

Rhetorical Analysis of King Abdullah's English Speeches during the Covid-19 Pandemic

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Abstract

This paper analyses King Abdullah's II English speeches during the Covid-19 crisis in a corpus-based study. It investigates the rhetorical techniques employed by the King to convince the audience. The data include 14 English speeches (8,694 words) delivered by King Abdullah II of Jordan during the Covid-19 crisis, from January 2020 to August 2021. The rhetorical analysis is based on the classical Aristotelian classification of rhetoric. It examines one canon of rhetoric, invention. In the analyzing invention, the speaker's ethical appeals (ethos), emotional appeals (pathos), and logical appeals (logos) will be examined in detail in a corpus-based study. The analysis reveals that King Abdullah II employs ethical appeals to identify himself with the audience and create a rapport with them by using first-person pronouns and lexical items like "my friends". The quantitative analysis shows that the inclusive pronoun we and the pronoun I am used for rhetorical reasons to convince the audience. Direct and indirect emotional appeals are also used to stir the audience's emotions to call them to action. King Abdullah II uses logical arguments such as an argument from statistics, quoting from the Holy Quran, and an argument from a dilemma, inter alia, to convince the audience of his viewpoints and persuade them to do specific actions.

Keywords: Covid-19, Ethos, King Abdullah II, logos, pathos, rhetoric.

تحليل بلاغي لخطابات جلالة الملك عبد الله الثاني باللغة الإنجليزية في أثناء جائحة فيروس كورونا 19

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ملخص

تحليل بلاغي لخطابات جلالة الملك عبد الله الثاني باللغة الإنجليزية في أثناء جائحة فيروس كورونا 19-: حيث تحلل هذه الورقة البحثية خطابات جلالة الملك عبد الله الثاني باللغة الإنجليزية خلال أزمة جائحة فيروس كورونا 19- كدراسة كمية و نوعية، وتحلل الأساليب البلاغية التي يستخدمها الملك لإقناع الجمهور. تشمل عينة الدراسة 14 خطاباً باللغة الإنجليزية (8694) كلمة ألقاها جلالة الملك عبد الله الثاني، ملك الأردن، خلال أزمة جائحة فيروس كورونا 19-، ما بين كانون الثاني 2020 إلى آب 2021. ويستند التحليل الخطابي على تصنيف أرسطو الكلاسيكي للبلاغة. سيحلل أحد فروع الخطابة وهو (المناشدة) التي تنطوي على ثلاثة أقسام. أظهرت نتائج التحليل أن الملك عبد الله الثاني يستخدم مناشدات مركزة على شخصيته التي تستوجب خلق علاقة مشتركة مع الجمهور باستخدام ضمائر المتكلم وبعض الألفاظ مثل: "أصدقائي". يُظهر التحليل الكمي أن ضمير المتكلم "نحن" الذي يشمل المتكلم من خلاله الجمهور يُستخدم لأغراض بلاغية لإقناع الجمهور. تُستخدم المناشدات العاطفية المباشرة وغير المباشرة في الخطابات أيضاً لإثارة مشاعر الجمهور لدعوتهم إلى التفاعل والاستجابة لنداءات المتكلم، كما يستخدم الملك عبد الله الثاني الحجج المنطقية لإقناع الجمهور بوجهات نظره وتحفيزهم على القيام بأفعال معينة. من أنواع المناشدات المنطقية التي وظفها جلالة الملك عبد الله الثاني في خطابه الجدول عن طريق إدراج إحصائيات وأرقام، والحجة بذكر المعضلة والاقتراب من القرآن الكريم، من بين أنواع أخرى.

الكلمات الدالة: جائحة فيروس كورونا 19-، الملك عبد الله الثاني، البلاغة، مناشدات شخصية، مناشدات عاطفية، مناشدات منطقية



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1. Introduction:

Public speaking is an art, which intends to convince people of the speakers' opinions, attitudes, and ideology. Political leaders play a crucial role in influencing people's minds. What politicians say and the way they convey their messages, especially during crises, grasp the attention of media and discourse analysts. This study attempts to analyze the English speeches of King Abdullah II of Jordan during the Covid-19 crisis, which have not been investigated yet. It examines the way His Majesty tries to convince the audience of his ideas, viewpoints, and calls them to action through the employment of rhetorical techniques.

Since this study is a rhetorical analysis of King Abdullah's speeches, it is essential to define key terms related to the study, such as *Discourse Analysis*, *Political Speeches*, and *Rhetoric*.

1.1. Definition of Key Terms

1.1.1. Political Speeches

A political speech is a flow of spoken language a speaker prepares and delivers designed for an audience for a specific purpose on a political occasion. It has two main functions:

- 1 Making political decisions, which involves policymaking, and is called a deliberative political speech.

- 2 Establishing shared values, which necessitates consensus building, which is called epideictic political speech (Charteris-Black, 2018, p. xiii).

