RACISM ASPECTS IN TRUMP'S INSULTING TWEETS

Shaalan Najem Abdullah SHAMMARI[1]

Abstract

Because racism runs so deep in so many cultures, it has been a touchy subject for researchers to probe. The United States is only one of several nations that faces ongoing racism issues, especially inside its own political system. Donald Trump is often named as a political person who is racist because of the way he has spoken about minorities. This study makes an effort to shed light on the racism displayed by Trump's tweets, posted on Twitter between 2015 and 2019. The purpose of this study is to answer the following two research questions: 1) what linguistic tone does Trump use? And 2) what specific form of racism does Trump display in his tweets directed towards various minority groups? This paper uses Van Dijk's ideological square to uncover the enactment of racism in a discourse and Fairclough's three-dimensional approach to CDA to shed light on the political views that motivate Trump's tweets. The research indicates that Trump's racism fits the profile of "new racism," a classification that views ethnic, religious, and cultural differences as defining lines between the in-group ('Us') and the out-group ('Them'). His new racism can be related to Van Dijk's ideological construction of Positive "Us" and Negative "Them" by building three important aspects: 1) cultural distinctions between "Us" and "Them," 2) "Them" as a threat to U.S. security, and 3) "Them" as a threat to the U.S. economy. Trump's racist rhetoric is seen as a threat to the principles established by the United States Constitution. The immigration policies he has enacted, which are based on his racist ideology, have been shown to be extremely adverse to members of minority groups, making it impossible for them to achieve the kind of better life for which they have hoped. Overall, this research study will examine how Trump uses racism in his language to construct a positive self-presentation and a negative other-presentation.

1. Introduction

Racism has been studied in the fields of politics, sociology, psychology, as well as linguistics, because of the complexity of the issue. One of the reasons for the research interest in this area is that racism has a long history in many different cultures. The United States of America, the largest nation on earth, is nonetheless susceptible to racism. Racism has been a sad aspect of American history. Many Africans were brought to America to labor on plantations as slaves during the European colonization of the Americas in the 17th century. The legacy of past racism towards blacks in the United States is

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[1] Shaalan Najem Abdullah Shammari, Doctoral School of Humanities, "Ovidius" University of Constanta, Romania, shalaanshalaan2@gmail.com

more like a bacillus that we have failed to kill, as noted by Fredrickson (2002, 68). Racism persists in the United States despite widespread belief that it has no place in a country committed to principles such as equality, freedom, and democracy. The fatal shooting of George Floyd, a 46-year-old black American, on May 25, 2020, is the most recent example of the pervasive racism in the United States. George Floyd, a black man living in Minneapolis, died after a white police officer knelt on his neck for nine minutes, despite his pleas for help. The viral footage of the incident spread quickly throughout social media platforms, causing widespread outrage. Numerous locations saw massive outpourings of public outrage, with hundreds of protesters demanding justice for the victims and the arresting authorities. Indeed, Floyd's killing sheds light on inequalities that exist in the United States between different racial groups. In this context, African Americans continue to face discrimination and disadvantage because of their race. The roots of racism in the United States can be found in many different institutions, including the political system. There has always been a racial difference among the Democratic and Republican parties, with the majority of African Americans and other minorities supporting the Democrats, and the majority of Whites supporting the Republicans. According to Bobo (2017), racial tensions have always played a role in American politics at the national level. Donald Trump is one of the political figures who has been accused of racism as a result of his racist comments. First, in 2016, Donald Trump, an outsider in the race for the presidency of the United States of America, defeated Hillary Clinton, the Democratic Party's nominee, and was elected president. Unemployment, illegal immigration, Islamic terrorism, national security, and Obamacare were common themes in his election rallies. By emphasizing these main themes, Trump was able to convey his message of division between "Us" (Americans/Whites) and "Them" (everyone else, especially with reference to non-Americans). the rising number of people who are not White in the United States has frightened Whites to the point where they are willing to support the Republican party and Donald Trump in order to preserve White supremacy (Gabriel, 2016). It is undeniable that Trump has continued to communicate his racist ideas in the language he has established, as illustrated by the fact that White supremacy resounded in his tweets.

