

A Rhetorical Analysis of Netanyahu's Speech in the United Nations 2025

Zahraa Saleem Hameed Zaied

zahraa1999@uomustansiriyah.edu.iq

Prof. Dr. Farah Abdul-Jabbar Mahdi AL Manaseer (PhD)

dr.farah_fa78@uomustansiriyah.edu.iq

Department of English Language and Literature, College of Arts,
Mustansiriyah University

Abstract

This research examines responsibility over the Israeli-Palestine conflict post-October 7th, 2023, in Israeli Prime Minister Netanyahu's 2025 speech at the UN through the use of a framing model and a rhetorical analytical framework, by focusing on how Netanyahu assigns responsibility for the escalation post-October 7, 2023. The research aims to uncover and analyze the rhetorical devices employed to direct responsibility in Netanyahu's 2025 speech at the UN. Furthermore, to examine how Netanyahu frames the Israel-Palestine conflict. This researcher has applied the eclectic model of analysis (Framing Theory by Pan and Kosicki, 1993), which sheds light on the nature of the frame and how it is constructed. Aristotle appeals to theory and Harris's rhetorical devices (2008). The results emphasize that Netanyahu's speech is systematically framed to present his claims as moral and factual through strategic syntactic, lexical, and thematic choices.

Keywords: (Framing Theory, Israel-Palestine Conflict, Netanyahu, Responsibility)

تَحْلِيلُ بَلَاغِيٍّ لِلْمَسْئُولِيَّةِ فِي خُطَابِ نَتْنِيَاهُو فِي الْأُمَمِ الْمُتَّحِدَةِ عَامَ ٢٠٢٥

زهراء سليم حميد زايد

zahraa1999@uomustansiriyah.edu.iq

أ.د فرح عبد الجبار مهدي المناصير

dr.farah_fa78@uomustansiriyah.edu.iq

قسم اللغة الإنجليزية وأدائها، كلية الاداب، الجامعة المستنصرية، بغداد، العراق

الملخص

يتناول البحث الذي بين ايديكم مسؤولية النزاع الإسرائيلي-الفلسطيني بَعْدَ السَّابِعِ مِنْ أَكْثَوْبَرِ ٢٠٢٣، فِي خُطَابِ رَئِيسِ الْوُزَرَاءِ الْإِسْرَائِيلِيِّ نَتْنِيَاهُو فِي الْأُمَمِ الْمُتَّحِدَةِ عَامَ ٢٠٢٥. وَلَقَدْ وَظَفَ الْبَاحْثُ نَمُودَجَ التَّأْطِيرِ وَإِطَارَ تَحْلِيلِيٍّ بَلَاغِيٍّ مَعَ التَّرْكِيزِ عَلَى طَرِيقَةِ إِسْتَادِ نَتْنِيَاهُو الْمَسْئُولِيَّةَ عَنْ تَصْعِيدِ الْوَاقِعَاتِ بَعْدَ السَّابِعِ مِنْ أَكْثَوْبَرِ ٢٠٢٣. يَهْدَفُ الْبَحْثُ إِلَى تَحْلِيلِ الْأَدَوَاتِ الْبَلَاغِيَّةِ الَّتِي اسْتَعْمَلَهَا فِي خُطَابِهِ فِي تَوْجِيهِ الْمَسْئُولِيَّةِ. فَضْلاً عَنْ ذَلِكَ، يَسْعَى إِلَى دَرَسَةِ كَيْفِيَّةِ تَأْطِيرِ نَتْنِيَاهُو لِلنِّزَاعِ الْإِسْرَائِيلِيِّ-فِلَسْطِينِيِّ. وَقَدْ اعْتَمَدَ الْبَاحْثُ نَمُودَجَ تَحْلِيلِيٍّ انْتِقَائِيٍّ يَجْمَعُ بَيْنَ نَظَرِيَّةِ التَّأْطِيرِ لِبَانٍ وَكُوسِيكِي (١٩٩٣) الَّتِي تَسَبِّطُ الضَّوْءَ عَلَى طَبَقِ الْإِطَارِ وَكَيْفِيَّةِ بِنَائِهِ، وَنَظَرِيَّةِ الْاسْتِمَالَاتِ الْبَلَاغِيَّةِ عِنْدَ أَرِسْطُو، وَكَذَلِكَ الْأَدَوَاتِ الْبَلَاغِيَّةِ لِهَارِيس (٢٠٠٨). وَقَدْ اسْتَنْتَجَ الْبَاحْثُ أَنَّ خُطَابَ نَتْنِيَاهُو قَدْ جَرَى تَأْطِيرُهُ بِشَكْلِ مَنَهْجِيٍّ لِعَرْضِ ادِّعَائِهِ عَلَى أَنَّهَا اخْلَاقِيَّةٌ وَوَاقِعِيَّةٌ، وَذَلِكَ مِنْ خِلَالِ تَوْظِيفِ خِيَارَاتِ تَرْكِيبِيَّةٍ، مَعْجَمِيَّةٍ، وَمَوْضُوعِيَّةٍ اسْتِرَاطِيَّةٍ. الْكَلِمَاتُ الْمِفْتَاحِيَّةُ: (نَمُودَجُ التَّأْطِيرِ، النِّزَاعُ الْإِسْرَائِيلِيِّ-فِلَسْطِينِيِّ، نَتْنِيَاهُو، الْمَسْئُولِيَّةُ).

