Discursive Strategies Utilized in King Abdullah II's Speeches during the COVID-19 Pandemic in Addressing the Nation

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Abstract

While several researchers have investigated the linguistic features of Presidential and Royal speeches, there is a gap in the literature regarding discursive strategies used in the speeches of Presidents and Monarchs during crises. The study aims at identifying the main discursive strategies used by His Majesty King Abdullah II in addressing Jordanians during COVID-19. Therefore, the study adopted the Positive Discourse Analysis approach (PDA) to investigate the usage of discursive strategies in three speeches of King Abdullah II during COVID-19. The study revealed that the King used nomination, prediction, argumentation, perspectivization and intensification, and mitigation strategies in appeasing Jordanians and conveying his directives to the government regarding the COVID-19 pandemic.

Keywords: positive discourse analysis, discursive strategies, COVID-19, his Majesty King Abdullah II, discourse analysis of royal speeches

1. Introduction

Political leaders have used language as a persuasive and mobilization tool throughout history. Using language, skilled orators may frequently change their audience's perceptions, assumptions, goals, and anxieties. Some people have even used it to get people to believe things that aren't true or to persuade them to accept policies that aren't in their best interests (Van Dijk, 2014).

Political speeches often include the "rhetorical art of persuasive argumentation," a crucial component. Political discourse heavily depends on politicians' capacity to discover and exploit the public's hopes, expectations, fears, and beliefs. They linguistically use them and employ a discourse that appeals to fans and potential opponents (Van Dijk, 2014).

During COVID-19, governments worldwide tried hard to put laws in force to reduce and control the impact of COVID-19 on citizens. In Jordan, the government declared an emergency state to enforce the health measures to prevent the outbreak across the Kingdom on 17/03/2020. There were daily briefings by the government and royal directives to the government to provide the best services to Jordanians. King Abdullah II of Jordan also delivered speeches that contained messages that appeased Jordanians (Alshoubaki & Harris, 2021). The study conducts a discourse analysis of the discursive strategies used by King Abdullah II in addressing Jordanians during the Pandemic.

1.1 Discourse Analysis

Discourse analysis is a methodical examination of language with a piercing eye to lift the analyst out of the text's social, political, and psychological context and disclose the hidden facets of the subject at hand. Therefore, the abstract reading of the speeches obscures the social and cultural components that allow for in-depth and analytical interpretation of the intended meaning by scholars. Discourse analysis denies language having a fixed, inherent meaning and instead views meaning as an influence in the social environment. The discourse is a logical sequence of visual, audible, or textual assertions that address a particular issue. In other words, how the discourse conveys public and private perceptions of the topic; thus, this perception undoubtedly determines how individuals and societies behave. Discourse analysis does not study the text abstractly; instead, it investigates it to ascertain the claim upon which the addressee's primary concern is predicated (Van Dijk, 2014).

According to Van Dijk (1997), linguistic, cognitive, and socio-cultural definitions of discourse exist. He contended that discourse is characterized at the syntactic, semantic, stylistic, and rhetorical levels. Furthermore, he also asserted that the interlocutors' processes of production and interpretation should be considered. Additionally, Van Dijk emphasized the social component of discourse, which he defined as a series of contextualized, controlled, and deliberate activities carried out in society. On the other hand, Widdowson (2008)

indicates that discourse as a text in context is determined by its impact. According to Widdowson (2008, p. 8), discourse is "the pragmatic process of meaning negotiation." Consequently, meaning is the primary influence in understanding and analyzing discourse.

1.2 Discursive Strategies

Discursive strategies are one of the three dimensions of the Discourse Historical Approach (DHA): *text or discourse-immanent critique*, *socio-diagnostic critique*, and pros*pective critique*. They are deliberate actions designed to convey the ideology of Igwebuike (2018). Furthermore, discursive strategies can be seen as a social actor's endeavor to create a reality to attain goals Sultan and Rapi (2020). In addition, discursive strategies are intended to concentrate, reinforce, and normalize ideological attitudes toward a particular point of view Kwauk (2012). Thus, the discursive strategy is a verbal expression used to support or oppose specific political actions Küçükali (2015). Discursive strategy analysis relies on linguistic features as a baseline. (Wodak, 2016) indicates that there are three dimensions of the Discourse Historical Approach (DHA) as follows: (1) after identifying the particular contents or subjects of a particular discourse, (2) investigation of discursive tactics. The unique, context-dependent language realizations are next analyzed as tokens, and (3) linguistic methods are examined as types. He emphasized that heuristically, the discourse analyst should focus on the following five questions when reviewing the discursive formation of individual or collective, international, national, or local identities:

