

Rhetoric Devices and Ideology: A Critical Discourse Analysis of Rashida Tlaib's Speech on Palestine Issues

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Abstract

The Palestinian issue continues to be a central focus of global political and humanitarian discourse. In the United States, support for Palestine is often met with controversy, especially within discussions of foreign policy and civil rights. This study applies a descriptive qualitative approach, utilizing van Dijk's Critical Discourse Analysis (CDA) and Aristotle's rhetorical appeals pathos, logos, and ethos to investigate how Rashida Tlaib, the only Palestinian-American member of Congress, employs rhetoric and ideology in advocating for Palestinian rights. The data consist of three of her speeches retrieved from YouTube. The findings reveal that pathos (39.4%) is the most frequently employed rhetorical device, followed by logos (33.3%) and ethos (27.3%). Through tragic narratives and rhetorical questions, Tlaib evokes empathy and moral urgency; through data and logical reasoning, she critiques U.S. foreign policy; and through her personal identity and alignment with social justice movements, she reinforces credibility. Ideologically, her speeches emphasize humanitarian advocacy, anti-imperialism, global solidarity, and government accountability. This study underscores the power of rhetoric in reshaping public narratives and amplifying marginalized voices in the discourse on Palestine.

Keywords: Rhetoric; Ideology; Critical Discourse Analysis; Palestine; Rashida Tlaib

INTRODUCTION

The Palestinian issue has long been one of the global debates touching on political, social, and humanitarian dimensions. In the United States, criticism of Israeli policies often becomes controversial, especially in the context of public or political support for Palestine. Rashida Tlaib, a member of the U.S. Congress and the first Palestinian-American woman elected to the House of Representatives, consistently uses her speeches to voice support for Palestinian rights and highlight the suffering of the Palestinian people. As a communication tool, political speeches not only serve to convey ideas but also to build emotional connections with the audience and strengthen the speaker's moral position (Charteris-Black, 2011). According to Rabiah (2018), language not only serves as a medium of communication but also functions as a means to reflect and construct social and cultural realities, which are essential in shaping public opinion and constructing ideological narratives. Since Rashida Tlaib is a prominent American politician and a member of the U.S. House of Representatives, known for her passionate advocacy on human rights and social justice issues, the researchers are interested in analyzing how she uses rhetoric and elements of persuasion to convey her stance and connect with her audience. This research, conducted under van Dijk's Critical Discourse Analysis (CDA) framework, focuses on rhetorical devices (pathos, logos, and ethos) and ideological perspectives. The analysis is based on her speeches that consistently utilize rhetoric to highlight the human rights violations experienced by the Palestinian people, as well as to criticize the foreign policy of the United States that supports Israel. As emphasized by (Kabirun, 2024), political speeches can serve as critical platforms to challenge dominant narratives and expose the embedded power structures that sustain systemic injustice. This makes Rashida Tlaib's speech an interesting object for

analysis within the framework of rhetoric. Several studies have explored the use of rhetoric in political speeches. (Husnussalam, 2024) analyzed Anis Baswedan's lecture at the 2023 St. Lee Lecture, focusing on rhetorical elements such as logos, ethos, and pathos, along with the ideological messages of democracy reflected in his speech. (Widyawardani, 2016) studied Donald Trump's presidential candidacy announcement speech, highlighting how he used emotional appeal (pathos), credibility (ethos), and logical arguments (logos) to connect with and persuade his audience. Similarly, Afzal and Hassan (2021) examined Imran Khan's victory speech, emphasizing his use of repetition, metaphors, and emotional appeals to inspire supporters and consolidate his leadership image. Additionally, (Al-Khawaldeh et al., 2023) revealed that rhetorical strategies in Joe Biden's inauguration speech successfully constructed a positive political image, reinforced his legitimacy as president, and embedded ideological narratives that resonated with American values of unity and democracy. These studies demonstrate the effectiveness of rhetoric in shaping political discourse and influencing public perception. However, few have examined the intersection of rhetoric and ideology in the context of the Israel-Palestine conflict, particularly from a U.S. policymaker's perspective. This research aims to fill this gap, highlighting the role of rhetoric in shaping public discourse on social justice and human rights. In general, rhetoric is defined as the art of speaking to be persuasive. According to Aristotle, effective rhetoric requires not only logical reasoning supported by evidence but also appeals to emotions and the character of the speaker to foster trust and acceptance from the audience (Aristotle, 2007). Aristotle categorized rhetorical persuasion into three modes: logos (logic), ethos (credibility), and pathos (emotion). These elements work together to strengthen the speaker's arguments and connect with the audience effectively (Husnussalam & Yana, 2024). further emphasizes that Aristotle viewed rhetoric as an ethical art that should aim to promote justice and truth in society, rather than merely manipulating audiences. (Zhiyong, 2016) also highlights that in political discourse, the harmonious combination of logos, ethos, and pathos is crucial in enhancing the speaker's credibility, emotional impact, and logical soundness, ensuring the message resonates powerfully with diverse audiences.

