



**A Stylistic Analysis of the English Speeches of His Majesty King  
Abdullah II bin Al-Hussein of Jordan**

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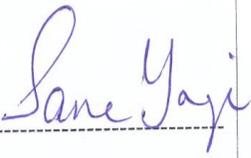
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**Dedication**

**To**

**My family, instructors, and friends.**

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## **Abstract**

This study is intended to scrutinize the linguistic strategies that His Majesty King Abdullah II bin Al-Hussein uses in his speeches (political, economic, religious, and local), since analyzing the speeches delivered by the King in terms of critical discourse analysis has not yet received much linguistic attention and analysis. The researcher believes that King Abdullah II is able to persuade his audience with his ideology. Therefore, the study sheds light on the strategies employed by the King to achieve effective persuasion in twenty English speeches of his. The strategies that will be involved in the analysis are figurative language (metaphor, personification, and simile), intertextuality, and reference. The researcher reveals that the linguistic strategies of His Majesty the King are used effectively to persuade the audience of different ideologies, i.e., points of view, ideas, goals, beliefs, etc.

Key words:

critical discourse analysis, stylistics, figurative language, metaphor, personification, simile, intertextuality, reference.

## **Chapter One**

### **Introduction**

In critical discourse, speakers pay great attention to persuade their audience of their ideas, views, goals, expectations, etc. (i.e. their ideology). In order to get their goals, they use different strategies and different lexical and grammatical choices (linguistic choices) in their speeches. The linguistic strategies and the way these strategies are used play an integral role to influence the audience. Thus, it is important to investigate such strategies and how they are used in speeches.

The present study aims to identify some linguistic strategies in twenty English speeches of His Majesty King Abdullah II bin Al-Hussein of Jordan. The linguistic strategies adopted in the analysis of the twenty speeches of his are figurative language (metaphor, personification, and simile), intertextuality, and reference. This study will also investigate the creativity of King Abdullah and how he employs language to influence and convince the audience with his ideas, arguments and points of view. The topics of the speeches include four major issues: politics, economics, religion, and local events during the last nine years (2008-2016).

Since this thesis analyzes the speeches of King Abdullah II, it is essential to shed light on the definition of discourse, discourse analysis, critical discourse analysis (CDA), and stylistics in order to come up with clear understanding of these notions before dealing with the practical part of the research, which is the analysis of the speeches.

## 1.1 Discourse and Discourse Analysis

Discourse is widely defined and seen from different points of view by different researchers. Generally, this term is described as language or a group of sentences spoken or written. One simple definition of "discourse" is by Salkie (2005: ix) who says: "A text, or a discourse, is a stretch of language that may be longer than one sentence".

Fasold (1990: 65) views the study of discourse as "the study of any aspect of language use". On the other hand, Coulthard (1988: 1) presents discourse as meaning according to how human communication is seen "that human communication must be described in terms of at least three levels — meaning, form and substance, or *discourse, lexico-grammar and phonology* —...". Cook (1995: 6) differentiates between "discourse" and "discourse analysis":

We have, then, two different kinds of language as potential objects for study: one abstracted in order to teach a language or literacy, or to study how the rules of language work, and another which has been used to communicate something and is felt to be coherent (and may, or may not, happen to correspond to a correct sentence or series of correct sentences). This latter kind of language— language in use, for communication—is called *discourse*; and the search for what gives discourse coherence is *discourse analysis*.

In addition, Brown and Yule (2004: 1) describe discourse analysis as "the analysis of language in use". Therefore, it is recognized from these definitions that language in use is a discourse while what makes this language coherent and makes it understood is its analysis. Brown and Yule (2004: 27) add that "the analyst is investigating the use of language in context by a speaker/ writer, he is more concerned with the relationship between the speaker and the utterance". This means that the

analyst investigates the language of a speaker/writer and the relation between the speaker's/writer's intentions and the utterances produced.

Discourse analysis, then, is the analysis of meaning. "In the analysis of language the task of the linguist is essentially to demonstrate the systematic relationship that exists between the deep structures of that language (the meanings) and their surface structures" (Elgin, 1979: 157). Generally speaking, in discourse analysis, the analyst investigates the surface structure (usage) and its meaning (use), and explains the relationship between them.

## **1.2 Critical Discourse Analysis**

Critical discourse analysis (CDA) is a term handled by different researches such as Van Dijk, Fairclough, among others. Critical discourse analysis is a method or an approach used to analyze certain types of discourse in terms of what Van Dijk (1993: 249) uses "social and political discourses". As a term, "critical discourse analysis" has been recently invented but the idea of this notion has been tackled before:

the critical perspective studies of language that are traced back, if not—as usual—to Aristotle, then at least to the philosophers of the Enlightenment or, of course, to Marx, and more recently to the members of the Frankfurt school ... (Van Dijk, 1993: 251)

Coffin (2001: 99) defines CDA as "an approach to language analysis which concerns itself with issues of language, power and ideology". CDA is also defined as "A multidisciplinary approach to TEXT analysis which investigates the way language acts to disseminate particular points of view or ways of thinking within society" (Hewings & O'Halloran, 2004: xii). Thus, the aim of a critical discourse analysis is "to investigate critically social inequality as it is expressed, constituted, and

legitimized by language use" (Wodak, 2006: 53). Any critical discourse analyst should take these factors into consideration in his/her study. The different relations between these factors produce different discourses and different analyses.

Critical discourse analysis is an approach used to analyze texts which can also be called critical linguistics where the analysts study the frequent language patterns used in the speaker's/writer's languages. They use them to show the "series of acts of *identity* in which people reveal both their personal identity and their search for social roles" (LePage & Tabouret-Keller, 1985: 14). Huckin, et al., (2012: 107) also define critical discourse analysis as:

an interdisciplinary approach to textual study that aims to explicate abuses of power promoted by those texts, by analyzing linguistic/semiotic details in light of the larger social and political contexts in which those texts circulate.

Critical discourse analysis:

has been developed by linguists with an interest in the *rhetorical* potential of text – the potential of texts to influence societal beliefs, values and expectations. It is an approach concerned with the ways in which texts may influence public opinion in relation, for example, to politics, international relations, the economy, religion and the environment. (The Open University, 2004: 114)

Fairclough (1989: 25) has developed a three-dimensional guideline for studying a discourse: "text, interaction, and context". Thompson (2002) as quoted in Behnam & Mahmoudy (2013: 2198) adds that:

A critical approach to discourse is trying to discover the links between the text (micro level) and the masked power structures in society (macro sociocultural practice level) by means of discursive practices based on which the text was produced (meso level).

In short, the three levels can be seen as: context, audience, and language. These levels are complementary and affect each other; the audience and the context determine what kind of language and what lexical and grammatical choices to be used. Thus, one can't use one level and forget the others in their interpretation. Any linguist or analyst should take these three levels into consideration when analyzing.

### **1.3 Stylistics**

Style is not limited only to daily life choices, such as, choosing clothes, furniture, or food dishes. Style can also be found in language which is the way the writers use the language and their lexical and grammatical choices in both spoken and written language. Style has been defined in language as "distinctive linguistic expression" (Verdonk, 2003: 3). Stylistics is "the linguistic study of the various components of a writer's literary (or non-literary) style. Alternatively, it is still considered as the literary evaluation of linguistic devices" (Ufot, 2012: 2460). It is also defined as "an approach to the analysis of (literary) text using linguistic description" (Short, 1996: 1). Matthews (2007: 386) describes stylistics as:

The study of style in language: traditionally, of variations in usage among literary and other texts; now, more generally, of any systematic variation, in either writing or speech, which relates to the type of discourse or its context. Thus there is a style appropriate to public lectures, different from that of casual conversation among friends; the style of prayers in church includes the intonation etc with which they are recited; and so on.

To talk about the goals of stylistic studies, Wales (1997: 437-8) posits that:

The goal of most stylistic studies is not simply to describe the formal features of texts for their own sake, but in order to show their functional significance for the interpretation of the text; or in order to relate literary effects to linguistic "causes" where these are felt to be relevant. Intuitions and interpretative skills are just as important in stylistics and literary criticism; however, stylisticians want to avoid vague and impressionistic judgments about the way formal features

are manipulated... So the 1970s saw a shift away from the text itself to the reader and his or her responses to the text.

The purpose of analyzing a text stylistically is to see how the elements of a language are set to produce a message. Stylistics "is concerned with patterns of use in a given text" (Widdowson, 1996: 138). For analysts, the style of a speaker in any kind of discourse shows his/her ideologies (values, beliefs, and attitudes). They are concerned with the speakers' linguistic choices and they analyze these choices to distinguish what the speaker believes in. Ohmann (1964: 423) simply refers to style as "a way of writing". Then, we can refer to stylistics as the science of the way of writing or the way of using language.

#### **1.4 Scope of the Study**

The research is meant to be a contribution to stylistic analysis and discourse analysis. The analysis of this study is applied on some of the English speeches of His Majesty King Abdullah II and the results of this study can be applied to any political, economic, religious and local discourse by other political leaders. This study is concerned with the discourse analysis of King Abdullah's English language focusing on *(i)* the way he uses language, his style, *(ii)* the most significant linguistic elements used in the selected speeches, *(iii)* how his style affects the audience and *(iv)* how his language reflects his ideology.

##### **1.4.1 Objectives of the Study**

The present study attempts to answer the following questions:

1. What are some significant features of his Majesty's style?
2. How does he use them to influence his audience?

3. How does his language reflect his ideology?
4. What are the strategies used in his speeches to achieve effective persuasion?

### **1.4.2 Methodology**

This part provides details and clear image about the process of data collection and what methods the researcher has adopted for the data analysis section. This study will investigate the language of King Abdullah II linguistically. It will show how he uses language to create solidarity with the audience to achieve effective persuasion. This study analyzes certain linguistic strategies: figurative language (metaphor, personification, and simile), intertextuality, and reference to show the way His Majesty thinks and the way he uses these strategies to persuade his audience with his ideology (values, beliefs and attitudes ... etc.). Critical discourse analysis will be used to analyze the speeches of King Abdullah. The steps followed in developing this study are:

1. A review of related literature is presented in Chapter Two.
2. Chapter Three incorporates discussion and analysis.
3. Chapter Four is concerned with conclusion and recommendation.

### **1.4.3 Data Collection**

The speeches have been carefully selected from the official website of King Abdullah, <http://www.kingabdullah.jo/>. This thesis deals with the different speeches of His Majesty, political, economic, religious and local issues that face Jordan and the world which were delivered locally, or nationally, or internationally during the last nine years.

#### **1.4.4 Statement of the Problem**

The present study investigates the language of His Majesty King Abdullah II and the linguistic strategies used in his speeches. The most basic concern of the researcher is to pay special attention to how these strategies and His Majesty's linguistic choices (lexical and grammatical) affect the audience and how his style reflects his ideology.