> Heuristically, when analyzing the discursive construction of individual or collective, transnational, national or local identities, one could orient to five questions: 1. How are persons, objects, phenomena/events, processes, and actions named and referred to linguistically? 2. What characteristics, qualities, and features are attributed to social actors, objects, phenomena/events, and processes? 3. What arguments are employed in the discourse in question? 4. From what perspective are these nominations, attributions, and arguments expressed? 5. Are the respective utterances articulated overtly? Are they intensified or mitigated?

Figure 1. Five discursive questions of (Wodak, 2016)

Ramanathan et al. (2020) showed that Wodak's discursive strategies are the most comprehensive and systematic tools for analyzing language use. (Wodak, 2016) Discursive methods can carry out specific social, political, psychological, or linguistic goals. The idea of a positive self-presentation and a negative other presentation based on the creation of Us and Them is influenced by discursive techniques. Therefore, the current research investigates the discursive strategies that (Wodak, 2016) proposed in the translated speeches of His Majesty King Abdullah II during the COVID-19 pandemic.

1.2.1 Positive Discourse Analysis (PDA)

PDA is one of the most recent methods of analyzing discourse, presented initially by Martin (2004). Constructive actions need positivity, as they are the impetus for spreading the spirit of social teamwork against destructive ideas. Hughes (2018) defines PDA as a compassionate, progressive discourse that seeks to change the existing condition into a more optimistic and healing one. PDA's mission is to provide hope, determination, and confidence among marginalized groups in society Hughes (2018); Nartey (2020). In contrast to text conducted according to specific ideological perspectives, PDA is a concerted attempt to recognize discourse that has the power to bring about positive social change. Consequently, PDA is a process of improving collective awareness of individuals using language that carries the expected positive impact on society.

1.3 Speeches of King Abdullah during COVID-19

COVID-19 crossed the global border quickly, hitting Jordan in March 2020. The government issued a defense law that aimed to control the outbreak of COVID-19. In the same vein, Jordan's King Abdullah II of Jordan knew that placing the nation on lockdown and ordering its citizens to quarantine themselves would negatively affect Jordanians. Every aspect of society would be impacted, and the nation's economy would suffer. The rules enacted to combat the virus would have an adverse effect on people, particularly those who were paid hourly wages. When the monarch spoke to his people, he did it diplomatically and persuasively to win their support for implementing the defense legislation across Jordan. He was influential in doing so because most people followed the law and were firmly in favor of the police upholding it (AbuAlhuda & Alshboul, 2022; Al-Madanat, Yaghi, & Aldheisat, 2022; Amaireh, 2023). The framework for this study shows that the speeches made by His Majesty King Abdullah II during COVID-19 influenced the attitude of the people in Jordan positively. Pandemic fear can transform into optimism due to the King's speeches, including inspirational themes under the umbrella of Positive Discourse.

1.4 Questions of the Study

This study examines the positive social impact of the discursive strategies used by His Majesty King Abdullah II to address the nation during the Pandemic. In particular, the study seeks to answer these questions:

1. What discursive strategies did His Majesty King Abdullah II use in his speeches to the nation during the COVID-19 pandemic?

2. Why does His Majesty use discursive strategies?

2. Review of Related Literature

Numerous studies have examined King Abdullah II's speeches analytically and critically, particularly in discourse analysis and translation studies. Consequently, academic scholars may use King's discourses to extract the tactics, strategies, and implications of these discourses (Almahasees & Mahmoud, 2022). Several studies conducted on COVID-19 in Jordan, such as Almahasees, Mohsen, and Amin (2021), Al-Salman and Haider (2021), Haider and Al-Salman (2020), (L Al-Khalafat, AS Haider, 20202) and many others, but none of the previous studies tackled the discursive strategies utilized by King Abdullah II to Jordanians during COVID-19.