1.1 Introduction

Political speeches play an important role in shaping global perceptions of conflict, legitimacy, and responsibility. The United Nations General Assembly is where political leaders intend to justify their policies and build moral authority. Framing theory is a significant one used to investigate how political leaders choose and emphasize certain aspects of reality while marginalizing others. (Pan and Kosicki , 1993)state that framing is achieved through linguistic choices, such as lexical choices, syntactic structure, and thematic organization, all of which shape the audience's interpretation of the events. Combining framing with classical rhetoric can reveal more than how meaning is constructed, but it also adds why it is persuasive. Aristotle's appeals to

ethos, pathos, and logos are foundational to understanding persuasive discourse, particularly in political communication, where credibility, logic, and emotion are strategically mobilized (Aristotle, 2007). Harris's rhetorical devices are incorporated to reinforce the linguistic relationship among rhetorical appeals, identifying rhetorical questions, repetition, loaded language, and analogy that apply persuasion at the text level. (Harris, 2008). By applying this eclectic model to the Netanyahu speech, the study aims to show how framing and rhetoric work together to shape the narrative of moral legitimacy, victimhood, and self-defense.

This research will answer the following questions:

1. In what manner does Netanyahu frame responsibility rhetorically in his speech at the United Nations in 2025?
2. What are the major rhetorical devices used to justify and obscure accountability?

1.2 The Aims

This paper aims to:

1. To examine how Netanyahu frames responsibility rhetorically in his speech at the United Nations in 2025.
2. To uncover and analyze the rhetorical devices employed to direct responsibility in Netanyahu's 2025 speech at the UN.

1.3 Significance of the Study

This research is significant because it demonstrates how political prime ministers use language to construct responsibility, persuade international audiences, and justify their actions. The adopted eclectic model combines rhetorical theory, Harris's rhetorical devices, and framing theory to analyze Netanyahu's 2025 UN speech. This research focuses on the main strategies used to persuade and shape the global perceptions of the post-October 7th, 2023, Israel-Palestine conflict. The

findings of this research are valuable to the fields of media studies, discourse analysis, and political communication by showing how rhetorical strategies can affect public opinion and policy debates.

2. Literature Review

The content of the literature review will introduce some crucial subjects that will facilitate the understanding of the central issues of the research.

2.1 Rhetoric

According to (Dave, 2008)“rhetoric is an ancient discipline that focuses on using language persuasively in a way which attracts people to change their decisions through both argumentative appeals and rhetorical figures of speech”(p. 34). (Walton, 2007)considers it an argument that aims to persuade the target audience by enhancing the relationship between the communicator and the recipient. Rhetoric was employed to denote public discourse aimed at persuasion. Aristotle initially embraced this interpretation, and then it became widespread. (Mey, 2009)defines it as “the systematic analysis of human discourse to identify useful precepts for future discourse” (p. 864). (Raymond, 1982)states that “Rhetoric, when applied to the humanities or any other domain, is even less definitive than science, yet also more beneficial.” Subsequent rhetoricians, adhering to Aristotle’s principles, have linked rhetoric to persuasion and its three approaches or components: logos, pathos, and ethos. Neo-Aristotelianism emphasizes rhetoric’s focus on persuasion rather than permanence or beauty, as shown in the literature.

