A Critical Discourse Analysis of Selected Speeches of King Abdullah II

تحليل الخطاب النقدي لخطابات مختارة للملك عبد الله الثاني

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A Thesis Submitted in Partial Fulfillment of the Requirements for the Master's Degree in English Language and Literature

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January, 2024

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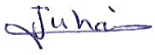
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Acknowledgment

I would like to present a special thanks to **Dr. Juhaina Maan Al-Issawi**, who never shied away from giving me advice and for her continuous giving to me in terms of knowledge, time, and effort she spent with me. She deserves the greatest thanks and appreciation. She is the one who has the most credit for the accomplishment of this science.

I extend my sincere thanks to **Dr. Nusaybah Awajan**, Head of the Department of English Language and Literature at the Middle East University, who guided and advised me during my study at the university.

I would like to extend my sincere thanks to the **committee members** for their valuable and accurate comments that were appropriate and helped to present the research in a better way.

To all of the **Middle East University medical professionals** who have helped us out over the past two years and shared their wealth of knowledge with us.

Dedication

I dedicate this work to **my father**, who never stopped offering me advice, encouragement, and step-by-step walking along this path.

To **my mum**, whose great wishes for ease and prosperity are always with me.

To **my brothers**, who have always given me support.

To **my friends**, **my exhausted and restless companions**, who have always surrounded me with encouraging words.

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Abstract

This study aims to examine the potential stances of King Abdulla's selection of specific lexical items including (Synonyms and metaphor) and the use of grammatical constructions including (Pronouns, modal form, and discourse markers) to reflect his ideological perspectives. To achieve this, the researcher selected four speeches delivered by King Abdullah on different occasions and analyzed them in light of Fairclough's (2003) textual model of critical discourse analysis. The study found that King Abdulla, through his speeches, used lexical terms to strengthen community ties, and call for participatory citizenship. His Majesty frequently used the personal pronoun "we" in political speeches, highlighting shared values and responsibilities. Discourse markers in political speeches enable leaders to create persuasive arguments, and emphasize commitment to pressing issues. The researcher is recommended to compare King Abdulla's speeches with other Arab and global presidents, examining another linguistic devices to uncover additional ideologies.

Keywords: Critical discourse Analysis, Text Analysis, King Abdullah's Speeches

تحليل الخطاب النقدي لخطابات مختارة لجلالة الملك عبدالله الثاني

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إشراف

الدكتورة جهينة معن العيساوي

الملخّص

تهدف هذه الدراسة إلى دراسة التداعيات المحتملة لاختيار الملك عبد الله الثاني لاستراتيجيات لغوية محددة لتعكس إيديولوجيته السياسية. تم تحليل النصوص المختارة بناءً على مستويين لغويين، هما: تحليل المفردات (ويتضمن المترادفات والاستعارات) والتحليل النحوي (ويتضمن الضمائر والأفعال الناقصة وعلامات الخطاب). ولتحقيق أهداف الدراسة، قام الباحث باختيار أربع خطابات ألقاها الملك عبد الله الثاني في مناسبات مختلفة، وقام بتحليلها في ضوء الإطار النظري لتحليل الخطاب النقدي لفيركلوف (2003). وتوصلت الدراسة إلى أن الملك عبد الله الثاني استخدم من خلال خطاباته استراتيجيات لغوية على مستوى الكلمات والجمل لتعزيز الروابط المجتمعية، وتحفيز الجهود التعاونية، والدعوة إلى المواطنة التشاركية. ومن أبرز المفردات المستخدمة هي المترادفات خاصة تلك ذات الصلة بالموضوعات الاجتماعية المتمثلة في شرعية العمل الاجتماعي وكذلك استخدام الاستعارات المعجمية. أما فيما يتعلق بالبناء النحوي، فإن ضمائر الجمع المتكلم هي أكثر الاستراتيجيات اللغوية استخداما. إضافة إلى ذلك، كانت الأفعال الناقِصة من الاستراتيجيات اللغوية الملحوظة المستخدمة في خطابات جلالته خصوصاً تلك ذات الصلة بتبادل المعرفة وعلامات الخطاب. يمكن لمثل هذا الاستنتاج أن يحمل العديد من الآثار المهمة حول كيفية قيام الملك عبد الله الثاني، من خلال السمات اللغوية لخطاباته، بنقل شعور بالتعاون والوحدة والالتزام المشترك، وهو ما يمكن أن يتردد صداهُ بقوة مع جمهوره. وتخلص الدراسة إلى أنّ جلالته يستخدم خطاباته كوسيلة لتعكس الوضع الراهن ورؤيته تجاه القضايا السياسية الإقليمية.

الكلمات المفتاحية: التحليل النقدي للخطاب، تحليل النص، خطابات الملك عبدالله.

CHAPTER ONE
Introduction

1.0 Overview

This chapter includes the background of the study, the statement of the study, the objective of the study, the significance of the study, the limits of the study, as limitations of the study, and the definition of terms.

1.1 Background of the Study

Researchers have defined language several definitions, where (Verderber, 1999) defined it as a group of words aimed at facilitating communication between individuals within a society, country, region, or cultural group while Richards and Platt (1992) defined language as a system of human communication that depends on sounds and written representations of those sounds that are grouped into larger units. In other words, language, quite simply, is any particular form of human communication, regardless of whether it is spoken by the majority of people in a country or only by a certain part of it, such as Tamil in India.

Language becomes a powerful tool of ideology when it obscures the validity of power relations, as Habermas (1973) suggests. By ideology here we mean the set of concepts that influence and direct the main power structures in our society. These forces use language as a channel, with the main goal of legitimizing organized power relations.

The availability of ideologies is the basis for the belief systems and social representations of specific groups, as discussed by Van Dijk (2001). In political science, these ideologies constitute belief systems or social representations, as described by Moscovici (1984) and Fraser and Gaskell (1990). These collective beliefs, such as

culturally shared rules and information, group attitudes, norms, and values, are not individual opinions but social and cultural beliefs. It is assumed that ideologies form the basis of the belief systems of distinct groups or social representations, according to Van Dijk (2001).

Therefore, a critical analysis of persuasive speech requires a basic understanding of the nature of power and social dominance. By power here we mean the unequal distribution of control over the production, reception, and use of texts in certain social and cultural contexts, as well as the disparity between participants in speech events. According to Lulack (2004), critical discourse analysis (CDA) takes the perspective of those most affected by these disparities and evaluates those who are in power, those in positions of power, and those who have the means and opportunity to engage with these issues critically. Critical discourse analysts investigate transgressions of democratic, egalitarian, and just laws, regulations, and principles by individuals in positions of power, known as abuse of power, referred to as "hegemony." Van Dijk (1993) defines hegemony as the exercise of social power by elites or institutions. Or groups leading to social inequalities in areas such as politics, culture, class, race, ethnicity, and gender. This process of perpetuation may involve explicit or implicit endorsement and accommodation, legislation, representation, legitimation, denial, dilution or withholding of domination.

Starting from the definition of power and its importance, critical discourse analysts focus in particular on the structures, tactics, or other elements of written or spoken language, verbal communication, or communicative events that contribute to diverse forms of repetition. Social power is rooted in exclusive access to socially valuable

resources such as wealth. , income, position, status, power, group affiliation, education, or knowledge, which take different types and manifestations.

Van Dijk (1993) considers the circumstances of discourse and communication to also be important reservoirs of power while according to Stubbs (1993), discourse includes the use of language beyond the level of the single sentence. Fairclough (2003) defines discourse as a set of organized and internally coherent representations, and Harris (1952) formally defined the concept of discourse analysis as a linguistic field that focuses on linguistic competence for effective communication, and includes a more comprehensive analysis compared to individual words, phrases, or sentences.

Discourse analysts explore the connections between language and cultural and social elements as a whole, rather than focusing solely on the meanings of words. They also examine the coherence of language use across texts and its impact on participants' interactions, offering diverse perspectives and worldviews. Critical discourse analysis (CDA) is a method of discourse analysis that focuses on revealing issues in dominant discourse and promoting the empowerment and influence of less dominant social groups. It is used by practitioners of critical development analysis to formulate emancipatory and interventionist positions to address inequality

Among the important speeches that attract the attention of researchers for critical analysis are the speeches of His Majesty King Abdullah II, which carry beautiful meanings for strengthening values and beliefs, calling for peace and security, and the participation of all societal groups to advance this country and seek its progress. It also focuses on the Palestinian issue, which was, is, and will remain the issue of every Arab citizen.

1.2 Statement of the Problem

Language is considered a powerful double-edged sword, as it can be used to beautify one side or marginalize another. From here we can say the importance and power of language, which can be used to express the opinions and ideas of a person to influence others. It is not just a tool for communicating with others, but it expresses about human opinions, beliefs and ideas. Based on the power, importance, and danger of language, the researcher decided to examine several speeches to analyze them and explore the power behind the use of specific words to influence and persuade the audience and strengthen beliefs and ideas.

1.3 Objectives of the Study

The following goals are the focus of this study:

1. Examining the potential implications of King Abdulla II lexical choice according to Fairclough (2003) CDA framework.

2. Analyzing the ideological positions of King Abdulla through the grammatical constructions he uses according to Fairclough (2003).

1.4 Questions of the Research

1. What are the potential implications of King Abdulla II lexical choice according to Fairclough (2003) CDA framework?

2. How can ideological positions of King Abdulla through the grammatical constructions he uses according to Fairclough (2003) CDA framework?

1.5 Significance of the Study

Since the emergence of critical discourse analysis, many scholars have been keen to analyze political discourses to reveal the strategies used to persuade and influence the audience because of the power that lies in the use of certain phrases or rules. Therefore,

this study aims to contribute to the epistemological field of critical discourse analysis; in other words, it aims to analyze the speeches of King Abdullah II using the micro level of Fairclough 2003's to consider the ideologies used to emphasize unity and inclusiveness in his speeches and to promote a sense of community and shared responsibility. As well as emphasizing national identity and citizen responsibilities, emphasizing the importance of citizenship, and the persuasive arguments and commitment that politicians use to address pressing issues to mobilize popular support and lend credibility to proposed courses of action.

1.6 Limitations of the Study

The researcher will focus primarily on analyzing four selected speeches by His Majesty King Abdullah II on several occasions from a lexical and grammatical perspective. Therefore, it is difficult to include all the words he delivered on all occasions. Given the nature of the study, which discusses critical discourse analysis, there is no reason why the results of this study cannot be generalized to benefit researchers in the same field of knowledge.