1.1.2. Discourse Analysis

Zellig Harris (1952) was accredited for officially introducing the term "Discourse Analysis" (DA). It is a field under the umbrella of linguistics that explores knowledge about language participants need to achieve successful communication. The analysis transcends the scope of a word, phrase, and sentence. Discourse analysts do not investigate single words in isolation; instead, the cultural and social factors are examined regarding their relationship with language. Moreover, patterns of the language across texts are investigated by discourse analysts. Besides, they explore how language offers diverse views and understandings of the world and influences the relationship between participants. DA inspects how the use of language affects social identities and relations. There is a misconception that the analysis of discourse is restricted to the spoken form of language; instead, it examines both spoken and written forms of naturally occurring instances of language (Harris, 1952, p. 25), (Stubbs, 1983, p. 1), (Brown & Yule, 1983, pp. 6-7), (Cook, 1989, pp. 6-7), (Paltridge, 2012, p. 2), (Tannen et al., 2018, pp. 1-3).

1.1.3. Rhetoric

Rhetoric is not a new field; it was introduced in Greece in the 5th Century B.C. (Richards, 2008, p. 1). It is the art of persuasion or the ability of orators to convince the audience of their ideas or viewpoints, and the study of this use (Prill, 1987), (Corbett, 1990), (O'Keefe, 1990), (Lanham, 1993), (Metcalf, 2004), (Borg, 2010). *Rhetoric* is pervasive in our daily life in general. People try to convince others of their ideas and opinions. Sellers try to convince clients to buy specific products; religious people attempt to persuade people to follow a specific creed and adhere to certain principles, or convert to one religion; politicians try to convince the public of their viewpoints and call them to respond to specific calls; candidates for elections try to persuade people to vote for them; a lawyer tries to convince the judge that the defendant is guilty. So it is part of everyday communication. The political domain is a rich field for the investigation of the rhetorical techniques employed by political leaders to persuade the audience of their ideas, the soundness of their decisions, call them for action, or to comply with certain rules.

The classical classification, according to Aristotle, divided rhetoric into five canons: *Style*, *Invention*, *Delivery*, *Arrangement*, and *Memory*. *Invention* includes a triad of appeals: *ethos* or (ethical appeals), *pathos* or (emotional appeals), and *logos* or (logical appeals). The classical classification of rhetoric forms the theoretical framework of the current paper. Although it was introduced hundreds of years ago, it is still employed as a basis for the political discourse analysis till the moment to examine the persuasive strategies employed by political leaders to convince the audience of their ideas and viewpoints.

1.1.3.1. Ethos (Ethical Appeals)

According to the classical perspective, *Ethos* encompasses the character and personality of the speakers and how their credibility and trustworthiness are mirrored in their speeches through their selection of specific words. This includes how speakers reflect their expertise, authority, intelligence, and honesty (Aristotle, *Rhetoric*, in Aristotle, 1984, p. 2155). According to the modern perspective, *ethos* has dual aspects of the speakers' *personality* and *stance*. The personality includes political charisma (language, voice), appearance, and lifestyle. Stance is three-dimensional; the speakers' stance towards the self, the message, the audience (Cockcroft & Cockcroft, 1992, p. 20). The speakers' stance towards the self is achieved by reflecting their personality as optimistic, realistic, thoughtful, imaginative, hateful, inter alia. The stance towards the message indicates the speakers' commitment or non-commitment towards the truth of the message.

1.1.3.2. Pathos (Emotional Appeals)

Pathos means appealing to the audience's passions and feelings according to the Greek and Roman conception. Speakers try to arouse the audience's emotions to motivate them to act or react toward specific issues (Sloane, 2001, p. 555). There are direct and indirect appeals to the audience's feelings. The direct appeals stir the audience's emotions such as love, hatred, kindness, unkindness, friendship, enmity, optimism, pessimism, greed, fear, pity, inter alia, in an unmediated way (Aristotle, 1984, pp. 2194-2213), (Cockcroft & Cockcroft, 1992, p. 9). The indirect appeals employ some techniques to move the audience's feelings such as rhetorical questions and telling stories.

1.1.3.3. Logos (logical Appeals)

Logical appeals involve using reasoning and logic to support speakers' arguments.

Types of Arguments

There are various types of arguments speakers can employ to support their arguments, as listed below:

- 1 Quoting the sayings of people in authority or authoritative sources. (Aristotle, *Rhetoric*, in Aristotle 1984, p. 2229).
- 2 Scrutinising the causes and effects of an issue. (Aristotle, *Rhetoric*, in Aristotle 1984, p. 2229, Ehninger & Brockriede, 2008, p. 126).
- 3 Future-Prediction: It is an argument that is based on portending future events based on the current situation. (Sproule, 1980, p. 159)
- 4 Maximisation-Minimisation: It is an argument that is based on giving extra attention to a specific point or intentionally underestimating an issue. (Sproule, 1980, p. 151).
- 5 Fear Appeal: It is an argument that focuses on abominable or obnoxious after-effects of an issue. (Sproule, 1980, p. 161)
- 6 Dilemma Appeal: It is an argument that concentrates on finding solutions for a specific problem and offering options to solve it. (Sproule, 1980, p. 168)
- 7 Parallel cases: finding similarities between different cases or situations. (Aristotle, *Rhetoric*, in Aristotle 1984, p. 2228), (Ehninger & Brockriede, 2008, p. 139)
- 8 An Argument from Statistics: Arguing based on including percentages, numbers, measures, and comparison. (Sproule, 1980, pp. 109-121), (Ehninger & Brockriede, 2008, p. 148)
- 9 Analogy Argument: It is an argument that focuses on observing similar points of different entities, objects, or concepts. (Sproule, 1980, p. 148), (Ehninger & Brockriede, 2008, p. 142).
- 10 Past time Argument: Promises should be fulfilled. (Aristotle, *Rhetoric*, in Aristotle 1984, p. 2227).
- 11 Argument from Consequences: Examining an issue if it has positive or negative results.
- 12 Scrutinising causes and effects of an issue.

