



**Representation of the West in King
Abdullah's II Political Discourse:
Corpus-Based Analysis**

By

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Abstract:

How Jordan's political discourse represents the West is under-researched. This paper examines whether Jordan's political discourse positively or negatively represents the West. It investigates how King Abdullah II represents the West in his political discourse. It analyses a corpus of 64 English speeches (57,690 tokens) delivered by King Abdullah from 1999 to 2022. It inspects the frequency of lexical items related to the Western World such as the West, Western, Europe, European (s), UK, US, and other European countries, cities, and leaders by using the Antconc software. The quantitative analysis reveals that King Abdullah frequently uses many lexical items related to the Western World and culture, such as names of countries, cities, and leaders. A close examination of the context of these lexical items reveals that the King positively represents the West to build bridges and rapport with them and the audience he addresses. King Abdullah uses many rhetorical devices such as a slew of rhetorical questions, metaphors, alliteration, and parallelism to forge relations with the West in all areas and accentuate the benefits of collaboration and dialogue between the two parties. In addition, he favours employing an egalitarian ideological stance to establish a rapport with the audience.

Keywords: Corpus analysis; discourse analysis; King Abdullah II; political speeches, the West.

ملخص:

لم تُبحث كيفية تمثيل الخطاب السياسي الأردني للغرب بشكل كافٍ. تبحث هذه الورقة البحثية فيما إذا كان الخطاب السياسي الأردني يُمثل الغرب إيجاباً أم سلباً. وتبحث في كيفية تمثيل الملك عبد الله الثاني للغرب في خطابه السياسي. تُحلل الورقة مجموعة من ٦٤ خطاباً باللغة الإنجليزية (٥٧,٦٩٠ رمزاً) ألقاها الملك عبد الله بين عامي ١٩٩٩ و ٢٠٢٢. وتُفحص الورقة تواتر استخدام المصطلحات المتعلقة بالعالم الغربي، مثل الغرب، والغرب، وأوروبا، والأوروبيين، والمملكة المتحدة، والولايات المتحدة، ودول ومدن وزعماء أوروبيين آخرين، باستخدام برنامج Antconc. يكشف التحليل الكمي أن الملك عبد الله يستخدم بشكل متكرر العديد من المصطلحات المتعلقة بالعالم الغربي وثقافته، مثل أسماء الدول والمدن والزعماء. ويكشف الفحص الدقيق لسياق هذه المصطلحات أن الملك يُمثل الغرب بشكل إيجابي لبناء جسور التواصل والتفاهم معه ومع الجمهور الذي يخاطبه. يستخدم الملك عبد الله العديد من الأساليب البلاغية، مثل مجموعة من الأسئلة البلاغية والاستعارات والجناس والتوازي، لبناء علاقات مع الغرب في جميع المجالات، وإبراز فوائد التعاون والحوار بين الطرفين. كما يُفضّل تبني موقف أيديولوجي قائم على المساواة لبناء علاقة وطيدة مع الجمهور.

الكلمات المفتاحية: تحليل النصوص؛ تحليل الخطاب؛ الملك عبد الله الثاني؛ الخطب السياسية، الغرب .

1. Introduction

Public speaking is an art that aims at persuading the audience of the speaker's viewpoints and ideology and calling them to action. King Abdullah II is a skillful orator who delivers speeches worldwide. He attempts to establish ties and build bridges with the world, especially the West. He tries to convince the audience to adopt certain beliefs or alter previous ones. This paper examines how King Abdullah represents the West in his political speeches on different occasions. It investigates whether the King positively or negatively represents the West in his political speeches. Section 1.1 presents a background of the speaker, which is necessary to understand the context of the speeches. It will be followed by definitions of key terms needed to better understand the theoretical framework in section 0.

1.1. Background of King Abdullah II of Jordan

Since this study analyses the political discourse of King Abdullah II, it is essential to provide a general background of the speaker. Abdullah II, whose full name is Abdullah ibn Al-Hussein Al-Hashemi, has been the King of Jordan since 1999. He was born in Amman, Jordan, on January 30, 1962. His father, the late King Hussein, had anointed his eldest son Abdullah Crown Prince just weeks before his death.