For the analysis of King Abdullah ii Speeches, Ayasrah (2017) investigated to study the metaphors employed by King Abdullah II in his political speeches from three perspectives: the reasons for their usage, the translation strategies utilized by the respondents, and the difficulties experienced by respondents in translating them. The findings indicated that the goal of employing metaphors in King Abdullah II's political speeches is dictated by the sort of metaphors used and the contexts in which they are used. Moreover, the data suggested that the population primarily relies on free translation and word-for-word translation, paraphrasing, and deletion, even though these strategies are sometimes applied in unneeded or inappropriate ways. He showed that some metaphors are easy to translate if the translator grasps the meaning of the whole context correctly, such as "let him have a life of peace" (p.32), while there are complicated metaphors to translate, such as you didn't "speak unless you could improve on silence. Today, I must speak; I cannot be silent" (p.31) where translators tend to translate this metaphor using free translation method. Finally, the results revealed that the difficulties encountered by MA students when translating metaphors from King Abdullah II's political speeches include an inability to determine appropriate translation strategies, a lack of understanding of the speaker's purpose and context, a lack of culture, an inability to convey the sense and flavor of emotiveness in metaphors, a failure to choose the correct connotation for certain words, and a failure to deal with the speaker's intent and context.

Similarly, Alruzzia and Yunusb (2019) studied King Abdullah II's use of simile, metaphor, and personification in his political speeches. These figures of speech enhance the effectiveness of the discourse by encouraging people to reflect and act on the events and circumstances being presented, not only to enjoy the embellishment of the speeches. The results indicated that His Majesty King Abdullah II's utilization of figures of speech is one approach for conveying thoughts and abstractions. Furthermore, using figures of speech can be considered a technique for communicating more effectively and meaningfully.

Moreover, Rabab'ah and Rumman (2015) undertook another research that examined King Abdullah II of Jordan's speeches to investigate which linguistic items serve as hedges and discuss the pragmatic implications of these results. Using Salager-Meyer's (1994) taxonomy, twenty-five political speeches of King Abdullah II were arbitrarily picked for analysis. The modal auxiliary "can" is the most often utilized hedging mechanism in King Abdullah's speeches. The findings also indicated that these hedging devices provide various pragmatic functions. Furthermore, the study argued that political speeches relied on hedging devices to convey indirectness, courtesy, lack of commitment, and likelihood.

For the analysis of King Abdullah's speeches during COVID-19, Amaireh (2023) conducts a corpus analysis of the rhetorical devices used by King Abdullah in his English Speeches during COVID-19. He adopted the classical Aristotelian framework for rhetorical devices: ethos, pathos, and logos. The study found that King Abdullah II used first-person pronouns and phrases like "my friends" to identify himself with the audience and establish a rapport with them. The quantitative analysis demonstrated that the pronouns *I* and *we* are utilized rhetorically to persuade the listener. Both direct and indirect emotional appeals were used. King Abdullah II convinced the audience of his opinions. He persuaded them to act using logical reasons, such as an argument from statistics, quoting from the Holy Quran, and an argument from a dilemma, among others.

AbuAlhuda and Alshboul (2022) scrutinized the persuasive strategies used by King Abdullah II in his speeches during COVID-19 at the World Economic Forum. They adopted Johnson's framework of persuasive strategies. They found that King Abdullah II used three persuasive techniques in each speech: quasi logical, presentational, and analogical. The presentational method is the most usually employed, according to the findings. The quasi logical method is the second most often employed tactic. Analogy is the final effective persuasion technique used. Deixes are also the most frequently used persuasive tactic within the presentational strategy, while visual metaphor is the least frequently used persuasive tool in the two speeches. Al-Madanat et al. (2022) studied the mobilization strategies used by King Abdullah during COVID-19. He employed the (Searle, 1969) theory of speech acts. According to the study, directives, expressive, commissive, and declarative were the subsequent most common speech acts, followed by declarative, directives, and explicit. When discussing Jordan's health, it was seen that representative speech acts were employed. In contrast, directive speech acts transmitted the king's directives, instructing the government and the populace to take specific steps to stop the virus's spread.