a) Pathos

Pathos is the use of emotion to persuade the audience by making them feel what the speaker feels (Charteris-Black, 2011). It aims to evoke emotions like anger, sadness or hope to inspire action or change the audience's attitude. Research shows that pathos is often realized through storytelling, metaphors, and emotionally charged language, which influence the audience's judgment by tapping into their feelings (Mohamad, 2022). By appealing to emotions, the speaker seeks to create a stronger connection and influence the audience's decision making.

b) Logos

logos is the study of interference making or reasoning which is related to logic (Herrick, 2005). Logical proof comes from the line of argument in the speech. It means that a reasoning or proof that comes from a human logic (Widyawardani, 2016). The goal of logos is to appeal to the audience's sense of logic by demonstrating the validity and soundness of the argument.

c) Ethos

According to Herrick (2020), ethos is one of the three means of persuasion in rhetoric that focuses on the credibility and character of the speaker. This is because ethos appeals to the character and credibility of the speaker, establishing trustworthiness with the audience. Ethos is rooted in the perception of the speaker's moral integrity, expertise, and goodwill toward the audience. Aristotle believed that when a speaker is perceived

as having a good moral character, knowledgeable on the subject, and genuinely concerned about the audience's welfare, they are more likely to persuade their listeners. Furthermore, language needs to be seen not only as a 'system' but also as a 'discourse'. Another way to analyze discourse is by applying a critical point of view or better known as Critical Discourse Analysis (CDA). Language, power, and ideology are deeply interconnected in ways that influence societal structures and social interaction (van Dijk, 2004). According to van Dijk (1998), ideology is understood as a set of beliefs and values that shape the perspectives of individuals and groups toward the social world. CDA focuses on how language, as a form of social practice, shapes ideologies that sustain social inequalities and hegemonic structures. Through discourse, speakers can reproduce existing ideologies or contest them by offering alternative narratives. Kabirun (2024) asserts that CDA provides critical insights into the hidden power relations embedded in political discourse, revealing how political actors utilize language strategically to shape perceptions and legitimize or challenge social orders. This study examines how Rashida Tlaib uses rhetorical strategies *logos*, *ethos*, and *pathos* within the framework of Critical Discourse Analysis (CDA) to shape public perception and challenge dominant narratives surrounding the Israel-Palestine conflict. By analyzing her speeches, the research explores how Rashida Tlaib presents logical arguments (*logos*), builds credibility (*ethos*), and evokes emotional responses (*pathos*) to advocate for Palestinian rights. CDA further reveals how her rhetoric engages with power dynamics and ideological structures, highlighting her efforts to disrupt mainstream political narratives and promote social justice. Ultimately, the study underscores the role of language in influencing public opinion and advancing the Palestinian cause.

METHOD

This study employs a qualitative descriptive approach to analyze rhetorical and ideological elements in Rashida Tlaib's speeches. The primary framework is Aristotle's theory of rhetorical appeals *pathos*, *logos*, and *ethos* which are essential in shaping persuasive political discourse (Charteris-Black, 2011; Gill & Whedbee, 1997). To deepen the interpretation, van Dijk's Critical Discourse Analysis (CDA) is applied to reveal ideologies related to power and inequality within the texts (van Dijk, 2002). The data consist of three public speeches from YouTube: "Rashida Tlaib Delivers Powerful Speech About Palestine," "Rashida Tlaib Blasts Biden and Netanyahu in Pro-Palestine Speech," and "Tlaib Tears Up as She Defends Herself Against Censure Move Over Israel Criticism." These speeches were transcribed and analyzed in two stages: first, rhetorical appeals were identified; second, ideological elements were interpreted. By combining rhetorical analysis and CDA, this study provides a comprehensive understanding of how language is used to persuade and convey political ideologies.