However, rhetoric is seen as the art of persuasion. It may be interpreted as a misuse of language to support false claims, disseminate partial truths, imply incorrect concepts, arouse emotions, and mislead the audience’s judgment. (Pieper, 2000)indicates that speech could be employed to deceive individuals because he believes that any action can be rationalized with sufficient scrutiny for justification. In addition to being linked to deception and persuasion, rhetoric has long been

employed in public discourse, particularly in legal and civic contexts. Oral discourse seeks to persuade listeners toward a specific viewpoint, typically one that motivates direct and immediate action (Bogost, 2007). In addition, some rhetoricians integrate rhetoric with oratory. (Mack, 1993) states that rhetoric is the art of speaking clearly about any topic. Day (as cited in Bizzell & Herzberg, 1990, p. 864) supports two interpretations: rhetoric as both an art and a science, distinguishing between the two as follows: (The Art of Discourse has been accurately characterized as rhetoric). Art directly and immediately engages with the faculty of discourse as its primary subject. A science, conversely, focuses on the output of this ability and, maintaining its attention on that, seeks to elucidate its nature and inherent qualities. The scientific method is analytical and critical, whereas the artistic technique is synthetic and constructive (Mack, 1993). Regarding political rhetoric, it is considered a prominent example of persuasive discourse, as the language employed by politicians is designed to influence the audience and achieve political objectives (Almahasees & Mahmoud, 2022). As far as political rhetoric is concerned, it (Martine, 2014) uncovers the “common ways in which persuasion techniques operate in political life; how argumentation strategies are employed to shape judgments” (p.1). Accordingly, political rhetoric is often regarded as a frequent instance of persuasive discourse, as the language employed by politicians is inherently persuasive (Almahasees & Mahmoud, 2022).

2.2 Approaches to Rhetoric:

Logos, pathos, and ethos are the most famous approaches to rhetoric. Aristotle coined those three rhetorical aspects; they bind the context that has rhetoric, helping to make discourse much more persuasive. They can also be referred to as strategies or organizational techniques for rhetoric. They could be used in text, speeches, or other forms (Tindale, 2004; Halmari & Virtanen, 2005).

2.2.1 Logos

Logos is a Greek word that refers to a singular or plural form. Aristotle employs logos to denote the proofs inherent in the language, arguments, or reasoning of discourse. The word "logos" often connotes intellect or rationality. The possession of logos is considered a uniquely human characteristic that distinguishes humans from animals. (Herrick, 1997) defines logos as examining arguments or reasoning intimately associated with logic. A writer's appeal to readers' logos constitutes a logical appeal, employing two distinct forms of reasoning: inductive logic, when the writer presents multiple parallel examples to derive a general conclusion (Herrick, 1997).

2.2.2 Pathos

(Aristotle, 1991) characterizes pathos as the emotional appeals that provide persuasive communication with the capacity to force an audience to act. Emotional pleas in writing are primarily about how they can change people's minds. (Fortenbaugh, 1975), who agrees with Aristotle, says that how a reader reacts to an author's emotional pleas shows how smart they are, which can help the author persuade them. Good writers make their readers feel good about themselves so that they can connect to what they are writing. An appeal to pathos elicits an emotional response from the listener, enabling them to empathize with the writer's sentiments. Pathos pertains to the message's impact on the audience's emotions and thoughts. It also applies a rhetorical influence on the decisions and actions of readers. A writer might evoke the reader's emotions to elicit a specific emotional response (Ramage & Bean, 1998).