Despite the fact that the Aristotelian classification and perspective of rhetoric, or the art of persuasion, was introduced hundreds of years ago, it is still be used as a theoretical framework for the analysis of political discourse analysis till the 21st century as will be discussed later in section 2. This paper will adopt the Aristotelian classification of rhetoric and will focus on one canon, invention. It will examine the ethical, emotional and logical appeals King Abdullah uses to convince the audience of his viewpoints and call them.

1.2. Background of King Abdullah II of Jordan

Since this paper analyses King Abdullah's English speeches, this section introduces a brief background of His Majesty King Abdullah.

His Majesty King Abdullah Ibn Al Hussein was born on 30 January 1962 as the eldest son of the late King Hussein Bin Talal and Princess Muna. He is the 41st generation direct descendant of the Prophet Mohammad, peace be upon him. He attended the Islamic Education College in Amman for Primary education. Then he attended Saint Edmund's School in Surrey, Britain. For secondary education, he joined the Eaglebrook School in Surrey, Britain, and Deerfield Academy in the United States. The King joined the Royal Military Academy, Sandhurst, in the United Kingdom in 1980 for military training. Upon the completion of the training, he was commissioned as a Second Lieutenant. After that, he was appointed as Commander in the 13/18 battalion of the British Royal Hussars of a scouting company. Two years later, he completed a one-year course on special studies in the Middle East at Oxford University. After returning to Jordan, he occupied many military positions such as a Platoon Commander and Assistant Commander of the company in the 40th Armed Brigade. In 1985, he attended an advanced armour course in Fort Knox, Kentucky, in the U.S.A. The following year, he served in some positions, such as a Captain in the Armed Forces as a Commander of a tank company, an Anti-Tank Helicopter Wing in the Royal Jordanian Air Force, and a Cobra Attack Helicopter Pilot. In 1987, he earned a Master's degree from the School of Foreign Service at George Town University in Washington, D.C.

King Abdullah married Queen Rania on 10 June 1993. They have two sons: Prince Hussein (1994), Crown Prince, and Prince Hashem (2005), and two daughters: Princess Iman (1996), and Princess Salma (2000). King Abdullah ascended the throne as the King of Jordan on 7 February 1999, after his father, the late King Hussein Bin Talal, may his soul rest in peace, passed away.

The King has written a book entitled "Our Last Best Chance: The Pursuit of Peace in a Time of Peril", in which he discussed how the United States, the Arab and Muslim World, and Israel acted as intermediary roles in achieving peace in the Middle East. It was published both in English and Arabic in 2011 ([http: 1](http://1)).

2. Literature Review

Since this paper analyses the political discourse of King Abdullah II of Jordan, this section introduces the previous studies that investigated the political discourse, and particularly political speeches. It explores the way political speeches are approached in general, and presents how other researchers analysed the discourse of King Abdullah in particular, and world leaders, in general.

2.1. Discourse Analysis of one Speaker

The political discourse can be analysed by investigating the speeches of one speaker such as (Al-Rawabdeh, 2005), (Serrieh, 2017), (Sadiq, 2019), (Al-Ouqaili & Yaqoub, 2019), (Hammood & Abdulqadir, 2020), (Harb & Serhan, 2020), (Yu, 2020), (Jinshuang & Rong, 2020), (Olimat, 2020), (Saeed et al., 2020), (Bakri et al. 2021), (Alyeksyeyeva, 2021), and (Jaworska, 2021).

2.2. Comparative Discourse Analysis of More than one Speaker

The political discourse can also be approached in comparative studies of two or more political leaders such as (Rezaei & Nourali, 2016), (Zakariya et al., 2018), (Jarrah, 2018), (Isentyeva, 2020) and (Alkhawaldeh, 2021).

2.3. Previous Studies of King Abdullah II's Political Discourse

Since the current paper analyses the political discourse of King Abdullah II's speeches, this section will introduce the previous studies that analysed the speeches of the King. There are a few studies that investigated the political discourse of King Abdullah of Jordan such as (Al-Rawabdeh, 2005), (Al-Haq & Al-Sleibi, 2015), (Serrieh, 2017), (Mohammed, 2019), (Sadiq, 2019), (Al-Ouqaili & Yaqoub, 2019) and (Al Bzour, 2019). Al-Rawabdeh (2005) analysed King Abdullah's speeches following the Aristotelian classification of rhetoric. He analysed the style, arrangement, delivery, and invention, including the triangle of appeals (*ethos*, *pathos*, and *logos*) of the King's political discourse. Al-Rawabdeh found out that King Abdullah adapted his language and appeals according to the audience he addressed. For example, he used logical appeals when he addressed business people, and a combination of logical and emotional appeals when he spoke to religious people.