1.7 Definitions of Terms

Since the present study deals with a vast number of concepts and terms that might be unfamiliar or difficult to understand, this section is devoted to provide definitions and explanation of these concepts. These concepts include related to the lexical concepts as well as the grammatical ones as they are presented in the following sections.

1.7.1 The Lexical Choice

The study of language in a text or dialogue is known as textual analysis. It seeks to identify the morphological, semantic, and cohesive components of a given text. In our study, we study the semantic and morphological components of speeches.

1.7.1.1 Synonyms

Synonyms are words or phrases that have similar or identical meanings to another word or phrase. They are often used to add variety to writing or speech, avoid repetition, or provide clarification. By using synonyms, you can express the same idea in different ways, making your communication more engaging and effective.

1.7.1.2 Metaphor

Beer and De Landseer (2004) highlight the significance of how metaphor affects interpersonal relationships. They emphasize the significance of language, particularly metonymic language, in global politics. Metaphors mediate relations between nations. Metaphor is defined as "implicit comparisons" Tourangeau & Sternberg (1982). The King usually uses a lot of metaphors in his speeches. The researcher has identified and examined those analogies to explain them.

1.7.2 Grammatical Structure

It refers to the way words and phrases are organized in a sentence or a larger piece of writing. It involves understanding and applying the rules and patterns of a particular language to create coherent and meaningful sentences. This includes elements such as subject-verb agreement, word order, verb tenses, and punctuation. By using correct grammatical structure, one can ensure that the written or spoaken discourse is clear, accurate, and easy to understand. Every phrase must have at least a subject and a verb; a subject is the noun that acts. In this study, the researcher examines pronouns, modal verbs, and discourse markers.

1.7.2.1 Modal Verbs

A term used in conjunction with a main verb because it is a sort of auxiliary verb (helper verb) to communicate concepts like possibility, intention, or necessity is known

as a modal or modal auxiliary in grammar. Modal verbs frequently appear as can, should, and must.

1.7.2.2 Discourse Markers

A word or phrase that aids in controlling the structure and flow of discourse is known as a discourse marker. Discourse markers are often syntax-independent and do not alter the truth-conditional meaning of the phrase because their primary purpose is at the level of discourse (sequences of utterances) rather than at the level of utterances or sentences. The particles oh, well, now, then, you know, and I mean, as well as the discourse connectives so, because, and, and, but, and or, are examples of discourse markers.

CHAPTER TWO
Literature Review

2.0 Overview

This chapter includes the theoretical background and a brief introduction to the selected speeches delivered by His Majesty on several occasions. It also includes empirical studies that analyzed other previous speeches by His Majesty.

2.1 Theoretical Background

Initially, critical discourse analysis, commonly known as CDA, is an interdisciplinary approach to the study of discourse that considers language as a social practice. It focuses on how social and political dominance and the distribution of social resources are represented and perpetuated through text and speech according to de Filologia (2006). Essentially, language is seen as having an important purpose of liberation and playing a dual role as a social construct and a reflection of society. Over the past thirty years, critical linguistics has been used for discourse analysis, with the main aim of identifying how linguistic choices can convey the ideological implications of a given discourse situation. This approach views all language texts and paralanguages as representations, reflexive constructions, and ways of shaping social life and identities. CDA works to uncover the underlying ideologies in discourse that have become normalized, and it can be considered hyper-linguistic or paralinguistic as it considers the broader discourse context and the meaning and ideology beyond just the grammatical structure. This paralinguistic aspect considers the political, economic, and social context of language use from the local level to the global stage. Fairclough (2003) emphasizes the connection between language and society, highlighting language as the primary domain of ideology and a site of power struggles.

2.2 Discourse

Different theoretical texts provide diverse interpretations of discourse. These definitions vary depending on the specific theory employed by each researcher. Discourse originates from the Latin term "discourses," signifying extensive speaking or dialogue. This suggests that discourse encompasses both oral and written communication within social contexts. Van Dijk (1997, p. 2) defines discourse as "the form that people make of language to convey ideas, thoughts, or beliefs within a social context." Discourse is regarded as the primary social mode of communication, encompassing the diverse linguistic expressions used by members of a society to communicate (Fairclough, 1993; Fairclough and Wodak, 1997; Van Dijk, 1997). It entails the exchange of linguistic expressions between the speaker or writer and the reader or listener. Brown (1983) observed that text can simulate conversation, existing solely as spoken or written language.

2.2.1 Political Discourse

After defining the concept of discourse, I talk about an important type of discourse that arouses the curiosity of all scholars from psychology, sociology, and other disciplines because of this science's great impact on all aspects of life. All scholars have sought to understand the direct or indirect messages carried by political speeches and to uncover the hidden meaning behind the words used. (Sheveleva, 2012).

This term can be defined as a means of communication between people and the exchange of ideas and opinions about political matters. It is worth noting that a political speaker should possess some qualities, such as the ability to change the tone of voice according to the situation, his ability to convey the idea with all his sensitivity and feelings to sympathize with people, and also his careful selection of words that inevitably affect

the audience. The political speaker should also use simple words so that the general public, whether educated or not, can understand them. Based on this principle, the researcher selected several speeches by His Majesty King Abdullah II to reveal his ideologies and political positions

2.2.2 Critical Discourse Analysis

Critical discourse analysis is concerned with revealing the relationship between language, power and ideology, according to Fairclough (2003). It involves analyzing discourses, whether written or spoken, to uncover the meanings behind the use of certain words or grammar and their impact on the audience in order to advance the economic and social development of society.

Many scholars have taken their own approach that differs from others. For example, Fairclough (2003) believes that there is a strong relationship between discourse and society, as it either works to advance and advance society or works to deteriorate it. It is therefore proposed to analyze language from three perspectives: language, power, and ideology in social and political contexts. Fairclough's three-dimensional approach involves analyzing the text and focusing on the ways in which language, power, domination and ideology intersect in these three dimensions.

He explained his approach in his book "Language and Power," which was first published in 1989, in which he explained the basic relationship between language and power. Since that time, many researchers have adopted it in their analysis of political discourses.

While Fowler 1985 states that the speaker sometimes manipulates words in order to convey certain ideas to the audience, strengthen some beliefs and social ties, and cultivate bonds of cooperation and love among people.

It is concerned with how texts are organized and how the text's linguistic and grammatical characteristics are analyzed to reveal the hidden meanings behind its use.

2.3 Empirical Studies

Critical discourse analysis is one of the most important fields that attracted the attention of researchers to write about. In this section, I talk about studies which analyzed some of King Abdulla speeches.

In a study conducted by Sariyah (2017), the focus was on examining the linguistic strategies utilized by the King in his political, economic, religious, and local speeches. Specifically, the study aimed to elucidate the techniques employed by the King in 20 English speeches to achieve effective persuasion. The analysis highlighted the usage of figurative language (metaphor, personification, and simile), intertextuality, and reference by His Majesty the King. The findings indicated that the King's linguistic techniques were effectively employed to persuade the audience regarding various ideologies, viewpoints, ideas, goals, and beliefs.

Jarrah (2019) carried out a study to investigate the rhetorical devices commonly employed by deposed Arab presidents in their public speeches during the "Arab Spring." The evaluation of a selection of their speeches during this period was conducted from the standpoint of Austin's and Searle's Speech Act Theory. The speeches, delivered by the deposed presidents, were obtained from the Internet, and the relevant passages were then translated into English by the researcher. The study revealed that all five types of acts

(representative, directives, commissures, expressive, and declarations) were utilized, albeit disproportionately. It was further evidence that the most frequently used type of directive was "warning."

In Bataineh's (2019) research, an analysis of a speech delivered by Jordan's King Abdullah at Oxford University is conducted with a foundation in political discourse analysis. The study seeks to portray the evolution of discourse, particularly political discourse, and explores the linguistic and pragmatic devices employed in speech. The findings underscore that speech represents a politically influential discourse marked by essential linguistic components.

Sadeq (2019) delves into King Abdullah II's use of rhetorical figures such as simile and personification in his efforts to persuade the audience. The focus is on the King's prepared and spontaneous political speeches delivered between 2006 and 2014. The study employs both quantitative and qualitative approaches and reveals that political speeches frequently incorporate rhetorical devices, including personification and similes, to sway their audiences.

Al Bzour's (2019) investigation centers on King Abdullah II's utilization of metaphor in his political speeches to influence the audience. The study examines written political speeches delivered by the King from 2002 to 2014, considering their impact on the audience's intellect and emotions. By employing critical discourse analysis and a blend of quantitative and qualitative methodologies, the study uncovers the persuasive use of rhetorical devices, particularly metaphor, in political speeches.

The primary aim of Alkhawaldeh's (2021) study is to investigate the linguistic techniques employed by the Jordanian government to enhance its credibility and persuade

the populace regarding the importance of adhering to COVID-19-related policies. The study incorporates pragmatics, discourse analysis, and a corpus-based approach to analyze the government's persuasive techniques, depicting a consistent and systematic use of methods such as metaphor, repetition, and religious quotation to achieve its goals.

Awawdh's (2021) study focuses on investigating the potential implications of Trump's selection of specific lexical items in his speeches. It also highlights the potential ideological stands reflected in Trump's usage of certain grammatical patterns including modal structures, comparative and superlative forms, and pronouns. To achieve the objectives of the study, two speeches delivered by Trump in two different phases of the coronavirus crisis are selected and analyzed in light of Fairclough's (2003) three-dimensional model of Critical Discourse Analysis. The study found that Trump used such linguistic tools to emphasize concepts such as America's superiority and supremacy, national unity, citizens' involvement, and Self-glorificati Egoism and exaggeration were also found in Trump's speeches through the use of the Pronouns of "I" and "we". The researcher also concluded the bombastic language used by Trump in his speeches during the coronavirus pandemic were obstacles in the way of attracting Americans to his ideology. Such a thing was reflected in voting against him in the recent elections, in favor of his running mate Joe Biden.

Abu Rumman (2022) presents the findings of an investigation into the conceptual metaphors used by King Abdullah II of Jordan in his political addresses to the General Assembly's Plenary Sessions. The Cognitive Metaphor Theory (CMT), developed by Lakoff and Johnson, is used to analyze eight political speeches of the King that were downloaded from his official website. (1980). The study finds that the Israeli-Palestinian

conflict, the Syrian crisis, terrorism, and reform in Jordan are the four main themes in these speeches.

