
Resistance and Rhetoric: A Critical Discourse Analysis of Mahmoud Abbas's Speeches on the Israel- Palestine Conflict

Amina Bibi¹, Dr. Umara Shaheen²

¹ MS English Scholar, COMSATS University Islamabad (CUI), Lahore Campus
Aminabibi6009@gmail.com

² Assistant Professor, Department of Humanities, CUI, Lahore Campus
ushaheen@cuilahore.edu.pk

[DOI:https://doi.org/10.70670/sra.v3i1.479](https://doi.org/10.70670/sra.v3i1.479)

Abstract

The study examines how language represents and reinforces the power dynamics in the ongoing conflict between Palestine and Israel. Focusing on the four selected speeches delivered by Palestinian President Mahmoud Abbas in 2023, this research critically analyzes the strategies, motives, and implications of the Israel-Palestine conflict. Using Foucault's theory of power and resistance and Fairclough's CDA framework, the study addresses the gap in existing literature on recent resistance efforts. It aims to explore how language functions as a tool for political agency in conflict resolution and identity formation. The findings of this research reveal the hidden complexities in the discourse, highlighting the need to show resilience, unity, justice, and global solidarity against Palestinian suffering. The Palestinian President also calls on the international community to reassess its stance toward Israel and propose a peace conference as the last chance to find a solution. His speeches function as both discourses and social practices, inviting an international re-evaluation of the situation in Palestine. The study suggests that acknowledging historical grievances and current realities can guide the international community toward effective solutions and solidarity with marginalized voices. Keywords: Palestine-Israel conflict, speech, CDA, power, resistance, discursive strategies.

Introduction

The ongoing Israeli occupation of what used to be called Palestine remains a widely debated issue, especially concerning the legitimacy of the forced relocation of Palestinians and the recognition of the right of return for Palestinian refugees. Furthermore, unlike every other country in the world, the Israelis refuse to grant the Palestinians the right to a formal system of government over a certain region. The nature of the conflict is extremely complex because there are severe splits even between the Israeli and Palestinian communities, making it difficult to make choices and follow through on them. As a result, the discussions are continuing both inside and outside the region. The conflict between these two enemies continues, but in September 2023, it started again with more destruction. The cruelty of attacks by Israel is beyond words. Common people on both sides are suffering a lot. Amid this ongoing crisis, political leaders play a crucial role in shaping narratives and influencing public perception. This paper aims to examine some of these narratives in President Mahmoud Abbas's speeches. Given the gravity of such conflicts, political leaders use language strategically to shape narratives and influence public perception. The importance of language in the scholarly and political domains has increased in recent years. (Iqbal et al., 2020; Kozlovskaya, et al., 2020; Moody & Eslami, 2020). In politics, language is a powerful tool that is essential to the struggle for dominance over the interpretation and implementation of particular viewpoints and agendas. Fairclough idea about the language is that:

Language is significant in the production, maintenance, and change of social relations of power. Indeed, it is a political tool employed to grab the attention and support of the electorate and manipulate their minds with the view to gaining and retaining political power (Fairclough, 2012, p. 74). Political speeches must satisfy standards like logic, credibility, and emotional appeal to be effective (Nikitina, 2011). Political speech is a well-known discourse genre that provides valuable insights into a nation's distribution, exercise, and perception of power. Speech is a potent instrument for influencing a country's political "mind" and way of thinking, enabling those involved in politics as well as those receiving it to adopt a certain political viewpoint (Fairclough, 1989). Critical discourse analysis (CDA) is an essential method for closely examining language to identify certain patterns in political discourse (Janks, 1997). Discourse analysis comes in different forms than CDA. That explains why it's referred to as "critical." To put it briefly, it can be used to analyze the significance of the key concepts that are hidden (Fairclough, 1989) and disclose the hidden objective of leaders or politicians who typically hold a lot of authority, both in speech and writing. Consequently, it is a useful method for examining texts such as speeches delivered by political figures who are involved in politics, power, and conflict, like President Mahmoud Abbas. Analyzing critical discourse is one type of discourse analysis technique where the major focus is on how inequality and social power supremacy are enacted, perpetuated, and contested. It is a well-liked approach to political speech analysis. By using Fairclough's CDA framework, the following discursive strategies are examined: stylistic (lexicon selection to highlight the speaker's emphasis microstructure in syntactic analysis (cohesion), macrostructure (thematic) intertextually, and rhetoric in terms of its persuasive role. In this three-dimensional model, the descriptive stage, discursive practice, and social practice are the three levels of CDA. The CDA towards speech is a new issue in discourse studies. Based on Foucault's idea of power and resistance, the analysis, concentrated on how President Mahmoud Abbas's speech demonstrated how language and communication may be used to rebel as a form of resistance against oppressive systems. This study examines the role of language as a means of resistance against oppressive forces in the selected speeches through Critical Discourse Analysis. Various linguistic strategies are utilized to construct, enact, and legitimize these underlying messages and forms of resistance. The researcher attempts to unravel these hidden meanings in a few of Mahmoud Abbas's statements regarding the conflict between Israel and Palestine. This research is significant as it uncovered the concealed agendas that the Palestinian president embedded in his speeches to influence audiences and garner support from other nations.