The analysis also showed that the King ethically appealed to the audience by stressing his credibility, exhibiting goodwill, and sharing their interests. Moreover, he quoted some verses from the Holy Quran and Hadiths of the Prophet Mohammad to support his arguments, as Al-Rawabdeh observed.

Al-Haq & Al-Sleibi (2015) and Mohammed (2019) conducted a critical discourse analysis of King Abdullah's speeches. Al-Haq & Al-Sleibi analysed three speeches and scrutinised the persuasive strategies employed by the King, such as intertextuality, creativity, reference, and circumlocution following the framework of Fairclough (1992). They found that the King used intertextuality, such as quoting a message from one of the American presidents to convince the audience of his viewpoints. Circumlocution was also used by the King to spot the light on crucial issues such as the Palestinian-Israeli peace process, highlight America's role to achieve this, and call for action and international cooperation to solve this issue. Reference, especially the first-person pronouns such as (I, we, our), are used to highlight specific ideas and create a rapport with the audience. Creativity was also used in the King's discourse such as highlighting the fact that the Palestinians and Israelis will suffer if peace is not achieved, and the issue is not resolved. He described the two sides as victims, not one of them as a victim, and the other as a victimiser. This necessitates that both sides must work to solve this issue.

Mohammed (2019) limited his analysis to one speech only. He used a synthesis of theoretical frameworks for the analysis of King Abdullah's discourse. He followed the frameworks of Grice's maxims (1975), van Dijk (1993), Fairclough (1993), and Johnson & Johnson (2000) for the investigation of the persuasive techniques employed by the King. He noticed that persuasion best takes place when the speaker uses evidence, and this helps in influencing the audience and convincing them of the speaker's ideas. Mohammed found out that the King's speech is consistent with Grice's maxims (quality, quantity, relevance, and manner); there is no deviation or violation of these maxims. He observed that King Abdullah used some persuasive techniques like repetition, register, intertextuality, and modality. The analysis shows that every point is backed up with sufficient evidence. For example, the King cited some verses from the Holy Quran to support his argument, as Mohammed noticed. This is similar to Al-Rawabdeh's observation (2005) discussed earlier.

Serrieh (2017), Sadeq (2019), and Al Bzour (2019) focused on their analysis on the figures of speech King Abdullah used in his political speeches. Serrieh investigated the stylistic features the King employed to convince the audience with his ideology, such as personification, metaphor, simile, reference, and intertextuality. She observed that these strategies are also used to appeal to the audience's emotions, and create intimacy. King Abdullah quoted some verses from the Holy Quran, included quotations from his father, the late King Hussein, and slogans from companies like Apple's slogan "Think Different" to support his argument. In addition, Serrieh observed that King Abdullah used inclusive pronouns to create intimacy, solidarity, and common ground for mutual interests.

Sadeq analysed simile and personification, and Al Bzour analysed the metaphorical expressions used by the King to convince the audience and call them to action, and adopt specific ideas. She observed that King Abdullah considered the audience when selecting the appropriate metaphors that suit the situation. For example, the King used the light metaphor such as "Islam is a basic guiding light" to defend Islam and convince Westerners that Islam is not a religion of terrorism (Al Bzour, 2019, p. 19). Moreover, the King used journey metaphors, and the first person possessive pronoun such as "our own journey" to identify himself with the audience as a member of them (p. 19).

Al-Ouqaili & Yaqoub (2019) analysed King Abdullah's political discourse from 1999 to 2015, and investigates its impact on Jordan's human development reflected on issues such as unemployment, poverty, and education. They adopted a three-dimensional analysis: structural-functionalist approach, content analysis, and systems approach. They conducted a quantitative analysis using the (SPSS) program. The results show that King Abdullah's political discourse has a favourable impact on the human development aspects mentioned earlier.

2.4. Previous studies of the Political Discourse of World Political leaders

After reviewing the previous studies that investigated the political discourse of King Abdullah, the following section will review previous research papers that analysed the discourse of world political leaders, especially the studies that investigated the political speeches during the Covid-19 crisis.

Iqbal et al. (2020), Mahmood et al. (2020), and Saeed et al. (2020) have analysed the political discourse of Imran Khan,

the Pakistani Prime Minister. Iqbal et al. (2020) and Mahmood et al. (2020) analysed the political speeches of the Prime Minister during the Covid-19 pandemic. Iqbal et al. explored how Khan addressed the Pakistani people to convince them to adhere to preventative measures. They employed van Dijk's (1997) model of political discourse and the Aristotelian conception of Rhetoric, or the art of persuasion. They found that the Prime Minister used *ethos* (or ethical appeals) by resorting to ethical, religious, cultural, and societal ethics. Moreover, he used *pathos*, a technique employed by the speaker, which intends to stir the audience's emotions. In addition, he used *logos*, or logical appeals, by employing facts and numbers. Similar to Iqbal et al. (2020), Mahmood et al. (2020) used the Aristotelian theoretical framework to analyse the appeals used in three speeches delivered by Khan. They found that the emotional appeal of fear was dominant in Khan's speeches in order to convince the audience to follow the preventative health measures to frighten the public of the risks of losing health or lives, and to persuade them that the lockdown is inevitable. In addition to that, other appeals are used such as hope, nationhood, and the use of Islamic sayings, to influence the audience to respond to the speaker's appeals, and take actions, such as social distancing. Their analysis also revealed that Khan also used logical appeals such as giving examples of the seriousness of what happened in China, America and Europe regarding the pandemic. As a result, the Pakistani people must learn lessons from those examples to avoid such health and economic disasters.