Amaireh (2023) analyzed the King Abdullah II's English speeches during the Covid-19 pandemic using a corpus-based approach. It looks into the rhetorical strategies the King used to persuade the audience. King Abdullah II of Jordan gave 14 speeches in English totaling 8,694 words between January 2020 and August 2021 during the Covid-19 crisis. The analysis shows that King Abdullah II uses first-person pronouns and lexical items like "my friends" to identify himself with the audience and establish a rapport with them. The quantitative analysis demonstrates that the pronouns I and we are used rhetorically to persuade the audience. To mobilize the audience, both direct and indirect emotional appeals are used. King Abdullah II convinces the audience of his viewpoints and persuades them to take particular actions by using logical arguments, such as an argument from statistics, quoting from the Holy Quran, and an argument from a dilemma, among others.

With an emphasis on the idea of Jordanian youth empowerment, AlKhawaldeh (2023) seeks to identify some crucial linguistic (rhetorical, lexical, grammatical, and textual) strategies employed deftly by HRH Prince Hussein. It aims to ascertain how HRH the Prince's speeches are put together as a model of youth empowerment. Four speeches by His Highness Prince Hussein bin Abdullah were selected in order to meet the study's objectives. On August 21, 2015, the first speech was given at the Global Forum for Youth, Peace, and Security. The second speech was given on June 18, 2019, during Yarmouk University's graduate student graduation ceremony. The final speech was given on July 2, 2020, at the annual Tech Wadi Forum, and the third speech took place on July 2, 2020, at Al Hussein Bin Talal University. The theory of Van Dijk and Fairclough (1993) was

applied to analyze the speeches. Van Dijk which is predicated on three concepts: society, discourse, and social perception. Using Fairclough's theory, the fundamental concepts of speech were investigated, with particular attention paid to lexical choices and speech manners, among other implications. His Highness's perceptive vision for empowering youth and his deft use of lexical, grammatical, and rhetorical devices to convey his ideas and interest in youth issues like peace and security were made clear by the analysis of the speeches. In addition, His Highness was skilled with other techniques like metaphor, intertextuality, and pronoun usage. His Highness will stand for the resilient youth, who will be most important to the development of the country.

CHAPTER THREE
Methodology

3.0 Overview

This chapter describes the methodology of data collection, the instruments, and the procedure of the study. This linguistic study's research strategy and approach are primarily qualitative, which prepares the path for defensible results. In other words, the study emphasizes the language component of His Majesty King Abdullah II's speech. A critical examination of how social power and etiquette might be communicated, justified, and enacted in speech is the goal of the discourse analytic approach, or CDA.

3.1 The Data of the Study

The sample of the study is four speeches delivered by King Abdullah II of Jordan. After the researcher read the speeches of King Abdullah II, four speeches were chosen to which the theory could be applied because they were full of linguistic and grammatical characteristics. These speeches are delivered in the English language for certain occasions and purposes revolved around the idea of the Arab Revolt and the Hashemite-Jordanian commitment to the Arab nation, the Muslim community, and the international community. All the selected speeches are transcribed in order to make them easier and more accessible for analysis. In this section, details about each selected speech are presented, including the date and the aim of the speech delivered by his majesty. The following sample of the study is composed of His Majesty King Abdullah II's speeches, conducted in many countries and on many occasions.

Keynote Address by His Majesty King Abdullah II at the National Prayer Breakfast (Washington, DC, February 2, 2023)

The National Prayer Breakfast is an American tradition that takes place on the first Thursday of February every year when thousands of clergy, policymakers, businessmen,

and the President of the United States gather in Washington to talk about faith. This event, which includes meetings and seminars before and after Iftar, is an appropriate opportunity for the religious community to build fruitful relations with the political and business communities.

In this speech, His Majesty highlighted the personal connection between Jerusalem and the Hashemite family, stating that the city has been linked to them for over a century. Also, he emphasized Jordan's commitment to peace and the need for mutual trust and respect for humanity, and he highlighted the importance of constructive dialogue, such as the National Prayer Breakfast, in promoting mutual respect and human dignity.

Remarks by His Majesty King Abdullah II Receiving the Path to Peace Award at the 2022 Gala Dinner of the Path to Peace Foundation (US New York, May 9, 2022)

King Abdullah II bin Al-Hussein and Queen Rania Al Abdullah received the Path to Peace Award in New York during their visit to the United States. The award honors Jordan's dedication to religious liberty, peaceful interfaith relations, and humanitarian efforts. King Abdullah II emphasized the importance of Jerusalem as an anchor for peace and coexistence, urging the international community to support Palestinians and Israelis in resolving conflicts. He also emphasized the need for coordinated global action to combat food insecurity, COVID, and climate change, end occupation, eradicate poverty, and assist refugees.

Remarks by His Majesty King Abdullah II at the 77th Plenary Session of the UN General Assembly (US New York, September 20, 2022)

The General Assembly, established in 1945, is the primary deliberative, policy-making, and representative body of the United Nations. It includes all 193 members and

plays a crucial role in setting standards and codifying international law. In his speech, His Majesty King Abdullah II addressed global issues such as the Palestinian cause, the climate crisis, and food security, emphasizing the need for partnerships to bring about real change.

Remarks by His Majesty King Abdullah II before the European Parliament (France, Strasbourg, 15 January 2020)

In a speech to the European Parliament in Strasbourg, King Abdullah emphasized the importance of leadership and the need for leaders to protect the welfare and long-term interests of their people. He reviewed the last ten years of developments in the region and the world, highlighting the importance of a stable Middle East for a more peaceful world. He also emphasized the need to maintain regional stability, stating that a stable Middle East is necessary for a more peaceful world. He called for peacemaking and working with Europe to reach the future that both Jordan's people and the world deserve. European Parliament President David Maria Sassily praised the King for his patient approach towards peace through dialogue and the need for collaboration in the coming days.

3.2 Data collection Instrument

As mentioned earlier in this study, the aim of the study is to examine the potential implications of King Abdulla II's lexical choice and to analyze the ideological positions according to Fairclogh's (2003) selected speeches. With the help of the chosen framework, the researcher analyzes King Abdulla's speeches in a two-dimensional textual element proposed by Fairclough (2003) to answer the research questions. These are the lexical (e.g., synonyms and metaphors) and grammatical (pronouns, modal verbs, and discourse markers) analyses.

3.3 Validity of the Study

Validity: The researcher downloaded the speeches in their oral and written form in English and presented them to doctors at the university who specialize in speech analysis to determine their suitability for applying theory to them to achieve the objectives of the study.

3.4 Data Analysis

The approach of this linguistic study is primarily qualitative in its direction and research design, paving the way for objective conclusions. Regarding qualitative analysis, the study focuses on the linguistic dimension and patterns of the speeches of His Majesty King Abdullah II. CDA is an analytical approach to discourse that critically examines how social power and politeness can be expressed, legitimized, and enacted in speech. The researcher discussed and analyzed the results of the first dimension (i.e., textual) answered the questions of the current study. These dimensions are presented in Chapter Five.

3.5 Procedures of the Study

To conduct this research, the researcher will take the following steps:

1. Collecting theoretical and empirical studies that are relevant to the study.

2. Setting up the questions and objectives of the study.

3. Downloading the video of the speech from the internet and obtaining the English version of the speech.

4. Checking the validity of the suitability of the questions.

5. Checking reliability.

6. Applying CDA to the speech of His Majesty King Abdulla.

7. Drawing out the conclusions.

8. Proposing recommendations for future studies.

9. Indexing references according to APA style.

10. Adding appendices.

CHAPTER FOUR
Findings of the Study

4.0 Overview

This chapter is devoted to answer the research questions that investigate the lexical and grammatical features of selected speeches of Abdullah II bin Al-Hussein. The following are the research questions of the study:

1. What are the potential implications of King Abdulla II lexical choice according to Fairclough (2003) CDA framework?

2. How can the grammatical constructions reflect the ideological and political stance of King Abdulla II speeches according to Fairclough (2003) CDA framework?

4.1 Findings

As mentioned in the previous chapters, the present study is a critical examination of both the textual as well as the grammatical aspects of King Abdullah II's selected speeches. The study, therefore, focuses on four speeches delivered by his majesty in English language.

The study hypothesized that political discourses exhibit unique textual characteristics that makes it distinct from other type of discourses. Such characteristics are exemplified in the word choice and grammatical constructions that make theses discourses appeal more to the audience. Amongst these political discourses is King Abdullah II's speeches where it is believed that they contain ideologies delivered by the choice of language. Therefore, in this chapter linguistic textual elements at the word level (i.e., lexical choice) and the sentence level (i.e., the grammatical construction) are going to be analyzed according to Fairclough (2003) model of CDA.

4.1.1 The Lexical Elements

This section of the study is concerned with the lexical choice of the King Abdullah II selected speeches. The study focuses on two types of word choice: synonyms and metaphors. The choice of these word categories is not arbitrary; rather, the choice was based on their highly occurrences and importance in reflecting the ideology of the speaker. The first lexical elements being examined is synonyms which are classified according to their themes. The second lexical elements being examined is metaphor in its both types lexical and grammatical metaphors. The subsections below show the results of each type as they appear in the selected speeches.

4.1.1.1 Synonyms

One of the most important linguistic techniques at the lexical level is synonyms which is the use of other words to refer to the same meaning. Using synonyms is considered to be necessary to avoid overusing the same word and therefore sound repetitive. The analysis of the data of the King Abdullah II selected speeches shows an extensive use of synonyms. Table (1) below shows the most important synonyms used in his majesty speeches. The synonyms are further classified into the social themes mentioned in Fairclough (2003) model of CDA. The proposed social themes are: the legitimation of social action, globalization, citizenship and public space, hybridity, ideologies, informalization and the shift away from overt hierarchies, and governance.