#### **1.4.5 Significance of the Study**

The present study also draws its significance from three important points. First, it investigates the language of a key figure, King Abdullah II, in the political, economic and religious fields not only in Jordan but also all over the world. Second, the local events speeches that were not handled by other researchers are also discussed. Third, it draws particular attention on the persuasive strategies that are used to persuade his audience of his ideology.

#### **1.4.6 Purpose of the Study**

This study aims at presenting an attempt to point out the major strategies of persuasion involved in the speeches delivered by King Abdullah II during the last nine years. It aims to show how these strategies are used to reflect the King's ideology. These strategies are figurative language (metaphor, personification, and simile), intertextuality, and reference.

## **Chapter Two**

### **Review of Related Literature**

In this chapter, I am going to present some works that deal with the main approach of this study, Critical Discourse Analysis. Then, some studies on the language of King Abdullah will also be discussed.

#### **2.1 Studies on Critical Discourse Analysis**

The idea of Critical Discourse Analysis is highly important in this study. Some works that discussed this approach and investigated different discourses using this approach are mentioned below.

Van Dijk (1993) in his paper “Principle of critical discourse analysis” aims to discuss the idea and some principles of Critical Discourse Analysis focusing on “dominance relations” and “the patterns of access to (public) discourse for different social groups”. At the end of this discussion, Van Dijk illustrates his paper with an analysis of some examples from the parliamentary debates about ethnic affairs.

Van Dijk (1996) in his “Discourse, power and access” examines the relationships between discourse and social power in terms of CDA. In his argument, Van Dijk pays attention to certain concepts like power, social power, power and racism, dominance, discourse, and access. He supports his argument with some examples from the coverage of ethnic affairs in the British press, during the first six months of 1989.

Van Dijk (2006) illustrates the idea of Critical Discourse Analysis in his paper “Politics, ideology, and discourse”. He examines the relationships between discourse, ideology, and politics in the sense that “politics is usually discursive as well as ideological, and ideologies are largely reproduced by text and talk” (2006; 739).

Fairclough (1995) in his book *Critical discourse analysis: The critical study of language* sheds light on the idea of Critical Discourse Analysis, the relationship between language, ideology and power, the relationship between discourse and sociocultural change, textual analysis, and the principles and practice of critical language awareness. This book contains a collection of papers on CDA which are written during 1983-1993. They are ten papers grouped within four sections: language, ideology and power, discourse and sociocultural change, textual analysis in social research, and critical language awareness.

Wodak & Meyer (2008) in their “Critical discourse analysis: History, agenda, theory, and methodology” aim to provide an introduction about what is CDA, and the history of CDA and provide an overview of some important research agendas in CDA. They shed light on the common ground of discourse, critique, power and ideology and elaborate their argument with some examples from a research of interest in CDA, “Language of the new Capitalism and the knowledge-based economy (KBE)”.

One of the studies that deserves mentioning is Amaireh’s (2013) *A rhetorical analysis of the English speeches of Queen Rania of Jordan*. In terms of Critical Discourse Analysis, Amaireh investigates how Queen Rania of Jordan uses various

rhetorical techniques to convince the audience and how her language draws on the characteristics of feminine style. The researcher studies two main canons of rhetoric: invention and style, which are based on the classical Aristotelian approach.

## **2.2 Studies on King Abdullah II's language**

Since the primary concern of this study is to investigate certain linguistic strategies in the English speeches of King Abdullah II and his style of using these strategies effectively to persuade his audience of his ideologies, it is important to shed light on the previous studies on His Majesty's language and the persuasive means in his political, economic, religious and local speeches. This study mostly includes different studies that investigate the language of King Abdullah II.

One significant study which discussed the art of persuasion in King Abdullah's speeches is Al-Rawabdeh (2005), *Art of argumentation and persuasion in the political speeches of His Majesty King Abdullah II maintained in their Arabic translation*. She attempts to reach a rhetorical analysis of His Majesty's language in some of his English speeches and their Arabic translation and to show how his language achieves effective persuasion on the audience using Neo-Aristotelian approach which shows to what extent the language of the speeches persuades the audience. Al-Rawabdeh's work can be used to contribute two domains: translation and persuasion in the field of discourse analysis. What gives this work its significance is the attempt to investigate major canons of rhetoric: invention (logical proofs, emotional proofs, and ethical proofs), arrangement, and style. The study also compares English speeches and their Arabic translations suggested by the Hashemite Royal Court with respect to the features of persuasion and arrangement.

Another important study that deserves mentioning is Mohammad's (2014) *Analysis of interpersonal meanings in political discourse - a contrastive study of speeches by King Abdullah II and President Barack Obama after the Arab spring*. In this study, the researcher provides a contrastive analysis of interpersonal metafunction in political speeches of King Abdullah II and President Barack Obama after the Arab Spring. It attempts to explore how the interpersonal meanings used by the two leaders are achieved from the perspective of Critical Discourse Analysis within the theories of Systematic Functional Linguistics focusing on mood, modal auxiliaries, personal pronouns, and tense shift. This is to say, different uses of mood, modal auxiliaries, personal pronouns, and tense shift, can express different levels of the interpersonal meaning. The researcher concludes that both leaders use different moods: declaratives and imperatives, different modal auxiliaries, different personal pronouns, and different tenses to make their speeches more influential in order to achieve specific purposes.

Al-Abed Al-Haq & Al-Sleibi (2015), in their paper entitled "A critical discourse analysis of three speeches of King Abdullah II", investigate three political speeches using two-level analysis. At the first level, the authors use the main principles of Critical Discourse Analysis (CDA): description of the text, discourse-as-discursive practice, and discourse-as-social practice. At the second level, four persuasive strategies are employed: creativity and metaphor, reference, circumlocution, and intertextuality. Concerning creativity, His Majesty the King uses creative expressions to show the reality as it is, i.e., the bad image of the current state of affairs and the potential good image of the future. He uses circumlocution to highlight and magnify certain issues: the Palestinian-Israeli peace process, the

American role in this process, and the call for interrelation community to work together against the potential gangers. Regarding reference, he focuses on the use of first personal pronouns to highlight the core issues mentioned above. As far as intertextuality is concerned, he uses it to convince American audience with his ideas through some extracts from the American President, Roosevelt. The authors use a corpus-based approach in their analysis of the data to enrich their study with quantitative evidence from the three selected English speeches of King Abdullah II.

Another important study that aims to identify the linguistic items which act as hedges in the speeches of King Abdullah II is Rabab'ah & Abu Rumman's (2015). In their paper entitled "Hedging in political discourse: Evidence from the speeches of King Abdullah II of Jordan", the authors investigate the linguistic devices that act as hedges in twenty five political speeches of King Abdullah II and their pragmatic functions: modal auxiliaries, modal lexical verbs, adjectival, adverbial and nominal modal phrases, approximators of degree, quantity, frequency and time, introductory phrases and if clauses. They conclude that political discourse resorts to hedging devices to express indirectness, politeness and lack of commitment and probability.

Al Khalidy & Ramamoorthy (2011) in their paper, "Lexical cohesion in the speeches of His Majesty, King Abdullah II of Jordan", investigate the lexical cohesion aspects in the English speeches of the King and how he uses these aspects to draw the attention of his audience. In this study, the researchers illustrate some examples from the King's speeches to show how some lexical cohesion, particularly word repetitions, synonymy, super-ordinates and generals, and opposite and related words are used by the King to achieve certain functions.

El-Sharif (2014) in his paper entitled "Constructing the Hashemite self-identity in King Abdullah II's discourse" analyzes the language of King Abdullah II to show how His Majesty presents his self-identity and ideology through his language. The study "within the framework of Critical Discourse Analysis" (El-Sharif, 2014: 1) investigates the lexical and thematic choices used by King Abdullah through which he presents his identity as one member of the Hashemite Family. This work also discusses how King Abdullah builds a certain image of his ideology and beliefs that affect his audience through three socio-cultural representations: the historical legacy and religious affiliation, modernity and originality, and the vanguard of reform. The Study concludes that King Abdullah II "has invested language to construct an ideology that maintains the Jordanian people, Arabs, and Westerners' positive stance to the Hashemites and their regime in Jordan" (p. 48).

El-Sharif (2015) in another study on the language of King Abdullah II, "A march towards reform: The metaphorical conceptualisation of "reform" in King Abdullah II's Language", critically analyzes and discusses the metaphorical language used in the political discourse of King Abdullah. El-Sharif suggests that (2015: 50) "King Abdullah II (KAII) has constantly presented himself as the patron of reform, he makes reform a topical theme in his political language". This study adopts a corpus-based approach to investigate quantitatively and qualitatively the frequent types of metaphors in the King's speeches in terms of eleven conceptual source domains: "PATH and MOVEMENT (a single source domain), BUILDING, AGENTIVE ("reform" as an agentive force), CONFLICT, NATURE, MACHINE, OBJECTS, VALUABLE COMMODITY, PERSONIFICATION, PLANTS, and VITALITY

(reform is “something” “vital” and “indispensable” to mankind) domains" (El-Sharif, 2015: 58). Then, the study concludes that:

His Majesty's political metaphors make a social practice (i.e. socially constructed in Jordanian political and public discourse and communication) by which images of travelling along the path towards reform represent KAI's [King Abdullah II's] rhetoric of political reform. (p. 66)

Similarly, Mehawesh (2016) investigates the figurative language of King Abdullah II through his paper "Figures of speech in the translation of King Abdullah II political speeches". Here the author focuses on the metaphorical language and the use of metaphor and simile in the political speeches of the King. His study investigates some English political speeches compared with their Arabic translation. Mehawesh also argues how this figurative language is used to draw the attention of the audience to achieve effective persuasion of the King's ideas and points of view. Concerning metaphor, King Abdullah II "uses many metaphors to call the audience to action, stir their emotions, and move them to carry out certain actions or adopt particular points of view, or change some prior ideas" (Mehawesh, 2016: 58). Concerning simile in the speeches of King Abdullah II, Mehawesh (2016: 60) adds:

Simile in political speeches is an aesthetic and skilful mode of discourse whose major aims are to clarify an opinion or feeling, to bring two significations close to each other, and to compare a given entity with another in praise, dispraise, ornamentation, or repugnance. Therefore, simile, as a linguistic and aesthetic skill, varies from one text-producer to another in quality, effectiveness, and most importantly, the impact upon the text-receiver.

Bernston (2014) in a linguistic study of King Abdullah II's discourse in his *Shaping identity: A study of the construction of national identity in two royal speeches*, examines the construction of national identity in two speeches; one by King Abdullah II of Jordan and another by King Mohammed VI of Morocco by using

theories on national identity rooted in linguistics and sociology. His concern is how the two leaders construct their identity and ideology through their speeches. He concludes that: "both kings emphasised and linguistically constructed a national identity for their respective countries" (2014: 2). From the analysis of the speeches, King Abdullah mostly tries to connect the present with the past:

Abdullah II is focusing on connecting what he is doing today to a greater cause, a cause for which Jordan and Jordanians have fought for decades. There is emphasis on foundational myths and historic events, and tying those to the present and thus evoking a sense of continuation in the fight for "Jordanian values" (Bernston, 2014: 24).