Saeed et al. (2020) also analysed the rhetorical techniques used by Imran Khan, they investigated his victory speech delivered after being elected as the 22nd Premier of Pakistan in 2018. Similar to (Iqbal et al.) the analysis is based on the Aristotelian rhetorical triangle of (*ethos, pathos, and logos*). They found that Khan used positive self-representation, and negative representation of others, predication, and the use of personal pronouns to convince the public to follow his hidden agendas.

Hammood & Abdulqadir (2020), Harb & Serhan (2020), and Olimat (2020) have analysed American President Donald Trump's discourse during the Covid-19 pandemic. Hammood & Abdulqadir presented a critical corpus-based analysis of Trump's speech on the Covid-19 virus. Their data is limited only to one speech. They investigated how ideology and implied concepts are represented in the speech. They used the theoretical framework of Fairclough (1996) and van Dijk (2004). They found that repetition, solidarity, over-wording, and directness are dominant techniques used by Trump to persuade the audience of his viewpoints. Similar to the discourse of Imran Khan discussed earlier by (Saeed et al. 2020), the positive evaluation of the speaker and negative evaluation of others are also dominant in Trump's speech.

Similar to Hammood & Abdulqadir (2020), Harb & Serhan (2020) analysed only one speech related to Covid-19 delivered by Trump. They analysed the style of language used in this speech. They had a synthesis of theoretical frameworks; they based their analysis on Halliday's (1994) Systemic Functional Linguistics (SFL), van Dijk (2004), and Fairclough (2010). They found that Trump had an eccentric style of language in which he blamed China for the spread of the virus, and accordingly raised exasperation between China and America. This revealed his ideological domination, resulting in creating hatred towards foreigners such as the Chinese people. Olimat (2020) examined the dysphemistic expressions used by Trump during a week from the 11th to the 18 March 2020 during the Covid-19 crisis employing the theoretical framework of Lakoff & Johnson (1980) and van Dijk (1997, 2001) of critical political discourse analysis, and Allan Burridge (2006) conception of "dysphemism". He found that war metaphors and strong language were used by the President to defend himself and his viewpoints for the failure to control the spread of the virus in the United States. They are also used to attack other institutions and countries such as China for the real cause of the spread of the pandemic, which is in line with Harb & Serhan's observation. Covid-19 was portrayed as an invisible or foreign enemy, a global battle, and a severe threat.

Islentyeva (2020) has also analysed Trump's political discourse in a comparative study with other world political leaders like Boris Johnson, Vladimir Putin, and Angela Merkel. She compared how these leaders framed the Covid pandemic and how the governments responded to it. She examined how these world leaders employ metaphors to represent the crisis, and found out that measures taken to fight the virus are framed as war.

One of the few studies that investigated the Chinese political discourse during the Covid-19 crisis is (Jinshuang & Rong, 2020). They investigated two speeches delivered by the Chinese President Xi Jinping related to the Covid-19 crisis. They analysed the speeches according to the appraisal theory proposed by J.R. Martin (1999) and developed by Martin & White

(2004). Their analysis demonstrated that *appreciation* was the most frequent source. The President focused on the Chinese efforts to fight the pandemic, shared their experience, and spoke positively about the discreteness and solidity in fighting against the disease. He called for action and global unity to overcome the crisis.

One of the few studies investigating the feminine political discourse during the Covid-19 pandemic is Yu (2020) and Jaworska (2021). Yu investigated the discourse of Queen Elizabeth during the Covid-19 crisis. His investigation is limited to the analysis of one speech on the crisis in terms of transitivity. He found that the Queen's speech includes four processes: metal, material, verbal, and relational. He also compared the United States and China in terms of the measures taken to fight the Covid-19. The analysis reveals that the Queen had three main goals persuading the audience to cooperate to fight the pandemic and quarantine themselves, thanking the workers at the front line for their efforts, and motivating people to believe that the crisis will pass, and this will be better as usual.

In a recent study that analysed females political leaders, Jaworska (2021) analysed televised speeches and press briefings on the Covid-19 delivered by the German Chancellor Angela Merkel during the first wave of the pandemic in March and April 2020. She identified the frequently used lexico-grammatical devices Merkel used to convince the audience. She compared Merkel's linguistic style during the first wave of the pandemic to the pre-pandemic period. She found that Merkel used a specific set of lexico-grammatical devices such as time deictic, pronouns, logical connectors, logical cause and effect argumentation, and modal verbs. These devices are not new in Merkel's discourse, but they are used with higher frequency during the pandemic, which marked a change in her linguistic style during the crisis. This highlights the concept of "effective leadership", in which the leader adapts his/her style of language according to the situation and convinces the audience. In this case, Merkel used those linguistic devices to persuade people to adhere to the preventative measures. Jaworska argued that Merkel's success is based on the discursive devices she employed during the pandemic.

