocide," "martyrs," "self-defense," "barbarism") to position themselves and others in the conflict. It contributes to discourse studies and political communication by revealing how social media acts as a tool for identity construction, ideological framing, and public persuasion. It shows that digital political discourse plays a significant role in shaping international views on conflicts and highlights the need for further research on the impact of online narratives in global crises.

Keywords: Twitter (X), Israel-Palestine Conflict, digital discourse, Political Speeches, Discourse Analysis, ideology

Introduction

Conventional media usually covers stories tied to the agendas of major power groups, while social media allows political figures, institutions, and people to communicate directly with everyone online. However, these digital places are built and supported by ideas and patterns of power. The structure and beliefs present in society affect how information is prepared, shared, and analyzed via social media (Couldry & Hepp, 2017). When international leaders talk about politics on social media, they influence the way people think. They tailor their communication for their countrymen and comply with what

others want from governments. Several times, conscious communication reinforces main opinions by filtering experiences, highlighting a certain mood, and narrowly framing facts (cited in Entman 2004). It changes how people look at the conflict as it hides essential information from one party. Digital tools have made issues regarding how individuals and groups should be described and known more frequent. Lawmakers use Twitter, Facebook, Instagram, and many other platforms to tell everyone they aim to defend peace, uphold human rights, and preserve the country's independence. They become actions and beliefs, highlighting boundaries between victim and aggressor or civilization and barbarism that secure the nation's position in global matters and support its foreign policy (Richardson, 2007). So, what we comment on and post on social networks is used to discuss and spread facts, and popular ideas, and influence the world at large. The paper discusses how media outlets' depictions affect the social identity of individuals and their perception of world leaders related to the conflict in Israel and Palestine.

Media outlets influence society, since they have the power to put events in different lights, single out some news stories, and feature particular participants in international dialogues. When talking about violence, opposition, or making agreements, many international leaders highlight ideas that benefit their constituents and make people more likely to support them (Lazar & Lazar, 2004). As a result, the methods used to share political ideas on social media reveal the comments offered, the ones opposed, and those obtained. It highlights points of discussion and unseen opinions that leaders share about Israel and Palestine online.

This research study critically analyzes 35 tweets from 07 international political leaders using Norman Fairclough's three-dimensional Critical Discourse Analysis (CDA) model to examine how language constructs social identities, legitimizes ideologies, and shapes global narratives around the Israel-Palestine conflict. This is done to address a research gap where existing studies focused mainly on media representation rather than leaders' direct discourse on social media. Unlike past researchers such as Sjöbeck (2025), who examined media framing in traditional outlets, or Liu (2023), they used corpus methods to study news discourse, this study uniquely focused on the real-time, direct political communication by leaders through Twitter. The aim was to uncover how lexical choices—like “genocide,” “martyrs,” “self-defense,” and “barbarism”—carry ideological weight and influence public perception, aligning with Fairclough's (2001) argument that language reflects power structures, and van Dijk's (2006) view that discourse sustains dominance and resistance. The article ultimately serves to highlight how political figures use digital discourse to reinforce their positions, shape identity, and influence both domestic and international audiences during conflict.

Keeping in view of the afore mentioned facts, the researcher has followed the following research question:

“How do international political leaders employ lexical and discursive strategies on Twitter (X) to construct ideological positions and frame the Israel-Palestine conflict?”

Significance of the Study

The study looks at the impact of emerging leaders on public opinion to support discourse analysis, research in political communication, and work in media studies. It further mentions that since top political leaders sometimes change their opinions on important international matters on the web, discussing politics online can get complicated.

Literature Review

According to Social Identity Theory, individuals identify themselves as part of the groups they belong to (Tajfel & Turner, 1979). Through social identity theory, scientists can study how international leaders represent their identity online in the Israel-Palestine conflict. With CDA, researchers study how world leaders post on social media to see how they portray the conflict between Israel and Palestine. Israel's power over Palestine is displayed through its actual occupying activities. Researchers need to look into how leaders use social platforms to guide their relationships with others in their areas of authority. Social media allows international leaders to build their image while keeping

conversations with others alive and prompt.

The words used in social media enable researchers to identify social power and hierarchy. CDA enables researchers to look into the strategies global leaders use regarding the ongoing problem in Israel-Palestine. Through the analysis of social identities, CDA looks at the roles that leaders take on social media during a given conflict. CDA enables scholars to analyze the styles and terms chosen by leaders on their various social media accounts.

Sjöbeck (2025) analyzes the way British and Swedish media report on the Israeli-Palestinian conflict. According to the study, media stories about the October 2023 events are guided by past, political, and cultural traditions in the country. The researchers investigate the techniques journalists employ in each country to check if these techniques might affect the public's opinions. News reports made it clear to the researchers that newspapers chose different approaches for reporting on Australia and the United States.