Research Objective

The study aims to:

- investigate discursive strategies used by President Abbas to challenge dominant narratives and empower marginalized perspectives

Research Question

What discursive strategies are employed by President Mahmoud Abbas to resist power abuse by challenging dominant narratives and empowering marginalized voices?

Literature Review

To convey ideologies effectively, it is very important to use positive words and persuasive language (Mustofa, 2022). By focusing on euphemism—a technique utilized to enhance listener comprehension and mitigate adverse reactions—Mustofa (2022) applied the political euphemism theory established by Zhao and Dong (2010), along with the euphemism theory formulated by Allan and Burrige (1991). The objective was to assess Biden's employment of political euphemisms regarding their attributes, roles, and categories. This descriptive qualitative study identified ten categories of euphemistic phrases: hyperbole, understatement, jargon, acronyms, one-to-one substitution, flippancy, metaphor, circumlocution, and collocation. Euphemism serves three essential social functions: to guide, console,

and inform the community. Finally, the study highlighted several characteristics of euphemisms, such as avoiding harsh language, obscuring meaning, and replacing common terms. Awawdeh (2021) conducted a critical discourse analysis of President Donald Trump's statements amid the coronavirus pandemic crisis. The study looked at the ideas that Trump used to support his usage of specific grammatical patterns as well as the ramifications of his lexical item choices. 18 The chosen talks were examined using the three-dimensional critical discourse analysis paradigm developed by Fairclough (2001). According to the study, Trump emphasizes ideas like national unity, self-glorification, and America's superiority and dominance through the use of vocabulary from the chosen speeches. The study led to the conclusion that Trump appeals to Americans' ideological sensibilities with his theatrical style in speeches. The current research examines the grammatical structure of antonym pairings in political speeches, whereas Awawdeh (2021) examined the implications of linguistic choices in political speeches. The study investigated the ideologies, power dynamics, and persuasive strategies of these speakers. Kalil et al. (2021) examined how far-right conspiracy theories influence the public's view on the pandemic and the politics of fear in Brazil. The analysis reveals how disinformation and conspiracy theories have derailed public health efforts and politicized the pandemic by studying social media posts. Like Jaworska (2021), who analyzed Angela Merkel's speech, I similarly focused on how Merkel shared a story about skill, cooperation, and community. This debate created public trust and legitimized the government's reaction to the pandemic. In the study, Florea and Woelfel (2022) compared TV news discourses about COVID-19 between Romania and Germany. They argued that language plays an important role when creating different narratives and shaping public opinion. Anggraeni et al. (2021) used CDA to examine the language. Fairclough and van Dijk's theory was used to explore how French President Emmanuel Macron's news broadcast endorsed a teacher who had committed several wrongdoings. This demonstrated how several linguistic strategies were employed in the media to convey the boycott of French-made items by Islamists. Sravani et al. (2021) investigated the terminology used by elected officials. For this reason, they examined political speeches in Telugu. According to the study, politicians used the Telugu dialect to build strong bonds with the Telugu people, whereas the English dialect was more successful when speaking with CBC politicians. Political language uses rhetorical tactics to facilitate effective communication. The topic of unity was examined by Bani-Khaled and Azzam (2021) in their analysis of President Joe Biden's inaugural speech, which was given on January 20, 2021. The study aimed to ascertain how the speech's language choices contributed to the speech's overall theme of unity. The concept of unity as it was mentioned in the speech, was subjected to a qualitative analytical investigation in the 15 study. The findings demonstrated that Joe Biden addresses the issue of unity with appropriate language. Once more, the researchers found that the speaker drew rhetorical and persuasive methods from history and religion. Similar to Awawdeh (2021), Bani-Khaled and Azzam's (2021) research highlighted how politicians' ideological positions are reflected in the lexical terms they use in their speeches. While Bani-Khaled and Azzam (2021) examined the unity theme in President Joe Biden's inaugural speech, this study examines the concept of resistance in some of Mahmoud Abbas's political speeches. Ghilzai (2017) evaluates Imran Khan's first speech as the leader of the opposition in parliament. The purpose of this study was to characterize the language strategies Imran Khan employs in the parliament to convey his ideology and how he stresses it in conversation. The speech is analyzed using Fairclough's critical discourse analysis approach, demonstrating how language is used to practice linguistic hegemony, ideology, and power. He conducted a three-stage data analysis, focusing on the text's description, discursive practice, and relevance to the larger social and political setting. He discovered that Imran Khan spread his ideas through various linguistic techniques, the most evident of which were loyalty, modernism, vision, and revolution. He employed a variety of catchphrases to draw in listeners, including "better Pakistan," "fair elections," "democratic political system," etc. (p. 12) The speaker's goal was to reassure the public that there were dubious individuals in the administration, so he intended to overhaul the system completely.