1.1.1. Early life and ascent

The Hashemite dynasty is direct descendants of the Prophet Muhammad, peace be upon Him (Britannica 2022). Prince

Abdullah received his education in the United Kingdom and America, and in 1980, he graduated from Sandhurst, England's Royal Military Academy. He subsequently served in both the British and Jordanian military services. He was appointed deputy Commander of the nation's Special Forces in 1993, and the following year, a Commander of the Special Forces, a position he retained until ascending the throne. In 1993, Prince Abdullah and Rania al-Yassin got married. In January 1999, King Hussein appointed the Prince as the future successor to the Hashemite throne. Prince Abdullah became King of Jordan on February 7, 1999, and King Abdullah and Queen Rania were formally crowned on June 9, 1999 (Britannica 2022).

1.1.2. Domestic affairs

In Jordan, King Abdullah strives for economic and social modernisation, adopting free-market provisions and a series of projects to enhance the position of young people, and women, in particular. He also advocates election changes designed to encourage voting targeted at platforms instead of familial or tribal considerations (Britannica 2022).

1.1.3. Foreign relations

After the terrorist attacks on September 11, 2001, King Abdullah backed the American efforts to fight terrorism. He continues to validate his commitment to the peace process by engaging in discussions for a two-state settlement, meeting with Palestinian and Israeli leaders, and drawing world awareness of the issue. During his reign, the King has supervised the improvement and

modernisation of Jordan's military forces in response to a range of foreign security challenges, the most significant of which arose from the Iraqi rebel movement and the Syrian Civil War. Jordan mostly avoided the violence that beset its neighbours. Late in 2010, the prolonged instability in Iraq and Syria, together with the start of the civil war in Yemen, resulted in Jordan having one of the largest refugee populations per capita, compelling King Abdullah to solicit humanitarian assistance to sustain Jordan's refugees. The year 2011 marked the beginning of the Syrian Civil War, which resulted in an influx of refugees, which was the most significant domestic challenge for the King concerning the Arab Spring. The overall number of Syrian refugees residing in Jordan finally surpassed 1.5 million (Britannica 2022).

After presenting a background of the speaker, the following section presents the definition of key terms related to the study.

1.2. Definition of key terms

Since this study investigates how King Abdullah presents the West in his political discourse in a corpus-based study, this section presents the definitions of key terms related to the study: discourse analysis, corpus studies, and the West.

1.2.1. Discourse analysis

The term “Discourse Analysis” (DA) was ascribed to Zellig Harris in 1952. It is a subfield of linguistics that investigates participants’ understanding of language that is required for effective communication. The examination extends beyond a single word,

phrase, or clause's boundaries. Discourse analysts do not explore individual words in isolation; instead, they examine the interaction between language with social and cultural elements. In addition, discourse analysts study linguistic patterns amongst texts. Moreover, they investigate how language delivers varied perspectives and interpretations of reality and shapes participants' relationships. DA investigates how language use affects social and interpersonal identities. The study of discourse investigates both the spoken and written forms of natural occurrences of language, not invented examples (Brown and Yule 1983: 6-7; Cook 1989: 6-7; Harris 1952: 25; Paltridge 2006: 2; Stubbs 1983: 1; Tannen et al. 2018: 1-3).

1.2.2. Corpus studies

Corpus studies use text collections that are retained and analysed digitally. They examine the presence and reoccurrence of certain language traits to determine where and how they emerge in the discourse. Discourse analysts of corpus studies may investigate common adjacency of pairs of words (collocations) or the frequency of specific lexical items. They may conduct a general investigation of language usage, or the use of a specific linguistic characteristic in a particular area or genre, such as an interview, or parliamentary debates, inter alia (Paltridge 2006: 156).

1.2.3. The West

The Western World, sometimes known as the West, is a word whose meaning varies depending on the context. It is sometimes

used inaccurately for nations in the Western Hemisphere or Western Europe alone. However, its actual meaning is quite subtle. The most frequently recognised current definition of the “Western World” is not based on physical location but rather on the nations’ cultural (or, where applicable, economic, or political) identities. Using this definition, the Western World encompasses Europe as well as any countries whose cultures are profoundly influenced by European values or whose populations include many descendants of European colonists, such as New Zealand, Australia, and most North and South American countries. The modern meaning of the Western World is “the Latin West” (World Population Review 2022).

Nations such as the United States and Australia, which were once British colonies and embraced Western European Christianity (Catholic and Protestant religions), utilise the Latin alphabet and have large populations of European colonial descendants, are part of the West. This implies that the Western World consists of most European Union nations as well as the United Kingdom, Norway, Iceland, Switzerland, the United States, Canada, Australia, and New Zealand. Two sub-regions may or may not be included, however. The first category is the Orthodox World, which includes Eastern European nations such as Russia, Greece, and Slovakia. Latin America, which includes Mexico, Peru, and the other nations of Central and South America, comes in second. As previously stated, these categories may be regarded as part of the Western World or categorised separately (World Population Review 2022).