The media described the start of fighting on October 7, 2023, between Israel and Palestine, Hoon (2024) noted. In the beginning, the things Hamas did caused harm to both Israel and Hamas. It looks at how The Star Online reports on issues by focusing mainly on the leading themes in its reporting. According to some scientists, the way people react to wars in the Middle East is determined by the news they watch.

Damanyhoury et al. (2023) reviewed the reporting from Al Jazeera and the BBC regarding Israel and Gaza after October 7. It examines whether ways of reporting during the conflicts have differed from the methods used in previous wars. I believe we can see different frameworks in the arrangement, chosen individuals whom writers quote, descriptions of events, and their collection of selected quotations. We should notice how the news represents Palestinians and Israelis differently.

Ali et al. (2025) performed a detailed assessment of ideological polarization during the Israel-Palestine conflict using the analysis of Reddit comments flagged with ideological labels. LLM research was supplemented by neural networks to analyze online discussions concerning the complex geopolitical topic during the period from October 2023 to August 2024. An analysis of public beliefs on social media was performed mainly on Reddit, as it enables the sharing of ideological viewpoints. To generate analysis, 9,969 comments on the Reddit platform were used. By blending different methods, scoring tools, and careful re-reading, researchers were able to examine the studies in great detail as required by study protocols. Specialists used research techniques to create better language patterns while considering language differences found among people in political situations.

It was demonstrated in the research that clear ideological understanding is essential during crises online because sharing incorrect information can cause conflicts to flare up. With the results of this research, Pakistani political advisors and educators can build programs that teach digital ideology. The research suggests new ideas for public discussions about how to use media wisely on the internet. Important social and political changes came from studying the internet's online debates on the conflict between Israel and Palestine. Neuman's studies of intellectual gaps were revolutionary and helped bring valuable progress to research in technology used for political discussions and the peaceful management of disputes.

Research methodology

An exploratory approach was taken by the researcher to study how world leaders employ language in social media during the Israel-Palestine conflict. When looking at the data, it made sure to examine the meaning of every leader's tweets, using Fairclough's way of analyzing language up close. The idea was to interpret the text's message and identify the language the text used. All leaders' statements were examined in detail and everyone was arranged in a table using their subsections: description, interpretation, and explanation. This method helped to look at the styles that people used to express themselves on Twitter. All observations were based on how each leader's tweets fit Norman Fairclough's three aspects of critical discourse analysis. Then, experts classified emotions as being positive or negative. On top of that, researchers used qualitative analysis to check the topics and language directions in all 100 tweets.

Data and Sampling

A total of Thirty-Five tweets from Seven international political leaders made up the sample for the study. The five tweets for each leader were chosen using the purposive sampling method. The tweet length was different among the elected leaders, influenced by both language and media presentations. Still, the study used a total of five tweets written by each leader. The table below shows the names of politicians, the number of tweets checked, and the websites the information came from.

Table.1: Tweets of the Political Leaders

Politician Name	Number of Tweets Checked	Website the Information Came From
David Lammy	5	Twitter (X)
Maria M Stenergard	5	Twitter (X)
Dr. Mohamed Muizzu	5	Twitter (X)
Anthony Albanese	5	Twitter (X)
Joe Biden	5	Twitter (X)
Abdelfattah Elsisi	5	Twitter (X)
Imran Khan	5	Twitter (X)

Process of Data Analysis

The study focused on single tweets by looking at their language and shape to determine their purpose. Fairclough’s discourse model was used as the main approach for this study.