RESULTS AND DISCUSSION

Results

In this chapter, the results of the analysis of Rashida Tlaib's speech will be presented based on Aristotle's rhetorical theory (*logos*, *ethos*, *pathos*) and Van Dijk's CDA. This analysis aims to reveal how Tlaib uses rhetorical devices to build her arguments, credibility, and emotions, as well as to convey her ideology related to the Palestinian issue.

Table 1. Rhetoric found in Rashida Tlaib's Speech

Rhetorical Devices	Subcategory	Number of data	Percentage (%)
Pathos	Tragic personal stories	6	18.2%
	Rhetorical questions	7	21.2%
Logos	Use of evidence and data	5	15.2%
	Cause and effect reasoning	6	18.2%
Ethos	Identity based credibility	4	12.1%
	Moral authority and social justice	5	15.2%
Total		33	100%

The table above presents the rhetorical devices identified in Rashida Tlaib's speeches, with a total of 33 rhetorical instances. Among the three categories, pathos appears most frequently with 13 occurrences (39.4%), indicating a strong emphasis on emotional appeal. This is followed by logos with 11 instances (33.3%), and ethos with 9 instances (27.3%). These figures provide an overview of how Tlaib structures her persuasive strategies, which will be explained further in the following analysis.

Discussion

Pathos (emotional appeals)

According to Aristotle, pathos is a way of persuading an audience by appealing to their emotions. It aims to stir feelings such as sympathy, sadness, anger, or a sense of moral urgency. In political speeches, pathos is often used to make complicated or distant issues feel more personal and real for the audience. In Rashida Tlaib's speeches, the use of pathos is intentional and strategic, helping her audience emotionally connect with the suffering of the Palestinian people. By creating a strong emotional bond, she strengthens support for her cause. In her speeches, pathos mainly appears through two techniques: tragic personal stories and rhetorical questions, which will be explained in the following sections.

1. Tragic personal stories

Tragic personal stories are the most emotionally potent component of Tlaib's use of pathos. These narratives typically involve direct or secondhand testimonies of Palestinians enduring war, displacement, or systemic violence. By relaying these stories, she transcends political jargon and delivers the harsh human realities of conflict. The first example that reflects a strong use of tragic personal stories can be found in the following statement:

"When I see the images and videos of destruction and death in Palestine, all I hear are the children screaming from pure fear and terror. I want to read something a mother named Eman in Gaza wrote two days ago. She said, 'tonight I put the kids to sleep in our bedroom so that when we die, we die together and no one will live to mourn the loss of another one. That statement broke me a little more.'"

The statement is a clear example of a pathos strategy through tragic personal stories. By quoting the experience of a Palestinian mother, Rashida Tlaib humanizes the victims of conflict by presenting their deep fear and despair. The sentence "tonight I put the kids to sleep in our bedroom so that when we die, we die together..." describes a tragic situation that invites empathy and sadness. The addition of Tlaib's personal emotional reaction, "That statement broke me a little more," strengthens her emotional credibility while deepening her resonance with the audience. This strategy is in line with Aristotle's concept of pathos, which emphasizes

the importance of evoking emotions to strengthen persuasion. Through this tragic narrative, Tlaib succeeds in transforming an abstract humanitarian issue into a real and urgent experience, thus motivating the audience to feel and understand her suffering.

The second example of the use of this subcategory appears in the following sentence:

"I weep for all the lives lost under the unbearable status quo every single one, no matter their faith, their background. We all deserve freedom, liberty, peace, and justice, and it should never be denied because of our faith or ethnic background."

Rashida Tlaib expresses her deep sadness with the words "I weep", describing the great loss she feels for the lives lost. By choosing these words, she tried to stir the audience's emotions and invite them to feel her pain and sorrow. She emphasizes that the current situation is an "unbearable status quo," which reinforces her feelings of sadness and disappointment at what she considers to be an unacceptable situation. Through this sentence, Rashida Tlaib utilizes pathos to create an emotional bond with the audience and invites them to feel sadness and empathy for the victims, regardless of their background.

2. Rhetorical questions

Rhetorical questions are another dominant method Rashida Tlaib uses to evoke emotional and moral reflection. These questions are not intended to be answered, but to stimulate the audience's conscience and to highlight moral inconsistencies or injustices. One of the most powerful examples to prove this in this sentence:

"How many Palestinians have to die for their lives to matter?"