Table 1. Social theme of synonyms

Social theme	Synonyms		Total Frequency
The legitimation of social action	Prayer	Worship	13
	Value	Esteemed	
	Holy	Religious	
	Warm	Heartfelt	
	Thank	Gratitude	
	Praise	Esteemed	

Social theme	Synonyms		Total Frequency
Globalization	Expand	Escalate	11
	Renew/Extend	Continue	
	Promote	Uphold	
Citizenship and public space	Region / land	Terrain	7
	People/Society/Humanity	Community	
Hybridity	Jointly	Together	5
	Share	Part	
Ideologies	Trust	Believe	4
	Hope	Faith	
Informalization and the shift away from overt hierarchies	Support	Cooperation/ Care	3
Governance	Stability	Security/ peace	3

Table (1) above shows that are (14) synonym words used which carry the meaning of legitimation of social action. According to the data, it is considered to be the most frequent theme used in his majesty speeches. This follows the theme of globalization which is appear in (11) synonym words. Such a result makes legitimation of social action and globalization to be the dominant themes regarding synonym use. However, other themes such as citizenship and public space and hybridity are considered to be the second in terms of frequencies with the frequency of (7) and (6), respectively. However, the least used themes in the selected speeches are ideologies, informalization and the shift away from overt hierarchies, and governance with frequency of (4), (3), and (3), respectively.

4.1.1.2 Metaphor

Metaphor is one of the most import lexical elements that was identifies in King Abdullah II's selected speeches. As mentioned earlier, using metaphor helps in adding vividness to the speech. In addition, it helps in visualizing the conveyed idea in a better way. According to Fairclough (2003) model of CDA, there are two main types of metaphors, namely: lexical metaphor and grammatical metaphor. The table (2) below shows the frequencies of each type as they appear in the analyzed speeches.

Table 2. Frequencies of metaphor

Type of metaphor	Frequencies	Total
Lexical metaphor	26	**34**
Grammatical metaphor	8	

As appeared in the above table (2) lexical metaphors (depend on the substitution of one word with a metaphorical meaning) are more frequent than grammatical metaphors (depend on the transformation in the structure). The analysis of the data shows that whereas lexical metaphor appears 26 times, grammatical metaphor appears only 8 times makes the total of 34 of both types.

4.1.2 The Grammatical Elements

In addition to the lexical analysis of the terms used in the analyzed data, the analysis also covers the grammatical analysis which covers aspects on the structure level. The study mainly focuses on three essential elements represented in: pronouns, modal verbs, and discourse markers. The following subsections present the types of each grammatical construction as they appear in Fairclough (2003) model of CDA aided with illustrative examples.

4.1.2.1 Pronouns

The pronouns which were identified in the four selected speeches of King Abdullah II of Jordan were grouped according to the classification (i.e., inclusion and exclusion) of Fairclough (2003) model of CDA. According to Fairclough (2003), pronouns are either inclusive or exclusive pronouns depending on the function and meaning within the sentence. The table (3) below shows the frequencies of each pronoun and the type that this pronoun belongs to.

Table 3. Frequencies of pronouns

Type of pronouns	Pronouns	Frequencies	Total frequencies
Inclusive pronouns **(inclusion)**	*We*	61	126
	Our	50	
	Us	15	
Exclusive pronouns **(exclusion)**	*My*	25	49
	I	23	
	Myself	1	
Total			

The analysis of the data shows that the king used pronouns that carries the sense of inclusion more than those with the sense of exclusion. In other words, the total frequencies of inclusive pronouns are 126 for all types of pronouns. The pronoun "we" scores the highest (61) among other pronouns. Likewise, the pronoun "our" scores high (50) but comes after "we" in terms of frequencies. However, the pronoun "us" scores the lowest (15) amongst others. Regarding the exclusive pronouns, there is no significant difference between the frequencies of the pronouns "my" (25) and "I" (23). However, the personal pronoun "I" occurred only once in the whole four speeches.

4.1.2.2 Modal Verbs

This section of the study presents the results related to the type and function of modal verbs were mentioned in King Abdullah II selected speeches. There are nine modal verbs used in his majesty speeches which are can, could, will, would, may, might, must, shall, and should. Nevertheless, not all of them have the same function in the discourse. According to the framework applied in this study, there are two main functions of the modal verbs: knowledge and activity exchange. Each function is correlated to a certain type as showed in the table below. Whereas knowledge exchange is represented through epistemic modality, activity exchange is represented through deontic modality. The table (4) below shows the frequencies of each type with the correlated function.

Table 4. Frequencies of modalities

Modal Verbs	Function	Type	Form	Frequencies	Total frequencies
Can/could Will/would May/ might	Knowledge exchange	Epistemic modality	*Modalized assertion*	12	24
			Modalized question	7	
			Modalized negative	5	
Must Shall/should	Activity exchange	Deontic modality	*Demand*	9	12
			Offer	2	
			Refusal	1	
Total					**36**

As can be shown from the table above that the modal verbs are being classified based on their function within a context. According to the data modal verbs can, could, will, would, may, and might have the function of knowledge exchange and fall under the type of epistemic modality. However, they take different sentence forms. The form of modalized assertion scores the highest (12), then modalized question (7), and modalized negatives (5). On the other hand, modal verbs such as must, shall, and should have a different function which is activity exchange represents in the type of deontic modality. The modal verbs that represent in the form of demand scores the highest (9), whereas modal verbs that represents in the form of offer (2) and refusal (1) score the least according to the data.

4.1.2.3 Discourse Markers

In large discourses (i.e., larger than sentences) of a language, it is very necessary to use linguistic devices that connect between pieces of the language and add to the coherence of the text. One of the most important devices used as linguistic connecters are discourse markers. The data showed a noticeable used of different types of discourse markers in his majesty speeches shown in the table (5) below.

Table 5. Discourse markers

Discourse Marker	Frequencies
But	15
Because	7
So	7
Now	6
Like	4
Well	3
Instead of	2
Since	2
Especially	2
As well as	1
Indeed	1
Total	**50**

The discourse marker "but" is the most frequent (15) discourse marker in the King Abdullah II selected speeches. After comes "because" and "so" which both score (7). Likewise, the discourse marker "now" is very close but less frequent (6) than the previous ones. Then, in the middle in terms of frequencies comes the discourse markers like "like" (4), "well" (3), "instead of" (2), "since" (2), "especially" (2). However, the least frequent discourse markers are "as well as" and "indeed" which they score only (1).

CHAPTER FIVE
Discussion, Conclusion and Recommendation

5.0 Overview

This chapter examines the researcher's conclusions by gathering and examining data to respond to the research questions. It also contains some suggestions from the researcher for other researchers who want to conduct related research.

5.1 Discussion

The analysis of the speeches in this chapter is approached through a two-level of analysis, namely: lexical and grammatical analysis. The researcher analyzes the speeches based on Fairclough (2003) CDA framework of textual analysis. Regarding the lexical analysis, synonyms and metaphors are the two main lexical aspects that are examined in this study. While the grammatical analysis focuses on other linguistic elements such as pronouns, modal verbs, and discourse markers. The choice of these textual elements was not arbitrary; rather, the choice is based on their frequencies and importance in the political discourses. The following sections and subsections present each element with their types illustrated with examples extracted from the selected data to prove the point of subject.

5.1.1 The Lexical Elements

Lexical elements refer to the basic building blocks of any language. They are the smallest units of meaning in a language. These elements are used to construct statements and expressions in a language. There are several textual elements in any discourse. However, the researcher chooses the most important two in the selected speeches which are synonyms and metaphors as they are presented in the below sections.

5.1.1.1 Synonyms

The researcher analyzes the synonyms according to social themes proposed by Fairclough (2003), which are the legitimation of social action, globalization, citizenship and public space, hybridity, ideologies, informalization and the shift away from overt hierarchies, and governance.

(1) *The legitimation of social action theme*

In King Abdullah's speeches, he frequently uses synonyms in the theme of legitimation of social actions to promote social cohesion, inspire collective responsibility, and encourage civic engagement. Through his speeches, the king encourages to strengthen community ties, stimulates collaborative efforts, and calls for participatory citizenship. His speeches aim to ignite a sense of solidarity, inspire community engagement, and uphold the values of social responsibility and civic duty. Synonyms of this theme are the most frequent ones in the data. These are as follows:

(a) "Prayer/worship" (King Abdullah II, 2022a).

- Billions of people around the world hold that Holy City in their hearts. It is home to our **prayers** and home to our hopes.

- I say to you all, my friends, that upholding the historical and legal status quo at these holy places is essential for peace, for harmony, and freedom of **worship**.

(b) "Value/esteemed" (King Abdullah II, 2022a).

- Let the humanity we share and the **values** that bring us together, be our guide as we make our journey into this uncertain future.

- His Holiness Pope Francis himself has repeatedly reached out to the Muslim world, speaking of his "profound respect and **esteem** for the Muslim community."

(c) "Holy/religious" (King Abdullah II, 2022a).

- It is also home to many Arab Christians who are part of the oldest Christian community in the world, and it is vital for us all to protect their presence in this **Holy** City.

- His Holiness Pope Francis himself has repeatedly reached out to the Muslim world, speaking of his "profound respect and esteem for the Muslim community." And he has praised the **religious** freedom that supports Jordan's historic Christian community as a full and vital part of our society, and they certainly are.

(d) "warm/heartfelt" (King Abdullah II, 2022a).

- Thank you, all, for your **warm** welcome.

- Let me extend our **heartfelt** gratitude to the Path to Peace Foundation for this distinguished award. Please allow us to accept it on behalf of those who, I believe, inspire us most—our fellow

(e) "Thank/gratitude" (King Abdullah II, 2022a).

- Let me **thank** all of you who walk that path with us, foundations like yours, which continue to shine a light on the humanitarian values we all share, while working to promote peace, justice, and dialogue to bring peoples together.

- Let me extend our heartfelt **gratitude** to the Path to Peace Foundation for this distinguished award. Please allow us to accept it on behalf of those who, I believe, inspire us most—our fellow.

(f) "Praise/esteem" (King Abdullah II, 2022a).

- His Holiness Pope Francis himself has repeatedly reached out to the Muslim world, speaking of his "profound respect and **esteem** for the Muslim

community." And he has **praised** the religious freedom that supports Jordan's historic Christian community as a full and vital part of our society, and they certainly are.

Such a result goes in line with Al-Majali (2015), who claimed that in other countries, presidents began to use linguistic choice with their people to make them believe that they enjoy freedom in their country, security, and safety and that their country is constantly developing, and this this confirms His Majesty's use of the pronoun we, as he sought in his speeches to make the people feel that they are one team, and he is part of this team that seeks to develop the country.