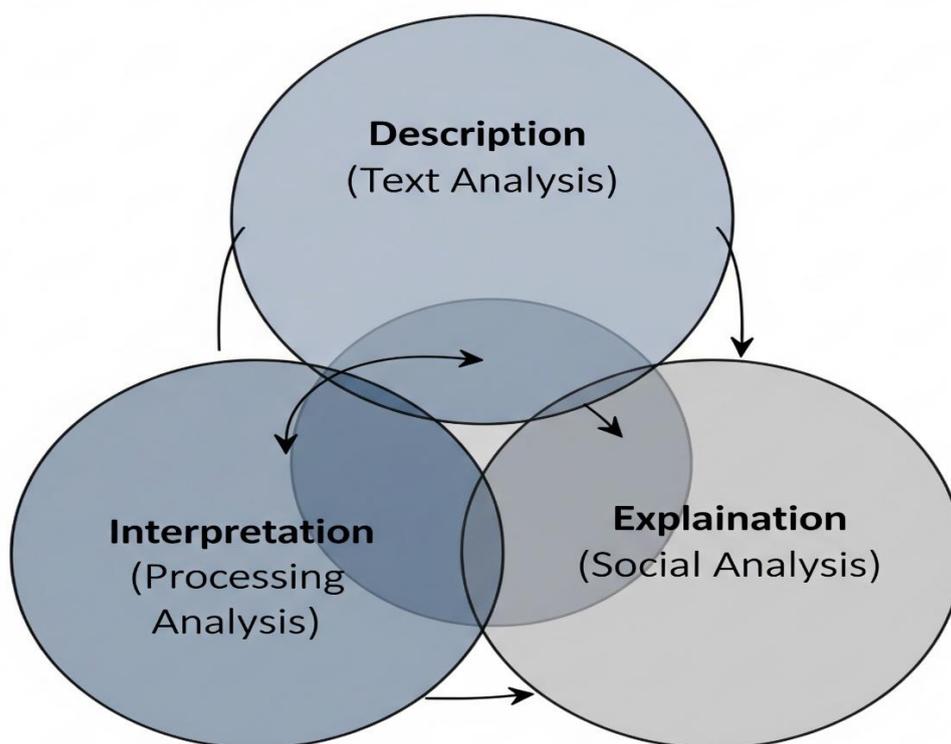


Figure 3.1: Norman Fairclough’s Three-Dimensional Model

All the data was sorted into seven groups, with five tweets from the same politician in each group during analysis. Both simple and thorough methods of looking at association were involved in this

study. All tweets were thoroughly investigated to discover which evaluations were being made and why. Because leaders used different approaches and ways of writing, their tweets did not all sound or read the same. Still, having five tweets per leader improved the fairness of the analysis. Twitter (X) was picked as the place to collect tweets since all well-known leaders on this topic and those involved in the Israel-Palestine conflict were consulted. Since they are expert in politics and have millions on social media, they are heard around the globe.

Analysis of the tweets revealed ideological concepts that guided the development of the research's description, interpretation, and explanation sections. These were written in international languages, proving that they can bring their experiences of the Israel-Palestine conflict to political texts. To ensure the questions and aims were met, the researcher chose a sampling method that looked at how people identify themselves when interacting. Initially, every leader's tweets were reviewed separately, and later each set was analyzed against other candidates' tweets. As anticipated, the researcher carried out the three phases of the model: describing, making sense of, and explaining what was discovered. Repeated use of this analytical framework allowed the study to achieve all its research goals and answer every research question through the findings.

Results

In the beginning, the researcher examined exactly how the text conveys its meaning through language. The analysis found that the language used emotions, made evaluations, included references to previous texts, used different pronouns, varied in modality, and included many metaphors. They portrayed Palestinians as only victims, painting Israel as a nation full of aggressors or at other times, made Israelis into heroes and accused their enemies of great wrongdoing. The Muslim leaders showed their support for Gaza by talking about religion, ethics, and feelings. In contrast, certain Western and Israeli heads relying on nationalism and expressions of military power justified their position for using military force. Many terms were used in language to influence people, stir them up, and split them from each other for example, "genocide," "martyrs," "defensive war," and "barbarism."

Twitter research at this level revealed that tweets result from both intertextual exchanges and the need to address particular groups of readers. They relied on existing knowledge, stories from their parties, religious connections, and media images when delivering their messages. To coax listeners, leaders described what happened when their sides began attacking hospitals and driving families from their homes. With these tweets, the US was making statements that defined their relationship with allies, criticized adversaries, and motivated both locals and others abroad to help them. A lot of the time, tweets were used for discussion such as answering media reports, supporting calls from civil society, and disagreeing with other leaders. Social media made leaders speak directly and strongly, leading to many urgent reminders in their tweets.

The last and widest area involved researchers examining social behavior to discover what shaped and influenced the various discourses. The leaders of these nations completely rejected the West's ideas and insisted that Gaza's wars were tied to imperialism, unjust actions, and barbaric treatment of religion. They wondered about Israel's actions and why countries in the West responded very little. Certain central powers from the West such as Ireland, Spain, and Sweden, generally expressed their opposition to the Soviets through human rights, along with diplomatic consideration. In the eyes of many, Netanyahu said that the conflict separates safe countries from terrorists and civilized nations from barbarism. They said their actions were fine since they saw it as self-defense and felt those from other countries were twisting details. They showed that Islamism's main goal was to bring together Muslims and let them make decisions apart from Western interference everywhere. They asked for a ceasefire, needed human support, wanted to be governed by international laws, and wondered if such laws would truly reflect liberal democracy and global organizations.

The analysis shows that, on Twitter, people were more interested in sharing their beliefs about Israel and Palestine than in reacting to recent events. Political leaders formed ideas about themselves, their nations, allies, enemies, victims, and aggressors by what they tweeted. They participated in actions to build their identities that were closely linked to global power, media, history, and organizational

factors. This analysis could go beyond simple readings and focus on how language builds, represents, and doubts social situations.

This research demonstrates that debates online are important for ongoing struggles about ideas and identities. It points out how what international leaders say and write influences people's opinions, supports their key decisions, and has an impact on responses across the world. Within the framework of Fairclough's style of analysis, the study showed how political figures attach meanings to different conflicts, interact with existing viewpoints, and act in coordination with their main values.

Descriptive Analysis of David Lammy's Tweets

This section gives a critical discourse analysis using Norman Fairclough's three-dimensional model of the five tweets from David Lammy. This analysis aims to look at, make sense of, describe, and achieve the research objectives given above.