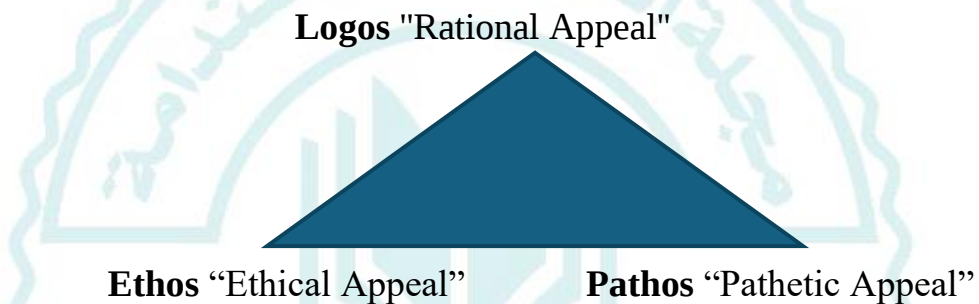
2.2.3 Ethos

In Greek, Ethos, which means "character," describes a writer's level of credibility or dependability. Aristotle (1991) thinks that a reader's perception of a writer's character influences the writer's credibility and persuasiveness in conveying information. Ethos in

rhetoric refers to expressing a communicator's character or qualifications. Persuasion through ethos establishes the speaker's or writer's integrity. The influence of ethos on the audience is frequently referred to as the ethical appeal of the argument (Ramage & Bean, 1998). Herrik (2017) states that ethos is the speaker's capacity to present an argument and persuade the audience through personal character and trustworthiness.

Figure 1

The Rhetorical Triangle



Note: Rhetorical Triangle (Ramage et al., 2016, p.55).

2.3 Rhetorical Devices

According to Freesmith (2003), rhetorical devices decode persuasive texts and determine how they utilize language to portray the real world in a specific way. Harris (2018) employs a rhetorical device to make writing more effective and engaging. A figure of speech is another name for rhetorical devices, which include "the use of words in special and unusual ways: either in unusual arrangements or with special and unusual meaning" (p.2). It can be exploited on multiple levels, including words, sentences, and paragraphs. Harris has elucidated these devices and identified them, thoroughly describing their function for influential communication. These devices are detailed as follows:

1. Balance: chiasmus, parallelism, antithesis
2. Emphasis: asyndeton, Climax, Polysyndeton, sentential adverb, understatement, litotes, irony, hyperbole
3. Transition: metabasis, hypophora, procatalepsis
4. Clarity; distinction, metanoia, exemplum, amplification
5. Syntax: zeugma, prozeugma, diazeugma, mesozeugma, hypozeugma, syllepsis, anastrophe, hyperbaton, appositive, parenthesis
6. Figurative Language: simile, metaphor, analogy, catachresis, synecdoche, metonymy, allusion, personification, eponym, transferred epithet, apostrophe
7. Restatement: anaphora, simploce, epistrophe, anadiplosis, conduplicatio, diacope, epanalepsis, epizeuxis, antimetabole
8. Sound: alliteration, assonance, onomatopoeia, consonance
9. Drama: rhetorical question, anacoluthon, apophasis, Aporia
10. Word play: oxymoron, anthimeria, pun.

Those terms that are listed above are listed by Harris (2008) to illustrate rhetoric as “the art of applying language in an effective way” (p.2).

2.4 Previous Studies

A study by Zohar Livnat and Beverly A. Lewin (2016), entitled “The Interpersonal Strand of Political Speech: Recruiting the Audience in PM Benjamin Netanyahu’s Speech,” used rhetorical and systemic functional linguistics analyses of political speech. Their study aims to investigate how political speeches recruit audiences by employing interpersonal strategies that create social bonds and reveal ideologies. In their study, they examine ten speeches by Netanyahu. The study revealed that Netanyahu consistently uses interpersonal strategies to

foster direct dialogue with different audiences, including direct address language that builds consensus and engagement with the audience's identity.

Another linguistic study by Khaled (2020), entitled “ A Critical Discourse Analysis of Benjamin Netanyahu's Speech at the United Nations General Assembly in 2014.” He adopted two approaches: Critical Discourse Analysis, based on Fairclough, and Fairclough's approach, based on Halliday and Hassan's Systemic Functional Linguistics. He aimed to explore how ideology shapes Netanyahu's description of Israel and others. His findings show that the discourse by Netanyahu specifically was to assert the self-image of Israel as a defender and a victim, and show Hamas as a violent aggressor. The lexical and grammatical strategies using pronouns, active and passive, and metaphors, this speech puts responsibility on Hamas and shows Israel as a legitimate action.