(2) *Globalization*

The researcher also analyzes the speeches according to the theme of modernity and globalization, which had a profound impact on cultural, artistic, and social developments and had an impact on political discourses. King Abdullah II of Jordan has consistently emphasized the theme of modernism in his speeches and initiatives. He underscored the need for economic modernization and reform to drive Jordan's development. This may involve promoting entrepreneurship, investing in technology, focusing on education, and fostering King Abdullah II's speeches, which may highlight efforts to improve educational opportunities, promote critical thinking skills, and encourage technological advancements in various sectors. According to the data, this theme is the second and presents in the following lexical synonyms:

(a) "Expand/escalate" (King Abdullah II, 2022a).

- a world of **expanded** horizons, a more equitable world, sustainable economic growth, exciting new opportunities, more and better jobs, and the inclusive peace for prosperity, in which all people can thrive.

- Undermining the legal and historical status quo of the Holy City, will only **escalate** tensions and anger.

(b) "Renew-Extend /Continue" (King Abdullah II, 2022a).

- Because our most difficult challenges will not be solved by material goods, nor by working in silos; they will be met by drawing on our faith in God, our common humanity, and our will to jointly defeat poverty and despair, end occupation and injustice, help refugees everywhere return home, ready to rebuild shattered communities, and **renew** the hope that young people everywhere so desperately need.

- Let me **extend** our heartfelt gratitude to the Path to Peace Foundation for this distinguished award. Please allow us to accept it on behalf of those who, I believe, inspire us most—our fellow.

- Let me thank all of you who walk that path with us, foundations like yours, which **continue** to shine a light on the humanitarian values we all share, while working to promote peace, justice, and dialogue to bring peoples together.

(c) "Promote/ Uphold" (King Abdullah II, 2022a).

- Let me thank all of you who walk that path with us, foundations like yours, which continue to shine a light on the humanitarian values we all share, while working to **promote** peace, justice, and dialogue to bring peoples together.

- Jerusalem is key to the future of peace and stability that we all seek. And as Custodian of its Muslim and Christian Holy Sites, I say to you all, my friends, that **upholding** the historical and legal status quo at these holy places is essential for peace, for harmony, and freedom of worship.

(d) "Historical/ Narrative" (King Abdullah II, 2022a).

- Undermining the legal and **historical** status quo of the Holy City, will only escalate tensions and anger.

- Such work helps more and more people to see through the ugly, false, hate-filled **narratives** peddled by extremists.

As can be noticed from King Abdullah II's speeches on modernism emphasize, Jordan's role in the global community and the importance of international cooperation, diplomacy, and promoting peace and stability in the region. Overall, the theme of modernism and globalization in King Abdullah II's speeches is likely to revolve around advancing Jordan as a modern, progressive, and inclusive society, embracing technological and social advancements while staying true to its rich cultural heritage. These results go against Kurtulus (2021) study who stated that Keen's plays focus on negative aspects such as death, immorality, and humanity.

(3) *Citizenship and public space*

King Abdullah II of Jordan often emphasizes the theme of membership in his political speeches, particularly about national identity, unity, and the responsibilities of citizens. His speeches frequently address the importance of Jordanian citizens viewing themselves as integral members of a cohesive society, emphasizing the shared values and responsibilities that come with citizenship. Additionally, he often stresses the need for inclusive participation in the nation's development and political processes, promoting a sense of belonging and commitment among all members of society. Although this theme comes after the legitimation of social action and globalization in term of frequency, yet its existence is considered to be noticeable. Consider the following examples:

(a) "Region/ land- Terrain" (King Abdullah II, 2022a).

- And in this regard, let me repeat what I have said so often: Arab Christians are an integral part, and a valued part of our **region's** past, present, and future.

- It is they who, together, uphold the historic values and noble heritage of our **land**, by living and working in mutual respect, by sustaining Jordan as an oasis of peace, and by reaching out in compassion to those in need, and offering sanctuary to millions of refugees over the years.

- And we join people around the world, of many religions, who also hear God's call to respect all humanity in equal dignity and compassion, as we make a shared journey through difficult **terrain** on our path to peace and hope.

(b) "People/Society/Humanity- Community" (King Abdullah II, 2022a).

- Let me thank all of you who walk that path with us, foundations like yours, which continue to shine a light on the humanitarian values we all share, while working to promote peace, justice, and dialogue to bring **peoples** together.

- And he has praised the religious freedom that supports Jordan's historic Christian **community** as a full and vital part of our **society**, and they certainly are. And in this regard, let me repeat what I have said so often: Arab Christians are an integral part, and a valued part of our region's past, present, and future.

- Because our most difficult challenges will not be solved by material goods, nor by working in silos; they will be met by drawing on our faith in God, our common **humanity**, and our will to jointly defeat poverty and despair, end occupation and injustice, help refugees everywhere return home, ready to rebuild shattered communities, and renew the hope that young people everywhere so desperately need.

These results go in line with Bani-Khaled and Azzam (2021) study, which found that the main focus of Biden's speech, in light of the difficult circumstances that America was going through and the divisions, focused on national unity, belonging, and working together to confront these circumstances.

(4) *Hybridity*

King Abdullah II of Jordan often addresses the theme of hybridity in his speeches, highlighting the diverse and multicultural nature of Jordanian society. His emphasis on hybridity reflects the understanding and celebration of the blend of various cultural, religious, and ethnic backgrounds within the nation. Moreover, he frequently underscores the importance of unity and coexistence, recognizing diversity as a source of strength rather than division. By acknowledging and embracing hybridity, the King encourages inclusivity and communal harmony, fostering a sense of national unity that encompasses the richness of Jordan's cultural tapestry. The following are examples of hybridity in speeches:

(a) "Coexistence / Harmony" (King Abdullah II, 2020).

(b) What if Jerusalem, a city that is close to my heart personally and of great historic significance to my family, remains disputed? Can we afford to rob Christians and Muslims alike of the spirituality, peace, and **coexistence** that this city symbolizes, and instead allow it to descend into political conflict?

- Jerusalem is key to the future of peace and stability that we all seek. And as Custodian of its Muslim and Christian Holy Sites, I say to you all, my friends, that upholding the historical and legal status quo at these holy places is essential for peace, for **harmony**, and freedom of worship.

(c) "Jointly/Together" (King Abdullah II, 2022a).

- Because our most difficult challenges will not be solved by material goods, nor by working in silos; they will be met by drawing on our faith in God, our common humanity, and our will to jointly defeat poverty and despair, end occupation and injustice, help refugees everywhere return home, ready to rebuild shattered communities, and renew the hope that young people everywhere so desperately need.

- Let the humanity we share and the values that bring us **together**, be our guide as we make our journey into this uncertain future. They are the light that will keep us on the path to peace, and to the hope that peace can bring. I am grateful to have your wise fellowship along the way.

(d) "Share / Part" (King Abdullah II, 2022a).

- This reality puts front-and- center the values we learn by talking and listening to each other: mutual respect, cooperation, and our **shared** humanity.

- It is also home to many Arab Christians who are **part** of the oldest Christian community in the world, and it is vital for us all to protect their presence in this Holy City.

The results of these studies agree with the study of National Foundation for Communal Harmony (2012), which highlighted the importance of the role of the media in developing the spirit of harmony and social solidarity among peoples, which leads to growth and development and spreads peace and security in the country.

(5) *Ideology*

King Abdullah II of Jordan has frequently emphasized the theme of ideology in his speeches, particularly in the context of countering extremist narratives and promoting a

moderate and inclusive form of Islam. He has consistently highlighted the importance of confronting and challenging extremist ideologies and advocating for a message of tolerance, coexistence, and mutual respect. King Abdullah II has been a vocal advocate for promoting a moderate interpretation of Islam that values peaceful coexistence and rejects extremist ideologies.

Furthermore, the King's speeches often focus on the need for global collaboration to address the root causes of radicalization and extremism, emphasizing the importance of ideological unity in the fight against terrorism and violent extremism. His stance on ideology reflects his commitment to promoting a narrative of moderation and tolerance while also addressing the challenges posed by extremist beliefs. Some examples of the theme of ideologies:

(a) "Trust /believe" (King Abdullah II, 2022a).

- Archbishop, Jordan has welcomed your Mission's partnership in supporting UN interfaith **trust** initiatives. Such work helps more and more people to see through the ugly, false, hate-filled narratives peddled by extremists.

- Please allow us to accept it on behalf of those who, I **believe**, inspire us most—our fellow

(b) "Hope / Faith" (King Abdullah II, 2022a).

In all we do, Jordanians are guided by strong **faith** in God. And we join people around the world, of many religions, who also hear God's call to respect all humanity in equal dignity and compassion, as we make a shared journey through difficult terrain on our path to peace and **hope.**

The results of this study are somewhat similar to the results of Jarrah's (2018) study which concluded that political ideology focuses on aspects of national independence, freedom, and equality. He always focuses on the positive aspects and ignites the spirit of young people to build and develop their country and defend it, and this appears clear in his literary works.

(6) *Shift away from overt hierarchies*

King Abdullah II of Jordan has indeed demonstrated a notable informality and a shift away from overt hierarchies in his speeches and public interactions. His approach reflects a strategic effort to connect with the people of Jordan and beyond in a relatable and accessible manner.

The King frequently adopts an informal and personable style, often being seen engaging in casual conversations, visits to local communities, and interactive sessions with citizens. His speeches are often designed to resonate with diverse audiences, employing accessible language and relatable anecdotes to convey his message. This informal approach allows King Abdullah II to bridge hierarchical gaps and build a sense of rapport with his audience, reinforcing the notions of inclusivity and shared identity. Such a social theme can be presented in the following synonyms.

(a) "Support- Cooperation/ Care" (King Abdullah II, 2022a).

- And he has praised the religious freedom that **supports** Jordan's historic Christian community as a full and vital part of our society, and they certainly are. And in this regard, let me repeat what I have said so often: Arab Christians are an integral part, and a valued part of our region's past, present, and future.

- This reality puts front-and- center the values we learn by talking and listening to each other: mutual respect, **cooperation**, and our shared humanity.

Moreover, the King's emphasis on inclusivity and grassroots engagement underscores a deliberate move away from traditional top-down hierarchical communication. He seeks to create a sense of connection and unity among the people, emphasizing shared values and a collective vision for the nation's future. This shift reflects his commitment to a more participative and inclusive style of leadership, where the voices and perspectives of the population are valued and integrated into the national discourse.