After defining the key terms of the study, the following section presents the previous studies that analysed King Abdullah's discourse.

3. Literature review

Searching the literature, there are few studies that examined the political discourse of King Abdullah (Almahasees and Mahmoud 2022; Al-Rawabdeh 2005; Amaireh 2023; Bataineh 2019; Rabab'ah and Abu Rumman 2015; Serrieh 2017). Al-Rawabdeh (2005) examined King Abdullah's speeches in accordance with Aristotle's taxonomy of rhetoric. She analysed the style, organisation, delivery, and invention of the King's political rhetoric, particularly the triad of appeals (logos, ethos, and pathos). Al-Rawabdeh observed that King Abdullah tailored his words and appeals according to the audience in his political discourse. For instance, he used rational reasons while addressing businesspeople and a blend of emotional and logical appeals when addressing religious individuals. The investigation also revealed that the King appealed ethically to the audience by embracing their aspirations, emphasising his trustworthiness, and demonstrating benevolence. In addition, the King used verses from the Holy Quran and Hadiths of the Prophet Muhammad to bolster his arguments.

Rabab'ah and Abu Rumman (2015) analysed the lexical items that serve as hedges and their pragmatic purposes in the speeches of King Abdullah II. Using Salager-Meyer's (1994) taxonomy, a random sample of twenty-five political speeches was studied.

Their analysis indicated that modal auxiliaries are the most commonly employed hedging devices in the speeches, and the modal auxiliary *can* is the most recurrently used hedging device subclass. Their data indicated that these hedging mechanisms serve several pragmatic purposes. These results add to the knowledge that speaking a second language (Arabic in the instance of King Abdullah II) does not affect the kinds or functions of hedging devices. Political language uses hedging strategies to indicate straightforwardness, formality, and lack of dedication and likelihood, according to that study.

Al-Momani (2017) analysed King Abdullah's 2007 address to the American Congress from socio-ideological, socio-cognitive, and socio-stylistic perspectives applying the critical discourse analysis theory. The research intended to display the sociological and psychological facets of Jordan's political discourse. In addition, it examined how this type of discourse takes into consideration the status, ideology, and perspectives of members of the Congress whom the speech aims to influence. When addressing foreign society, the Jordanian political discourse considers the audience's standing, according to that research findings. In other words, Jordan's political speech is tailored to the cultural and intellectual backgrounds of the people. Additionally, the position and ideology of the audience to which the King directs his political speech affect his speaking style. This is evident from the vocabulary use and techniques of reasoning in Jordan's political speeches, which are impacted by the status of the audience the King addresses. Moreover, it is recognised that Jordan's political

discourse is more balanced and reflective of the mindsets and ideas of worldwide mainstream media. This is obvious by using neutral language towards the Arab Islamic doctrine.

Serrieh (2017) examined the stylistic devices used by King Abdullah to persuade the audience of his ideology, including metaphor, personification, allusion, simile, and intertextuality. She recognised that these techniques are also employed to appeal to the audience's emotions and build closeness. King Abdullah supported his arguments with verses from the Holy Quran, quotes from his father, the late King Hussein, and mottos from firms such as Apple's "Think Different." Furthermore, King Abdullah used inclusive pronouns to foster closeness, togetherness, and a shared interest base.

Bataineh (2019) examined a speech delivered at Oxford University by King Abdullah of Jordan. He explored the linguistic and pragmatic methods that are used in the discourse. That article highlighted the characteristics of the discourse, including the usage of first-person deixis, metaphor as a rhetorical figure, repetition, word selection, and pragmatic language use. Ultimately, the text analysis revealed that the King's speech might be conceptualised as persuasively structured political discourse. That study demonstrated that this speech is rich in linguistic characteristics that are unquestionably necessary for political discourse. The King's choice of themes, terminologies, deictic words, as well as his use of rhetorical figures and pragmatic management, serve as effective techniques aimed at his audience.

The King's linguistic choice throughout his speech demonstrates his ideals and stance towards the topic. In his political speech, the King's intentions may be evident and direct or implicit and oblique. Moreover, the King sought to persuade the British, Europeans, and the international community to support peace efforts and assist in relaunching the peace process as the analysis demonstrated.