In 2025, Kazemian and Qaiwer presented a study entitled “A Functional Analysis of Metadiscourse Markers in Political Discourse: Persuasive Strategies in Netanyahu's Speeches.” This paper discusses how metadiscourse markers enhance persuasion in political discourse. This paper is conducted by using Hyland's interpersonal metadiscourse framework. In their study, they employed ten political speeches by Prime Minister Netanyahu. The results revealed that metadiscourse markers contribute widely to persuasive impact. As there were more interactional devices used more frequently than interactive devices. These markers function to influence the audience, engage listeners in argumentation, and capture attention.

3. Research Methodology

3.1 Sample of the Study

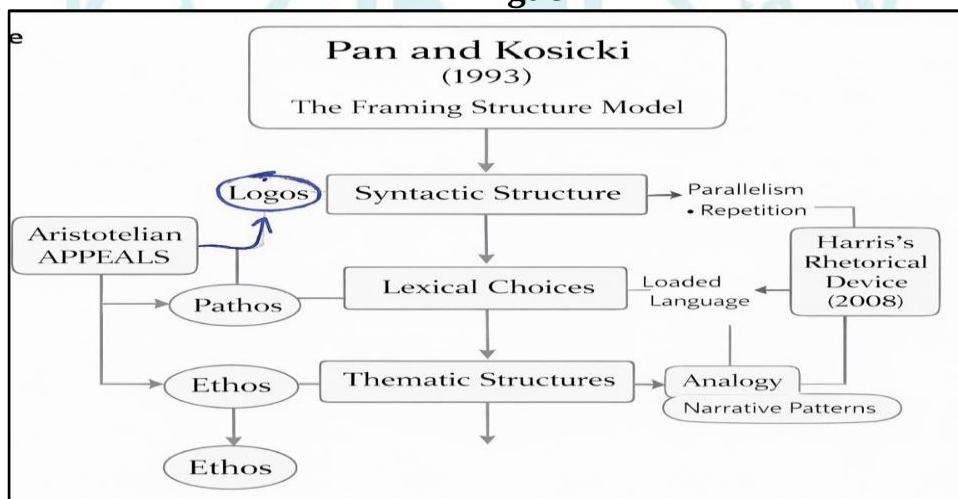
The data is limited to Prime Minister Benjamin Netanyahu's 2025 UN speech. Ten excerpts were selected based on their engagement with responsibility, justification, and blame. Each excerpt

includes one of the framing functions and develops framing analysis. Furthermore, the excerpts were chosen if they contribute to one of the Aristotelian appeals. Additionally, the excerpt contributes thematically by focusing on a single idea.

3.2 Theoretical Framework

This research employs an eclectic model that combines framing theory (Pan & Kosicki, 1993) with Aristotle's rhetorical appeals (ethos, pathos, and logos) for persuasion and Harris's (2008) rhetorical devices for detecting specific rhetorical strategies. They adopted an approach to their investigations that examined how responsibilities are constructed in Netanyahu's 2025 UN speech.

Figuer2



4.1 Analysis and Discussion

Excerpt (1): “On October 7th, Hamas carried out the worst attack on Jews since the Holocaust.”

First, under Pan and Kosicki's framing structure model, this excerpt's structure is declarative. This clause presents a fact, not an opinion. This phrase “On October 7th” acts as a temporal marker, positioning the incidents in a historical context. Netanyahu has

presented “Hamass” as the key responsible actor, who launches a causal range through its actions and agency. Such syntactic structure adds to logos by presenting a logical, time-linked description of the event. The second level, called the lexical choices level, is the phrase “the worst attack” blended with the reference “since the Holocaust”, introducing emotionally loaded language. These lexical choices contribute to a frame of victimhood. Hence, this, alongside pathos through which the Holocaust is considered a strong collective trauma, evokes sympathy and fear. This excerpt uses loaded language that mobilizes historical memory to legitimise Netanyahu’s speech.