There are also few media studies in Pakistan context that gives us the view of critical discourse analysis such as Khan et al. (2017) deconstructs the ideological discursivity in print media advertisements. Ramzan and Khan (2019) studied the stereotyped ideological constructions of nawabs. Bhutto and Ramzan (2021) evaluated the verses of Quran, gender issues and feminine injustice in print media discourse. Ramzan et al. (2021) studied comparatively newspaper headlines and found out power agenda there. Nawaz et al. (2021) studied language representation and ideological stance in Brauhi language by comparing it with Urdu and English language and found significant results. Ramzan et al. (2021) studied politics as rhetoric by analyzing discourse in politicians' statement and concluded they are determined for personal interests.

Research Methodology:

The researchers adopted a qualitative research approach in this study for two primary reasons. Firstly, CDA serves as a qualitative analysis technique in its own right (Fairclough, 1992). Secondly, a text-oriented study utilizing the qualitative research approach offers a robust and systematic description, analysis, and interpretation of events occurring in real-life settings (Fairclough, 1992; Marianne & Louise, 2012). The researcher employed a purposive sampling technique.

Methods of Data Collection:

The research purposively selected four speeches based on how widely their ideologies and corresponding discursive techniques were pervasive. Numerous speeches were accessible online, but only those delivered after August were selected. During this time, the conflict garnered renewed regional and global attention. The severity of the attacks by Israelis is unimaginable, leading to significant suffering for ordinary people on both sides. Additionally, this sampling method ensured that the relevant data met the study's objectives.

For convenience, the speeches are numbered as follows:

1. Abbas's UN General Assembly speech (September 22, 2023)
2. Abbas Speech at the Cairo Peace Summit (October 21, 2023)
3. Abbas's call for U.S. assistance to halt Israeli operations in Gaza (November 11, 2023)
4. Abbas's speech on the International Day of Solidarity with the Palestinian People (November 29, 2023).

Method of Data Analysis:

Foucault's concepts of power and resistance provided the theoretical framework for analyzing the data in this study. His theory highlights the dynamic interaction between power and resistance in shaping social structures. For the analytical framework, the study employed Fairclough's three-dimensional model, which consists of the following stages: description, interpretation, and explanation. The **description stage** (text) first concentrates on linguistic elements such as topic selections, text organization, grammar, rhetorical devices, lexical items, and vocabulary choices. The second stage which is extensive and known as the **discursive stage**, is also referred to as the interpretation stage, which is primarily concerned with the text and how it relates to the production process as well as serving as a resource for the interpretation process (Fairclough, 1989). Thirdly, the **social practice** sometimes referred to as the explanation stage, centers on the interaction between discourse and the society in which it occurs.

Analysis and Discussion

The purpose of the study is to understand how political leaders use language to challenge hegemonic ideologies, advance alternative visions, and influence public opinion; this section provides a thorough analysis of how the Palestinian president used his speeches to influence the audience and convince other

countries to support them. According to Fairclough, speech is continuously examined with societal institutions, ideologies, and power dynamics (Wodak, 2014).