The claim that Trump is racist is supported by evidence. Many people have accused him of using racist language throughout his whole presidential campaign. In June 2015, when he first ran for president, he seemed to single out Mexico and the southern border, saying that the country was sending its worst people, drugs, and crimes. Then he proceeded to label Mexicans as rapists and criminals.

Trump's speeches, indeed, include viewpoints and views that reflect his philosophy. This is in line with Van Dijk's (2006) consideration that "Ideologies can in reality be the same as the representation a group has of itself in the social system." (Van Dijk, 2006, 116). Trump, like the vast majority of his fellow Republicans, is White American. The terminology he used to describe persons in his own group as (Whites) and those outside of his group (non-Whites) were both shaped by his social status. White supremacist ideology shapes Trump's words and deeds toward people of other races and ethnicities, especially those who are marginalized in American society. The values of the United States are being undermined by this mindset. All Americans, regardless of where they came from, what color their skin is, what gender they identify with, or what religion they practice, are encouraged by the American value known as the American Dream to work hard and achieve their goals. They are afforded the same freedoms as everyone else and are treated with dignity and respect. As a result, racism and the resulting unfair treatment and injustice meted out to minorities by members of the dominant group is incompatible with these American ideals.

This study uses critical discourse analysis (CDA), an approach that seeks to "demystify discourses by deciphering ideologies" (Bourdieu, cited in Wodak and Meyer, 2006, 10), with a view to uncovering Trump's racist worldview in his tweets. According to Norman Fairclough (1989), Critical Discourse Analysis (CDA) offers a three-dimensional framework for analyzing texts: the analysis of social practice, discursive practice, and the text itself. Analyzing the text along these three levels demonstrates how to expose ideology by focusing on both the finer and coarser points of the discourse. A text's study of social practice focuses on the culture in which its author lives. Examining

how texts are created, disseminated, and read is the goal of discourse practice analysis. In the meantime, the goal of textual analysis is to reveal the driving idea behind the text creation.

2. Theoretical framework and literature review

Many academics have turned to Critical Discourse Analysis to investigate how text and talk function as cultural practices. Scholars may definitely decode and encode the discursive roots of power, inequality, and racism when they view discourse as a social practice. However, a methodical approach is required to think about how a text relates to its social setting. Fairclough's approach regarding the Three Dimensions of Text is then frequently employed by CDA academics to draw connections between the text and the social context impacting text generation and interpretation. As a result, before delving into the details, it is important to talk about the three main hypotheses used to shed light on the issues focused on in this study. Those are Ideology, Racism, and Critical Discourse Analysis.

2.1 Ideology

Critical Discourse Analysis has devoted considerable attention to studying ideologies. Ideology research faces challenges, however, because a clear definition of the concept is elusive. Ideology, unlike actions, is not something done but rather something believed; it is a fundamental conviction, viewpoint, or worldview that influences how people act (Thompson,1984). Discourses, on the other hand, might be seen as examples of how a certain ideology is put into practice. Parties, interest groups, and strata of society all share common beliefs. The social groupings' outlook and ways of expressing themselves are shaped by the beliefs they hold in common, which in turn reflect the state of the society as a whole. The more people there are in a society, the more problems arise about the need for ideology, such as who gets to decide what is right or wrong, how to get everybody on board with the same ideology. Moreover, how will the group ensure that philosophy remains the driving force behind its actions? The answers to these questions can shed light on the relationship between ideology and power.

Ideology, according to Van Dijk (2006), is a product of groupthink, made up of the shared beliefs and norms of its members. Ideology significantly impacts how people interpret the world and articulate their thoughts. What's more, according to Van Dijk, there are three primary ideologies. Ideologies, first, are made up of values that are assessed and ultimately serve as the foundation for how people in a society should think and act toward one another. Second, because beliefs are so widely disseminated, they play a crucial role in establishing individual and group membership. As a third point, ideologies are viewed as abstract basic beliefs that regulate and organize other socially held beliefs and determine the group's important values. This idea is related to the debate over ideology and power. Every time the ideology is able to take over, there must be power. It is not always obvious to the dominated group that it is the dominant one. Due to the fact that dominance is something that the members of the dominated groups perceive as normal and natural, they accept the situation as such. Internalizing the dominant culture's norms, assumptions, and expertise is something they are completely unaware of.