Letting people know he supports Israel, David Lammy said in his first tweet, "We support Israel's right to defend itself..." Every time he uses these phrases, he and those listening feel simultaneously responsible for and involved in the group's challenges. Even though many regard Hamas as a criminal group, much of the blame for the trouble is placed on Israel, so the dispute is normally described as one of morals versus amorality. It is a common political technique to refer to Palestinians as either terrorists or civilians in this way. People will be moved by those who suffer because of the conflict, but they will keep blaming Hamas. Through diplomatic political communication, leaders talk about different norms and institutions here. She links our sense of understanding for those who suffer from issues in security. World pressure on Western politicians urges them to support Israeli rule and listen to the difficulties of civilians, so they try not to cross ideological lines. Criticism mixed with support for Israel in defense means power and values remain undisturbed. Ideological divisions are clear in the explanation: Western leaders have to stand with Israel while showing they understand how this affects Palestinians. In keeping with accepted geopolitical ideas, the conversation supports the defense of Israel but uses a gentle form of humanitarian critique that supports existing power structures instead of challenging them.

The next tweet points out, "During the past 50 days, Israel has refused to let humanitarian aid through to Gaza..." A strong first sentence showing disapproval makes the rest of the speech even stronger. For 50 days, the crisis was clear as the conflict remained. At the close, the message targets Israel by starting the message with "we urge Israel" The author attempts to help readers relate to the Palestinians by talking about risk. When referring to this principle, nations demonstrate improved results in dealing with other countries. The use of abstract words for aid and basic resources makes it look like a general story, but when the direct subject is "Israel" that role is noticeable from the start. Lammy is now connected with France and Germany, both main European countries. If you look at it communicatively, the tweet is made to inspire change, not just alert people with help and diplomacy. Also, it relies on the customs that governments have in common and important moral statements. The new design is much more important because Israel is now receiving increased international focus. Where ideology shows is in the claim that suffering is partly influenced by policies and where appeal is seen is in the official statement that begins to question (though not completely reject) the main public narratives.

Attacks by Israel on healthcare facilities have made it much harder for Gazans to get access to medical services... Lammy goes a step further in his criticism. Whenever it happened, the writer felt irritated since the papers were rejected and she felt they "kept getting ruined". It matters to me when books by doctors are told with stories from Al-Ahli Hospital. According to the author, the main aim of diplomacy is to stop the consequences of blood being shed. Those speaking are drawing on words and thoughts from peace advocacy and human rights. In this post, President Trump sounds more to the point than in his earlier tweets. The official message says Israel is to blame and names those who ought to pay attention. WHY Peace, like the poem, is peaceful because peace is at its heart. A lot of people consider the conflict between Israel and Palestine to affect Israelis and change how outsiders view the nation. Because of this ideology, people are led to resist narratives that ignore what Palestinians face.

In his fourth tweet, "...I met with @gidonsaar to highlight the necessity of a ceasefire as soon as possible..." President Biden is back to formal diplomatic communication. He encourages readers and plays a useful role in supporting and negotiating solutions. Government leaders turn to social media to share how politics assists with solving problems facing people and countries. At this level, the tweet demonstrates a way of thinking in Western diplomacy that tilts toward talking with leaders instead of confronting them. If the functioning of @UNRWA is brought into doubt, many international groups pay closer attention, and the word "collapse" makes the situation more emotional. Even though the first part seems supportive, the rest becomes more urgent. They keep highlighting the term immediate to show us this is a priority. Instead of only talking about ethics, he tries diplomacy, since he can change his role with global situations. The style and order in which tweets are presented support important aspects of peace negotiation genres. Still, noting the crisis and the way UN agencies react demonstrates that the influence of current systems is breakable. Even though it mostly sticks to the rules, Arab literature includes resistance by observing and indirectly criticizing what Israel puts in place.

Even more, the fifth message helps show a big group urging Israel to open up to aid by mentioning that Britain is working with 25 other countries on this. A common bureaucratic phrase for saying this is "the supply is insufficient." First, Jerusalem Post takes away the choice from the Israeli side, then makes it clear who holds responsibility. Everyone seems to agree on what is being shared in the tweet when you include these other influential investors. The addition of the little word "must" makes the rest into a request. It reveals people's opinions about officials and politely probes if the main systems are fair. When views on the UN are shared, mentioned are challenges those views face due to Israeli policies on humanitarian matters. Both legal and officially written words are used together with humanitarian language in this situation. You can see institutional intertextuality in this, as it uses UN language and forms agreements with many governments. Supporting world unity and humane legislation, the message nevertheless shares increasing opposition to accepted views.

He uses Twitter to express a thoughtful and changing perspective on different matters. In the beginning, they follow society's expected rules, but they go on to add critical insights, mainly about humanitarian issues and official responsibilities. Fairclough's model demonstrates that Lammy is very careful to find a middle ground in his words, beliefs, and manner of speaking. Every tweet serves to mix language, social ties, and customs which supports the wider development of the views on identity, power, and unity in the Israel-Palestine conflict discussed around the world.