On the other hand, King Mohammad VI is almost the opposite. He rarely connects the past with the present.

Mohammed VI is exclusively focusing on the present, trying to include and unify through various linguistic means ... Mohammed VI does not really refer to the past, there is nothing to build upon as far as continuation strategies are concerned. (Bernston, 2014: 24)

In short, many researches have been written on the language of King Abdullah II and how his language is used effectively to persuade the audience. In this study, figurative language (metaphor, personification, and simile), intertextuality, and reference are handled to show how these strategies are used effectively to draw the attention of the audience and how they represent the ideology of His Majesty.

## **Chapter Three**

### **Discussion and Analysis**

In this chapter, I discuss three persuasive strategies used in twenty speeches (politics, economics, religion and local events) of King Abdullah II. The three strategies are figurative language (metaphor, personification, and simile), intertextuality, and reference, taking into account how these strategies are used to persuade the audience.

#### **3.1 Figurative Language**

The first strategy used in this analysis is figurative language. Figurative language is a distinguished way of using the language where people use certain figures of speech to make their language more effective and persuasive, unlike the literal language which simply gives facts directly.

There are many figures of speech in language such as: metaphor, personification, simile, alliteration, assonance ... etc. In this work, the concentration will be only on metaphor, personification and simile. Metaphor and simile are figures of speech which make comparison between two things that are essentially unlike; the former is an implicit comparison while the latter is explicit comparison. Metaphor is defined as “the use of a word or phrase to mean something different from the literal meaning” (Oxford Advanced Learner’s Dictionary, 2011). On the other hand, simile is defined as “an explicit comparison between things that are essentially different yet having something in common in a way as to clarify and enhance an image” (Cuddon, 1998: 830). Personification is when a thing or an insane is given human attributes.

Personification is also defined as “the rhetorical figure by which something not human is given a human identity ...” (Melion & Ramakers, 2016: 1). Tambling (2016: 73) suggests the reason of using personification is to make everything “double and richer”. These strategies are frequently used in the speeches of King Abdullah II and the researcher is going to discuss how His Majesty uses these figures to persuade his audience.

### **3.1.1 Metaphor**

#### **3.1.1.a. Metaphor in Political Speeches**

His Majesty uses his knowledge of history and his fluency in English using different figures of speech in order to have great influence on the audience. The first figure of speech is metaphor.

Let us consider the following extract:

1. "Failed states, conflict zones and sectarian divisions have been fertile grounds for this **cancer**" (During the 52nd Munich Security Conference, Munich, Germany, 12 February 2016).

During the attacks of Daesh (ISIS) on the world, His Majesty states his idea of being united to defeat its threat using the metaphor of “cancer”. He uses metaphorical language to express his ideas of how it is dangerous to leave these “outlaw groups” to grow. His Majesty the King uses "failed states", "conflict zones" and "sectarian divisions" to indicate the case of being divided and not united and this creates "fertile grounds" for those extremists to expand and be stronger. In this extract, King Abdullah wants to tell his audience that we have to be united in order to defeat our enemy, Daesh. In this creative statement, we can understand that His Majesty tries to

say that when we are not united, we help extremists to grow stronger like a plant in a fertile ground. He tries to concentrate on the importance and the need of global collaboration to defeat this threat.

His distinctive way of using the language attracts the attention of the audience to his ideas. Such a strategy is mostly used to persuade the audience with his points of view and ideas in a very smart and attractive way. Here, we can see that his language would attract the audience and in such a case they would pay more attention to His Majesty's thoughts and points of view about the need for global unity everywhere to protect our countries.

His Majesty also concentrates on the need for mutual respect in all international relations when he describes it as "rockbed" as illustrated in example number 2 below:

2. "Mutual respect is the **rockbed** of partnership" (At MED 2015 – Mediterranean Dialogues Conference, Rome, Italy, 10 December 2015).

In the example 2 above, we understand how important mutual respect is for the King and for the audience because it is like a base for all partnerships. King Abdullah makes a comparison between the mutual respect and the "rockbed" to show the importance of mutual respect for a good partnership. Just like a "rockbed", the relation should have a strong foundation and mutual respect must be a strong basis for our partnership. King Abdullah presents mutual respect as a rockbed to show the audience that mutual respect is an essential part and a basic component of our partnership.

King Abdullah also depicts the danger of the extremist groups by saying that:

3. "In the global Muslim community – 1.7 billion good men and women, one quarter of humanity – **today's outlaw gangs are nothing but a drop in the ocean. But a drop of venom can poison a well**" (At the Plenary Session of the 70th General Assembly of the United Nations, New York, US, 28 September 2015).

In example 3 above, the metaphor makes us think of the danger and the expansion of those outlaw gangs that we all have to deter their bad attitudes and their expansion in the whole world. King Abdullah creates an image of how a "drop of venom" expands in the "well" easily and quickly to poison the whole water. Through this example, the King warns his audience about the danger of these extremists and how easily and fast they can expand in our world, so we have to work all together as fast as possible to defeat these "outlaw groups" and stop their expansion everywhere. King Abdullah emphasizes the danger of these groups and the high need of global collaboration to work and defeat them together. His Majesty makes this metaphorical statement to clarify his idea and to create a clear image to the audience to understand him and be convinced of what the King says.

Let us consider the following example:

4. "I've called this struggle a '**third world war by other means**'" (During the 52nd Munich Security Conference, Munich, Germany, 12 February 2016).

His Majesty compares the threat of Daesh to "a third world war by other means" to indicate that this threat is a global problem and all peoples should work together in order to defeat this threat. The King uses metaphorical language to attract the attention of the audience. This strategy is more persuasive and effective. Moving to

the second part of the statement, "by other means", it is understood from this phrase that this war is completely different from the first and second world wars in the strategic plans and the military equipment. Thus, the means used in any military war are also different from these "other means" of this threat. Daesh tries to attack peoples militarily and ideologically with wrong beliefs. From this extract, we can conclude that King Abdullah II tries to tell his audience that we have to work collectively in order to win this war because it is a global challenge. This example indicates an important message for a global peace.

### **3.1.1.b. Metaphor in Economic Speeches**

In the following example, we are going to see how the King uses metaphor in his economic speeches to concentrate on the role of youth in the economic field:

5. "We must actively engage the young men and women who are **the heart and the power of our future**" (At the 9th World Islamic Economic Forum London, UK, 29 October 2013).

His Majesty uses this metaphorical statement to show the importance of young men and women to build our future. These people play an integral role for the countries' raise and prosperity especially in economics because their energies and minds are used to develop their countries. This is why His Majesty concentrates on young men and women and compares them to "the heart and the power of our future" to indicate their importance especially in the economic field. Accordingly, King Abdullah uses distinguished expressions with highly metaphorical forces in order to guide the audience towards the meanings he wants to deliver. His Majesty the King gives positive expressions to create positive images in the minds of his audience in order to follow him with full conviction.

### 3.1.1.c. Metaphor in Religious Speeches

In the context of defeating the threat of Khawarij or the outlaw groups, King Abdullah uses a metaphorical statement in one of his speeches:

6. "It is important for everyone to understand that these groups are only a tiny minority of the world's Muslims, 1.5 billion good men and women. **But a drop of venom can poison a well**" (At the Fifth Congress of Leaders of World and Traditional Religions, Astana, Kazakhstan, 11 June 2015).

This metaphor is repeated in his speech at the Plenary Session of the 70th General Assembly of the United Nations in New York, 28 September 2015 where he says:

7. "In the global Muslim community – 1.7 billion good men and women, one quarter of humanity – today's outlaw gangs are nothing but **a drop in the ocean. But a drop of venom can poison a well**" (At the Plenary Session of the 70th General Assembly of the United Nations, New York, US, 28 September 2015).

The threat of those gangs is not only political but also religious or Islamic problem in particular because these groups distort the real Islam by presenting a violent interpretation of it. Through his words, King Abdullah tries to open the eyes of the audience to the urgent need to defeat these gangs before they spread out like a drop of venom which can poison everything. Thus, by using this simple metaphor, the King is able to draw the attention of his audience to the important fact that extremist groups do not represent Islam although they have a distorting effect the image of Islam and Muslims all over the world, just like a drop of venom.

### 3.1.1.d. Metaphor in Local Event Speeches

King Abdullah uses a metaphorical statement in the following extract to create a sense of equality with his audience:

8. "Why do we then assault the dignity of the teacher or the doctor or the policeman or an employee? These people serve their country and community with honesty and dedication. **They are our sons and brothers**" (At the Celebration of Accession to the Throne, the Anniversary of the Great Arab Revolt and Army Day, Amman, Jordan, 8 June 2010).

The King uses "our sons and brothers" to tell his audience that he and his people are all equal and have the right of pursuing a good life and respect. He motivates the Jordanians by making this comparison that you, the audience, should treat teachers, doctors, policemen and employees in a good way and you should respect them as the King does because they are "our sons and brothers". In addition, his lexical choice of "sons and brothers" indicates intimacy.

Further, we can't forget the Hashemites role in the Palestinian-Israeli peace process where His Majesty always tries to shed light on the Palestinian-Israeli conflict and his attempts to stand side-by-side with the Palestinians in this conflict. The following extract shows one of those attempts:

9. "and it is the Palestinians' right to enjoy our continued support until they establish their independent state on Palestinian soil; **for the Palestinians are our family and our brothers, and we are closest to them in blood ties, in suffering and fate**" (On the Tenth Anniversary of the Assumption of Constitutional Powers, Amman, Jordan, 8 June 2009).

King Abdullah's attempt to support the Palestinians is seen by presenting the close relation between the Jordanians and Palestinians as "our family and our brothers" and asking the Jordanians to support them until they establish their independent state because as His Majesty puts it as "our family and our brothers". The King emphasizes his metaphorical statement of "our family and our brothers" with "we are closest to them in the blood ties, in suffering and fate". So, the King tries to concentrate on this strong relation between Jordanians and Palestinians as brothers of the same family.

The strategy of metaphor is also used in another speech:

10. **"You are my family and my tribe**, who have withstood testing times"  
(On the Tenth Anniversary of the Assumption of Constitutional Powers  
Amman, Jordan, 8 June 2009).

The King creates close relation when he uses this metaphorical statement "you are my family and my tribe". The word "tribe" which shows linked communities and families is very helpful for strengthening relations with the audience, the Jordanian people, and create love, respect and intimacy. His use of attractive words and metaphors is extremely important to attract his audience attention and appeal them emotionally to his points of view. Through this metaphor, King Abdullah creates strong relation with the audience and his represent of being member in this family shows his humility and modesty. Such representation helps to gain the public's confidence and convince them with the speaker's points of view.