Ideology, then, is a part of our mental landscape, as we have shown. Our way of thinking dictates the presumed course of events and the means by which they are carried out. Despite being intangible, it may be seen in the ways in which we, as members of society, communicate and connect with one another. The usage of racial slurs when referring to black people, or to Australian Aboriginal people, is indicative of racist thinking.

2.2 Racism

In the United States, racism can be directed at a variety of different groups. Native Americans are the first group to have been subject to prejudice and discrimination on account of their race. Some of the

Europeans who arrived to the Americas to establish colonies had the view that the native peoples already living there needed to be civilized from their barbaric ways. It was from this perspective that Europeans attempted to Christianize and civilize the indigenous people of the Americas. But that led to genocide, land theft, and other attempts to eradicate Native American ways of life. Anti-black racism is a real problem in the United States. Slavery of Africans began this trend in the 17th century. Whites relied heavily on physical force to maintain black subjugation. They were beaten, tortured, and made to work for no pay. Whites, fearful of newly freed African Americans, resorted to widespread violence after the Civil War in order to establish legal segregation. Modern day racism towards African Americans persists despite the abolition of slavery and the passage of legislation to outlaw discrimination against members of this society. For example, according to Fredrickson (2017), "The residue of the previous racism toward blacks in the United States is more like a bacillus that we have failed to destroy" (Fredrickson, 2017, 143). Racism is like a bacillus in that it is exceedingly difficult to eradicate. African Americans feel this even if they do not show it outwardly. Furthermore, black women are treated much more harshly than black men; they face more challenges, discrimination, and many forms of intolerance than black males due to both their skin color and their gender. According to Bode (1992), women of color have the lowest average salary in the United States. Furthermore, they are prime candidates for sterilization and abortion, and are frequently the victims of rape and domestic violence. Muslims in the US likewise faces bigotry, prejudice, and discrimination. They are typically given unfavorable labels such as terrorists or extremists. After the World Trade Center bombing on September 11, 2001, there has been a steady fall in public support for Muslims. Since then, Muslims have been singled out for racial profiling, FBI questioning, and phone surveillance. Hispanic people are another oppressed group in America. In search of a better life, most Hispanics seek asylum in the United States. Yet they, too, must contend with poverty, low income, and inadequate education, just like blacks and other minorities. Their presence in the United States has been linked to a rise in crime rates. For years, the Hispanic community has been stereotyped as being filled with violent criminals and gang members, despite the fact that this is not true of every Hispanic.

The United States government has worked to address the rise in racism in the US. Affirmative action, a concept conceived of by President Lyndon B. Johnson, is one approach of eradicating discrimination on the basis of race. A policy of giving minorities and other underrepresented groups equal treatment is called "affirmative action". It ensures "the same chances for promotions, wage increases, professional progression, school admissions, scholarships, and financial aid that had been the almost exclusive province of whites," as stated by Brunner (2009, 1). However, many Americans were against this program since they believe it mostly benefits minority groups. On the one hand, affirmative action will help blacks and other minorities gain equal treatment and opportunity, but on the other, it may limit the opportunities available to whites, which will generate a sense of injustice.

2.3 Critical Discourse Analysis (CDA)

The field of Critical Discourse Analysis (CDA) investigates the ideological underpinnings of discourse. Different from previous approaches to discourse analysis, critical discourse analysis (CDA) seeks to expose the ways in which a text or talk might be slanted towards a certain ideology through analysis of techniques of manipulation, legitimation, and the manufacturing of consent. Language is viewed as a social practice in CDA; hence, language users do not operate independently but within a variety of social, cultural, and psychological contexts.