At the thematic structure level, the excerpt evokes Jewish suffering with a very long history of persecution in which Netanyahu implicitly links the 7th October conflict to the past threats. Through this thematic structure, construct Netanyahu’s moral authority as a protector of the victimized group, thereby evoking an ethos. Harris’s rhetorical device, analogy, is shown through the comparison between October 7 and the Holocaust. Through this thematic framing, Netanyahu legitimizes the current political actions by presenting them as a continuation of historical self-defence rather than as an isolated military response.

Excerpt (2): “Hamass burned babies alive...what monsters.”

At the syntactic level, the excerpt is constructed in a declarative structure followed by a condensed evaluative phrase,” what monsters.” Through such syntactic compression, complexity is eliminated, and the accusation is presented as fact, uncontested, leaving no way for other interpretations. Regarding the lexical choices level, choosing such words as “burned”, “babies”, and “alive” is very emotive and loaded morally, linking them to absolute evil. The dehumanizing label appears in the word “monsters,” which frames Hamass far away from human moral agents. At the thematic level, the excerpt enriches a good- evil frame by which positioning Hamass as barbaric while Israel as victimhood.

At the level of persuasive appeals, pathos is the primary appeal in this excerpt, which evokes anger and horror by intensively referencing infants to heighten emotional impact. Ethos is shown by presenting himself as a truth-teller, constructing ethical authority. Regarding Harris's rhetorical devices, loaded language is conveyed through the phrases "burned alive" and "monsters" to provoke an emotional response. Hyperbole is also observed, the extreme of the claim.

Excerpt (3): "Hostages include grandmothers, children, Holocaust survivors."

At the syntactic level, the excerpt's structure is a declarative clause, conveying a sense of fact and objectivity. As far as the lexical choices are concerned, the nouns "grandmothers" and "children" are emotionally charged. These nouns are culturally imbued with moral sanctity, vulnerability, and innocence. While the phrase "Holocaust survivors" evokes historical memory and trauma, at the thematic level, the above excerpt frames the hostages as civilians. It puts Hamas as the agent responsible for violating universal moral norms. The frame is structured as victimhood and cruelty. The act of taking hostages by Hamas is framed as a crime targeting the defenseless people.

At the level of persuasive appeals, the pathos appeal is dominant, as it triggers emotions of sympathy and moral outrage. Mentioning children and grandmothers demonstrates protective instincts. Add to this the mention of the Holocaust survivors, which illustrates historical suffering. Netanyahu indirectly aligns himself and Israel by referring to the Holocaust strengthen his ethical authority as a representative of those people persecuted in the Holocaust. loaded language involved through mentioning such "children" "Holocaust survivors" function to evoke moral judgment. Historical allusion is shown through referencing the Holocaust survivors.

Excerpt (4): “Lay down your arms...if you don’t, Israel will hunt you down.”

The first level is called the structural level. The excerpt has a conditional-imperative structure that frames the event as a double choice. Accordingly, using such a structure, the conflict is reduced to a choice between compliance and punishment, thereby lowering complexity and maintaining a fixed course of action. As far as the lexical choice level is concerned, the phrase “hunt you down” encompasses violent connotations by means of framing Hamas as prey, dehumanizing them, and maintaining Israel’s power. The phrases “lay down” and “hunt down” involve moral imbalance. At the third level, the excerpt affirms a security and prevention frame, in one way, introducing Israel as enforcing order, in another way, locating Hamas as illegitimate.

This excerpt demonstrates the appeal of ethos by framing Israel as a reliable power with control and ethical confidence. Because the speaker is a leader, their credibility can bring consequences. Pathos is noticeable in the excerpt by triggering fear and intimidation.

Excerpt (5): “War can end immediately if Hamas surrenders; Gaza demilitarized.”

Initially, in the syntactic level, the above excerpt utilizes a conditional structure. By adopting such a structure, it frames the continuation of the war as dependent on a single actor. As far as the lexical choice is concerned, the terms “end” and “demilitarized” hold an evaluative weight, introducing peace as an achievable reality. The third level, called the thematic level, portrays Hamas as an obstacle to peace, whereas Israel is implicitly seen as a rational actor searching for a resolution to a long conflict. This excerpt uses logos as the main appeal, introducing war termination as the key solution. The framing process emphasizes rational problem solution rather than ideological confrontation. Ethos is maintained in Netanyahu’s presentation of

Israel as a reliable actor capable of determining the terms of peace, hence granting political legitimacy.