Metaphor in the economical speeches is less commonly used than the other speeches. The language in the five economical speeches is predominantly literal. On the other hand, the political speeches contains a lot of metaphors; this can be

explained by the fact that the political issues are much more critical than the economic ones. Thus, speakers would use much indirect language with the audience in political speeches and direct language in the economic ones.

### 3.1.2 Personification

#### 3.1.2.a. Personification in Political Speeches

Beside metaphor, the King uses another figure of speech, personification. In the example below, the King personifies things to endow them with human attributes in order to highlight and emphasize his points of view.

11. They target religious differences, hoping **to kill cooperation and compassion** among the billions of people, of all faiths and communities, who live side-by-side in our many countries" ( At the Plenary Session of the 70th General Assembly of the United Nations, New York, US, 28 September 2015).

In the above example, His Majesty tries to show how the extremist groups use religious differences to divide us and that would lead to what they want, dividing us, breaking our relations and cooperation, and killing our humanity which brings and unites us all together. His Majesty tries to focus on the danger of those extremists and the danger of not being united in front of such "outlaw groups". That will weaken us and make them stronger. It is very important to work together to stop the violent attacks of those extremists and not let our religious differences be a reason or a factor to stop our cooperation. This figure of speech, personification, is used to attract the audience's sympathy.

His idea of being united and working together is also seen in the following example:

11. "They seek to **silence the voices of tolerance and cooperation** and divide us from each other" (At MED 2015 Mediterranean Dialogues Conference, Rome, Italy, 10 December 2015).

In the example above, we can see that the King tries to tell the audience that those extremist groups want to break relations between our countries and stop global cooperation in order to weaken our relations and cooperation, so that we will be able to defeat them. The King uses personification with "tolerance and cooperation" as if they are humans with voices to attract the audience's attention to his words and pay more attention to what he means. He tries to highlight the importance of working together and show the integral role of being united to defeat the extremists. The King uses "silence the voices of tolerance and cooperation" to indicate the extremists' attempts to stop, "silence", global tolerance and cooperation.

In the following examples, His Majesty describes and personifies the ideology of extremists as a person that feeds on hate and commits murder to show how ugly their attitudes and beliefs are

13. "A war against an **expansionist ideology that feeds on hate; that is committing murder** in the name of God and religion to justify evil actions that no religion tolerates — a war against terrorists who disrespect Islam's values and humanity's values" (Before the European Parliament, Strasbourg, France, 10 March 2015).

His use of such personification is clearly used for a purpose that we do not have to trust the extremists or believe their ideas which are based on hate and murdering. He compares the "expansionist ideology" to a person who "feeds on hate". In addition,

the King warns the audience about the ideology of those groups who use the name of Islam as a part of their beliefs which is completely wrong. Islam does not represent their evil attitude, beliefs, etc. (ideology), and attacks. Such a way of speaking attracts the audience and let them think deeply of what the King says and tries to send to them.

### **3.1.2.b. Personification in Economic Speeches**

Moving to personification in economic speeches, King Abdullah says:

14. "Long before social media, the World Economic Forum was hosting a global conversation. **Where good minds meet**, smart solutions take root" (At the World Economic Forum Special Meeting on Economic Growth and Job Creation in the Arab World, Dead Sea, Jordan, 22 October 2011).

His majesty uses personification to concentrate on the "good minds" which refers to good minded people and on the need of those good minded people for a good world economic forum in order to come up with smart solutions. King Abdullah highlights the need of good minds by embodying them and giving them human attributes. So, by these good minds meeting, smart solutions will occur. In this example, the king tries to highlight the importance of the good minded people in the economic development because their ideas are like a key for economic solutions to the country. His Majesty is highlighting the "good minds" because what is important for economic improvement is the good minded people not people in general. His way of using the language will attract the audience's attentions to what the King tries to say and that is very important in the process of persuasion.

### 3.1.2.c. Personification in Religious Speeches

The following extracts are illustrative examples of personification:

15. "And long before modern technologies brought distant cultures together, **Islam was teaching peaceful co-existence, and the equal dignity of all people**" (At Nahdlatul Ulama Interfaith Conference: "Islam for Peace and Civilization", Jakarta, Indonesia, 26 February 2014).

16. "**Our faith teaches what is wrong**" (At the Fifth Congress of Leaders of World and Traditional Religions, Astana, Kazakhstan, 11 June 2015).

In example 15 above, we see how King Abdullah emphasizes Islam by giving it human attributes. He presents Islam as a teacher who teaches people "peaceful co-existence, and the equal dignity of all people". King Abdullah uses personification to highlight Islam and present it in a good way at a time when Islam is misunderstood by many different people from different religions. As a Muslim and as a person who believes in moderate Islam, King Abdullah tries hard to present the right Islam to everybody and protect it from all recent threats through his words.

Besides, in example 16, King Abdullah emphasizes the role of "faith" in directing people to what is right and what is wrong by personifying it as a human in general and as a teacher in particular who teaches us what is right and what is wrong. Our faith is a part of our beliefs which are connected to our religion, Islam. Faith is given human attributes to persuade the audience. This strategy attracts the audience's attention to what the speaker tries to convey. Thus, personification is an effective tool which can be used to persuade the audience.

### 3.1.2.d. Personification in Local Event Speeches

Concerning personification, King Abdullah shows the importance of people's dignity through the following example:

17. "Why do we then **assault the dignity** of the teacher or the doctor or the policeman or an employee" (At the Celebration of Accession to the Throne, the Anniversary of the Great Arab Revolt and Army Day, Amman, Jordan, 8 June 2010). The King compares "dignity of the teacher or the doctor or the policeman or an employee" to a person to concentrate not only on the "dignity" of people but also on the importance of not being assaulted by anyone. His use of personification is rare but important at the same time to show his points of view and what he believes in.

Personification in political and religious speeches is used more than in economic and local event speeches. It seems that the King shifts to the figurative language when there is necessity in such critical discourses and issues, particularly in politics and religion because the two discourses play an integral role in the world these days.

### 3.1.3 Simile

#### 3.1.3.a. Simile in Political Speeches

His Majesty the King uses simile to make a comparison which is used critically to clarify his idea as shown in the illustrative example below:

18. "They use religion as a **mask**" (At the Plenary Session of the 70th General Assembly of the United Nations, New York, US, 28 September 2015).

He uses this comparison to present how the outlaws hide their real face and intentions by using masks. The mask here is Islam. King Abdullah wants to say that these

outlaws do not represent Islam at all. They just use the name of Islam to hide their violent behaviors, and what we should do is not to believe or follow them. People should recognize that Islam is not like how it is represented through their violence and wrong beliefs and attitudes. Islam calls for peace not for killing or violence. People everywhere should know that extremists use Islam as a mask to camouflage their violent ideas and attacks and what they do does not represent Islam. The King uses this comparison to attract the audience's attention and shows how he is against these groups. This shows the King's attempt to defend Islam and to present its authenticity.

### **3.1.3.b. Simile in Economic Speeches**

Considering simile in economic speeches, King Abdullah emphasizes on the need of justice for region wide cooperation, as in the following example:

19. "This continued injustice contributes directly to global and regional turmoil. And it stands **as a bar to a stable**, forward-looking era of region wide cooperation" (Before the Third Summit of Heads of State and Government of South American and Arab Countries, Lima, Republic of Peru, 2 October 2012).

He describes the injustice as a "bar" to show how the lack of justice badly affects the global and regional turmoil and cooperation. King Abdullah discusses critical issues and presents them in a clever way where he presents the problem distinguishably by using creative and attractive language.

### **3.1.3.c. Simile in Religious Speeches**

Simile in religious speeches is only used in the following example:

20. "No one must be allowed to use religious or another identity **as a cover** for extremist aggression" (At the Centre interdisciplinaire d'études de l'Islam (UCL) dans le monde contemporain, Louvain-la-Neuve, Belgium, 18 May 2016).

King Abdullah uses "cover" to show how the outlaws use religion to hide their wrong attitudes. King Abdullah refuses and rejects the attempts of the extremists to distort Islam. His Majesty the King tries to say that we do not have to believe or follow these outlaw groups because they do not represent Islam at all. Through his use of simile, the King attempts to highlight the sensitivity of this issue, the use of Islam as a cover by the extremists to hide their wrong attitudes and beliefs.

#### **3.1.3.d. Simile in Local Event Speeches**

The King's attempt to concentrate on the importance of the teacher in particular is also seen in his use of simile in the following extract:

21. "**The teacher, my brothers, is like a father**" (At the Celebration of Accession to the Throne, the Anniversary of the Great Arab Revolt and Army Day, Amman, Jordan, 8 June 2010).

The King magnifies the role and the essence of "the teacher" by describing him as a father. Father is someone you trust, respect and follow. Thus, presenting teachers as fathers is used to call the audience to think of teachers as their fathers and they should behave and treat their teachers exactly as they do with their fathers. In addition, referring to the audience as "my brothers" indicates many things. First of all, he is creating closeness. Secondly, he tries to convince the audience of his points of view not only by using simile but also by using words which create solidarity. Finally,

when the King uses such words with his audience, this would show how His Majesty is a humble person and king.

This figure of speech is rarely used in all types of the King's speeches. Although it has been used few times, it has a great impact on the audience because it is paid high attention and supported with influential lexical choices.

Using figurative language, King Abdullah frequently and distinguishably uses this strategy to attract and convince the audience with his points of view. The concentration on the use of metaphor creates a sense of creativity of language which is very helpful to attract the audience's attention. Besides, simile and personification are used in a very attractive and influential way to attract the audience attention and convince them with the King's points of view and sometimes to appeal the audience emotionally. Simile in the speeches of King Abdullah is less used than the other figures, metaphor and personification, particularly in all types of the King's speeches. Mehawesh (2016) also suggests that King Abdullah uses figurative language and metaphor in particular to convince the audience with the King's points of view and to "stir their emotions" (p. 58). Further, El-Sharif (2015) talks about the use of metaphor in some of the King's speeches and claims that His Majesty the King extensively uses this strategy to persuade and concentrate on his ideas. In addition, Al-Abed Al-Haq & Al-Sleibi (2015) also suggest that King Abdullah highly uses metaphor strategy to highlight the idea he wants to deliver in his speeches.

### **3.2 Intertextuality**

Intertextuality is one of the most important persuasive strategies speakers use to convince the audience or to support their ideas with evidences by citing other texts. Texts whether written or spoken can be borrowed. King Abdullah uses this strategy few times in his speeches but his use of this strategy is accurate and purposeful. He suits the borrowed text to the context of the speech in a very smart and influential way. The reference takes place for a purpose, i.e., "intertextuality focuses on relations between the text from which the quotation, allusion, or echo is drawn (the pre-text or archetext) and the new setting, in which the pre-text is received (the phenotext)" (Waaijman, 2010: 1). That is to say the relation between the borrowed text and the new one makes this intertextuality necessary or accepted.