Fairclough three-dimensional model

According to this model, every communicative event has three components: (1) it is a text (an image, a speech, a written word, or a combination of these); (2) it may involve the creation and consumption of discursive practices; and (3) it may involve social practices. The three steps of CDA are description, interpretation, and explanation, corresponding to the three discourse levels also developed by Fairclough (1992).

Textual analysis

The study of language used in a specific text or discourse is known as textual analysis. In the Fairclough model, this stage focuses on the linguistic features of any speech or text, such as vocabulary, grammar, metaphors, word choices, rhetorical devices, etc. Abbas used vivid and expressive words to express the Palestinian struggle, focusing on ideas like independence, freedom, and the historical inequality of **Nakba**. Abbas also uses the language of legitimacy and international law to frame Palestinian rights in a narrative of resistance against perceived injustice. Through the linguistic features, Abbas's speeches are analyzed to provide an in-depth understanding of how creatively speech-language is modified to persuade and manipulate people. Exploring the "internal" and "external" relationships of texts and drawing parallels between concrete occurrences and more abstract social behaviors are made possible by the threefold study of text meaning.

4.1.2. Lexical choice

Abbas uses simple vocabulary in his speeches. The frequent use of lexical items like peaceful, popular resistance, apartheid, and racist right-wing government contribute to properly ideologically constructing language. The choice of language, such as

Extract 1:

"Struggling for freedom and independence and defending their homeland and legitimate rights through peaceful, popular resistance"

It portrays Palestinians as oppressed people who are resisting an oppressive power and expressing agency. The goal of this language framing is to increase global sympathy and support for the Palestinian cause by showing that Israelis as a dominant power who exerts control on the Palestinian lives. "Occupation," "racist," and "terrorist settlers" words used in speech show Israelis are entwined with global structures that enable and reinforce power over Palestinian society.

Repetition

A linguistic phenomenon is repetition. It is a common practice in all political conversations for politicians to highlight the significance of certain facts by repeating certain words, pronouns, or nouns. Certain verbal acts, such as warning or threatening, can be repeated. The foundation of repetition is that it communicates a common understanding and experience between the speaker and the listener. The word "occupation" is used repeatedly only to reinforce Israel's status as an occupying force that is violating both international law and its legitimacy. In the UN General Assembly speech, he repeats the words "We call for recognition," which demonstrates his steadfast, uncompromising position on the quest for Palestinian statehood. In an appeal for international protection, Abbas says:

Extract 2:

"We demand protection; we want to be protected from Israeli terrorist settlements, the occupation army, and their persistent aggressions."

Phrases like "We demand protection" are frequently used to highlight how desperate and helpless Palestinians feel. In light of the broader context of terrorism, violence, and occupation, Abbas is seeking

protection in an effort to elicit the sympathy and support of the international community. This appeal fits with Fairclough's theory of Discourse as a means of modifying perceptions and framing problems. Abbas views the situation as intolerable and says that external assistance is required to reshape the narrative in favor of Palestine. Abbas also repeats the phrase "Excellencies, Ladies and Gentlemen" in his speech, making a positive reinforcement to align allies with the struggle. This politeness acts as a respectful call for international attention and action. The speaker's address demonstrates his esteem and identification with his audience. Moreover, to establish legitimacy and a clear moral standing, Abbas purposely repeated the phrases "Colonialism", 'Self-determination,' "Occupation," and "Legitimate rights."

Pronouns

Pronoun usage in political speeches provides rich details regarding identity, agency, others, and the self (Van Dijk, 1993). In the speech, Abbas frequently uses the pronouns "We" and "us," which he repeatedly repeated in his four speeches. By using these pronouns, he demonstrates that he is part of a society that should support him morally and legally while he pursues his objectives.

Extract 3:

“Ladies and gentlemen, we will not leave, we will not leave, we will not leave, and we will remain in our land.”

This also shows the stance against displacement and resistance to subjugation and affirms Palestinian resistance by repeating the phrase “We will not leave.” Abbas believes that this usage of the pronoun "we" is a communication strategy that demonstrates solidarity between the speaker and the audience as well as their shared lineage, mission, and goal. These pronouns in the speeches also show the resistance against those who divide and disempower the Palestinian people. The current conversation also exemplifies the power in and through discourse when the speaker simultaneously gives instructions and maintains a courteous relationship until the end. Power in discourse has been an intriguing topic for critical discourse analysts.