This question is a strong example of pathos because it directly appeals to the audience's empathy and sense of justice. The phrase "have to die" uses emotionally charged language that highlights the tragedy and loss experienced by Palestinians. By questioning whether Palestinian lives are valued, Tlaib triggers feelings of sadness, anger, and moral urgency. This simple yet powerful question forces listeners to reflect on the injustice and to emotionally connect with the suffering of the victims, making it difficult for the audience to ignore or remain indifferent.

Another example of rhetorical questions appears in the following passage:

"Can my colleagues imagine if it was their place of worship filled with tear gas? Could they pray as stun grenades were tossed into their holiest place?"

Through this question, Rashida Tlaib uses rhetorical questions to invite her audience, especially her fellow members of Congress, to imagine themselves in the same situation as Palestinian Muslims. By asking them to picture their own holy places being attacked, she makes the issue feel closer and more personal. This is a way to use pathos, or emotional appeal, to help the audience feel empathy for the victims. Besides creating empathy, these questions also criticize the lack of concern and the double standards when it comes to respecting sacred places, encouraging the audience to think more deeply about their own attitudes.

Thus, pathos in Tlaib's speeches does not merely serve to evoke emotion. It functions as a moral weapon. It allows her to reframe Palestinian suffering not only as a humanitarian crisis but as a shared ethical responsibility. This approach makes her message resonate with a broader audience, particularly those who respond to moral and emotional appeals.

Logos (logical appeals)

In her speeches, Rashida Tlaib consistently applies logos, a rhetorical strategy that emphasizes logic, rationality, and objective evidence. Logos aims to establish intellectual credibility before

the audience through arguments that are organized based on facts and reasonable cause and effect relationships. In the context of this analysis, logos is classified into two main subcategories, use of evidence and data and cause and effect reasoning.

1. Use of evidence and data

Use of evidence and data is a form of logical appeal that relies on credible sources, statistical data, research results, or official institutional statements to support its argument. This strategy is very effective in adding legitimacy to statements that may be controversial or sensitive. In politics, it is often used to show that the argument is not speculative, but supported by real evidence. One powerful example comes when Rashida Tlaib states:

"One of Israel's most prominent human rights organizations, B'Tselem, has declared Israel an apartheid state. Human rights watch has recently recognized it too."

By naming B'Tselem and Human Rights Watch, Tlaib shows that her allegations are not just personal opinions, but are backed by credible international organizations. This strategy makes her argument much stronger and harder to refute, as it stands on real authority and data. In this way, Tlaib emphasizes that the issues she raises are serious facts that have been recognized by the world, not just one-sided claims. It also adds moral and legal weight to her message, so the audience is more compelled to believe and consider her argument.

Another example can be found in the sentence:

"Well over 100 journalists have been murdered for reporting on Israel's government crimes against humanity. Again, targeting journalists is a war crime."

This statement uses actual statistical data to support the claim that there are human rights violations against media outlets that try to speak the truth. By incorporating data elements and international legal terminology such as war crime, Tlaib positions her rhetoric on a more solid and factual foundation.

2. Cause and effect reasoning

Cause and effect reasoning is a logos strategy that shows the link between an action and its consequences, either directly or implicitly. The purpose of this strategy is to make the audience understand that certain policies or decisions will produce logical and measurable consequences. In political discourse, this technique is often used to criticize public policies or encourage policy changes by showing their impact. One example of cause and effect reasoning in Rashida Tlaib's speech is:

"As long as the message from Washington is that our military support for Israel is unconditional, Netanyahu's extremism will continue."

In this statement, Tlaib uses logical reasoning (logos) to show the direct connection between U.S. foreign policy and the worsening of the conflict in Palestine. By stating that unconditional military support encourages Israeli extremism, she presents a cause and effect argument that highlights the consequences of U.S. actions. This strategy helps her audience see that the issue is not only about distant events, but also about the U.S.'s own responsibility in fueling the conflict.

Another example is:

“Every single bomb, bullet, and weapon we send to support genocide is less money to house the unhoused.”

In this statement, Rashida Tlaib uses logical reasoning by showing how military support for Israel directly affects domestic spending in the U.S. She argues that every dollar spent on war is a dollar taken away from critical social programs like housing for the homeless. This approach helps the audience see that foreign policy decisions have real impacts on everyday American lives, making her argument more relevant and harder to ignore.