#### **3.2.1 Intertextuality in Political Speeches**

The use of this persuasive tool in the political speeches is critically important. It is considered as one of the most important communicative strategy that is used as clear evidence to what His Majesty talks about. The following examples illustrate this point.

In an attempt to discuss the need of global collaboration to defeat the threat of the extremist groups, King Abdullah cites a verse from the Holy Qur'an. The King asks all people to go back to their faith where they are united with their common human values of respect, love, peace and justice. His Majesty represents this in the following verse from the Holy Qur'an:

22. "ورحمتي وسعت كل شيء (الاعراف 156)"

‘**And My mercy embraces all things**’ (Al A’raf 156)" (At the Plenary Session of the 70th General Assembly of the United Nations, New York, US, 28 September 2015).

King Abdullah chooses this verse which shows the huge amount of Allah’s mercy on people and creatures. It is an outstanding representation of Islam. Such representation would be a highly effective way to let others rethink of Islam and change the misconceptions about it. It shows the mercy of Allah and clarifies how Islam is a religion of mercy and tolerance. The use of this verse in such a critical time to our religion is very important. We are in a time of wide misunderstanding and tampering with the religion. Because of those outlaw groups who represent wrong ideas of Islam in the minds of many, King Abdullah takes in charge the responsibility to fight the ideology of those groups and present the real Islam. He takes this responsibility as he is one of the 41<sup>st</sup> generation direct descendant of the Prophet Mohammad (peace be upon him), Muslim man, Muslim leader, and the King to the Hashemite Kingdom. Such attempt is considered as a sensitive and essential step in the process of defending Islam.

23. "This is why it is important to clarify what it really means to be a Muslim. I and countless other Muslims, have been taught from our earliest years that our religion demanded respect and caring for others. **The Prophet Mohammad, peace and blessings be upon him, said: “None of you has faith until you love for your neighbour what you love for yourself”**" (Before the European Parliament, Strasbourg, France, 10 March 2015).

In a speech about the struggle with the extremists who disrespect the Islamic and human values, King Abdullah emphasizes the vital role of mutual respect to defeat those outlaws of Islam. King Abdullah defends Islam and presents the real image of Islam in his speeches everywhere. He uses different religious allusions on many occasions to show the real values of Islam and what really Islam calls people for. His

Majesty uses Hadith of Prophet Mohammad (peace be upon him) who urges Muslims to respect and take care of each other and with others whatever their faith or religion is. From this extract we assume that King Abdullah wants to say that this is the real Islam, which calls for respect and love for “your neighbour” and this is a “golden rule” in Islam. All Muslims have to apply it in their lives. This extract proves to all people that Islam is the religion of respect. Islam has been stereotyped for some Europeans and Westerners in general. They considered it religion of terrorism. King Abdullah tries to change this wrong image of Islam. His majesty gives evidences from the Islamic Sharia (religion) to convince Europeans that this is a distorted image of Islam. The misunderstanding and the wrong image of Islam are the results of the wrong and violent attitudes of those who do not represent the true Islam, extremists.

The King uses the same Hadith at the MED 2015 – Mediterranean Dialogues Conference:

24. "Islam commands mercy and compassion, and upholds the equal dignity of every person. **The Prophet Mohammad, peace and blessings be upon him, said: “None of you has faith until you love for your neighbour what you love for yourself.”** This Golden Rule is found in Christianity, Judaism, and other religions. This is the message we must give the next generation" (At MED 2015 – Mediterranean Dialogues Conference, Rome, Italy, 10 December 2015).

In the example above, King Abdullah talks about the importance of dialogue and mutual respect. In an attempt to clarify the need for respecting all communities and the minor ones in particular, King Abdullah uses a religious saying to show the Islamic point of view about respect to his audience all over the world. The repetition of this extract implies different things. It could be used again because the context of the speech is the same and it could be used for its importance as an essential rule in Islam.

### 3.2.2 Intertextuality in Economic Speeches

Concerning intertextuality in the economic speeches, the most significant example is when King Abdullah borrows an advertising slogan of a very known and successful company in the economic and technological world. The slogan is “think different” from Apple company:

25. "Steve Jobs helped prove that people who '**think different**' can change the world" (At the World Economic Forum Special Meeting on Economic Growth and Job Creation in the Arab World, Dead Sea, Jordan, 22 October 2011).

In the example above, "think different" is "an advertising slogan for Apple, Inc. (then Apple Computer, Inc.) in 1997 created by the Los Angeles office of advertising agency" as seen in [https://en.wikipedia.org/wiki/Think\\_different](https://en.wikipedia.org/wiki/Think_different). This advertising slogan served the company to stand again from its crisis during the 20<sup>th</sup> century. "When Jobs returned in 1997, the “Think Different” campaign served as his homecoming. The commercial itself was not only popular with customers but also critically acclaimed, receiving an Emmy Award for best commercial" (Calderaro, 2013, p. 1). In his speech, King Abdullah explains how the Middle East has the highest youth unemployment rate globally and it needs economic growth and jobs urgently to grow and prosper its economics. King Abdullah suggests that just like what Apple Inc. did by using a successful advertising campaign to climb out from its crisis, we need to try hard in order to climb out from our crisis too. Whether the growth will be sought by callings or actions, we have to try and take the story of Apple Inc. as an example of growth and success in the economic world.

The King successfully uses this slogan to motivate his audience with the possibility of growing again as a wise step because this company and its story have influenced many people and economists. King Abdullah believes that we have good minds in the Middle East that would "think different" and these minds will help to reach the goal of boosting economic growth and jobs.

### 3.2.3 Intertextuality in Religious Speeches

In his religious speeches, understandably enough, King Abdullah focuses on religious quotations, especially from the Holy Qur'an. Quotations from the Holy Qur'an are used by the King to emphasize his identity as a Muslim and to support his religious beliefs.

In an attempt to present a moderate image of Islam, Indonesia as a great Muslim community, held a conference entitled "Islam for Peace and Civilization" where the King took the opportunity to defend Islam as he usually does, and presents it in the right way. In this conference, King Abdullah supports his idea of peaceful Islam which gives equal dignity to all people by using different verses from the Holy Qur'an:

26. **"The believers are naught else than brothers. Therefore make peace between your brethren and observe your duty to Allah that haply ye may obtain mercy. [Al-Hujurat: 10]**  
 [(10) **إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ<sup>٥</sup> وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ** (At Nahdlatul Ulama Interfaith Conference: "Islam for Peace and Civilization", Jakarta, Indonesia, 26 February 2014).
27. **"O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! The noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware.[Al-Hujurat: 13]**  
 [يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا<sup>٥</sup>  
 [(13) **إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ<sup>٥</sup> إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ** (At Nahdlatul Ulama Interfaith Conference: "Islam for Peace and Civilization", Jakarta, Indonesia, 26 February 2014).

In example 26, King Abdullah uses the above verse which talks about the importance of "peace" and that people will be rewarded if they make peace with each other (the believers as the verse says). He also tries to emphasize the importance of peace and how Islam calls for peace because it is an essential part of our unity as Muslims. Islam consists of eight different "Mathahib", sects, and focuses on the fundamentals that unite all people together. This will help us to "expose the false claims of those who would exploit religion to divide us"<sup>(12)</sup>. Through this example, King Abdullah supports his idea that Islam teaches us peace and peaceful co-existence, in addition to the idea of the conference (Islam for Peace and Civilization).

In example 27 above, King Abdullah discusses equality among people, no matter what their gender or religion is. People are judged only by their deeds and faith. This supports his idea that Islam calls for peace and equal dignity to all people whoever they are. King Abdullah uses verses from the Holy Qur'an in his speeches to support his ideas. These verses motivate Muslims to perform right deeds, and works.

In the Fifth Congress of Leaders of World and Traditional Religions held in Astana, the capital city of Kazakhstan, King Abdullah recited a verse from the Holy Qur'an in Arabic then translated into English:

28. "(إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا) [مريم: 96]"

**‘Truly those who believe and perform righteous deeds – for them the Compassionate One shall appoint love.’ [Maryam: 96]" (At the Fifth Congress of Leaders of World and Traditional Religions, Astana, Kazakhstan, 11 June 2015).**

In a Muslim majority country like Kazakhstan, Islamic religious words or statements are usually used particularly in religious meetings. King Abdullah uses this verse above to motivate Muslims to believe in Allah and do the right deeds to be rewarded with the love of Allah. In his speech, King Abdullah discusses the real Islam, Islam with no hatred and no violence. Islam calls for peace and doing the right deeds filled with love. That is to say the real Islam asks people to behave well.

Example 29 below is on the occasion of welcoming a prominent Christian personality, His Holiness Pope Francis:

29. **"Yet they are not all alike; some of the People of the Scripture are a community upright, who recite God's verses in the watches of the night, prostrating themselves. They believe in God and in the Last Day, enjoining decency and forbidding indecency, vying with one another in good works; those are of the righteous. [Al Imran: 113-114]**

[لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ (113)  
يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي  
الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ (114)] (Welcoming His Holiness Pope Francis, Amman, Jordan, 24 May 2014).

King Abdullah opens his speech with the above two verses from the Holy Qur'an which talk about the People of the Scripture<sup>(1)</sup>, who do good works as a part of their religion, to welcome Pope Francis in Jordan, where he begins his pilgrimage. The use of these verses indicates two major points. First, his attempt to present his identity as a Muslim is seen through his use of the Holy Qur'an. Secondly, His use of these verses is to show that Islam acknowledges all Scriptures. These verses clarify that there are communities among the people of the Scripture who do righteous deeds and conducts and they will be rewarded by Allah. This shows that Islam is for respecting and doing the religious rituals for all the "People of the Scripture". This also shows

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1 "The People of the Scripture" in Islam refers to Muslims, Christians, and Jews.

that Islam respects all different religions. The verses above indicate tranquility and solidarity with people of different religions. King Abdullah attempts to create solidarity with the Christians and correct the misunderstanding and the wrong stereotypes of Islam as a religion of terrorism which disrespects other religions. Through these verses, His Majesty shows how Islam believes in all scriptures and does not ignore them or the religious rituals of others.

### 3.2.4 Intertextuality in Local Event Speeches

Distinctively, in his speech to Jordanian people delivered at the Celebration of Accession to the Throne, the Anniversary of the Great Arab Revolt and Army Day, in Amman, Jordan, on 8 June 2010, King Abdullah uses the words of his father, late King Al-Hussein bin Talal, as illustrated in the following extract:

30. "I want all of us to remember, and I say this to everyone without exception, the words of Al Hussein, may he rest in peace: **“Anyone who tries to tamper with national unity or undermine it is my enemy until the Day of Judgment. That person is also the enemy of Abdullah bin Al Hussein and the enemy of all Jordanians”**” (At the Celebration of Accession to the Throne, the Anniversary of the Great Arab Revolt and Army Day, Amman, Jordan, 8 June 2010).