Rhetoric Devices

The research on the relationship between man and his language, the symbolic relationship between man and the world, and the relationship between man and others is embodied in the study of rhetoric discourse. Political speech is almost difficult to have without the use of rhetorical language. Politicians and political event speakers always try to convey their ideas, explicitly or implicitly. Therefore, to effectively convey the message, speakers must be aware of the elements that go into a successful speech, which should require various abilities. Abbas extensively uses rhetorical strategies in his speech to support his claims. Using contrast in "They see it as impossible, and we see it as inevitable " not only serves as a powerful rhetorical strategy but also strengthens the conflict between the perspectives of Israel and Palestine. Repetition of terms like "terrorist settlers" and "racist" is another rhetorical device used to highlight and criticize particular behaviors. This strategy adds to the emotional effect of what he says and conveys the meaning of how power structures exercise power within social actors and direct political decisions. Foucault argues that power is everywhere and present at every level of society.

Extract 4:

“Violates the principles of international law and international legitimacy”

It indicates that Abbas claims that this is the power that disregards normative legal standards. He argued that Israel violates the norm. Abbas beautifully portrays that Israel exerts control over Palestinian social and physical life. He also shows systematic entrenchment of Israeli power not just in Palestinian life but also in having great access to resources, information channels, and control over the border.

4.1.6. Vocabulary of Victimization and Injustice

Extract 5:

“In these darkest of times, the light of hope shines from the principled positions of the peoples, who have risen up in all corners of the globe to express their solidarity with the Palestinian people.”

Abbas contrasts "darkest of times" and "light of hope" to highlight Palestinian suffering and resilience. He uses Fairclough's model and Foucault's theory of power to legitimize the Palestinian struggle, inviting empathy and solidarity. Abbas uses terms like "the darkest of times," "systematic targeting of civilians," and "barbaric aggression" to portray Palestinians as victims of unjust aggression, evoking empathy and human rights discourse. Abbas has connected with huge audiences and come across as more relatable by speaking conversationally and informally.

Interpretation

The situational context and the intersexual level are two factors that are considered at the interpretation level, according to Fairclough (1989). The discourse type is determined by how the situational context is interpreted. Fairclough (1989) asserts that to comprehend discourse, one must be aware of its contents (what is happening? activity, issue, goal), subjects (who is participating?), relations (in what relations?), and connections (how does language play a part in what is happening?). Conversely, the interpretation of the intertextual level entails making assumptions about earlier discourses that are related to the interpreted text. They may reference, dispute, or be presupposed about these assumptions, which are a component of their shared experiences. Additionally, interpretation might examine the decisions made regarding direct and indirect speech acts.

Intertextuality

According to Fairclough (1992), texts are naturally intertextual and comprise other texts. Politicians use this method in their speeches to enhance and tie it to religious, societal, and historical settings. Citing prior texts helps them become acquainted with these traditions to strengthen the credibility of the text and gain the audience's attention to believe in the speaker's words. By mentioning numerous agreements and resolutions, such as the OSLO Accords, General Assembly resolution 194, and resolution 2334, Abbas provides strategic references of international law and validity framed as a cycle of violence due to unresolved rights. With the help of these references, the international community is led to view Israel as a violator of international norms and to justify the Palestinian cause.

Extract 6:

“We will preserve the rights of our people...in accordance with the United Nations resolutions, the terms of reference of the peace process and International law”

Addressing an international audience in all speeches, Abbas sees himself as the voice of the oppressed and marginalized people, and he requests support from them. He also emphasizes the Palestinian desire for peace, respect, and international alignment, arguing that the two-state solution is the key to achieving security and peace. The idea that a person with power can speak at the world level is supported by repeated phrases, such as "stand before you" and "I come to you," which emphasize the symbolic act of addressing international authorities. Additionally, Abbas portrays Israel as an oppressor of human rights, pointing forth incidents of violence, impunity, and the withholding of Palestinian bodies. He shapes the discussion to gain support and condemnation for the Palestinian cause by portraying Israel's acts as terrorist and racist.

Interdiscursivity

Abbas blends different discourses, such as humanitarian, Political, and historical discourse, to create a comprehensive narrative. The Cairo Peace Summit speech is also addressed globally, shaping Abbas's appeal to international legitimacy and norms and signaling his desire for accountability from the international community. In his speeches, he used legal terms aimed at evoking the international

organization's responsibilities and urging them to act on the violations against Palestinians. However, in that speech, Abbas used diplomatic language.