Almahasees and Mahmoud (2022) examined the persuasive methods used in seven speeches by King Abdullah II between 2007 and 2021 before the United Nations, Islamic Countries Cooperation, European Parliament, and Arab League. Their research investigated the King's use of the term "peace" in political speeches and examined how the King deployed rhetorical devices in his remarks following Fairclough's (1992) framework. The research indicated that King Abdullah used originality, metaphors, references, obfuscation, and intertextuality. He employed intertextuality to persuade worldwide society of his perspectives. The King used neutral pronouns (we, our, your, you) to prevent impersonality in his addresses. The research concluded that the King effectively employed persuasive tactics to express his perspectives on political affairs.

Amaireh (2023) conducted a corpus-based research that analysed 14 English speeches of King Abdullah II during the Covid-19 pandemic between January 2020 and August 2021. It examined the persuasive strategies used by the King to convince the audience. The analysis is based on Aristotle's classical taxonomy

of rhetoric. In a corpus-based analysis of *invention*, the ethical appeals (ethos), emotional appeals (pathos), and logical appeals (logos) of the speaker were investigated in depth. Using first-person pronouns and phrases such as “my friends,” King Abdullah used ethical arguments to connect himself with the audience and establish rapport with them. The quantitative analysis demonstrated that the inclusive pronoun *we* and the pronoun *I* were used for rhetorical purposes. In addition to direct and indirect emotional appeals, the audience’s emotions were stirred to elicit action. The King employed logical arguments, such as an argument from statistics, Quranic quotations, and an argument from a predicament, among others, to persuade the audience of his opinions and convince them to do specific actions.

Searching the literature, there was not a study that dedicated itself to the investigation of King Abdullah's representation of the West in his political discourse, especially over a long span in a corpus-based analysis. So, the current study comes to fill this gap.

4. Data and methodology

This paper analyses the political discourse of King Abdullah II of Jordan’s political speeches. It examines 64 English speeches (57,690 tokens) of King Abdullah from the year he was officially crowned as the King of Jordan in 1999 to 2022. It scrutinises how the King represents the West in his political speeches. It explores whether he positively or negatively frames the West in his speeches. Using the Antconc programme, this study examines the frequency of Western-related lexical items such as the West,

Western, Europe, European(s), the United Kingdom, UK, US, America, American(s), Canada, Canadian(s), and other European nations, regions, and leaders in a corpus-based analysis. It also investigates the context in which these lexical items are used and examines whether they have positive or negative representation of the Western World. King Abdullah delivers his speeches worldwide. The speeches are available online at King Abdullah's II official website: <https://kingabdullah.jo/en/speeches>. Table 1 presents the corpus of the speeches, the countries where he delivers them, and the number of speeches in each country.

Table 1: The corpus of King Abdullah's speeches, the countries where they were delivered, and the number of speeches in each country.

No.	Country (City)	Number of speeches
1.	Jordan	23
2.	US	10
3.	UAE (Abu Dhabi)	3
4.	China	3
5.	United Kingdom (London)	2
6.	Armenia (Yerevan)	1
7.	France (Strasbourg)	1
8.	France (Paris)	1
9.	Chile (Santiago)	2
10.	Brazil	1
11.	Argentina	1
12.	Brunei	1
13.	Germany	1
14.	Canada	1

No.	Country (City)	Number of speeches
15.	Switzerland	1
16.	Japan	1
17.	India	1
18.	Amsterdam	1
19.	Greece	1
20.	Spain	1
21.	Russia (Moscow)	1
22.	Croatia (Zagreb)	1
23.	Romania (Bucharest)	1
24.	Malaysia (Putrajaya)	1
25.	Sweden (Stockholm)	1
26.	Iraq (Bagdad)	1
27.	Israel (Eilat)	1
Total	64	

5. Corpus-Based analysis of King Abdullah's representation of the West

King Abdullah frequently addresses Western audiences in his speeches. Searching the corpus, the quantitative analysis reveals that the lexical item the *West* was repeated 24 times (0.041%). For example, at Oxford University, UK, the King remarks:

Such interactions between East and **West** are vital today and we need many more. Not just official delegations, but students, teachers, entrepreneurs, civic leaders, development innovators and others. If we refuse to accept the walls that others would create, imagine what we can achieve. What new thinkers will emerge? What

new art and inventions? What new breakthroughs will enlighten our understanding?

Millions of people in the Middle East want to share in creating a century of progress and peace. Let us not allow false divisions to hold us back. Let us not accept polarisation. Together, we can leave old conflicts, old inequalities, old ignorance, in the past. Together, we can confront the attack on reason and co-existence. Together, we can make a reality of our shared humanity - European, Asian, Arab; Muslim, Christian, Jew; East and **West** (June 4, 2008).