The use of extract 30 above implies certain important things: some would say he uses his father’s words to show respect to his father and to remind the Jordanians of their late King Al Hussein. Others would say King Abdullah uses the words of the most trusted man and leader for Jordanians to convince them easily with his ideas, and draw their attention to him strongly. Whatever the interpretations are, this extract sends many messages to the audience and shows the King’s skill in his choice of his father’s words. The speech is held to celebrate national occasions: Army Day and the Anniversary of the Great Arab Revolt. King Abdullah takes the chance to emphasize

the importance of national unity and patriotism of all Jordanians. He strongly rejects the disruption of the country's unity and stability and that is seen by using his father's words, "my enemy until the Day of Judgment", for those who try to tamper with the unity of the country. They are also the enemy of King Abdullah and all Jordanians, "that person is also the enemy of Abdullah bin Al Hussein and the enemy of all Jordanians". The listeners of the speech and readers of such a text will determine that King Abdullah attempts to encourage the Jordanians to be united and take into consideration the seriousness of the issue and pay more attention to it.

Thus, using King Al-Hussein's words, whose sayings are much respected not only by the Jordanian politicians but also by the Jordanian people, is a very wise step in the process of persuasion. That means that King Abdullah highlights the problem and attracts the audience to it effectively.

From the discussion of intertextuality in the four-issue speeches, the investigation reveals that His Majesty the King purposefully uses this effective persuasive strategy. Other texts are used to support the King's ideas and points of view in his speeches in a very selective way. The same result is also seen in the paper of Al-Abed Al-Haq & Al-Sleibi (2015). In their analysis of three speeches of His Majesty the King, they suggest that "King Abdullah resorts to intertextuality as a tool for persuasion when the need arises. Using intertextuality obliges the interlocutors to adopt his point of view" (2015: 330).

### 3.3 Reference

Reference is the use of pronouns in language. In this study we are concerned with the use of first and second person pronouns (we, I, and you) in the political, religious, economic and local events speeches, and how they are used to suit the context of the speech in order to convince the audience. Bramley (2001) as quoted in Bello (2013: 86) argues that:

pronouns are not merely a way of expressing person, number and gender as is suggested by traditional grammarians nor do they only do deictic or referential work, they must be thought of in terms of the context of interaction and identity work that they accomplish.

Most importantly, His Majesty uses pronouns in a very distinguished way where he pays great attention to the context of the speech and its audience. Antconc software<sup>(2)</sup> is used to count the frequency of first and second person pronouns in the selected speeches. The results indicate that the first person pronouns, "we" and "I", are more frequently used than the second person pronoun, "you" in order to create solidarity with the audience.

#### 3.3.1 Reference in Political Speeches

In the five selected political speeches, the pronoun "we" is more frequently used than "I" and "you". His Majesty uses "we" repeatedly to build intimacy with the audience where it is very important in the political speeches to gain the audience trust and attract their attention to his words. A corpus-based study is made to find the frequency of the data. Table (1) below shows the first and second subject pronouns used in the political speeches.

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<sup>2</sup> Antconc software is software used to give the frequency of certain letters, words, clauses, or sentences.

Table 1

Subject pronouns used in the political speeches

NO.	Pronoun	Frequency
1	We	83
2	I	33
3	You	4

As shown in table 1 above, it is very clear that the pronoun "we" is the most frequently used pronoun in the five political speeches with 83 mentions. This frequency is very important in such a context to establish a mutual correlation between the king and his audience and to create solidarity. Besides, using "we" indicates common issues, common interests, and understanding between the King and his audience. In such case, His Majesty plays a significant role in building this common understanding with his audience which is very helpful to attract the audience's attention and convince them of his ideas, as in the following examples:

31. "The fact is, **we** will rise or fall together" (At MED 2015 – Mediterranean Dialogues Conference, Rome, Italy, 10 December 2015).
32. "As a collective effort, **we** must now adequately respond to the true expected need, the true broad impact, and the true duration of the crisis" (At the Leaders' Summit on Refugees (on the margins of the 71st UN General Assembly), New York, US, 20 September 2016).
33. "My second basic point is **we** need to work as a team" (At the Leaders' Summit on Refugees (on the margins of the 71st UN General Assembly), New York, US, 20 September 2016).

In example 31, King Abdullah uses “we” to show the mutual fate that all people will get if they will or will not work with each other. In such example, His Majesty the King tries to convince the audience of the importance of working together and he presents this fate as a fact to affect the audience and take this issue seriously.

In examples 32 and 33, King Abdullah concentrates on the importance of global collaboration not only by using the first person plural pronoun, “we”, but also by using the modal, “must”, in example 32 to show strong stands and commitment, and the word, “team”, in example 33 to show mutual collaboration to support his idea of mutual correlation.

The second most frequently used pronoun is “I”, followed by “you” with 33, and four mentions, respectively. King Abdullah does not depend on the use of the pronoun “we” only to communicate with the audience and send his messages. He also uses the pronoun “I” more than the pronoun “you” to present his role and his own perspective clearly by giving his personal experiences and opinions, such as in the following examples:

34. “These are the values **I** teach my children and they will hand on to theirs”  
(Before the European Parliament, Strasbourg, France, 10 March 2015).
35. “I’ve called this crisis a third world war and **I** believe we must respond with equal intensity. That means global collective action on all fronts” (At the Plenary Session of the 70th General Assembly of the United Nations, New York, US, 28 September 2015).

36. "As a close friend of Germany, I greatly respect her wisdom and tremendously admire her vision" (During the 52nd Munich Security Conference, Munich, Germany, 12 February 2016).

In example 34, King Abdullah tells the audience how he raises his children by teaching them certain values which are mentioned in his speech. Such example shows the importance of these values by relating them to his personal experience.

In example 35, His Majesty gives his personal opinion on the crisis with the extremists. He suggests a name to the current political conflict with the extremists which is "third world war". That is to say he compares the war with the extremists as a "third world war". He believes in the urgent global collaboration to defeat this enemy.

In example 36 above, the King gives his personal opinion of the current Chancellor of Germany, Angela Merkel, in his speech in Munich where he shows his high respect for her wisdom and vision. By giving positive image of the German Chancellor, King Abdullah succeeds in achieving the audience's trust and attention and to encourage his audience to share him with his point of view.

The use of the genitive case of the chosen pronouns also deserves noting to verify the results deeply. Table 2 shows the frequency of the genitive case pronouns used in the political speeches.

Table 2

Genitive case pronouns used in the political speeches

NO.	Pronoun	Frequency
1	Our	103
2	My	29
3	Your	13

As shown in table 2 above, the first genitive pronoun "our" is the most frequently used pronoun with 103 mentions and this result is similar to the result of the first subject plural pronoun, "we", which are used to show the need of global collaboration. The following are illustrative examples:

37. "**Our** efforts must be framed within a broader strategy of military, diplomatic and human-development policies" (At MED 2015 – Mediterranean Dialogues Conference, Rome, Italy, 10 December 2015).

King Abdullah discusses the need of global collaboration in his use of "our" that all parties should direct their efforts to one mutual military and diplomatic strategies and policies. This collaboration is very important to all parties' stability and safety especially in the political field.

King Abdullah also uses the pronoun "we" and the genitive case pronoun "our" in particular to indicate common interests as shown in the following example:

38. "The fact is, **we** will rise or fall together. **Our** regions are connected in virtually every way" (At MED 2015 Mediterranean Dialogues Conference, Rome, Italy, 10 December 2015).

King Abdullah says that the fate of our countries is related to each other and this shows the mutual interests and the importance of global collaboration. He also tries to explain the importance of working together in raising or falling **our** countries.

His attempt to create solidarity with the audience can also be seen in the use of the genitive case pronoun "my" where he uses "my friends" to call the audience as a way of addressing 14 times of 29 mentions of "my" in his political speeches.

Concerning the second person genitive case pronoun "your", King Abdullah sometimes uses "your" to create solidarity and to show respect and gratitude to the audience as seen in the following examples:

39. "Here, at the Rom-Med Dialogues, **your** voices will help send these messages and more" (At MED 2015 Mediterranean Dialogues Conference, Rome, Italy, 10 December 2015).

40. "As always, thank you for **your** warm words of guidance and reminding us on the moral authority that all of us can take to continue to raise the bar, and making a difference for humanity" (At the Leaders' Summit on Refugees (on the margins of the 71st UN General Assembly), New York, US, 20 September 2016).

The examples above show how the King uses the pronoun "your" to present and respect the role of his audience in his speeches and this is very helpful to build up respectful and trustful ground between the King and his audience.

### 3.3.2 Reference in Economic Speeches

In the economic speeches, the frequency of the first and second subject person pronouns compared with the frequency of those in his political speeches is almost the same. His Majesty uses "we" more than "I" and "you".

Table 3

Subject pronouns used in the economic speeches

NO.	Pronoun	Frequency
1	We	84
2	I	34
3	You	8

As shown in the table above, the pronoun "we" is the most frequently used in the five economic speeches with 84 mentions. The second most frequently used pronoun is "I", followed by "you" with 34, and 8 mentions, respectively. King Abdullah uses the pronoun "we" to present mutual interests in the economic field and the need to work on the problem all together. The need for collaboration is essential for better economic growth. This is why he uses "we" to indicate the importance of the mutual cooperation between him and his audience. The following are illustrative examples:

41. "But **we** cannot do it alone. **We** need partners, to build prosperity that lasts – in my country, and in my region" (At the Jordan-US Business Forum, Amman, Jordan, 21 May 2011).
42. "Only when **we** act together, can **we** fulfil our regions' potential ... and help ensure the inclusive global agenda **we** need" (Before the Third

Summit of Heads of State and Government of South American and Arab Countries, Lima, Republic of Peru, 2 October 2012).

43. " ... we must also begin shaping the better future our people deserve" (At the 9th World Islamic Economic Forum, London, UK, 29 October 2013).

Through the examples above, we see how King Abdullah uses "we" to establish mutual collaboration between the King and his audience to work alongside with each other. King Abdullah focuses on the collective role as an essential step to achieve an economical growth. The use of the pronoun "we" with different audiences would make intimacy with each other and create mutual understanding of the issue. For such critical discourses it is important to concentrate on the function of persuasion and how it is achieved in the speeches. As an orator it is important to persuade the listeners with your ideas and points of view to achieve your goals. This is why King Abdullah emphasizes on the pronoun "we" when he talks about economic problems and the need for global collaboration. Thus, the King tries to persuade the audience with the importance of the global collaboration.

Again, the use of the pronoun "I" is more frequently used than the pronoun "you" with 34 and 8 mentions, respectively. His Majesty uses the first singular person pronoun, "I", to create personal level of understanding others and personal experience to build solidarity and mutual understanding with the audience, such as:

44. "At this Forum, I hope you will spearhead new ties, new ways of doing business, and new best practices, for a new era of truly inclusive growth" (At the 9th World Islamic Economic Forum, London, UK, 29 October 2013).