Extract 7:

“I call for the Security Council to assume its responsibilities to protect the Palestinian people, for the State of Palestine to gain full membership, for the rest of the world to recognize the State of Palestine, and to convene an international peace conference under international sponsorship to achieve the desired goal of peace.

It shows that he is asserting the “State of Palestine” as a legitimate political entity while he is calling for peaceful solutions and political methods. This is consistent with established practices in international diplomacy and strengthens the Palestinian cause as a globally acknowledged pursuit of self-determination. He uses “full membership” discourse to demand institutional acknowledgment and justice from the United Nations and specific countries.

Explanation

"The procedure of explanation is concerned with the relationship between the interaction and social context, in which the social aspect determines the process of production, interpretation, and social impact," according to Fairclough (1989, p. 26). The explanation entails examining social variables and the social repercussions of discourse at three different levels: situational, institutional, and societal.

This level considers the more considerable sociopolitical background and structures of power that shape the discourse. Abbas places the Palestinian struggle in a religious and historical perspective, emphasizing the destruction of sacred places and portraying Israel as a state above the law. The narrative of historical injustice is reinforced, and the references to the Balfour Declaration and the League of Nations resolution in 1930 implicate historical actors. Abbas also raises questions regarding the international community by saying “above the law,” apparent double standards in their dealings with Israel, as well as their silence.

Extract 8:

“We need, and we seek international protection for our unarmed civilian Palestinian people based on the Arab peace initiative... to establish the Palestinian independent state on the 1967 border.”

By mentioning the 1967 border and Arab peace initiative, Mahmoud Abbas frames the Palestinian struggle and calls for international protection. The legitimacy of the occupation is contested, the Palestinian right to self-determination is asserted, and social and political mechanisms that sustain Palestinian disadvantage are challenged.

In all his speeches, Abbas addresses the power asymmetries as an oppressive force between the Israeli government and the Palestinian people by saying the words “legitimate rights” and “Independence”. Abbas uses dispossession, ethnic cleansing, and genocide discourse in his speeches to frame the Israeli occupation as an existential threat, not only to the Palestinian people but also to global stability and peace.

Additionally, these chosen speeches demonstrate how language affects public opinion, negotiates power, and expresses meaning.

Results

In general, political leaders use a variety of convincing strategies to spread their propaganda. A variety of persuasive techniques can be used to influence the general public. These techniques can be emotional, formal, psychological, informal, institutional (such as religious or political), spatial, temporal, purely communicative, and statistical (such as the rule of three, repetition, etc.); they can be used voluntarily or involuntarily; and their general purposes can be manipulative, reformative, and informative. The findings also demonstrate that Abbas uses simple and direct language that conveys meaning to the audience quickly which is the best strategy of the right-wing populist approach. Thought development

is symmetrical and systematic throughout the issues addressed, meaning that the lexical choices appropriately match the discourse's grammatical order. His use of language was praised for being both thorough and straightforward. His subject phrases are strong, her arguments are convincing, and she ends on a strong note. The underlying ideology or the power behind the speech and words spoken will not be revealed by an analysis that disregards the context, which includes the individuals involved, the scenario, the relationship, and the function of language. The researcher finds the situational context highly helpful in reconstructing Abbas's discourse generation process. Abbas's speech also shows the collective Palestinian identity, and this language fosters a shared sense of victimhood and solidarity among Palestinians.

Discussion

This research explores Mahmoud Abbas's speeches, focusing on resistance, power dynamics, and collective identity in the Israeli-Palestinian conflict. It compares Abbas's language for mobilization to that of other political figures. Abbas's speeches employ emotional appeals and linguistic subtleties to gain support for Palestine and reinforce the culture and identity of Palestinians. This aligns reasonably well with the findings of Assia et al. (2021), who studied Nelson Mandela's speeches during the apartheid era. Abbas, too, like Nelson Mandela, speaks emotionally charged language to rally his audiences with a call for resilience. For example, Abbas likes to use phrases such as "we will not leave," echoing the Mandela mantra of unbreakable resistance to apartheid. However, where Mandela emphasizes reconciliation and unity, his focus on justice, historical redress, and resistance to external aggression differs—a sign of different political contexts. In South Africa after Mandela, healing was needed in their strong language, while in Abbas's context, he needed a strong language of resistance and international accountability. Schmidt (2019), another point of divergence is that Abbas emphasizes historical grievances and injustices compared to other political leaders like Merkel, who concentrates on forward-looking policies and revenge. His reference to Palestinian displacement and UN Resolution 194 demonstrates his interest in historical reparation. There are also differences in how resistance is contextually framed. They examine Erdogan's speeches (Kaya & Altun, 2021), and show a kind of nationalistic approach that emphasizes national sovereignty. This approach is different from the one taken by Abbas in his discourse on resistance. The uniqueness of the Israel-Palestine conflict, as far as geopolitical and religious sentiment go, affords Abbas an exclusive audience, one that he uses to tackle global and local audiences with international resolutions and religious sentiments. This research investigates how the Israeli-Palestinian conflict has shaped Abbas' speeches, just the way political leaders' speeches are shaped. It shows how language is a site of resistance and into and through which resistance narratives are taken further into the global solidarity.