Fairclough, drawing from the fields of discourse and text analysis, proposes various methods for analyzing the texts. He proposes a framework for discourse analysis that takes into account three different factors: the text, discursive practice, and social practice. The three-dimensional model of text consists of a description, an interpretation, and an explanation, and is used to do textual analysis. CDA is not limited to a study of texts. According to Fairclough and Wodak (1997), the purpose of conducting CDA is both interpretive and informative, adaptable to new circumstances.

According to van Dijk, Critical Discourse Analysis (CDA) is a broad, interdisciplinary field of inquiry into the interconnections among language, power, and social stratification. It focuses on how language is used in the (re)production and contestation of dominant social orders, such as those of politics, culture, class, ethnicity, race, and gender. It exposes and examines the ways in which people present, validate, deny, and conceal power relations.

3. Methodological approach and Corpus

The data for this study were taken from Trump's tweets posted on Twitter. Since Twitter blocked Trump's Twitter account in January 2021, "The Complete List of Trump's Twitter Insults (2015-2021)" published in The New York Times (Quealy, 2021) has been utilized as a source for the corpus to be studied. The *New York Times* list includes verbal attacks Trump made on Twitter between the time he started his candidacy in June 2015 and January 2021, when Twitter banned him from using their account. The tweets in the *NYT* list are organized into categories based on the subjects discussed (such as "fake news," "illegal immigration," and "mail-in voting"), the prominent individuals mentioned (such as Joe Biden, Hilary Clinton, Robert Mueller, members of congress, judges, journalists, comedians, etc.), the institutions mentioned (such as NASA, The New York Times, and the mainstream media), the locations discussed (such as cities and states in the United States), and the countries mentioned (e.g. China, El Salvador, Iran, Mexico, etc.). Trump has insulted each of the aforementioned groups and institutions. These insulting tweets were chosen on the basis of their content, eg. foreign policy, law and order, national security, Islamic terrorism, and immigration.

This research aims to address the following research questions:
> (1) What linguistic approach does Trump take in his tweets?
> (2) What type of racism does Trump display in his offensive tweets?

Fairclough's Three-Dimensional approach has been utilized to analyze both the micro and macro levels of the discourse, in order to explore how language serves as a linguistics medium to construct the Speaker's ideological viewpoint.

For the purpose of this study, I selected the tweets grouped under the following headings: "The Squad"[2], "Black Lives Matter" (BLM)[3] and "Islamic Terrorism". The corpus comprises 75 tweets that were posted on Twitter between August 2015 and September 2020. For easier reference, the tweets were grouped into three subcorpora, ordered chronologically within each of them, and coded, as follows:

- the "Squad" subcorpus – with 30 tweets, ranging from S1 (posted on 15 April 2019) to S30 (posted on 9 June 2020); several tweets in this subcorpus contain references to Trump's remarks toward four congresswomen of color, known as "The Squad", who are Reps. Alexandria Ocasio-Cortez (New York), Ayanna Pressley (Massachusetts), Ilhan Omar (Minnesota) and Rashida Tlaib (Michigan);
- the "BLM" subcorpus – contains 24 tweets, ranging from BLM 1 (posted on 20 March 2016) to BLM 24 (posted on 8 September 2020); some tweets in this subcorpus also contain references to cities that witnessed black protests, such as Baltimore, Minneapolis, Portland, and Seattle;
- the "Islamic terrorism" subcorpus consists of 21 tweets, ranging from IT 1 (posted on August 8, 2015) to IT 21 (posted on 22 March 2019).

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[2] Four newly elected Democratic congresswomen of color- known as "The Squad": Minnesota Rep. Ilhan Omar, New York Rep. Alexandria Ocasio-Cortez, Massachusetts Rep. Ayanna Pressley and Michigan Rep. Rashida Tlaib.

[3] the name of a movement founded in 2013 in response to the disparity in value for black lives in the United States and to bring awareness to police brutality targeting black men across the nation.