45. "I just concluded a visit to the United States where I met with President Obama and other officials" (At the Jordan-US Business Forum, Amman, Jordan, 21 May 2011).

The examples above show how King Abdullah uses the first person pronoun "I" to share his wishes and his experiences with his audience in order to build up mutual ground of communication and interests. This ground would help the King to create solidarity with his audience in order to convince them with his ideas and points of view.

Concerning the second subject person pronoun "you", King Abdullah rarely uses it in his speeches. For example:

46. "Jordan is simply the place to be, when **you** need a manufacturing base and outsourcing center; a distribution and assembly gateway; a back office and consulting hub; or a base for infrastructure and reconstruction projects in our MENA region" (At the 9th World Islamic Economic Forum, London, UK, 29 October 2013).

King Abdullah uses "you" to present how Jordan is ready to be the place when the British people need a "manufacturing base and outsourcing center" in the economic field. His Majesty shows his willing to help the British when they need in order to create solidarity with his audience and attract them to his ideas and points of view. His attempt to show how Jordan is ready for any economic solutions and suggestions is also seen in the following example:

47. "In all these areas, and many more, you will find Jordan, its companies, and its people to be ideal partners in a prosperous future" (At the 9th World Islamic Economic Forum, London, UK, 29 October 2013).

Although His Majesty rarely uses the subject pronoun "you", he highly tries to get the opportunity to assess the positive role of Jordan in the economic field in order to convince his audience with his points of view.

Moving to the genitive case pronouns, table 4 shows the frequency of these pronouns in the five economic speeches. The emphasis is on the pronoun "our" in order to show the mutual interest of all parties.

Table 4

Genitive case pronouns used in the economic speeches

NO.	Pronoun	Frequency
1	Our	89
2	My	27
3	Your	13

As shown in table 4 above, the concentration is still on the first plural pronoun "we" by using its genitive case "our" and this supports our idea of the need of mutual collaboration in the benefit of all. King Abdullah says that:

48. "To reach **our** goals, to create the future **our** people deserve, we must use all our capabilities" (Before the Third Summit of Heads of State and Government of South American and Arab Countries, Lima, Republic of Peru, 2 October 2012).

50. "... we must begin shaping the better future **our** people deserve" (At the 9th World Islamic Economic Forum, London, UK, 29 October 2013).

The King emphasizes the collective role by using the genitive case pronoun "our" to tell everyone about the mutual understandings to the economic problems.

King Abdullah uses "my" more than "you" with 27 and 13 mentions, respectively. 13 mentions out of 27 mentions of "my" are only used with "my friends" to create closeness and solidarity with his audience. As mentioned in the political speeches, the use of phrase, "my friends", is very important because it creates solidarity and intimacy with the audience. The genitive case pronoun, "my", is also used to highlight his role as a leader such as:

50. "Economic reforms that are on the drawing board will be carried forward.

This is **my** commitment, and Jordan's commitment" (At the Jordan-US Business Forum, Amman, Jordan, 21 May 2011).

In example 50 above, the King shows his strong self-driven leader personality and how he is ready to take responsibility of any forward step. In addition, the use of the genitive case pronoun, "your", is mostly to introduce some of the interlocutors like "Your Excellencies", "Your Royal Highness", "Your Excellency President" as a way of addressing in his speeches.

### **3.3.3 Reference in Religious Speeches**

The religious issue is of great importance and influence during the last decade so far. This is why it is highly important to pay attention to what you say and how you say it in order to avoid misunderstanding with different religious people. King Abdullah smartly uses the language where he concentrates on the first subject plural pronoun, "we", which shows mutual correlation between the King and his audience. Table 5 below shows the frequency of the subject pronouns (we, I, and you).

Table 5

Subject pronouns used in the religious speeches

NO.	Pronoun	Frequency
1	We	50
2	I	26
3	You	11

As shown in table 5 above, the pronoun "we" is the most frequently used with 50 mentions. The first singular person pronoun "I" is more frequently used than the second person plural pronoun "you" with 26, and 11 mentions, respectively. Concerning the pronoun "we", the following are illustrative examples:

51. "It is vital that we continue the dialogue of respect that **we** have begun" (During the Departure Ceremony of Pope Benedict XVI, Amman, Jordan, 11 May 2009).
52. "**We** must keep working together – as we are doing, here today – to promote the teachings of our beloved Islam; to reach out to others; and to heal divides" (At Nahdlatul Ulama Interfaith Conference: "Islam for Peace and Civilization", Jakarta, Indonesia, 26 February 2014).
53. "In our modern era, **we** face vast global challenges" (Welcoming His Holiness Pope Francis, Amman, Jordan, 24 May 2014).
54. "**We** live side by side as fellow citizens" (At the Fifth Congress of Leaders of World and Traditional Religions, Astana, Kazakhstan, 11 June 2015).

The pronoun "we" in the above examples is used to indicate the mutual collaboration between the King and his audience and how important this mutuality is in all types of relation, particularly the religious ones. In addition, using "we" as reference is very

helpful strategy to create solidarity among each other. Further, it makes a common floor of understanding and mutual interests between the King and his audience.

Concerning the pronoun "I", we see how King Abdullah uses the first singular pronoun, "I", to show his voice as a leader who cares about his people as well as his religion. For example,

55. "Today, as we fight global terror, **I** want to raise the alarm about the dangers of tension between Muslims and non-Muslims" (At the Centre interdisciplinaire d'études de l'Islam (UCL) dans le monde contemporain, Louvain-la-Neuve, Belgium, 18 May 2016).

56. "**I** am a soldier and **I** will tell you, these principles hold today" (At the Centre interdisciplinaire d'études de l'Islam (UCL) dans le monde contemporain, Louvain-la-Neuve, Belgium, 18 May 2016).

The use of the pronoun "I" in the above examples shows the King's strong and self-driven leader personality not only in his speeches but also in his actions. He also uses the pronoun "I" to show others his ideas and understanding of such issues, such as:

57. "It begins by giving a stronger voice to traditional, moderate Islam. **I** know that many of you, and many throughout Asia, are working for this goal" (At Nahdlatul Ulama Interfaith Conference: "Islam for Peace and Civilization", Jakarta, Indonesia, 26 February 2014).

King Abdullah shows his understanding to the role of Muslims in the process of protecting and presenting the real Islam to all people all over the world. This shows the mutual ground between the King and his audience.

As for the subject pronoun "you", King Abdullah uses it distinguishably to present the important role of the audience in the religious field as illustrated in the following examples:

58. "**You**, who are leaders of religion, have a critical role in showing the way and turning this world away from the evils of violence and division" (At the Fifth Congress of Leaders of World and Traditional Religions, Astana, Kazakhstan, 11 June 2015).
59. "In addition to being the successor of Saint Peter, Your Holiness, **you** have become a conscience for the whole world" (Welcoming His Holiness Pope Francis, Amman, Jordan, 24 May 2014).

King Abdullah tries to persuade his audience with his ideas by drawing their attention to his words and by showing confidence and respect to his audience in his speeches.

Concerning the genitive case pronouns, the results are almost different from the political and economic speeches. The pronoun "our" is the most frequently used with 56 mentions. The second most frequently genitive case pronoun used is "your" followed by "my" with 41 and 14 mentions, respectively as seen in table 7 below.

Table 6

Genitive case pronouns used in the religious speeches

NO.	Pronoun	Frequency
1	Our	56
2	My	14
3	Your	41

King Abdullah uses the genitive case pronoun "our" to create mutual understanding and mutual ground to all religions to create solidarity with each other as seen in the following examples:

60. "From **our** home in the Holy Land of three religions, we have reached worldwide" (At Nahdlatul Ulama Interfaith Conference: "Islam for Peace and Civilization", Jakarta, Indonesia, 26 February 2014).

As shown in example 60 above, the King tries to tell his audience that we all have something to share which is "our home", the home of the three religions, Islam, Christianity, and Judaism. The use of the genitive case pronoun "our" creates intimacy and solidarity among all.

Comparing the use of "my" and "your" in the religious speeches on the one hand and the political and economic speeches on the other, we can say that the pronoun "my" is more frequently used than "your" in political and economic speeches than in religious speeches. The reason behind this is that the genitive case pronoun "your" is used (17 mentions) to address his audience in a formal way to show respect, such as "Your Holiness", "Your Eminences" and "Your Excellencies". The respectful way of addressing his audience through using titles reflects the King's attitudes and behavior. Accordingly, his audience will respect him and believe his idea. In addition, he uses "my" to create solidarity by using "my friends" with 9 mentions out of 14 mentions.

### 3.3.4 Reference in Local Event Speeches

Concerning subject pronouns "we", "I", and "you", the use of such pronouns is somehow different from the other speeches. In local speeches, "we" and "I" are used almost with the same frequency as illustrated in the following table.

Table 7

Subject pronouns used in the local event speeches

NO.	Pronoun	Frequency
1	We	67
2	I	64
3	You	10

As shown in table 7 above, the number of times of "we" and "I" occur in these speeches is almost the same with 67 and 64 mentions, respectively. The reason behind this result is that King Abdullah considers himself not only the King of Jordan but also one member of this community who has the right to speak on behalf of his people as illustrated in the following examples:

61. "I know the economic situation is uncomfortable and that citizens are suffering" (At the Celebration of Accession to the Throne, the Anniversary of the Great Arab Revolt and Army Day, Amman, Jordan, 8 June 2010).
62. "I know the great economic challenges that face this country and that are having an impact on the standard of living of our Jordanian family and dear people" (During Ramadan Iftar with the Jordan Armed Forces, Zarqa, Jordan, 3 September 2008).

In addition, King Abdullah uses "we" to create solidarity with his people, such way of using the language shows how humble King Abdullah is. For example,

63. "**We** must also stress our loyalty and commitment to the principles of the revolt ..." (At the Celebration of Accession to the Throne, the Anniversary of the Great Arab Revolt and Army Day, Amman, Jordan, 8 June 2010).

64. "But I would like to urge you and the youth across the country of whom I am proud that **we** be as one hand in confronting these alien phenomena and that we oppose them unequivocally" (At the Celebration of Accession to the Throne, the Anniversary of the Great Arab Revolt and Army Day, Amman, Jordan, 8 June 2010).

In example 63 above, King Abdullah uses "we" to create common floor with his people. Besides, the King and the Jordanians must stress their loyalty to the principles of the Great Arab Revolt. He does not say "you must", he uses "we must" instead to tell the audience that he and his audience are equal and "you" should do what he asks them to do because he is going to do it with them. In example 64 above, King Abdullah uses "we" to tell the audience that they all have to be united and that they all have the same interests. Further, the following example shows how King Abdullah creates common floor with his audience to protect the country:

65. "**We** must all confront anyone who tries to tamper with this unity that is a source of pride for all of us and that **we** must protect with all possible means" (At the Celebration of Accession to the Throne, the Anniversary of the Great Arab Revolt and Army Day, Amman, Jordan, 8 June 2010).