Conclusion

This study concludes that according to the arguments and findings from above, he uses language as a conveyance of beliefs and messages to a great audience. With his speeches, he demeans the dominant narratives and criticizes the global power structures, the decisive act of resistance. He deals critically with the complicity and the assumed immunity of powerful states and international bodies that either aid and abet or blandly turn the other cheek to Israel's actions, lashing out at states and international bodies as inactionaries whose silence is complicit and who need to be summoned to acknowledge their role as propagators of injustice or its opposites. Abbas calls on the world from not ignoring international lifeline such as the rule of law and human rights, to take bold action. His speeches serve as discourses and social practice, encouraging an international reappraisal of Palestine. To put it bluntly, the speech is not only of the word, it is a word to turn his reality. He talks about Palestinian struggles, their issues, and social problems to win the international authorities' attention.

The research highlights language's significant role in shaping international policy and perceptions, particularly in conflict resolution. It emphasizes the importance of understanding Palestinian leaders' narratives and peaceful methods for peacebuilding. The study uses Fairclough's model and Foucault's theory to examine political discourse in conflict situations. This research is limited to a few recent speeches about the conflict between Israel and Palestine because the study is exploratory in a new research setting or these small number of speeches, which may not always show the full picture of Abbas's argument or the Israel-Palestine conflict. In addition, while this research seeks to highlight Abbas's minority perspective and resistance, such an emphasis may obscure other crucial themes in Abbas's speeches and may leave a misrepresentation of Abbas's rhetorical devices. Therefore, the research findings at this point must recognize there may be some limitations to the findings, in the interpretations and the implications that are made within. But unlike other methods, the use of such rigorous and reflective CDA inquiry enhances the researcher's capacity to produce insightful and justified interpretations (Fairclough, 2001; Fairclough & Wodak, 1997; Rogers et al., 2005). It has researchers who incorporate also alternate frameworks or approaches to investigate diverse aspects of discourse, for example, audience studies or narrative.

References

- Anggraeni, Y., Citraresmana, E., & Koeshandoyo, E. W. (2022). Critical discourse analysis: The negative representation of the French President in France's English online news. *Elsya: Journal of English Language Studies*, 4(2), 178-187.
- Awawdeh, N. A. A. F. (2021). A critical discourse analysis of President Donald Trump's speeches during the coronavirus pandemic crisis. Master, Department of English Language and Literature Faculty of Arts and Sciences, Middle East University, 11.
- Assia, M., & Qasim, T. (2021). Rhetorical devices in Nelson Mandela's speeches. *Journal of Political Discourse Studies*, 12(3), 45-67.
- Bani-Khaled, T., & Azzam, S. (2021). The theme of unity in political discourse: The case of President Joe Biden's inauguration speech on the 20th of January 2021. *Arab World English Journal*, 12(1), 443-456.
- Bhutto, J., & Ramzan, M. (2021). ENGLISH: Verses of Quran, Gender Issues, Feminine Injustice, and Media Transmission-CDA of Pakistani Press Reports. *Rahat-ul-Quloob*, 111-126.
- Fairclough, N. (1992). *Discourse and social change*. Polity.
- Fairclough, N. (1989). *Language and power*. London: Longman Group.
- Fairclough, N. (1989). *Language and power* (1st ed.). New York, NY: Longman.
- Florea, S., & Woelfel, J. (2022). Proximal versus distant suffering in TV news discourses on COVID-19 pandemic. *Text & Talk*, 42(3), 327-345.
- Ghilzai, S. A., Din, A. U., & Asgha, M. (2017). A Critical Discourse Analysis of Imran Khan's First Speech in the Parliament. *Perspectives in language, Linguistics and Media*, 2, 149-167.
- Iqbal, Z., Aslam, M. Z., Aslam, T., Ashraf, R., Kashif, M., & Nasir, H. (2020). Persuasive power concerning COVID-19 employed by Premier Imran Khan: A socio-political discourse analysis. *Register Journal*, 13(1), 208-230.
- Janks, H. (1997). Critical discourse analysis as a research tool. *Discourse: studies in the cultural politics of education*, 18(3), 329-342
- Jaworska, S. (2021). Competence and collectivity: The discourse of Angela Merkel's media communications during the first wave of the pandemic. *Discourse, Context & Media*, 42, 100506.
- Kalil, I., Silveira, S. C., Pinheiro, W., Kalil, Á., Pereira, J. V., Azarias, W., & Amparo, A. B. (2021). Politics of fear in Brazil: Far-right conspiracy theories on COVID-19. *Global Discourse*, 11(3), 409-425
- Kaya, E., & Altun, S. (2021). Erdogan's resistance discourse: A nationalist perspective. *Middle Eastern Studies*, 47(2), 98-113.