Alkhawaldeh (2021) has also analysed the political discourse during the Covid-19 pandemic. He investigated how the Jordanian government tried to persuade the public Jordanians to adhere to the preventative measures, the necessity of the lockdown, enhance public awareness, and boost the credibility of the government's decisions in a corpus-based approach. He found that the government used religious quotations, repetition, and metaphor to win people's collaboration and concession, thwart the opponent's claims, and delineate credibility.

After reviewing previous studies that analysed the political speeches of King Abdullah and the political discourse of world political leaders, the following section presents the data and methodology of the study.

3. Data Collection and Methodology

In this paper, corpus data to analyse King Abdullah's English speeches are used. The corpus includes 14 English speeches (8,694 words) delivered by King Abdullah II of Jordan from January 2020 to August 2021, during the Covid-19 crisis. 12 speeches are via teleconference, and two speeches are face to face, one was in France, Strasbourg, and the second one was in Armenia, Yerevan. The speeches are available online at the official website of King Abdullah: <https://kingabdullah.jo/en/speeches> (http 2). The speeches will be analysed both qualitatively and quantitatively. For the quantitative analysis, the Antconc Software Program will be used to investigate the frequency of specific lexical items.

The rhetorical proofs King Abdullah uses in the speeches are examined in this paper. It investigates the persuasive techniques the King employs to convince the audience following the Aristotelian ancient rhetorical classification. The rhetorical proofs which are used in the corpus of King Abdullah's English speeches are examined in section 4. Section 4.1 examines *Ethos*, or (ethical proofs), which are concerned by the way the speaker reveals his character through the use of language. Section 4.2 analyses *Pathos*, or the (emotional appeals) King Abdullah uses to stir the audience's emotions. Section 0 presents the analysis of *logos*, or (logical proofs), which originate from the line of argumentation.

After presenting the data and methodology, the next section presents the rhetorical analysis of King Abdullah's English speeches.

4. Corpus-based Study of King Abdullah's English Speeches

4.1. Analysis of *Ethos* (Ethical Appeals) of King Abdullah's Speeches

This section investigates the way His Majesty King Abdullah reflects his character and personality in the speeches. It examines how his credibility, trustworthiness, expertise, and authority are reflected in the corpus. The King's stance towards the self, the message, and the audience will be scrutinized by investigating how first-person pronouns (*I*, *we*) are employed in the data. For example, at the "Before the European Parliament" conference, the King speaks:

Leadership, however, demands the very opposite, reflection, wisdom, and the long view. More than ever, we need patient politics. Because we all have a responsibility to safeguard our people's long-term interests and welfare; to react to rapidly unfolding events with measured responses, not knee-jerk reactions; because politics is not a game where the fastest win. Sometimes, the faster we go, the farther away we end up from the finish line. (15 January 2020)

As one of the political leaders, the King ethically appeals by spotting the light on his characteristics such as discernment, sound judgment, forbearance, tolerance, protecting his people, and being a thoughtful leader. By using first-person pronouns such as *we* and *I*, political leaders establish their credibility and create a harmonious relationship with the audience, and persuade them to do specific actions. The following section presents the analysis of the pronouns *we* and *I*, and the frequency of these pronouns in the corpus, and examines the reasons why they are used in the speeches.

4.1.1. The Pronoun *We*

King Abdullah tries to create a rapport with the audience through the use the first-person inclusive pronouns such as "we" in which he includes the audience, and ascertains that he is a member of the group. The pronoun *we* was frequently used in the corpus, 117 tokens (1.3%) were found. It was used to create unity and affinity with the audience. For example, at the WEF Davos Agenda conference, the King remarks:

So *we* must work collectively to promote the adoption of sustainable agri-tech solutions that improve the resilience of global food systems, to ensure accessibility, affordability, and quality, while protecting our environment.

So my friends,

This pandemic has made us all equal. And let that be one of the positive lessons we take from this difficult time, as *we* look ahead. (28 January 2021)

In this speech only, the pronoun *we* was used 20 times, it is employed to create unity and harmony with the audience. The inclusive pronoun *we* is used by King Abdullah to identify himself with the audience, so that he presents himself as a member of the group. The King also uses the modal verb 'must' in "*we* must work collectively", which is a stance marker that functions as a necessity to call the audience to action to work collaboratively to find solutions for food shortage, especially during crises such as the Covid-19. It frankly reveals the speaker's stance toward the content of the message. The speaker's stance towards the audience is also revealed through the King's use of "my friends", "us all equal". The King uses an egalitarian stance, in which he equates himself with the audience as a member of the group. The lexical item "*friends*" is highly used; 43 times in the corpus to create harmony and rapport with the audience. For example:

In Jordan, protecting refugees from COVID-19 is a priority. And while the lockdown has exacerbated our economic difficulties, our quick action has thankfully helped suppress the spread of the virus. And this has meant that we have been ready to provide support where possible, offering PPEs to neighbors and *friends* experiencing shortages. But at the same time, we do rely on our *friends* for support to address our own shortages, such as ventilators and testing kits. (04 May 2020)

Error! Reference source not found.. below presents the frequency and collocations of the lexical item "friends" in the corpus.