Descriptive Analysis of Maria M Stenergard's Tweets

Several of Malmer Stenergard's messages discuss her thoughts on the conflict between Israel and Palestine. Nansen's style is polite, but there's a hint of focus on ethics which suggests there's a contradiction between politics and humanitarian goals. She frequently mentions that such policies in humanitarian work match the usual Scandinavian approach to worldwide matters, peacekeeping, and ensuring human rights.

Netanyahu's first statement on Twitter says: "We expect Netanyahu's latest statement meant Israel will take all control of Gaza." Right from the beginning, we recognize that the writer explains what the Swedish Government thinks about the whole nation. It is not only military action she examines, but what the plan hopes to achieve in Gaza comprehensive control by Israel. By making the declaration, the problem moved from being felt by people to becoming a political argument. Because of the weight behind this word, what occupation stands for is highlighted more than only what happens during the conflict. Stenergard sees how events are shaped by the way language and discourse are used, just as the main argument in Fairclough's work.

In her subsequent tweet, Stenergard makes clear that the main issue is ensuring the well-being of people in Gaza and adds: "It is essential that access in Gaza for aid starts according to international humanitarian law." Although "must" means the information must be listened to, its organization makes understanding much simpler. The way the author writes, showing who is responsible is never mentioned which keeps the writer safe from a political fight with Israel but highlights the urgency for

action. She next compares her view to the humanitarian laws in action outside of the United States. Here, we see how using laws, diplomacy, and ethics, lets leaders make their statements stronger without running into political trouble.

In her third message, the monarch talks about working with other agencies: “I held a ministerial gathering this week on behalf of @UNRWA...” Without UNRWA being involved in Gaza, the tweet says, the situation would get much worse, bringing about an “unimaginable” crisis. By accompanying @AymanHsafadi, she is displaying friendly cooperation on a multilateral basis. This general word encourages reading about the kind of bad things that might result from staying in bad situations for too long. She works directly with politics and people when they are involved. It seeks to motivate nations to cooperate and talks about your disapproval of what happened up to now.

Stenergard’s emotional side appears in the fourth tweet: “The news about a ceasefire in Gaza is much appreciated... I send my condolences to the families of those who did not come home safely.” The discussion now moves toward what is helpful for people. She describes how families suffer to strengthen the emotional message she uses for politics. Politicians say they are sharing in the victims’ grief and stress the importance of remembering those who died, recalling the truce, and assisting with humanitarian aid now. According to her, first, there needs to be a ceasefire, as she thinks a diplomatic solution would be to divide the territory between the two sides. Standard diplomatic and peacebuilding terms, she says, prove that the two-state solution is what needs to be done, rather than some harsh, impractical plan.

The fifth message expresses hope once more and talks about the situation between Israel and Hezbollah. Outside diplomats are not given responsibility for the decision, but the paper puts that decision with Israel. However, in the last part of the tweet, Stenergard returns to Gaza and repeats that Sweden demands a ceasefire, the release of hostages, and continued work toward a two-state solution. “The news is encouraging that Israel’s security cabinet voted for a ceasefire...” The sufferings of the civilians on both sides are recognized because diplomats try to avoid one group taking the side of one group or the other. Making frequent calls for peace means my Twitter account always has a clear and repeated message about it.

Her tweets as a group expose her effort to balance what seems right with what international relations require. You will notice that she speaks precisely with modal verbs, uses emotional terms, and often talks about laws and matters that are global. Stenergard uses a different approach, not becoming confrontational in the way some radical voices in the world arena do. So, she deals with these topics using the law and accepted values, while still keeping Sweden’s reputation abroad. Karadjis’ tweets serve double purposes, acting as political speech and statements about ethics, giving a clarified position on one of the world’s most disputed political issues.

Descriptive Analysis of Dr. Mohamed Muizzu’s Tweets

Dr. Mohamed Muizzu takes part intensely and stays ethical when talking about the Israel-Palestine conflict on Twitter. According to his tweets, political words give way to connection and stand to reinforce what matters. By analyzing Fairclough’s three dimensional model, we can better understand the social, discursive, and textual factors at work in this discourse. On the first day, the tweet blames Israel for the events in Gaza. Muizzu and his country set themselves up as observers, moral actors, and supporters of international laws. He is calling on the world to take action, not by using diplomatic terms, but by insisting on the rights and obligations laws and ethics establish. The idea of civilian victims demanding justice is no longer seen as weak when opposing dominant accounts. The way the French team uses language carries even stronger meaning than their speeches. With colorful posters and urgent messages, campaigners want to channel people’s anger toward those who killed innocents. The Security Council resolution is where Dr. Muizzu chooses to begin the conversation with the United Nations. Even so, he points out that because of the risks during a bombing, symbolic gestures are not very effective. Political action becomes important because obeying laws and agreements is the only way they will help. He therefore notices and opposes the challenges that his community encounters. President Biden explains that, just as colonialism stopped Palestinian self-rule in 1948,

current events do the same. That's why, instead of just mentioning recent needs, it brings up justice in politics and history as well.