Excerpt (6): “For Israel, every civilian death is a tragedy; for Hamas, it’s a strategy.”

At the first level, called the structural level, the excerpt includes two parallel and contrastive structures. Employing a balanced pattern, as in the phrase “for Israel, for Hamas,” as a syntactic parallelism used for comparing between the two actors. In the second level, the lexical choice level, “tragedy” and “strategy” contrast in underlying evaluation. The first word, tragedy, encompasses emotional importance and sorrow, for example, unintended harm, while strategy indicates instrumentalization and intent. Netanyahu uses lexical choices that frame Israel as a humanitarian and Hamas as manipulative. At the highest thematic level, the excerpt frames the war as a moral asymmetry rather than a military confrontation. The excerpt places Israel as careful about civilian life. In contrast, framing Hamas as purposely exploiting civilians. This theme confirms responsibility.

The excerpt establishes Israel’s ethos as responsible, introducing it as the party that merits civilian life, while Hamas is unethical. “Tragedy” is a strong pathos appeal, encompassing grief. This emotional framing makes people outraged at Hamas and feel sorry with Israel. The logos are conveyed through contrasts, which support a logical claim. Due to the reason that the excerpt carries a simple comparative structure, the argument seems rational. Parallelism arises in this excerpt, “for Israel, for Hamas,” and antithesis, between the words “tragedy vs strategy.

Excerpt (7): “Would a country committing genocide ask civilians to leave?”

As far as the syntactic level is concerned, the structure of the excerpt is framed as a rhetorical question; such a question does not need an answer. Guiding the audience toward a conclusion. By saying

such a claim as a question, Netanyahu asks for a logical agreement. In the second level, called a lexical choice level, the words “Genocide” and “civilian” encompass a moral and emotional emphasis. The word “Genocide” holds a historically brutal act, while “civilians” display innocence. This clause, “ask to leave,” proposes restraint, asserting a humanitarian image. In the last level, this excerpt constructs a frame of reliable contradiction. This framing puts Israel away from the genocide actors. The broader theme indicates a denial of responsibility.

Netanyahu’s ethos exhibits ethical credibility by framing Israel as an actor requiring to diminish civilian harm. The excerpt increases Israel’s ethical standing. The excerpt displays Pathos, the emotional appeal, in the summoning of the genocide, which is linked with historical trauma. Logos indicated through rational reasoning.

Excerpt (8): “2 million tons of aid; calories per person; UN admission.”

The analysis begins with the syntactic level. This excerpt is written in a listing structure that involves a declarative short phrase. By adopting such a syntactic structure, the information is reflected as facts and objective. The second level, which is called the lexical choices level, includes phrases such as “2 million tons,” “calories per person,” and “UN admission,” which are quantitative; besides that, mentioning numbers, which show precision and accountability. These clever word choices result in shifting responsibility away from Israel. The last level, responsibility, is framed as humanitarian conditions being fulfilled by Israel.

Logos is indicated in the excerpt, in which it relies on logical reasoning and numerical details. Due to this logos, it creates a rational, evidence-reliant argumentation. Ethos is conveyed by mentioning the United Nations, Netanyahu, highlighting Israel’s credibility, and introducing its actions as in line with international norms.

Excerpt (9): “Modern accusations linked to medieval blood libels and global attacks.”

To start with, at the syntactic level, the excerpt is written in a declarative structure that links to the temporal field of medieval blood libels. Due to the absence of modal verbs, certainty is confirmed. In the second level, words such as “blood libels” and “global attacks” are loaded emotionally and historically. “Blood libels” release anti-Semitic myths when global attacks suggest pervasive violence. By adopting such lexical choices, Netanyahu redefines criticism not as a political quarrel but as a historical hatred that persists. In the last level, this excerpt frames responsibility through switching blame from Israeli toward anti-Semitic context. The accusations against Israel are perceived as illegitimate, and they are rooted historically. The theme underlines continuity between past and present hatred.