In addition, King Abdullah sometimes uses the subject pronoun "you" in his speeches to show the role of the audience and magnify their position in the issues as shown in the following examples:

66. "**You** deserve all of our support and appreciation, because **you** are the guardians of the homeland, and the symbol of its sovereignty and dignity" (During Ramadan Iftar with the Jordan Armed Forces, Zarqa, Jordan, 3 September 2008).
67. "These are all facts of which we are proud, and we are proud of you, because **you** are the ones who made them happen, and turned them into a tangible reality, with your will and resolve" (On the Occasion of Independence Day, Amman, Jordan, 25 May 2008).

King Abdullah tries to encourage his people by presenting their important role of being "the guardians of the homeland" as seen in example 66 to attract their attention to his idea of protecting the safety and stability of the country. In addition, His Majesty the King uses "you" in example 67 to overstate the important role of the Jordanians to face the current challenges in Jordan. Such way of using the pronoun "you" as a reference is very important and has significant role in persuading the King's audience with his points of view and goals.

Concerning the genitive case pronoun part, the results are not highly diverse than usual compared to the previous speeches. "Our" and "my" are the most used genitive pronouns, then "your" comes later in the number of frequency. The following table 8 below illustrates this point:

Table 8

Genitive case pronouns used in the local event speeches

NO.	Pronoun	Frequency
1	Our	86
2	My	31
3	Your	14

As shown in table 8 above, it is clear that the most frequently used genitive pronoun is "our" with 86 mentions. The second most frequently used genitive pronoun is "my", followed by "your" with 31 and 14 mentions, respectively. He uses genitive pronoun "our" to show the common interests and the mutual understanding between him and his people. This creates solidarity and intimacy. Further, it builds up the sense of group not the individual, like:

68. "Once again, we extend **our** greetings and appreciation to each officer and soldier in the Arab Army and security institutions and offer **our** congratulations to the graduating officers" (Before Muta University Graduates, Kerak, Jordan, 11 June 2008).

He uses "our greetings" and "our congratulations" instead of "my greetings" or "my congratulations" to make common floor of sharing and having mutual interests.

The second most frequently used genitive pronoun is "my" which is mostly used to address the audience with intimate and friendly phrases such as "my brothers". He uses "my" in a distinguished way to create solidarity with the audience like:

69. "You are **my** family and **my** tribe" (On the Tenth Anniversary of the Assumption of Constitutional Powers, Amman, Jordan, 8 June 2009).

King Abdullah describes the Jordanians as his own family and tribe by using the first person genitive pronoun "my" to create close relationship with his people that is to say the King builds up more intimate and friendly relation with his people.

Such ways of using the first and second subject and genitive pronouns create stronger emotional bonds and connections between the King and his people. This increases his people respect, trust and love to their King.

In short, the pronoun "we" is the most frequently used followed by "I" then "you" in all the selected speeches and this supports the idea of creating solidarity, intimacy and common floor of interests between him and his audience. The same result also appears in Al-Abed Al-Haq & Al-Sleibi (2015) who claim that:

King Abdullah's policy and opinions are moulded in the speeches through the uses of referential pronouns. He focuses on the first and second person pronouns. This use establishes a mutual correlation between him and hearers so as to work alongside with one another. Besides, using such pronouns helps to set up a state of intimacy between the interlocutors. This state is essential to build up a common floor for further understanding and working together. (p. 331)

On the other hand, Mohammad (2014: 55) claims that "The first person plural pronoun "we" and the second person pronoun "you" are the most frequent personal pronouns used in all speeches; they [king Abdullah and President Obama] make the audience feel confident enough to do what they wish".

## **Chapter Four**

### **Conclusion and Recommendations**

The researcher has investigated the speeches of His Majesty King Abdullah II to show how he uses language to convince his audience of his beliefs and ideas in different occasions and different topics. Linguistic structures can be used to “explore, systematize, transform, and often obscure, analyses of reality; to regulate the ideas and behaviour of others; to classify and rank people, events and objects; to assert institutional or personal status” (Fowler, et al., 1979: p. 3). In the linguistic structures that characterize the King’s speeches, we are able to assert his “personal status” and his ideology. The strategies involved in the process of analysis are figurative language (metaphor, personification, and simile), intertextuality, and reference which we relate to the way His Majesty the King persuades his audience.

With regards the strategy of the use of figurative language, the researcher has studied three figures, metaphor, personification, and simile, and the data have revealed that King Abdullah frequently and distinguishably uses this strategy. He uses figurative language to support his idea in a attractive way which attracts the audience’s attention. He uses figurative language to highlight his ideas about the need for global collaboration to defeat the threat of Daesh and the extremists who tamper with the safety and stability of the region, and distort the real image of Islam. In the economic field, the King is seeking economic growth and prosperity and this is seen in his concentration on the essential role of the youth by presenting them as a “heart” and “power”. In local speech, the use of figurative language is also used for another

purpose. In those speeches, he uses this strategy to appeal his audience emotionally and create more intimacy with them such as:

1. "You are my family and my tribe" (On the Tenth Anniversary of the Assumption of Constitutional Powers, Amman, Jordan, 8 June 2009).

Further, we cannot forget his support for the Palestinians when he presents the relation between the Palestinians and Jordanians:

2. "Palestinians' right to enjoy our continued support until they establish their independent state on Palestinian soil; for the Palestinians are our family and our brothers, and we are closest to them in blood ties, in suffering and fate" (On the Tenth Anniversary of the Assumption of Constitutional Powers, Amman, Jordan, 8 June 2009).

King Abdullah also emphasizes the importance of Jordan's safety, stability and prosperity and this idea is also highlighted in the use of intertextuality.

As for the strategy of intertextuality, King Abdullah uses this strategy in few instances but it is a highly effective strategy in the process of persuasion. This strategy is very helpful because it attracts and convinces the audience of the speaker's point of view. The King appears to take many extracts from the Holy Qur'an to convince his audience of the reality of Islam which calls for peace, mercy, love, equality and righteous deeds. This also shows the identity of the speaker. The King also uses many verses from the Qur'an to show his identity as a Muslim who believes in moderate Islam which our Prophet Mohammad (peace be upon him) calls for, and who works hard to protect it from the wrong images which come from the wrong attitude of the extremists who are using Islam as a "mask" to their wrong beliefs. He sometimes borrows certain words to motivate the audience, such as his use of Apple's

slogan as an example of economic success. In addition, he uses the words of his father, the late King Hussein, to highlight the danger of those who try to tamper with the safety, stability and the national unity of the country. His use of intertextuality is wisely chosen where he presents what may have greater influence on the audience and convince them with his ideas.

In terms of the strategy of reference, the researcher has studied the first and second person pronouns and has investigated their genitive case to support the results of the data. In using the reference strategy, the researcher has found that King Abdullah takes into consideration the context of the speech, the identity, and background of his audience. This is seen in his concentration on the first singular pronoun, “I”, especially in his local event speeches to show his voice as a king and as one member of the Jordanian community where he is among his people and can speak freely on behalf of them. In addition, His Majesty the King mostly uses the first person plural pronoun, “we”, in his political, economic, and religious speeches to create solidarity, intimacy, and common floor of mutual interests with the audience and show how important to work together. He emphasizes this strategy because he talks to different peoples of different ideologies and backgrounds. Thus, it is highly important to create such an intimate atmosphere with the audience to attract their attention and convince them with his points of view.

The investigation concludes that His Majesty the King uses many significant strategies to attract his audience’s attention and to convince them of his points of view which are sometimes delivered directly and sometimes indirectly through his use of figurative language. In addition, his attempt to attract his audience is also seen in his

distinctive way of using the personal pronouns especially “we” which builds a common ground of interests with the audience and let them concentrate on what the King is going to say.

King Abdullah’s attempts to convince his audience are not only restricted to these strategies. He also uses many different strategies to achieve his goals. For further studies, the researcher recommends that other researchers who want to investigate the language of His Majesty the King to work on other strategies and techniques used in his speeches such as the “lexical choices” which are sometimes used to convince his audience by appealing them emotionally. For example, he uses the word “tragedy” to describe the Syrian crisis, and his lexical choices in addressing the audience is also distinctive in using such phrase as “my friends” in the political, economic and religious speeches and “my brothers” in the local events speeches where he calls his people, Jordanians and many other examples. In addition, King Abdullah sometimes uses words and sentences from the language of the host country such as his use of the words “Vielen Dank” in Germany to create solidarity with the German people and the interlocutors. Although there are some studies about the King’s lexical choice, the researcher suggests others to investigate more speeches, not only the political but also the economic, religious, and the local ones because this strategy is very important and deserves further studies.

The researcher also recommends investigating the type of His Majesty’s sentences, whether they are simple, compound, or complex, or they are active or passive. Such study gives good explanations to the way His Majesty presents his ideas and communicates his messages to his audience. This strategy has not received much

attention from researchers although it has a great influence in the persuasion process. This is why the researcher suggests this strategy to be taken into consideration by other researchers.

King Abdullah's use of "modals" is another topic worthy of further discussion and analysis. Although it has been investigated before, the researcher recommends others to investigate different speeches of different types to see whether the results are matching or not.

Finally, this study uses the theoretical lens of critical discourse analysis and stylistics. The researcher recommends other researchers to reinvestigate the same speeches or different ones using different methods.

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## تحليل أسلوبى للخطابات الانجليزية للملك الأردني عبد الله الثاني بن الحسين

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### المخلص

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تهدف هذه الدراسة إلى فحص الاستراتيجيات اللغوية التي يستخدمها صاحب الجلالة الملك عبد الله الثاني بن الحسين في خطبه (السياسية والاقتصادية والدينية والمحلية)، حيث أن تحليل الخطاب التي ألقاها الملك تحليلاً خطابياً نقدياً لم يلق الكثير من الاهتمام أو التحليل اللغوي. وتعتقد الباحثة أن الملك عبد الله الثاني قادر على إقناع جمهوره بأيدولوجيته باستخدام عدة استراتيجيات لذلك سلطت الضوء في هذه الدراسة على بعض الاستراتيجيات المستخدمة من قبل الملك لتحقيق الإقناع الفاعل للجمهور في عشرين خطاباً له. إن الاستراتيجيات المتبعة في التحليل هي: اللغة المجازية (الاستعارة والشخصنة والتشبيه)، و التناص، والضمائر بأمل ان تكشف الدراسة في الفصل الثالث (المناقشة والتحليل) بأن الاستراتيجيات اللغوية لجلالة الملك تستخدم بنحو فاعل لإقناع الجمهور بأيدولوجياته، وافكاره، وأهدافه، ومعتقداته.



## تحليل أسلوبى للخطابات الانجليزية للملك الأردني عبدالله بن الحسين

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قدمت هذه الرسالة استكمالاً لمتطلبات الحصول على درجة الماجستير في اللغة الانجليزية وآدابها

عمادة البحث العلمي والدراسات العليا

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