Overall, King Abdullah II's in formalization and departure from overt hierarchies in his speeches align with his efforts to foster a sense of unity, accessibility, and mutual understanding among the diverse segments of society within Jordan and on the international stage. If you have specific examples or instances you'd like to explore further, feel free to provide additional details for a more targeted analysis.

These results are similar to the study of Purwati (2020), which was found that students were more willing to use informal language by the teacher, as the students feel comfortable and it breaks the barrier of fear and formality from the teacher, which enables them to understand the material more.

(7) *Governance*

King Abdullah II of Jordan has often addressed governance-related themes in his speeches, emphasizing the principles of effective, transparent, and inclusive governance as vital components for the development and progress of Jordan. In his speeches, the King has articulated a vision for good governance that prioritizes accountability, equality, and a collaborative approach to addressing the needs and aspirations of the population. The below examples reflect the use of synonyms of this theme:

(a) "Stability- Security/ peace" (King Abdullah II, 2022a).

- Jerusalem is key to the future of peace and **stability** that we all seek. And as Custodian of its Muslim and Christian Holy Sites, I say to you all, my friends, that upholding the historical and legal status quo at these holy places is essential for peace, for harmony, and freedom of worship.

- That goal requires a peace that is just and lasting, and can provide a future of hope for Palestinians and Israelis alike. And that is the two-state solution, leading to the establishment of an independent, sovereign, and viable Palestinian state, with East Jerusalem as its capital, living side-by- side with Israel in peace and **security**.

- In all we do, Jordanians are guided by strong faith in God. And we join people around the world, of many religions, who also hear God's call to respect all humanity in equal dignity and compassion, as we make a shared journey through difficult terrain on our path to **peace** and hope.

The King has advocated for inclusive governance that integrates the voices and perspectives of all segments of society. In his speeches, he has highlighted the significance of citizen participation in the decision-making process, encouraging active engagement and dialogue between the government and the people. King Abdullah II has expressed the view that inclusive governance leads to policies that take into account the diverse needs and concerns of the population, fostering a sense of ownership and unity.

King Abdullah II's governance-focused speeches reflect his dedication to promoting an equitable, responsive, and forward-thinking approach to governance, with a focus on fostering an environment where all citizens can contribute to the nation's progress. The results of this study agree with the results of Chesbrough (2012) study, which concluded

that Western governments are imposing their control over people's freedom of expression on social media platforms.

5.1.1.2 Metaphor

Metaphors are powerful tools in political communication, enabling leaders to simplify complex concepts, evoke emotional responses, and shape the narrative around their policies and visions. When effectively used, metaphors can resonate deeply with the public, creating vivid mental images and fostering a sense of unity and shared purpose. It employs the active voice to demonstrate direct action and assert accountability, highlight the proactive measures taken by him, and inspire and rally support, particularly in calls to action. According to Fairclough (2003) model of textual CDA, metaphors are divided into two types: lexical and grammatical.

(1) *Lexical metaphor*

According to Fairclough (2003), a lexical metaphor is a figure of speech that involves the use of a word or phrase in a non-literal, symbolic way to create a comparison or association with another concept. It relies on the specific choice of words to convey a deeper meaning or to evoke certain emotions or images. The following are examples of lexical metaphor extracted from the data:

(a) "Warm welcome." (King Abdullah II, 2022a).

(b) "Let me extend our heartfelt gratitude" (King Abdullah II, 2022a).

(c) "By sustaining Jordan as an oasis of peace". (King Abdullah II, 2022a).

(d) "Jordanians are guided by strong faith in God". (King Abdullah II, 2022a).

(e) "They are the light that will keep us on the path to peace, and to the hope that peace can bring". (King Abdullah II, 2022a).

As can be noticed from the above examples, using lexical metaphors in speeches can be a powerful tool for enhancing communication and creating vivid imagery. It involves using words and phrases in non-literal ways to convey deeper meanings and evoke emotions or associations.

However, grammatical metaphor involves expressing meanings through linguistic structures that deviate from the typical or literal use of words and grammar. It is a concept in systemic functional linguistics, a theory developed by Michael Halliday (1989), which focuses on how language functions in different contexts. The following examples are grammatical metaphors extracted from the speeches.

(a) "Such work helps more and more people to see through the ugly, false, hate-filled narratives peddled by extremists". (King Abdullah II, 2022a).

(b) "This threat does not simply mean grocery shelves are bare of choice. For too many families, it will mean tables bare of bread". (King Abdullah II, 2022a).

(c) "If walls had never gone up, and people had been allowed to build bridges of cooperation instead?" (King Abdullah II, 2022b).

(d) "Let the humanity we share and the values that bring us together, be our guide as we make our journey into this uncertain future. They are the light that will keep us on the path to peace, and to the hope that peace can bring". (King Abdullah II, 2022a).

(e) "We have a guide to lead us forward to the right path: Our faith". (King Abdullah II, o2023).

The above-mentioned examples show that the grammatical metaphor in speeches involves using linguistic structures to represent concepts and ideas more abstractly or indirectly. This can help speakers convey complex or nuanced meanings, create emphasis,

and shape the tone of their messages. In this study, King Abdulla uses lexical metaphors more than grammatical metaphors to captivate his audience, evoke emotions, and provide clarity through the use of vivid and imaginative language. This can help make the speeches more engaging and memorable for the listeners. More than adding grammatical metaphors, which represent concepts and ideas more abstractly or indirectly. And it conveys complex or nuanced meanings. These results are similar to those of Maherja (2018), who stated that Obama uses lexical metaphors to make people able to understand the idea appropriately and clearly.

5.1.2 Grammatical Elements

Grammatical structure refers to the way words and phrases are organized in a sentence or a larger piece of writing. It involves understanding and applying the rules and patterns of a particular language to create coherent and meaningful sentences. The researcher chose pronouns, modal verbs, and discourse markers to analyze from these elements.

5.1.2.1 Pronouns

The use of pronouns in political speeches is a crucial aspect of rhetoric that can have a significant impact on how a message is received. Pronouns are different types but according to Fairclough (2003), there are two senses of the pronouns: the inclusion and exclusion senses. The inclusion includes the inclusive pronouns "we" "our", and "us", whereas the exclusion pronouns include "I", "my", and "myself". The following are discussion of each pronoun type and how they appear in his majesty speeches.

(1) *Inclusive pronouns*

The data of the study is concluded that His Majesty used the subject personal pronoun "we" the most frequent inclusive in the speeches. The strategic use of the pronoun "we"

can carry several important implications. Here are some reasons why politicians may choose to employ "we" more frequently: By using "we," politicians can emphasize a sense of unity and inclusiveness, inviting the audience to feel part of a collective effort or vision. Also, it conveys a message of shared responsibility and collaboration, suggesting that the speaker and the listeners are in this together as a community, and it helps establish a sense of connection and solidarity, fostering a feeling of togetherness and shared purpose within the audience. The following examples clarify the idea of using His Majesty the pronoun "we":

(a) "We are all very fortunate—for a life spent in the service of others, is a life fully lived". (King Abdullah II, 2020).

(b) "We need our faith—the moral imagination to believe in a better, more just world". (King Abdullah II, 2023).

(c) "We saw the struggle enter a darker cycle of stalemate, stagnation, and violent crises". (King Abdullah II, 2023).

Overall, the strategic use of "we" in political speeches can help leaders convey a sense of collaboration, unity, and joint commitment, which can resonate strongly with their audience. His desire to establish a rapport with the listeners so that they can work together harmoniously also suggests a brotherhood and familiarity between the speaker and the listener, which fosters mutual understanding and cooperation and has a positive impact on both society and the individual.

With the possessive pronoun "our," we can arrive at the same conclusions since he uses it 50 times in his speeches, as shown in the following examples. As was previously mentioned, His Majesty constantly aims to create a sense of unity, inclusivity and shared responsibility among the audience. When political leaders use "our" in their speeches, it

serves to convey a collective identity, aligning the audience with a common cause, vision, or purpose. This inclusive language can be particularly effective in fostering a sense of solidarity and shared ownership of a political agenda or set of values.

By utilizing "our," political leaders can emphasize that they are speaking on behalf of a larger group, whether it's a nation, a community, or a specific constituency. This can help to engender a feeling of togetherness and mutual investment in the issues and initiatives being discussed. The use of "our" also signifies that the leader sees themselves as part of the collective, working alongside their audience towards a common goal. Here are some examples of the use of the inclusive pronoun "us" in his majesty speeches:

(d) "Our journey on the path to peace must travel through Jerusalem". (King Abdullah II, 2022a).

(e) "Let the humanity we share and the values that bring us together, be our guide as we make our journey into this uncertain future". (King Abdullah II, 2022a).

Moreover, the use of "our" in political speeches can be a way for leaders to demonstrate that they understand and empathize with the challenges and aspirations of the people they represent. It reflects a spirit of partnership and collaboration, signaling that the leader is committed to working together with the audience to address shared concerns and pursue shared objectives. Overall, the use of "our" can be an effective tool for political leaders to foster a sense of unity, solidarity, and shared purpose among their audience. Demonstrate the depth of his relationship with his audience to collaborate.

Similarly, the use of "us" can foster a collective identity and shared responsibility among the audience. When a political leader states, "It is up to us to address these challenges together," it signals a call to action and encourages unity and collaboration. While these terms can be impactful in creating a sense of shared experience and

responsibility, they are generally used sparingly in formal political speeches. Political leaders often opt for more inclusive language, such as "we" and "our," to convey collective ownership and unity as indicated in the following examples:

(f) "So, we who are gathered here, have two things in common. First, is our responsibility to these millions—the people who have entrusted us with their hopes and fears". (King Abdullah II, 2020).

(g) "As I look around this historic Chamber, I see it holds many hundreds of people. But in truth, there are with us today millions more, from different countries, histories, and perspectives". (King Abdullah II, 2020).

(h) "Let me extend our heartfelt gratitude to the Path to Peace Foundation for this distinguished award. Please allow us to accept it on behalf of those who, I believe, inspire us most—our fellow". (King Abdullah II, 2022a).