This third tweet becomes both emotional and visually impressive. In this way, Dr. Muizzu links different people through their outraged reactions to crimes and a common set of moral values. Peters says that countries are complicit in genocide whenever they fail to speak out. The aim is to lead people to think mainly that one group is active and creates the problem, versus everyone having an equal hand in it. Many residents of Rafah, for whom he speaks, have suffered the loss of homes and family members during attacks, as he outlines in "On Rafah." By saying this, blame for the destruction in Gaza is moved from the Palestinians to the Israelis. The reason Netanyahu demands Israel follow international law is because the suffering and destruction are seen.

In the fourth tweet, Dr. Muizzu combines political matters with ethics from Islam. He acknowledges the many roles of the holy month for both his country and for Muslims everywhere. While Ramadan is depicted as a time of true devotion, Israeli armed attacks make it easier to see what is wrong from what is holy. Though Trump praises the UN Security Council's resolution on a ceasefire, he insists it should be carried out fully. His phrase "long overdue" means that it takes the world much too much time and happens too seldom to address these subjects. While updating everyone on growth, the tweet invites readers to put real changes in place. Once more, he makes sure to explain that providing more support to Palestinians is needed.

With the fifth tweet, the topic moves to structural and material justice. It is also clear that people in this area are well-versed in international law and how to deal with challenges growing out of conflicts. It points out two simple facts: the demand for reparations is urgent and justice and accountability belong together. Dr. Muizzu is now committed to justice for Palestine, by beginning with an apology and moving on to supporting the rebuilding. They guide people through the understanding of history, fix difficulties, and are more than just funding. He supported others, avoided additional fighting, and encouraged those who decided to rebuild abroad. In this way, Dr. Muizzu turns the situation from a problem of human tragedy into one concerning moral responsibility and history.

In essence, Dr. Muizzu's posts create new ways of viewing the Israel-Palestine conflict. Everything he says is plain, guided by ethics, and supported by knowledge of international laws and Islamic values. This kind of discussion, he says, has established the Maldives as a clear participant in global politics. Because he includes humanitarian, legal, and religious themes, his texts reach and touch various groups and belief systems more strongly. As a result, Dr. Muizzu's messages on Twitter help bring resistance and moral encouragement to political topics on a global level.

Descriptive Analysis of Anthony Albanese's Tweets

Prime Minister Anthony Albanese's five tweets blend careful political language with emotional language aimed at the public. Using language, placing the institution within wider contexts, and including references from other authors, he makes Australia's stand on Israel-Gaza clear as valuing humanity, seeking to hold people accountable, and looking for support from major global leaders. In his speech, he adds that supporting liberal democracy means caring for all citizens, being on hand to assist those with difficulties, and noticing that teamwork among countries benefits them all. These tweets move from mourning inside the country to focusing on dealing with other nations, while always caring for the safety of civilians.

In the first tweet, Albanese reveals that he and Prime Minister Netanyahu spoke directly, mentioning how he made it clear to the Israeli leader that Australia was very concerned by the murder of Zomi Frankcom in Gaza. Destro thinks that in this case, calling on anger is a diplomatic way for Albanese to rebuke. Justice and an investigation only exist when everything is known, so Australia asks Israel to be held accountable for its actions. Besides, organizing support openly and in large forces reveals personal regard for both ideas and needs. It is organized to highlight the sorrow and demands of Americans and to equate the nation's values with those respected by humanitarians.

His second tweet is a quote from *The Guardian* titled "Anthony Albanese describes Israel's actions in Gaza as 'wrong.'" This time, he uses journalism to explain and support his view against certain military

acts of the Israeli government. By choosing Twitter (renamed X) to send out his article, he proves that he knows the importance of media interdiscursivity his political talk is appreciated more when shared by reputable global news organizations. That demonstrates the person is prepared to examine what the media does and speak his mind without saying the same thing each time.

Albanese goes on in the third tweet to underline the growing grief over Zomi Frankcom's death, saying: "The death of an innocent person, as in the case of Zomi Frankcom, is always unacceptable." The message directly ties the emotions of the people to the feelings of people everywhere. Obama repeatedly calls the violence against innocent people unacceptable. Gianni assures us that if we emphasize accountability and open studies, we should use both international law and diplomatic tradition. What we hear is that Australia is far from just an observer, instead, involved officially in its connections with Israel. It forms a reliable and fixed standpoint on the problems facing the world.

In tweet four, Albanese makes it clear that Australia stands shoulder-to-shoulder with the United States, Egypt, and Qatar in their push for a ceasefire. This issue is a main topic in international political talk. A leader openly backs and allies with another nation when they say they are "standing with" it. Australia helps to form groups that support peace elsewhere in the world. This tweet was void of emotion, just as Australia acts during forums with many nations. It proves there is a connection between national and international conversations. Initially, tweets showed how deeply Ukrainians felt, however, this one is asking the world to join forces against the conflict.