By presenting use of evidence and data and cause and effect reasoning, Tlaib makes her arguments stronger and helps the audience think more rationally about the issue. Although this method may not directly touch the audience’s emotions, it is very important for convincing people who are still undecided and for giving her arguments a solid basis that others can refer to in public discussions or policy debates.

Ethos (credibility and character)

Aristotle (2007) defines ethos as the appeal to the speaker’s credibility, character, and moral values. It reflects the trustworthiness, competence, and ethical stance of the speaker, which are crucial in persuading an audience. In political rhetoric, ethos is built through personal identity, alignment with moral values, and references to respected authorities or institutions. Rashida Tlaib constructs a strong ethos by combining her identity as a Palestinian-American with broader moral and social justice narratives. Among the rhetorical strategies she employs, identity-based credibility and moral authority through social justice are the most prominent in shaping her ethical appeal.

1. Identity based credibility

Tlaib’s identity as a Palestinian-American is central to her ethos. By openly referencing her background, she establishes herself as someone who possesses firsthand knowledge and emotional proximity to the issue. This connection enhances her credibility, as she is not speaking as an outsider but as someone directly affected by the policies and realities she critiques.

“I am the only Palestinian-American member of congress now, and my mere existence has disrupted the status quo.”

In this statement, Rashida Tlaib establishes her ethos by asserting her identity as the only Palestinian-American member of congress. She shows that her unique experience gives her the authenticity and moral right to speak on the Palestinian issue. By stating that her very existence disrupts the status quo, she reinforces her image as credible and worthy of being heard in championing the voices of a group that is often ignored.

In this article, the researcher also found a sentence that contains identity based credibility:

“Welcome to the most beautiful, blackest city in the country, the city of detroit.”

This sentence reflects Rashida Tlaib's pride in her background and the city she grew up in, detroit. By calling detroit "the most beautiful and blackest city in the country," she celebrates the cultural heritage and history of the city, which is known as a center for civil rights and social justice movements. Associating her identity with the city reinforces her position as an activist connected to her community. Tlaib shows that her fight for Palestine is part of a larger struggle for justice and equality.

2. Moral authority and social justice

Tlaib also strengthens her ethos by aligning the Palestinian struggle with other recognized movements for justice, such as the Black Lives Matter movement in the United States. This rhetorical strategy draws parallels between systemic oppression across different communities, allowing her to appeal to shared ethical values of justice, equality, and human rights. as reflected in this sentence:

"What we are telling Palestinians fighting apartheid is the same thing being told to my black neighbors and Americans fighting against police brutality."

In this sentence, Rashida Tlaib builds her ethos by connecting the struggle of Palestinians to the struggles of black Americans who fight against police violence. She shows that these fights are not separate, but both are about standing up to injustice. By making this connection, she presents herself not just as someone who defends Palestinian rights, but as someone who cares about justice for all people. This helps the audience see her as a speaker with strong values and fairness, making her message feel more trustworthy and morally right.

Sentences that also contain moral authority and social justice are also found as follows:

"I can't believe I have to say this, but Palestinian people are not disposable. We are human beings, just like everyone else."

This sentence is a powerful expression of Tlaib's moral authority, emphasizing the humanity of Palestinians and rejecting their dehumanization. By stating that Palestinians "are not disposable," she highlights the need to recognize their humanity. This statement rejects the narrative that often regards Palestinians as a worthless entity, and firmly states that they are part of a larger human community, entitled to the same freedoms and justice.

This explanation confirms that Rashida Tlaib has managed to build a strong ethos through her Palestinian-American identity and her commitment to social justice. By highlighting her background, Tlaib reinforces her credibility and her right to speak out on issues that affect her community. Through statements that reflect pride of identity and solidarity with the struggles of other marginalized groups, Rashida Tlaib invites audiences to see the Palestinian struggle as part of a broader narrative about justice. As such, her ethos reflects the moral values she stands for, making her a credible and relevant voice in the current political discussion.

Ideological perspectives

Based on van Dijk's (1998) CDA framework, which emphasizes the role of discourse in reproducing or challenging ideologies and power relations, the analysis of Rashida Tlaib's speeches reveals four main ideological perspectives. These perspectives not only reflect her beliefs but also serve as strategic tools to disrupt dominant narratives, promote social justice, and mobilize public consciousness.