(2) *Exclusive Pronouns*

"I" is the third most frequent pronoun, which is common for leaders to use as a way to take personal responsibility, express personal opinions, and demonstrate leadership. When a political leader uses "I" in their speeches, it often signals a sense of personal commitment, accountability, and direct involvement in the issues being addressed. This personal approach can help to establish a connection with the audience and convey a sense of individual responsibility for the decisions and actions being discussed. The following examples clarify using his majesty of the pronoun "I":

(a) "I know I speak for everyone when I say, absolutely not". (King Abdullah II, 2020).

(b) "I stood in this Chamber and spoke of the dangers of failing to move forward with peace. And today". (King Abdullah II, 2020).

(c) "As I look around this historic Chamber, I see it holds many hundreds of people". (King Abdullah II, 2020).

These results are similar to the Awadeh (2021) study, which concluded in his study that Trump used the pronoun "we" more than "I" to make people feel the spirit of one team and to work together for the benefit of the country. When political leaders use "I" in their speeches, it allows them to directly express their perspectives, beliefs, and intentions, which can be particularly impactful when addressing matters of policy, leadership, and vision for the future. Likewise the shows the use of inclusive pronoun "my" as in the following examples:

(d) "My friend" (King Abdullah II, 2022a).

(e) "My dear friends" (King Abdullah II, 2022b).

(f) "In my region, we are looking to build integrated partnerships that tap the capabilities and resources of each of our countries for the benefit of all". (King Abdullah II, 2020).

(g) "What if Jerusalem, a city that is close to my heart personally and of great historic significance to my family, remains disputed? Can we afford to rob Christians and Muslims alike of the spirituality, peace, and coexistence that this city symbolises, and instead allow it to descend into political conflict?" (King Abdullah II, 2020) .

Additionally, the use of "I" can also be a way for leaders to humanize their message and demonstrate their stake in the matters being discussed. How the pronouns "myself" is rarely used as shown in the following example:

(i) "And behalf of Rania and myself, thank you so much for this opportunity". (King Abdullah II, 2022a).

It is also consistent with the study of Almahasees (2021), which reached the same results regarding the other pronouns "us, myself", reached by referring to the Speaker of Parliament, the King, and members of the European Parliament, instead of saying "we" to express group membership, he uses an appropriate substitute for the sense of democracy. The King also uses the personal pronoun "us" to remind them that Jordan and European countries have a responsibility to help instill hope and remove fears from the minds of refugees. This serves as a collective call to create a sense of shared responsibility and ability to help refugees and host countries.

However, King Abdullah II uses the objective plural pronouns "us", and "myself" in his speeches to convey a sense of personal connection and shared responsibility. However, it's worth noting that these terms are used relatively infrequently in formal political discourse, as they tend to be more common in casual or informal language. When a political leader uses "myself" in a speech, it can serve to create a more personal and direct connection with the audience and to emphasize personal empathy and shared experience.

5.1.2.2 Modal Verbs

Modal verbs can be a powerful tool in speeches to convey various meanings and add depth to your message. In this study, the researcher classifies modal verbs according to Fairclough (2003) model of textual CDA into two functions: epistemic, like "can/could/will/would/may" which is used to *exchange knowledge* in the form of assertion, question, and negative. And deontic modals, such as, "shall/ should/ must" which are used to *exchange activities* in the form of demand, offer, and refusal. The following sections present each type of modality associate it with its function as it is classified in the adopted model.

(1) *Epistemic modality* **(Knowledge exchange)**

The use of the epistemic modality in His Majesty's speeches carries greater importance in conveying information because of his desire to guide the audience and transfer knowledge effectively. By relying on the cognitive method, His Majesty the King can express various levels of confidence in the information he shares with the public, which contributes to clarifying details and directing attention to important issues. Regarding this type, there are three main types: Mmodalized assertion, Modalized questionn, and Modalized negatives exemplified in the use of can, could, will, would, may, and might modal verbs.

Modalized assertion

Modalized assertion is one of the most frequent types of modalities which deals with factual propositions based on the real knowledge of the worlds. Modalized assertion with a function of knowledge exchange focusses on the the possibilities of the fulfilment of the actions. The following examples clarify the use of epistemic modals in the form of assertion,

(a) "No country can heal our injured earth alone". (King Abdullah II, 2022b).

(b) "We can reach the future that both our peoples aspire for". (King Abdullah II, 2020).

(c) "We <u>can</u> and must work together". (King Abdullah II, 2022a).

(d) We can weather the most serious crises if we join together. (King Abdullah II, 2022b).

(e) "but I will say it again and again. A more peaceful world is not possible without a stable Middle East". (King Abdullah II, 2020).

(f) " Politics may sometimes fail our world". (King Abdullah II, 2022b).

(g) "Undermining the legal and historical status quo of the Holy City, will only escalate tensions and anger". (King Abdullah II, 2022a).

(h) "They are the light that will keep us on the path to peace, and to the hope that peace can bring". (King Abdullah II, 2022a).

(i) "Such efforts will be fruitless if they are exclusionary". (King Abdullah II, 2022b).

(j) "He would later be assassinated on its very steps". (King Abdullah II, 2023).

(k) "The General Assembly will vote on renewing UNRWA's mandate". (King Abdullah II, 2022b).

Modalized Question

Epistemic modal verbs with the function of knowledge exchange can appear in the form of questions too. However, the function of these questions is not necessary to elicit answers. Such constructions can be used for many functions such as making request, asking for favor or being indirect and polite. The following are examples of epistemic modal verbs in the form of question.

(a) "Can we afford to rob Christians and Muslims alike…?" (King Abdullah II, 2020).

(b) "Can we afford to let the region's young people live without hope?" (King Abdullah II, 2020).

(c) "How can parents raise healthy children?" (King Abdullah II, 2022b).

(d) "How can students learn?" (King Abdullah II, 2022b).

(e) "How can workers do their best?" (King Abdullah II, 2022b).

(f) "How many generations of youth could have grown up in the optimism of peace and progress?" (King Abdullah II, 2022b).

(g) "Wouldn't we be creating a perfect setting for extremist groups?" (King Abdullah II, 2022b).

(h) "What would our world look like now if the conflict had been settled long ago?" (King Abdullah II, 2022b).

Modalized Negatives

The form of negative modality is similar to the modality of the assertion with the fact that the former is statements whereas the latte is negatives. The followingare examples of epistemic negative modality with the function of knowledge exchange:

(a) "Our efforts, and our success, cannot simply be a matter of politics". (King Abdullah II, 2022b).

(b) "This cannot continue". (King Abdullah II, 2022b).

(c) "Nothing will be impossible for you". (King Abdullah II, 2022b).

(d) "Because our most difficult challenges will not be solved". (King Abdullah II, 2022a).

(e) "I, for one, will not abandon our brothers and sisters there". (King Abdullah II, 2020).

Epistemic modality enables His Majesty the King to clarify and convey facts and data accurately and clearly, which helps enhance the public's understanding and increase awareness of the important issues he addresses in his speeches. He can also build trust and credibility between himself and the public as he expresses his appreciation for scientific and cognitive values and shows his interest in ensuring the accuracy of the information he shares. Relying on the epistemic modal, he can contribute to encouraging the audience to think critically and rationally analyze the information presented, which enhances interaction and effective participation in the issues raised.

(2) *Deontic modality* **(Activity exchange)**

On the other hand, deontic modality can be utilized in the function of activity exchange to express permission, obligation, or prohibition in the exchange of activities or actions between individuals or groups. In this way, his majesty can achieve his goals

of effectively transferring information and knowledge and building a sustainable and fruitful communication relationship with the public, rather than demanding their participation in activities. There are three main forms of the deontic modality with the function of activity exchange. These are demand, offer, and refusal exemplify in the use of must, shall, and should modal verbs.

Demands

Modal verbs with the function of demand those type of modal verbs that indicate necessity for the addressee to perform the actions. Mostly, it shows that the action is not optional; rather, it is necessary or obligatory. The following examples clarify the use of deontic modals in the form of demands.

(a) "I must say frankly that the dangers have grown". (King Abdullah II, 2020).

(b) "The cycle of violence and agony must stop". (King Abdullah II, 2022a).

(c) "It must remain an integral part of our future". (King Abdullah II, 2022b).

(d) "We must start with words of mutual respect, like our conversation today". (King Abdullah II, 2023).

(e) "Our countries must unite". (King Abdullah II, 2022b).

(f) "The international community should send a strong message of support for the rights of Palestinian refugees, ensuring that Palestinian refugee children have schools to go to and access to appropriate medical care". (King Abdullah II, 2022b).

(g) "Should be an integral part of our efforts". (King Abdullah II, 2022b).

Offer

Modal verbs are used to offer to do things for people or to invite them to do something. This form of modal verbs appears in the selected speeches as part of deontic modality. With the function of activity exchange. This is because when a person offers

something, it means that he/she has the well to participate in the activity took a place. The following examples display this type of modality as they appear in the data.

(a) "We must deliver a different world". (King Abdullah II, 2022b).

(b) "We can and <u>must</u> work together". (King Abdullah II, 2022a).

Refusal

Unlike offer, refusal modal verbs are those type of modal verbs that show the rejection of doing the actions. This type is the least used one among the other modal verbs which indicates the cooperation and friendliness tone of his majesty speeches. Refusal modal verbs appear only in one example in the collected data as follows:

(a) "The Holy City must not be a place for hatred and division". (King Abdullah II, 2022b).

5.1.2.3 Discourse Markers

Discourse markers play a vital role in political speeches, helping to structure the content, clarify key points, and guide the audience through complex arguments. Following the researcher's analysis of the speeches, it was discovered that the coordinate conjunctions were used a lot, such as "and," which was the most frequent one to give details and help the audience understand the idea more clearly. As in the examples below, the conjunction "and" is frequently used to connect ideas and reinforce key points. Furthermore, "and" can be used to enumerate a series of accomplishments, policy priorities, or societal values. By effectively using the conjunction "and" in political speeches, speakers can establish coherence, present a unified vision, and reinforce the interconnectedness of their policies and initiatives. This simple yet powerful linguistic tool assists in conveying a sense of purpose, unity, and determination to the audience.

Below are sample examples of the discourse marker "and" elicited from his majesty speeches:

(a) "In all we do, Jordanians are guided by strong faith in God. And we join people around the world, of many religions, who also hear God's call to respect all humanity in equal dignity and compassion, as we make a shared journey through difficult terrain on our path to peace and hope". (King Abdullah II, 2022a).