Trump's derogatory tweets clearly reveal his racist tendencies by targeting everyone, whether they are individuals, institutions, organizations, minorities, the media, or countries, by enacting hardline policies based on a racist ideology whose characteristics become clear, particularly when dealing with minorities. This study focuses on some of the tweets that imply bigotry toward various people and nations, including Muslims, Africans, and Mexicans. In his language, Trump's racism serves to produce a positive self-presentation and a negative other-presentation.

4. Findings and Discussion

This section analyzes Trump's rhetoric textually in order to comprehend his politically biased ideology and racist viewpoints. it discusses the corpus of the study, which consists of (75) seventy-five tweets. Trump's language is studied using Fairclough's CDA model. The emphasis is on ideological manifestation and power practice, with a focus on racism as a theme. All of the selected tweets discuss Trump's views on other races either directly or indirectly. Furthermore, Trump's political beliefs that underlie his tweets on important issues like immigration, national security, and Islamic terrorism are highlighted using Fairclough's CDA model. The data is gathered under the following keywords: racism, terrorism, immigration, Muslims ban, radical Islam, and all terms that relate to the theme of racism. The results of this analysis are hoped to shed light on the type of racism that emphasizes cultural, religious, and ethnic differences as the defining lines dividing the in-group (referred to as "Us") from the out-group (referred to as "Them") rather than biological characteristics like skin or hair color.

4.1 The "otherness" in Trump's discourse

Van Dijk (2003) argues that the way in which the "other" is portrayed in ideological discourse is characterized by a focus on the positives and a lack of specificity regarding the negatives. Information about the misdeeds and crimes committed by minorities are portrayed in great detail, but information on daily racism is scarce. This tactic is useful in establishing a we/they dichotomy, or internal group structure.

Trump's adoption of white supremacist ideology is manifested in his representation of "the other" through practical examples in his discourse. One of these instances was when he tweeted on 14 July 2019 that *"'Progressive' Democratic Congresswomen" should "go back" to the countries "from which they came"* – an apparent reference to Reps. Alexandria Ocasio-Cortez, Rashida Tlaib, Ilhan Omar, and Ayanna Pressley, who are women of color. The racist rant came in a string of tweets, separated by ellipses.

> So interesting to see "Progressive" Democrat Congresswomen, who originally came from countries whose governments are a complete and total catastrophe, the worst, most corrupt, and inept anywhere in the world (if they even have a functioning government at all), now loudly…,,   (S 3 / 14 .07. 2019).

> ….and viciously telling people of the United States, the greatest and most powerful Nation on earth, how our government is to be run. Why don't they go back and help fix the totally broken and crime infested places from which they came. Then come back and show us how … (S 4 / 14 .07. 2019).

> ….it is done. These places need your help badly, you can't leave fast enough. I'm sure that Nancy Pelosi would be very happy to quickly work out free travel arrangements! (S 5 / 14 .07. 2019).

The majority of experts have already pointed out the fallacies in Trump's tweets. Three of the women were born in the United States, with the exception of Omar, who emigrated from Somalia. Tlaib's parents are Palestinian immigrants, whereas Ocasio-Cortez's parents are Puerto Ricans. Pressley is a black woman. Of course, they are all Americans. But the most significant truth is that they are not white, and they are women, so they are framed as "other" by white nationalists. They are from Africa, the Middle East, and Latin America.

This way of thinking is framed around the idea that this is a white country that was formed and developed by white males and is destined to stay that way. Anyone who wants to be considered authentically American must assimilate and consent to that narrative, bow to that heritage, and bend to that way of life. Therefore, if these black women from exotic-sounding places with exotic-sounding names dared to oppose the white patriarchy in this country and did not acknowledge the superiority of the white male, they would be the target of verbal attacks based on ideological racism. In reality, because white supremacist ideology is incompatible with genuine American principles, thinking along these lines would be awful and totally disastrous.