As far as the rhetorical appeals are concerned, ethos is identified in this excerpt through which Netanyahu establishes Israel’s credibility as a long victim of injustice. In view of that, it portrays the Israeli response as defensive rather than aggressive. Pathos is indicated through referring to medieval blood libels and the current attacks, which invoke strong emotions such as indignation and fear. This emotional appeal motivates solidarity with Israel. The rhetorical device of historical analogy through referring back to the history of the “medieval blood libel.”

Excerpt (10): “Recognition of Palestinian state rewards terror; ‘finish the job’.”

At the syntactic structure level, the above excerpt uses the causal-imperative structure: the first clause introduces a cause and effect, while the second clause is directive. This structure frames political recognition as a contributor to violence and frames military action as a necessary response. At the lexical level, selecting words such as “rewards”, “terror”, and “finish the job” are action-oriented and very evaluative. The word “Rewards” means oral irresponsibility, and

the other word “terror” lists the opposing side in a very negative notion. The phrase “finish the job” proposes incompleteness and suggests further action. At the thematic level, the excerpt frames responsibility for the continuation of violence to the international leaders who recognized the Palestinian state. Here, the excerpt displaces responsibility for the Israelis’ actions.

4.2 Discussion of the Finding Analysis

The results show that Netanyahu’s speech systematically constructs a responsibility frame. That is to say, reallocating blame for violence shifts the blame away from Israel and toward Hamas. Using Pan and Kosicki’s framing structures, it has been revealed that many more uses of declarative, conditional, and interrogative patterns present claims as factual and restrict alternative interpretations. Employing temporal markers, rhetorical questions, and conditional clauses, they work together to establish a logical sequence, framing Hamas as the initiating actor of violence, whereas positioning Israel as just responding defensively. The structural framing supports logos narratives that reflect the response of Israel as rational.

The results concerning the lexical and thematic levels demonstrate a powerful dependence on emotionally and historically rich language, deepening moral asymmetry. Referring to the “Holocaust” and “children,” “civilians,” “blood libels,” and “genocide” sparks a collective memory and builds an enduring theme of Jewish victimhood. Pathos is activated by the initiation of fear, moral outrage, and sympathy; accordingly, the theme is thematically linked to persecution. The result proposes that Hamas is always criminalized. On the contrary, framing Israel as the primary actor, as it is trying to protect civilians and sustain global security.

As far as the rhetorical findings of the analysis are concerned, they appear to be an incorporated use of ethos, pathos, and logos, accompanied by Harris’s rhetorical devices: (antithesis, parallelism, loaded language, and rhetorical questions). The findings elucidate that

ethos is shown through the demanding of moral authority and historical continuity. Netanyahu's speech underlines pathos as the key one that marked all excerpts, including "children, civilian historical trauma, and emotional responses to Israel." Furthermore, Logos is demonstrated through the use of numerical data and cause and effect reasoning. All these strategies establish a strong, persuasive discourse.

5. Conclusion

Netanyahu's speech has adopted syntactic choices such as rhetorical questions, conditional clauses, and declarative statements. Using such structures served to introduce contested political claims, present them as facts, and present them as reliable truths. The findings concerning the second level, the lexical level, the expression that has been used is historically and emotionally important, by referring to the "Holocaust", "civilians", and "genocide", assuring the frames of victimhood. Furthermore, at the thematic level, the Netanyahu speech involved an obvious moral imbalance. Through showing Hamas as the agent of violence. On the contrary, maintaining Israel as a rational defensive actor. All in all, responsibility for war and violence shifted away from Israel and was directed only toward Hamas. The analysis conveyed a careful use of Aristotelian appeals and Harris's rhetorical device for persuasion. Aristotle's three appeals are found in Netanyahu's speech. ethos, conveyed through claims of historical continuity and institutional credibility. Besides that, ethos displays Netanyahu as a defender of the people persecuted in the Holocaust. Add to this, pathos identified by the evocation of trauma emotions with Israel. The logos is elucidated by causal reasoning and numerical data. Netanyahu's speech has involved the following rhetorical devices: antithesis, parallelism, analogy, loaded language, and rhetorical questions. Accordingly, they serve to intensify the Aristotelian appeals. Hence, Netanyahu's speech is among the most persuasive political speeches used to legitimize contemporary military actions.

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