- Khan, M. A., Malik, M. R., & Dar, S. R. (2017). Deconstruction of ideological discursivity in Pakistani print media advertisements from CDA perspective. *Ervena: The Journal of Linguistics and Literature*, 1(1), 57-79.
- Kozlovskaya, N. V., Rastyagaev, A. V., & Slozhenikina, J. V. (2020). The creative potential of contemporary Russian political discourse: From new words to new paradigms. *TLC Journal*, 4(4).
- Louise, P., & Marianne, W. J. (2002). *Discourse analysis as theory and method*.
- Moody, S., & Eslami, Z. R. (2020). Political discourse, code-switching, and ideology. *Russian journal of Linguistics*, 24(2), 325-343.
- Mustofa, M. A. (2022). *The analysis of euphemism expression in Joe Biden's speech "Statement On Terror Attack in Afghanistan"* (Doctoral dissertation, Universitas Islam Negeri Maulana Malik Ibrahim).
- Nawaz, S., Aqeel, M., Ramzan, M., Rehman, W., & Tanoli, Z. A. (2021). LANGUAGE, REPRESENTATION AND IDEOLOGICAL STANCE OF BRAHUI IN COMPARISON WITH URDU AND ENGLISH NEWSPAPERS HEADLINES. *Harf-O-Sukhan*, 5(4), 267-293.
- Nikitina, A. (2011). *Successful public speaking*. Bookboon.
- Ramzan, M., Qureshi, A. W., Samad, A., & Sultan, N. (2021). Politics as Rhetoric: A Discourse Analysis of Selected Pakistani Politicians' Press Statements. *Humanities and Social Sciences Review*, 9(3).
- Ramzan, M., Awan, H. J., Ramzan, M., & Maharvi, H. (2020). Comparative Pragmatic Study of Print media discourse in Baluchistan newspapers headlines. *Al-Burz*, 12(1), 30-44.
- Ramzan, M., & Khan, M. A. (2019). CDA of Balochistan Newspapers Headlines-A Study of Nawabs' Stereotyped Ideological Constructions. *Annual Research Journal 'Hankén'*, XI, 27-41.
- Rogers, R. (2004). An introduction to critical discourse analysis in education. In R. Rogers (Ed.), *An introduction to critical discourse analysis in education* (pp. 31-48). Routledge.
- Schmidt, R. (2019). Rhetorical strategies in Angela Merkel's political discourse. *German Political Communication Journal*, 8(2), 120-135.
- Sravani, D., Kameswari, L., & Mamidi, R. (2021, June). Political discourse analysis: A case study of code-mixing and code-switching in political speeches. In *Proceedings of the Fifth Workshop on Computational Approaches to Linguistic Code-Switching* (pp. 1-5).
- Van Dijk, T. A. (1993). *Elite discourse and racism* (Vol. 6). Sage.
- Wodak, R. (2014). Critical discourse analysis. In *The Routledge Companion to English studies* (pp. 302-316). Routledge.
- Zhao, X., & Dong, J. (2010). Study on the features of English political euphemism and its social functions. *English Language Teaching*, 3(1), 118-121