The King tries to establish a common ground and cooperation with the West; he uses the collocation of “East and West” to create ties with the West in all aspects, mainly the exchange of individuals. He also uses a series of rhetorical questions to highlight the advantages of interaction and cooperation between the two sides. These rhetorical questions are employed in parallelism by repeating the following structures “What new thinkers....”, “What new art....”, “What new breakthroughs....” to emphasise the benefits of cooperation between the East and West. King Abdullah calls the audience to action to unite combating the onslaught on rationality and co-existence and build a vision of common values by repeating the parallel structures “Let us not allow false divisions to hold us back”, “Let us not accept polarization”, and “Together, we can leave....”, “Together, we can confront....”, “Together, we can make”. They are employed to

hammer home the benefits of exchanging creative minds and create cooperative linkages between the East and West.

At the UN Dialogue of Civilisations in New York, US, King Abdullah remarks:

My friends,

I can think of no more effective way to ease **East-West** and inter-faith tensions than to end this divisive conflict with peace based on our deep, shared values: justice; respect for international law; and the right of all people to live in dignity (November 12, 2008).

The King addresses the audience as equals by using “My friends”. The quantitative analysis reveals that there are 107 instances (0.18%) of the lexical items “My friends” in the corpus. This reveals an egalitarian stance by which the speaker emphasises that he is a member of the audience. He suggests an efficient strategy to reduce East-West interreligious conflicts to end the contentious war with a peace based on profound, shared values of equality, appreciation for international law, and the privilege of all people to live with integrity. Making concrete communication advancements is another proposal suggested by the King through a global, persistent, institutional attempt to foster tolerance and inclusion via interactive work. Other lexical items the King uses to build good relationships with the West are “Europe” and “Europeans”. There are 28 tokens (0.04%) of the lexical item *Europe* and 22 tokens (0.03%) of *Europeans* in the corpus. For

instance, at the Euro-Mediterranean Summit, in Barcelona, Spain, King Abdullah remarks:

My friends, the Arab world will not be set back. We will not close the doors on opportunity for our youth. We will not shut off dialogue and cooperation with our friends around the world. We will help lead this century a century that, with our help, can bring peace, freedom, and prosperity to billions of people.

Our relationship with **Europe** is key to that future. Ten years ago, the first **Euro-Med** Summit recognised the shared destiny of our regions. It acknowledged, frankly, that lasting security and prosperity cannot be achieved by our nations in isolation. It agreed that we must address the economic gaps between our regions. We must work together for peace. And it established the three-basket framework for partnership and progress (November 28, 2005).

King Abdullah stresses the friendship relationships by using “My friends”, which is repeated five times in this speech, and employing the parallel structures of “we will (not)...”. He also uses metaphorical images of closing doors and shutting off dialogue to attract the audience’s attention to these images. Moreover, he emphasises this cooperation by using the inclusive pronoun *we*, the modal verb *must* and the adverb *together* in “we must work together”. The adverb *together* is repeated 10 times in this speech only. By employing the auxiliary verb *must*, which is repeated five times in this speech, the King indicates necessity and

obligation towards his call for interaction and achieving peace. The King also uses alliteration, initial rhyme, by repeating the first consonant sounds in many words in this speech to attract the audience's attention to these concepts and words by creating rhythm and music throughout the speech like: *prosperity, partnership, progress, promises, peace, people, political, participation, process, plan, priorities, partners, pursuit of peace, and peacemaking.*

Many European countries, cities, and leaders are mentioned in the corpus to build bonds with the West, such as UK, (Great) Britain, London, Sandhurst, US, Boris Johnson, Lester Pearson, inter alia. For example, in a speech by King Abdullah before the Houses of Parliament of the United Kingdom of Great Britain and Ireland in London, he remarks:

I understand that I am the first head of state from the Arab Middle East, to address members of Parliament here. I am humbled by that fact. But I see it as a recognition, not of myself, but of our two nations' long friendship.

My late father, His Majesty King Hussein, led the way as a peacemaker and voice of moderation in the Middle East. I am delighted to see so many of his friends here today.

King Hussein's unceasing energy made Jordan a leader in the search for justice and progress, in our region and the world. And he always regarded a key aspect of that role to be the historic ties between Jordan and **Great Britain.**

Like my father, I have personal reasons to hold your country in great regard. I lived for a number of years in **Britain**, including a spell at a school in **Surrey**, and later, military training at **Sandhurst**, and an attachment to the **British Army**, as well as academic tuition at **Oxford** (November 8, 2001).