4.2 Racism Against African-Americans in Trump's Discourse

African-Americans continue to confront institutionalized racism, which prevents them from attaining freedom and equality on par with white Americans as long as residues of white supremacy exist and are pervasive. Today, the African-American minority faces institutional and cultural violence, egregious media misinformation that supports policies and violent treatment, and racism in all its forms in every area of their daily existence. Inherited anti-black racism continues to plague the United States to this day, manifesting itself in policies like *Stop and Frisk*[4] that target black and Latinx communities across the country, agendas that perpetuate police brutality and mass incarceration, voter suppression tactics that target black communities, and minimal or no sentencing for law enforcement officers who kill innocent black people during traffic stops.

An example of anti-black racism is Trump's response to racial justice concerns, which included a harsh crackdown on peaceful Black Lives Matter demonstrators in Minneapolis with the tweet *"Thugs are dishonoring the memory of George Floyd."* and *"I won't let it happen," (BLM 9/May 29, 2020).* Trump referred to the protesters as "Thugs" and said, "They're only hunting for trouble." The demonstrators have no connection to George Floyd. That George Floyd even exists is news to them. While condemning the destruction of property as "domestic acts of terror", President Trump appeared to threaten violence against demonstrators after the death of Geroge Floyd by tweeting "when the looting starts, the shooting starts."

> I had spoken to Gov. Tim Walz and told him that "the Military is with him all the way. Any difficulty and we will assume control but, when the looting starts, the shooting starts. Thank you!"(BLM 9/ May29, 2020).

The statement "when the looting starts, the shooting starts" has a racist pedigree, having been used by a white police chief cracking down on protesters and a segregationist politician during the civil rights era. This Tweet shows the president's extreme hatred toward black people and is a violation of Twitter's rules against encouraging violence. However, two days after that incident, Trump commented on confrontation between protesters near the White House on 31 May 2020: *"That wasn't friendly protesters, they were thugs!".*

In numerous instances, Trump's use of controversial inflammatory language was on display when he labeled protesters as thugs, anarchists, and agitators. As a result of his remarks, African Americans are *portrayed* as second-class citizens and prejudice is fueled by the widespread belief that they are inherently inferior to their white counterparts.

The orchestrated marches and protests against him enraged him to the point that he unleashed a series of racist tweets expressing his innermost feelings. The president's referring to African Americans as *"disgraceful anarchists" (BLM 17/30 Aug.2020* reflects his racist attitude. In addition, the fact that the president does not use the "n" word to refer to black people does not suggest that he is not racist.

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[4] A policy that allows police to stop anyone they suspect of criminal activity for a pat down over their clothing. Stop-and-Frisk has become a contended policy in large urban cities because of the large number of complaints of police brutality and abuses of power in large urban cities with high numbers of minorities.

Because (1) he requested that Europeans be allowed to immigrate to the United States, (2) he used strong language such as "beat", and (3) he believed that black people were better off than white people.

4.3 Representation of Muslims in Trump's discourse

Trump uses the pejorative pronoun "they" to cast his opponents in a negative light. On the other hand, this might spark racial tensions. Then he uses the phrase "Radical Islamic Terrorism" to label Muslims. Some in the media and President Trump have tried to lump all Muslims into a category they call *"Radical Islam" (IT 18/, August 17, 2017)*. Trump's recognition of Islam is reflected in his response to Theresa May on November 29, 2017 when he called it *"Destructive Radical Islamic Terrorism" (IT 19/ 18 Aug. 2017)*. But there is still a lot of confusion between Radical Islam and the Islam that peaceful Muslims around the world and in the United States actually practice. The tweets analysed in this study demonstrate that there are no nuances in Trump's attitude towards Muslims, he does not distinguish between peaceful Muslims and radical Islamists or extremists who misrepresent Islam.

After September 11, 2001, xenophobes all around the country refocused their hatred on Muslims as a result of the media's persistent racial profiling of the faith. During a speech in South Carolina in 2015, Trump first advocated for a *"total and complete shutdown of Muslims entering the United States"*, claiming that the Muslim population has "tremendous enmity for Americans".

> A total and complete shutdown of Muslims entering the United States until our country's representatives can figure out what is going on," Dec 7, 2015.

> We need a travel ban for certain dangerous countries, not some politically correct terms that won't help us protect our country. (IT 17/6 June 2017).