The lexical items	Frequency
My friends	18
Dear friends	13
Our friends	6
And friends	4
Other friends	1

The lexical items	Frequency
Friends, friends	1
Total	43

For example, at the "Before the European Parliament" conference in France, Strasbourg, the King notes:

My father, the late King Hussein, taught me that peace making is always the harder but the higher path. And a tough road is best walked with our *friends, friends* like you and the people of Europe, so that together, we can reach the future that both our peoples aspire for, and that they and our whole world deserve. (15 January 2020)

King Abdullah creates a synthesised image of unity and harmony; a combination of the pronouns *we*, *you*, *our*, and the lexical item *friends*, which is repeated five times in this speech for the sake of emphasising the unison and collaboration the King tries to achieve and calling the audience for action to realise it.

4.1.2. The pronoun *I*

The first-person pronoun *I* is less frequently used in the corpus than the pronoun *we*. There are 42 instances (0.48%) of the pronoun *I* in the corpus. In a speech delivered by King Abdullah in Yerevan, Armenia, he notes:

But in Jerusalem, the Armenian Quarter has been part of the city for centuries. And the Armenian Patriarchate was among the Churches protected under the Pact of Omar, a tradition of Christian and Muslim coexistence that dates back over 13-hundred years, to the days of Caliph Omar bin Al Khattab. This heritage continues today in the Hashemite Custodianship of Jerusalem's Islamic and Christian holy sites, a duty *I* am proud to carry. And *I* am especially proud to be entrusted with the responsibility for the holy sites of the Armenian Patriarchate of Jerusalem. (11 February 2020)

As we can notice, King Abdullah identifies himself with the audience by appealing ethically using the parallel structure of "*I* am proud to carry" and "*I* am especially proud to be entrusted" because he addresses the Armenian people, so he talked about his duty to protect the holy places in Jerusalem, and one of them is the Armenian Patriarch. By employing repetition of positive words like the adjective "proud", he creates a bond with the audience because he talks about issues related to them and they are familiar with, spreads a sense of friendship and mutual understanding, and builds bridges between the two countries.

4.2. Analysis of *Pathos* (Emotional Appeals) in King Abdullah's Speeches

Beside appealing ethically to his character, King Abdullah appeals emotionally to the audience's feelings. For example, at the "At WEF Davos Agenda" conference, he notes:

This pandemic has made us all equal. And let that be one of the positive lessons we take from this difficult time, as we look ahead.

Let our empathy drive our progress and recovery, as we build bridges to allow the better exchange of not only vital supplies and expertise, but also the exchange of hope and positive ideas. (28 January 2021)

King Abdullah tries to stir the audience's positive emotions, such as hope and optimism, despite the difficult times during the Covid-19 crisis. Abstract ideas such as feelings, lessons, and ideas are metaphorically represented; they are portrayed as physical entities that can stimulate development and can be swapped. This is an attempt to call them to action to cooperate in fighting against the Covid-19 crisis and exchange expertise and constructive opinions.

Another example in which the King tries to stimulate the audience's emotions is his speech at "Before the European Parliament", he notes:

Do any of us, in this hall, want to see another Syrian refugee crisis unfold, with all its horror and heartbreak? Or another innocent child washed up on your shores?

I know I speak for everyone when I say, absolutely not.

And let me ask you, what if Libya collapses into an all-out war, and ultimately, a failed state? What if Libya is the new Syria, just much closer to the continent you all call home? (15 January 2020)

King Abdullah uses rhetorical questions to hammer home the points he wants to emphasize. These questions are not used to seek an answer; instead, they are employed by the King to focus on a specific issue, the call to action and unanimity to achieve peace worldwide.

4.3. Analysis of *Logos* (logical Appeals) in King Abdullah's Speeches

King Abdullah uses logic and reasoning to convince the audience of his viewpoints and tries to move them to respond to his appeals. He uses many types of arguments to persuade the audience such as an argument from statistics, quoting authoritative people or sources, an argument from a dilemma, and future prediction argument, inter alia.

4.3.1. An Argument from Statistics

King Abdullah supports his arguments with statistics, he notes:

My great thanks for the opportunity to join your conference this week, especially on World Food Day. It is a day to celebrate the people who put food on the world's tables—growing, transporting, storing, and distributing this essential of life, and keeping us safe in this time of COVID.

But today is also a day to remember the fact that for too many millions, this is not a day of food. It is another day of hunger. Let's ask ourselves: Why, in the 21st century, are nearly 690 million people hungry? Why, in this day and age, do almost 9 million people die of malnutrition or related causes every year? (16 October 2020)

King Abdullah discusses an essential issue, which is famine, especially during crises like the Covid-19, and this requires using reasoning and numbers to convince the audience of the urgency to find solutions for this catastrophic problem. Rhetorical questions are also used to support the argument and spotlight the causes and effects of food shortage to call the audience to action to solve this dilemma.

Another crucial that requires using statistical argument is climate change, as exemplified below:

For us in Jordan, the impact of climate change is a painful reality. It has unrecognisably transformed parts of our landscape and aspects of our ecosystem. Dead Sea water levels have been shrinking at an average rate of 1 metre per year.

We have one of the lowest levels of water availability per capita in the world. Diminishing aquifers and low rain accumulation are pressing concerns, as we continue to share the little water we have with millions of refugees. (30 May 2021)

King Abdullah opts to use statistics to highlight the dangers of the climate change predicament as his country, Jordan, badly suffers from this issue. This necessitates concerted efforts to solve this issue, and alleviate its harmful effects.