1. Humanitarian and social justice advocacy (pathos & ethos)

This ideological perspective frames the Palestinian struggle as a humanitarian issue rather than merely a political conflict. Tlaib frequently highlights the suffering of civilians, particularly children, and appeals to universal values such as dignity, peace, and human rights. These appeals are emotionally charged and aim to evoke empathy (pathos), but they are also grounded in moral responsibility and social justice principles, reinforcing her credibility as a voice for the

oppressed (ethos). Through this lens, the Palestinian issue becomes a matter of ethical concern for all, not just those directly involved in the conflict.

2. Anti-imperialism and criticism of U.S. policy (logos)

Rashida Tlaib also critiques the role of the U.S. government in supporting Israel military actions and policies. She argues that unconditional military aid from the U.S. enables human rights violations and undermines peace efforts. This position is strongly supported by logical reasoning (logos), as she presents data, examples of foreign policy consequences, and cause-effect relationships. Her ideological stance here challenges dominant power structures and seeks to hold the U.S. accountable for its involvement in global injustice.

3. Global solidarity and freedom of speech (ethos)

Rashida Tlaib often draws connections between the Palestinian cause and other global struggles such as the fight against police brutality or systemic racism in the United States. By aligning the Palestinian movement with other civil rights causes, she promotes a sense of global solidarity. She also emphasizes the right to speak out against injustice, defending activists, students, and marginalized voices. This ideological position strengthens her ethical appeal (ethos), portraying her as part of a larger movement for truth, justice, and equality.

4. Government responsibility in foreign policy (logos & ethos)

This ideology highlights the importance of government accountability in foreign policy, particularly regarding us military support for Israel. Tlaib emphasizes that public money is being used to fund violence in Palestine, so it must be held morally and politically accountable. Through logos, she presents a cause-and-effect relationship between us policy and the suffering of Palestinians, while ethos builds on her role as a representative of the people who voices justice and the public interest.

Through the interplay of rhetorical strategies and ideological stances, Tlaib's speeches construct a powerful narrative that challenges dominant discourses, amplifies marginalized voices, and calls for structural transformation in both foreign and domestic policies.

CONCLUSION

Based on the findings from the analysis of 33 sentences in Rashida Tlaib's speeches about Palestine, the following conclusions can be drawn. The findings indicate that pathos is the most frequently utilized device, accounting for 39.4% of the instances, followed by logos at 33.3%, and ethos at 27.3%. Tlaib's strategic use of pathos serves to evoke strong emotional responses from her audience through tragic personal stories and rhetorical questions. These narratives vividly illustrate the real suffering experienced by the Palestinian people, while her rhetorical questions challenge the audience's moral awareness and highlight the injustices that persist. In addition, Tlaib employs logos by incorporating credible evidence and data, as well as cause and effect reasoning. By citing prominent human rights organizations, she bolsters her arguments and effectively demonstrates the impact of U.S. policies on the ongoing conflict in Palestine, thereby enhancing the legitimacy of her claims. Furthermore, Tlaib builds her ethos through her identity as a Palestinian-American and her unwavering commitment to social justice. By linking the Palestinian struggle to other movements for justice, she reinforces her credibility and positions her fight within a broader global narrative against oppression. Overall, Rashida Tlaib effectively integrates pathos, logos, and ethos in her speeches to articulate four

intersecting ideological perspectives: humanitarian advocacy, anti-imperialism, global solidarity, and government accountability. This combination enables her not only to critique systemic injustice and U.S. foreign policy but also to evoke empathy, establish credibility, and mobilize public conscience.

Through her humanitarian advocacy, Tlaib frames the Palestinian struggle as a pressing moral issue that transcends political boundaries, urging her audience to recognize their shared humanity. Her anti-imperialist stance critiques the complicity of powerful nations in perpetuating violence and oppression, while her call for global solidarity emphasizes the interconnectedness of various social justice movements. Additionally, her insistence on government accountability highlights the ethical responsibilities of policymakers in addressing the consequences of their actions. Through this rhetorical approach, Rashida Tlaib challenges dominant Western narratives and reframes the Palestinian struggle as a universal human rights issue. This study contributes to a deeper understanding of how political rhetoric can serve as a powerful tool to influence global discourse and promote ethical responsibility.

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