In March of 2016, Trump called for the surveillance of mosques in the United States and suggested he supported developing a database of Muslims in the United States. This kind of rhetoric stoked irrational fear of Muslims, which in turn gave Trump the confidence to campaign on a platform of discriminatory policies directed at this religious minority.

> People, the lawyers and the courts can call it whatever they want. But I'm calling it what we need and what it is, a Travel Ban! (IT 14/ 6 June 2017).

According to a compilation of xenophobic political discourse, 30% of anti-Muslim hate speech originated from or was inspired by President-elect Trump (SAALT) (2017). In addition to inciting direct violence, political opponents competed for votes by promising the execution of structurally violent policies aimed against Muslims or minorities that are frequently seen as Muslim. As a result of government leaders normalizing hate speech and integrating it into official systemic policy, hate groups felt emboldened, and hate crimes against Muslims and other minorities increased. As a direct result of this language, hate crimes against Muslims spiked by 67% from 2014 to 2015, the year Trump launched his campaign, according to the Federal Bureau of Investigation (US Department of Justice (2014).

5. Conclusion

The United States of America, the largest country in the world, is yet susceptible to racism problems. Since the advent of African-Americans as slaves at the nation's formation, racism directed at the black community has been a part of America's dark past, and it is difficult to eradicate since it is deeply established. Trump's racism has been widely reported, and it is not without a basis. Many people have accused him of using racially insensitive language throughout his whole presidential campaign. While making his presidential announcement in June 2015, he appeared to single out Mexico, Africans, Muslims, and many others as potential targets. It is undeniable that Trump has continued to

communicate his racist ideas in the language he has established, as seen by the fact that White supremacy resounded in his tweets.

Rather than focusing on biological variables like skin or hair color, the racism displayed by Trump falls under the category of new racism, which uses ethnic, religious, and cultural differences as the defining borders between the in-group ("Us") and the out-group ("Them"). Van Dijk's renewed racism may be traced back to his ideological creation of a positive "Us" and negative "Them" to assert his audience about the racial and ethnic divide. By highlighting both the supremacy of "Us" and the decline of "Us" owing to the existence of "Them" in the modern era, Trump is able to establish a clear divide between "Us" and "Them". First, when he discusses culture, he uses Positive Appreciation, Affect, and Judgment to show how superior "Us" is compared to "Them", especially when praising America's glorious past and highlighting the great qualities of American culture and the American people. To further drive home the point that they are culturally distinct from "Us", "Them" are often exposed to harsh criticism. Second, there is no positive phrase that is exposed to "Us" when Trump constructs a narrative about "Them" as a threat to U.S. security. Trump's strategy of casting "Us" as victims of "Them" in their own country makes this conceivable. When Trump associates "Them" with the security problem, he paints them in a similarly unflattering light. He worries that the group known only as "Them" poses a danger to U.S. national security because of the violence and crime they might do. Thus, he places greater emphasis on the negative "Them" to depict the connection between the actions and the societal standards or ideals that have been established. Several investigations undertaken by specialists show that Trump's statements are without merit and are primarily caused by his racist worldview, notwithstanding his persuasive claims about "Them" being a potential threat to U.S. security.

Trump's racist rhetoric is seen as a threat to the principles established by the United States Constitution. The immigration policies he has enacted, which are based on his racist ideology, have been shown to be extremely adverse to members of minority groups, making it impossible for them to achieve the kind of better life for which they have hoped.

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The author

Shaalan. N. Abdullah SHAMMARI was born in Baghdad, Iraq in 1963. He obtained his B.A in English language in 2002 at Baghdad University, his and M.A in Linguistics in 2017 at Osmania University in India. From 2017 to 2019 he worked as lecturer at AL-Hikmma University College, Baghdad. He participated in many scientific conferences in Baghdad, New Delhi and Romania, and presented a number of research papers in applied linguistics. He is a PhD student at the Doctoral School of Humanities, "Ovidius" University of Constanta, Romania. His main research interests include political discourse analysis, media discourse and political communication.