4.3.2. Quoting Authoritative People or Sources

In their political discourse, political leaders rely on quoting authoritative people or sources such as religious books like the Holy Quran and the Bible to support their arguments and persuade the audience of their viewpoints or agendas as observed by (Al-Hammed, 1991), (Al-Osaimi, 2000), (Shunnaq, 2000), (El-Zu'bi, 2002), (Amaireh, 2013), (Al-Harashseh, 2013), (O'Connell, 2015), and (Serrieh, 2017). For example, at the 2021 P4G Seoul Summit, King Abdullah quotes from the Holy Quran, Ar-Rahman verse, he notes:

The threat of climate change is not the problem of one country or region alone. A drought in California, a flood in Kenya, or a wildfire in Australia; they all reverberate across the planet to threaten our very existence.

God says in the Quran: "The Earth, [God] placed it for [all] creatures."

It is our collective responsibility to make sure it stays that way, a sustainable, vibrant home for all. (30 May 2021)

As a Muslim leader, King Abdullah opts to support his argument by quoting a verse from the Holy Quran as it is the ultimate authority for Muslims. If speakers from the Muslim World want to convince the audience, they rely on citing verses from the Holy Quran and the Hadiths of the Prophet Mohammad, peace be upon Him. The King highlights the dangers of climate change, and wants to convince the audience that it is all people's responsibility to cooperate to act and find solutions for this predicament. Another occasion on which His Majesty quotes from the Holy Quran is at "Before the European Parliament" conference in France, he speaks:

My faith in God reinforces my optimism and my belief in the strength and resilience of humanity. There is always a better and much more united version of us around every corner.

The Holy Quran teaches us that Those who endure [in patience] and put their trust in their Lord will enjoy the greatest rewards. (15 January 2020)

This is an interesting example of a synthesis of appeals; the King first appeals ethically to his character by using the

(possessive pronouns and nouns) in "my faith", "my optimism", and "my belief". Then he appeals to the audience's emotions of pride and optimism. After that, he uses the logical appeals of quoting an authorised reference of the Holy Quran to reinforce his argument and convince the audience to unite and work collaboratively. This is in line with Al-Rawabdeh (2005), and Serrieh (2017), who noticed that King Abdullah quoted verses from the Holy Quran to back up his argument.

4.3.3. An Argument from a Dilemma

One main argument King Abdullah employs in his speeches is an argument from a dilemma. For example, he remarks:

And let me say again, what if Arab governments fail to create the more than 60-million jobs our youth will need in the coming decade? And if we fail, wouldn't we in fact be creating a perfect setting for extremist groups? We make their job of recruitment easier if we leave behind a trail of vulnerability and hopelessness. (15 January 2020)

King Abdullah argues from a dilemma, future prediction, statistics, and stating the consequences of the failure to provide jobs for the young people. He employs rhetorical questions to emphasise his opinions. The questions he asks are not used to seek answers; instead, he attempts to convince the audience of the dangers of not employing young people and calls them for action to find solutions for this predicament.

5. Conclusion

This paper examined the rhetorical techniques employed by His Majesty King Abdullah II of Jordan in a corpus-based study of his English speeches. It investigates one main canon of rhetoric, *invention*. It has a three-dimensional analysis; the *ethical*, *emotional* and *logical* appeals to the audience. The analysis of the ethical appeals to the audience reveals that King Abdullah tries to establish his credibility and trustworthiness to convince the audience of his viewpoints and ideas and call the audience to action. In addition, he tries to create a rapport and unity with the audience by employing some rhetorical techniques such as the frequent use of the inclusive pronoun *we*.

The King also tries to stir the audience's emotions to persuade them to do specific actions such as to be united to find solutions for specific issues he spotlights. He tries to spread positive emotions despite the difficulty of the current situation. King Abdullah uses direct and indirect appeals to move the audience's feelings, such as using rhetorical techniques and using figurative language to motivate them to act or react.

Logical appeals are also used by King Abdullah to motivate the audience to fight against serious issues like the Covid-19 pandemic, climate change, unemployment, and poverty. Various types of argument are employed such as the argument from statistics, quoting authoritative people or sources, future prediction, the argument from a dilemma, *inter alia*. The analysis reveals that King Abdullah adapts his language according to the audience he addresses and identifies himself with them to convince them of his ideas, or to call them to action.

By analyzing the corpus of King Abdullah's English speeches, this paper spotlights the impact of the Covid-19 crisis, in particular, on the national and international spheres, and the social, cultural, economic, and political effects. Despite the difficult situation during the pandemic, the political speeches of King Abdullah, through the employment of the rhetorical techniques discussed earlier, offer a glimpse of hope and positivity in tackling and finding solutions for serious global issues such as climate change, unemployment, poverty, education, and the aftermath of the Covid-19 crisis.

Since this study focused on analyzing one canon of rhetoric, *invention*, further research is recommended covering other tenets of rhetoric, style, delivery, and arrangement. It is also recommended that researchers analyze the discourse of King Abdullah in Arabic, or conduct a comparative analysis of the English and Arabic discourse. Moreover, this paper limits itself to the analysis of King Abdullah's speeches, it is also essential to investigate King Abdullah's interviews, letters, and discussion papers.

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