(b) "Because this is no ordinary tree. It is over fourteen hundred years old. And it is the tree under which, as a young man, the future Prophet Muhammed, peace and blessings be upon him, took shelter when his caravan stopped to rest. Under its leaves, he met a Byzantine monk, who looked at him and prophesied that he would become the Messenger of God". (King Abdullah II, 2023).

(c) "Consider the climate crisis. No country can heal our injured earth alone. We need global partnerships that can create real change. And Jordan is part of these efforts. We have been building strong partnerships to manage and sustain vital water resources. And we see more opportunities to work with partners to preserve precious world heritage sites and natural wonders—the unique Dead Sea, the sacred Jordan River, and the resilient coral reefs of the Gulf of Aqaba—which are all threatened by climate change". (King Abdullah II, 2022b).

However, 15 instances of the conjunction "but" are often employed to introduce a contrast or to present a counterargument or qualification to a previous statement. Its use can highlight existing challenges, acknowledge differing viewpoints, or demonstrate the need for further action or intervention.

In addition, "but" can be utilized to acknowledge opposing perspectives or to offer a rebuttal to criticism. Furthermore, "but" can be used to recognize the complexities of a

situation and to signal a change in focus or strategy. By judiciously using the conjunction "but" in political speeches, speakers can underscore the nuances of policy issues, demonstrate an understanding of opposing viewpoints, and emphasize the need for proactive measures to address challenges. Through this linguistic device, politicians can convey a sense of pragmatism, empathy, and readiness to tackle complex societal problems. The following are examples of the subject matter:

(a) "Faith—even in the seemingly impossible—is the single greatest act of defiance against despair. But make no mistake, this is not, as cynics say, "blind faith". It is active, 20-20 vision. It helps us see beyond earthly weaknesses and failures, and be, and do, better. This is the very essence of faith; the miracle of faith". (King Abdullah II, 2023).

(b) "And second, we are all very fortunate—for a life spent in the service of others, is a life fully lived. But only if we live up to the expectations of the millions of people with us in this hall today". (King Abdullah II, 2020).

(c) "Iraq is home to 12 percent of the world's proven oil reserves. But, more importantly, it is home to over 40 million people, who have suffered through four decades of war, crippling sanctions, occupation, sectarian conflict, and the terror of ISIS. Today, their future rests on a fragile peace. And I, for one, will not abandon our brothers and sisters there".(King Abdullah II, 2020).

The conjunction "because" is used seven times; it's instrumental in providing justifications, explanations, and reasoning behind proposed policies, initiatives, or decisions. By employing "because," political figures can delineate the rationale underlying their positions, thereby seeking to garner support, sway public opinion, and

bolster their arguments. Moreover, "because" can be employed to emphasize the urgency or necessity of a particular policy or program.

In summary, the strategic use of "because" in political speeches allows leaders to build persuasive arguments, communicate the rationale for their policies, and underscore their commitment to addressing pressing issues. By effectively harnessing this conjunction, politicians can convey a sense of purpose, rally public support, and lend credibility to their proposed courses of action. Her some examples of the use of because:

(a) "Because our most difficult challenges will not be solved by material goods, nor by working in silos; they will be met by drawing on our faith in God, our common humanity, and our will to jointly defeat poverty and despair, end occupation and injustice, help refugees everywhere return home, ready to rebuild shattered communities and renew the hope that young people everywhere so desperately need". (King Abdullah II, 2022a).

(b) "Today, although we may not be standing under a tree, this interfaith gathering also fills me with hope. Because, just as the Blessed Tree stands out against the harsh desert, our faith stands in contrast to the darkness of our times". (King Abdullah II, 2023).

(c) "Leadership, however, demands the very opposite—reflection, wisdom, and the long view. More than ever, we need patient politics. We all have a responsibility to safeguard our people's long-term interests and welfare; and to react to rapidly unfolding events with measured responses, not knee-jerk reactions; because politics is not a game where the fastest win. Sometimes, the faster we go, the farther away we end up from the finish line". (King Abdullah II, 2020).

The use of "or" serves as a powerful tool for presenting alternatives, contrasting viewpoints, and delineating policy choices. By employing "or," political figures can lay out distinct options, articulate divergent approaches, and underscore the trade-offs inherent in decision-making processes. It allows leaders to present contrasting options, highlight policy trade-offs, and convey the nuances of decision-making. By deploying this conjunction, politicians can underscore the complexity of policy choices, weigh competing priorities, and engage in transparent communication with the public. But it was used 5 times in all speeches as in the examples:

(a) "The connection between faith and peace has a special meaning for the Holy Land. Our region is home to places held holy by more than half the people on earth. Whatever happens there could unite our world, or tear it apart". (King Abdullah II, 2023).

(b) "If we falter, the most vulnerable pay the highest price—the young men and women who look to their future and see nothing; bewildered refugee mothers, clutching their children, with no place to call home; or anxious fathers who cannot find jobs to provide for their loved ones; and the many who feel sidelined, their identity under threat". (King Abdullah II, 2020).

(c) "These questions are not merely a whimsical or theoretical exercise, especially in my region, where worst-case scenarios do not lay comfortably within the realm of the hypothetical, but often wander too closely to the borders of our reality. Furthermore, what happens in the Middle East has a way of making itself felt everywhere around the world". (King Abdullah II, 2020).

However, the discourse marker "Yet" is used to express that something unexpected or unexpected happened, used 3 times, the following example clarifies the idea of "yet":

(a) "Yet today, the Holy City's sanctity is violated and abused by politics". (King Abdullah II, 2023).

(b) "Is this the future we will leave to the generations yet to come?" (King Abdullah II, 2022b).

(c) "And I ask you another "what-if"; what if Iraq fails to realize the potential and aspirations of its people and slips back into an erratic, seventeen-year cycle of recovery and relapse, or worse yet, conflict?" (King Abdullah II, 2020).

The conjunction "Indeed" is used to emphasize a point, often to affirm the truth of a statement, while "especially" is used to indicate something particularly significant or preferred among other options. Both words serve to draw attention to specific aspects of a statement. They used 2 times:

(a) "Indeed, throughout the lives of all God's prophets, peace be upon them, compassion was unconditional; it was complete, especially for the most vulnerable among us—the outcast, the poor, the sick, the oppressed, and the refugee". (King Abdullah II, 2023).

(b) "Indeed, two millennia ago, Jesus Christ himself, peace be upon him, crossed the Jordan River into our Eastern Bank to seek refuge. We proudly continue to protect and preserve the site of his Baptism, Bethany Beyond the Jordan. A World Heritage Site, it has welcomed popes, patriarchs, and pilgrims of every church. Muslims too come to pay respect in peace and goodwill. I am one". (King Abdullah II, 2023).

The least used discourse marker is "as well as" which is appears only one in the selected speeches. It is used to show addition, inclusiveness, simultaneity, or comparison between two or more elements. The following is the example where this type of connector is used:

(a) "Jordan has always been a source of regional stability, as well as a refuge for those in need. In this context, let me say a word about refugees and the communities which host them. In 2012, I came before the 67th General Assembly and spoke for the first time about the Syrian refugee flow and its pressure on Jordan's scarce resources. At that point, 200,000 Syrians had sought refuge in our small country. Today, 10 years later, we host more than 1.3 million". (King Abdullah II, 2022b).

The last discourse marker to present here is "However" which serves to introduce a contrasting or unexpected element, highlighting a shift in the narrative or presenting a contradictory point. Consider the following example:

(a) "Leadership, however, demands the very opposite—reflection, wisdom, and the long view. More than ever, we need patient politics. We all have a responsibility to safeguard our people's long-term interests and welfare; and to react to rapidly unfolding events with measured responses, not knee-jerk reactions; because politics is not a game where the fastest win. Sometimes, the faster we go, the farther away we end up from the finish line". (King Abdullah II, 2022b).

5.2. Conclusion

Based on the previous discussion and analysis of the various quotes from King Abdullah's speeches, the researcher has drawn the following conclusions:

1. The researcher found that King Abdullah used the pronoun "we" more frequently than others. This usage allows politicians to emphasize unity and inclusiveness, inviting the audience to feel part of a collective effort or vision. It conveys a message of shared responsibility and collaboration, suggesting that both the speaker and the listeners are in this together as a community. This fosters a sense of connection and solidarity, creating a feeling of togetherness and shared purpose among the audience.

2. In his political speeches, King Abdullah II of Jordan often highlights the concept of membership, particularly national identity, unity, and citizen responsibilities. His speeches frequently emphasize the importance of Jordanian citizens seeing themselves as integral members of a cohesive society, stressing the shared values and responsibilities that come with being a citizen.

3. The strategic use of discourse markers in political speeches allows leaders to construct persuasive arguments, communicate the reasoning behind their policies, and emphasize their commitment to addressing pressing issues. By effectively utilizing these conjunctions, politicians can convey a sense of purpose, rally public support, and lend credibility to their proposed courses of action.

5.3 Recommendation

1. It is suggested that additional research be conducted to compare the speeches of King Abdulla with those of other presidents, not only within Arab countries but also globally.

2. It is suggested that further studies be conducted to utilize alternative critical discourse analysis frameworks, such as the VanDijk framework.

3. It is suggested that further research be conducted to explore linguistic devices beyond modality, metaphor, synonyms, and pronouns to reveal additional ideologies present in the king's speeches.

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Appendices

Appendix I

Remarks by His Majesty King Abdullah II Receiving the Path to Peace Award at the 2022 Gala Dinner of the Path to Peace Foundation
US New York- 09 May 2022
https://kingabdullah.jo/en/speeches/receiving-path-peace-award-2022-gala-dinner-path-peace-foundation

Appendix II

Keynote Address by His Majesty King Abdullah II at the National Prayer Breakfast
US Washington, DC
02 February 2023
https://kingabdullah.jo/en/speeches/keynote-address-his-majesty-king-abdullah-ii-national-prayer-breakfast

Appendix III

Remarks by His Majesty King Abdullah II At the 77th Plenary Session of the UN General Assembly
US New York- 20 September 2022
https://kingabdullah.jo/en/speeches/77th-plenary-session-un-general-assembly

Appendix IV

Remarks by His Majesty King Abdullah II Before the European Parliament
France Strasbourg- 15 January 2020
https://kingabdullah.jo/en/speeches/european-parliament-1