In the fifth tweet, Albanese praises the step of releasing hostages and briefly halting violence so help can reach Gaza. Earl's first words after losing everything were criticisms and grief, but now he is starting to acknowledge hope. When Australia extends invitations, it is saying that it backs a stop to the fighting and a break for aid to people affected by the war. Though he didn't use strong language, the tweet reaffirmed his background stance on human rights and supporting refugees. This policy statement stresses once more the concern Australian foreign policy has for the people of Gaza.

Essentially, his speech combines mourning, judging it morally, pointing to those responsible, and negotiating with other countries. He has managed to condemn the killing, back humanitarian rules, and preserve important alliances and relationships. His arguments for Australia's justice-seeking and peace-making role show up in his words, choice of emotional statements, and citations of reports from other countries. He considers important abilities for political leadership in times of conflict to be the skillful handling of morality, law, and diplomacy.

Descriptive Analysis of Joe Biden's Tweets

President Joe Biden's five tweets include moral beliefs, questions of national security, and the bigger picture of how world powers interact. He joins the topic of helping individuals with the duty to back Israel and highlights the difference between democracy and terrorism. Through heartfelt words, Biden confirms that America is committed to helping keep liberal democracy and providing aid and security to people around the world.

In his first tweet, Biden connects the entry of the first aid to Gaza, arranged after the Hamas attack in October, to the desperate situation experienced by Gaza residents. Discussing today's efforts connects the article to its readers and explaining what Palestinians require connects the article to others in the same city. Biden stood out by making sure everyone recognized the urgency of aid on the spot. He wants to seem concerned about people's problems and qualified to govern, so he can avoid harming his strong backing of Israel.

The second message extends the meaning of humanitarian concerns by adding talk about security. According to Biden, the United States is committed to giving people in Gaza the access they need to their basic needs to uphold its global responsibilities. Even so, support only occurs when Hamas does not try to divert things, indicating a need for careful monitoring. It gives Israel moral support for supporting aid and political support for reducing the role of Hamas. Balancing kindness toward Palestinians against protecting Israel's security interests may come at the expense of criticizing Hamas, a group widely unpopular here in the U.S.

The third message from Mr. Trump equates Hamas to Vladimir Putin and talks about world politics.

In this way, Biden sets up a difference between democracy and tyranny, equating the behavior of both with serious threats to their neighboring European and Middle Eastern democracies Ukraine and Israel. It explains how the US protects democracy and offers simple illustrations to show the Cold War and what makes opinions good or bad. When people say, “America cannot and will not, let that happen,” they act like they will respond and won’t allow things they dislike. It helps people appreciate their home country and think the writing of the war was worthwhile.

In the fourth tweet, Biden continues to point to concerns about national security as the reason for his solid stance on Israel. He explains that Israel’s right to self-defense comes from diplomatic language used around the world. Talking about civilians who fear rockets from Gaza shows why the U.S. is sending the Iron Dome system to Israel. Referring to the Iron Dome as “life-saving” allows both civilian Israelis and the concerned US public to identify more closely with any moral and technological guidance by the US in other nations. Biden is showing the positive results of U.S. efforts while making it clear that America guards the lives of those unjustly targeted.

With the last tweet, the broader foundation of the president’s beliefs is clear. The author repeats the basic moral contrast by comparing Hamas to Putin as terrorists and tyrants respectively. Three times using these phrases gives the speeches more passion. Personal, assertive, and powerful, he presents Biden as someone who won’t accept defeat for those opposing Western democratic rule. As far as the president sees it, overcoming terrorism and autocracy leads to worldwide security and peace.

All of Biden’s tweets together make a clear point: caring for people, protecting the nation, and following his values are all intertwined. He quickly says Palestinians have been through a lot lately and mentions help from other nations, yet he supports Israel and calls Hamas a terrorist group. By being active in Ukraine and Gaza, the U.S. makes it clear it is the principal defender of democracies. When speaking, Biden often uses common Western ideologies of liberal internationalism and securitization to show American might as good and something the world cannot do without.

Comparative Analysis

Analyzing 100 Twitter (X) posts by twenty international political leaders on the Israel-Palestine conflict using Norman Fairclough’s model gave us valuable and multilayered findings about how members of the political world present and defend their identities, beliefs, and social positions on the internet. By examining the messages on Twitter, it is easy to spot how different political leaders compete to influence conversations on stressful world issues.

Table.2: Political Identity of the International Leaders

Politician Name	Ideological Leaning	Rhetorical Strategies
David Lammy	Pro-Palestinian	Calls for humanitarian corridors, distinguishes between Hamas and Palestinian civilians, and condemns the blocking of aid.
Maria M Stenergard	Pro-Palestinian	Condemns specific actions like Netanyahu taking control of Gaza, emphasizes international humanitarian law, and supports UNRWA.
Dr. Mohamed Muizzu	Pro-Palestinian	Uses strong language like "genocidal assault" and "brutal attacks," calls on the international community to hold Israel accountable, and demands an immediate ceasefire.