The King expresses his appreciation for the UK's acknowledgment of the historical relationship between Jordan and Britain by inviting him to be the first Arab leader from the Middle East to address members of Parliament there. He highlights the late King Hussein's efforts to establish the historical links between the two countries as a crucial concern. King Abdullah expresses his respect for Britain in high esteem as he received his education, military training, and experience there for many years. The King ended this speech by applauding what the United Kingdom has achieved to think creatively to unite with allies against terrorism, pursue peace and equality, and usher in a new era of confidence and optimism for all humanity. He notes "And I thank this body, for all that Britain has done to 'think outside the box' to stand with friends to resist terror, to seek justice, and peace, and to build a new age of trust and hope for all humanity" (November 8, 2001). On another occasion, at the Global Vaccine Summit, which was held via a teleconference, King Abdullah remarks "Let me start by thanking the **UK** and **Prime Minister Johnson** for organising this summit" (June 4, 2020).

The lexical item *US* is used 22 times in the corpus. For example, on the Signing of the US-Jordan Free Trade Agreement via a videoconference, the King remarks:

The FTA between Jordan and the **US** is indeed a door to a new and prosperous future and today's conference is intended to give you some of the keys. Seminars will provide details related to market access, rules-of-origin compliance, and the elimination of duties and commercial barriers between the **US** and Jordan. There will also be information on environmental issues, electronic commerce, and the protection of intellectual property rights (December 11, 2002).

King Abdullah uses the metaphorical image of comparing the Free Trade Agreement between Jordan and America to a door that opens new collaboration opportunities, and the conference as a key that unlocks the door. The King opts to turn abstract ideas of cooperation into physical concepts of a door and a key by employing metaphorical images that serve the speaker's intention. Other lexical items related to the United States are also used in the corpus, such as *America* 28 tokens, the adjective *American* 19 tokens, and the plural form *Americans* 7 tokens. All of these are positively used to build bridges between the East and West.

Another lexical item the King uses to build bridges between the East and West is *Canada*; it is stated 9 times in the corpus. He also mentions Canadian political leaders like the former Prime Minister Lester Pearson. For example, at the Canadian Ministry of Foreign Affairs, King Abdullah speaks:

My friends,

Thank you for your warm welcome. It is an honour to be with you today. I am very aware, in this building named for the late **Lester Pearson**, of **Canada's** long and distinguished role as a leader in global affairs and, especially, your many contributions to the future of the Middle East. Jordan's partnership with **Canada** was close to the heart of my father, King Hussein, and it remains vital to all of us today. On behalf of my fellow Jordanians, I thank you all.

My friends,

When **Canada's Lester Pearson** received the Nobel Peace Prize, he described the challenge facing our world not only as how to bring about a creative peace; but also, how to create a foundation for lasting security. And he understood, in a deep way, that the path forward must include an international community that comes together in consensus and mutual respect (July 13, 2007).

The King uses an egalitarian ideological stance by repeating “My friends”, and my “fellow Jordanians” through which he looks equal to the audience and part of them. He tries to create a rapport with the audience. He also emphasises the long-standing relationships by highlighting the late King Hussein’s love for Canada and its people.

6. Conclusion

This study analyses King Abdullah II of Jordan's political rhetoric from 1999 to 2022. A corpus of 64 English speeches (57,690 tokens) addressed by King Abdullah is analysed. The King's representation of the West in his political speeches is investigated. The Antconc programme examines the frequency of Western-related lexical items, such as the West, Western, Europe, European(s), the United Kingdom, US, UK, Canada, and other western nations, towns, and leaders. The quantitative study demonstrates that King Abdullah frequently incorporates western-related lexical items in his speeches such as names of countries, cities, and leaders. In addition, he portrays the West favourably to develop connections and relationships with them and the audience. Moreover, he employs the collocation of "East and West" to strengthen linkages with the West in all dimensions, notably the interchange of personnel, and attempts to build common ground and partnership with the West. In addition, he poses several rhetorical questions in order to emphasise the merits that would result from dialogue and collaboration between the two parties. Figurative language such as metaphors, alliteration, and parallelism are frequently deployed in the corpus to establish ties and cooperation with the West. King Abdullah demonstrates an egalitarian stance through which he emphasises that he is equal to the audience to build bridges with them and achieve his goals of collaboration with the Western World.

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