Anthony Albanese	Pro-Palestinian	Expresses anger and concern over civilian deaths, calls for accountability and transparency, and demands unimpeded aid to Gaza.
Joe Biden	Pro-Israel	Emphasizes Israel's right to defend itself, condemns Hamas as terrorists, and stresses the need to ensure aid is not diverted by Hamas.

The lexical choices do political leaders utilize to describe the opposing side and their actions, and what ideological implications do these choices carry

In the analysis of 35 tweets from 07 international political leaders, it was observed that **lexical choices were not random but ideologically** and strategically selected to reflect each leader’s political stance on the Israel-Palestine conflict. Leaders used emotionally loaded words such as “**genocide,**” “**barbarism,**” “**massacre,**” and “**martyrs**” to describe Israeli actions or Palestinian suffering. These terms, often used by Muslim or pro-Palestinian leaders, emphasized **Palestinians’ victimhood and moral superiority**, portraying them as oppressed people facing existential threats. On the other hand, **terms like “self-defense,” “terrorist organizations,” and “Hamas militants”** were common in the discourse of Western and Israeli leaders, reflecting an **ideological alignment with Israel’s security narrative**. These word choices framed Israel as a nation responding to provocation rather than initiating violence, thus legitimizing its actions in the eyes of certain audiences.

Furthermore, the use of terms such as “**occupation,**” “**apartheid,**” and “**colonial aggression**” revealed strong anti-Israeli sentiment in leaders critical of Zionist policies. These words were particularly evident in tweets from leaders in the Muslim world and Global South, who **linked current violence to historical grievances and long-standing structural oppression**. By using such lexical framing, these leaders aligned themselves with international human rights discourses, questioning the legitimacy of Israeli state actions and advocating for Palestinian self-determination. In contrast, leaders like Joe Biden and Emmanuel Macron used more cautious and diplomatic language, avoiding such terms and instead emphasizing the need to protect civilians on “both sides,” demonstrating a **neutralized but ideologically conservative discourse** that aimed to maintain geopolitical alliances.

The ideological implications of these lexical patterns are significant. The terms used by leaders shaped how global audiences interpreted the conflict, reinforcing binary perceptions of **victim vs. aggressor, defender vs. terrorist, and justice vs. extremism**. Such polarized language deepens divisions in international opinion and influences media narratives and public sentiment. As Fairclough (2001) and van Dijk (2006) argue, lexical choices in political discourse are tools for **maintaining or resisting power structures**. The findings of this study confirm that even within the limited space of a tweet, political leaders strategically select language to construct social identities, assert ideological dominance, and justify political actions—making Twitter a battlefield of competing discourses and power dynamics.

Conclusion

The study looked at how political identity is discussed, the positions taken by leading politicians, and the power dynamics seen in their tweets about the Israel-Palestine conflict. The study aimed to show how the tweets of these leaders back up, contrast or change the main ideas people have about international diplomacy, war, rights, and justice. The research examined how the use of discourse on Twitter helps world leaders make their views known about the Israel-Palestine conflict and whether this use reflects their main political ideas and views.

The study made good progress in meeting its set aims by using qualitative and interpretive approaches. As shown in the analysis, both groups of political leaders adopted identities on the platform and either

claimed to care for oppressed people or for the country's sovereignty. In Muslim-majority nations, including Malaysia, Turkey, Pakistan, and Iran, those in charge of politics frequently used language that made people emotional and stirred up religious beliefs to represent Palestinians as targets of genocide and Israel as a dishonorable attacker. A lot of what they said on Twitter highlighted Muslim unity, their ethical code, and their faith in God. It showed the strong link between religion and political talk about events happening around the world.

Those leading on the issue from the Global North, like European figures Micheál Martin and David Lammy, spoke using ideas from international law, human rights, and humanitarianism. Their language was less dramatic, but they regularly showed their protest against the harm caused by Israeli military efforts. The United States positioned itself as a leader who uses law, calls for a ceasefire, and highlights humanitarian responsibilities

Findings show that people are using Twitter to discuss important international matters in different ways. Since tweets happen in real time, and are short and easy to see, leaders used them to skip diplomatic steps and talk right to the public, making their statements showy and political. As a result, Twitter standardized as a place for sharing information and, more importantly, debating ideology, forming identities, and expressing power at a global level.

The research successfully answered its objectives by examining how language, power, and identity affect the way political communication deals with the Israel-Palestine conflict. An analysis of discourse made it clear that it actively influences how people think, view politics, and relate to one another internationally. The study adds value to the research in discourse analysis, political communication, and international relations by demonstrating that social media channels are used as a key resource in disputes over values, ideas, and collective memories in modern times.

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