Globally, the presidential and royal speeches are researched attentively during COVID-19, but also in discourse analysis more than discursive strategies. A study by Jinshuang and Rong (2020) used the appraisal theory as a framework and speeches by President Xi Jinping on significant diplomatic occasions during COVID-19. The study combined qualitative and quantitative methods to investigate evaluative resources using corpus analysis tools from vocabulary, semantics, and syntax pragmatics in particular contexts. The results revealed that President Xi used more positive and appreciative language to present China's efficacy and expertise in combating pandemics and urged for more collaboration among nations to promote China's voice, wisdom, and power to the global community.

Azizan et al. (2020) conducted a study identifying Facebook posts with positive sentiments made by Malaysians during Movement Control Order (MCO). Positive Discourse Analysis (PDA) and Critical Discourse Analysis (CDA) were used as analytical frameworks. The linguistic characteristics found in the narratives of the Facebook posts that demonstrated the development of positive discourse were

subjected to further analysis. There was significant use of terms of solidarity, particularly collective pronouns, which indicated a sense of unity and empowerment among Malaysians in the face of COVID-19. The study found that the linguistic strategies' forms and context functions carried pragmatic devices that contributed to the effective exercise of power in the Facebook posts, resulting in a positive reaction.

As part of their research, Sultan and Rapi (2020) examined the government's use of language to boost people's morale and assist them in recovering from the psychological effects of the COVID-19 pandemic. Positive Discourse Analysis (PDA) was used to examine the discursive strategies employed by the Indonesian government spokesperson at daily news conferences throughout the Pandemic. The study revealed that the spokesperson used the five discursive strategies mentioned above to communicate with the audience. Thus, discursive strategies increased public optimism and created a moral force to combat the Pandemic.

Yang and Chen (2021) researched a discourse-historical and Corpus linguistics approach. The researchers analyzed media reports to decipher Chinese official discourse in the context of the COVID-19 pandemic. The findings showed that while reporting on the Pandemic, a contradiction of globalism and nationalism was represented simultaneously. As a result of a polarizing discursive construction of positive "self" and opposing "others," on several occasions, the globalist and nationalist arguments have been deeply linked and complementary to each other to strengthen the legitimacy of the global reputation of China.

Recuero et al. (2021) examined and compared the discursive strategies used to disseminate and legitimize misinformation on Twitter and WhatsApp during the 2018 Brazilian presidential election. The researchers discovered that messages on both platforms utilized structural techniques to convey urgency and generate a negative emotional frame. However, unlike Twitter, WhatsApp relied heavily on authority and conspiracy theories, sharing fewer accurate tales.

Vamanu (2022) researched how discursive strategies, a crucial idea in these convergent fields, can influence methods of information evaluation by drawing on discourse and rhetorical studies literature. This paper examines the case of a recent instance of false news that has both text and a picture and spread widely as a digital flyer on social media to demonstrate this enhanced methodology. Similarly, Chepurnaya (2023) conducted a study to identify essential tactics a political actor uses to shape public image while communicating a crisis. The findings pointed to four different categories of strategies: (1) legitimization (using altruism, hypothetical futures, voices of expertise, reasoning, defeasibility, and bolstering); (2) delegitimization (using critical assessments, accusations, sarcasm, nicknaming, attacking the accuser, and shifting the blame); (3) reduction (using transcendence and differentiation); and (4) amplification (using repetitions, metaphors, superlatives, and intensifiers). The study concluded that the overarching objective of the identified techniques is to portray the Trump administration's COVID-19 pandemic response as vigorous and prosperous.

Based on the prior research on discourse analysis and discursive strategies, data analysis in this research uses the perspective proposed by (Wodak, 2015) *Positive Discourse Analysis (PDA)* to analyze the epidemiological discourses in the speeches of His Majesty King Abdullah II to the nation and analyze them from the social aspects.

3. Methodology

This study is qualitative and quantitative. In the qualitative part, the study also highlighted the main discursive strategies (Wodak, 2015) utilized in COVID-19 speeches by His Majesty King Abdullah II of Jordan to the nation. In the quantitative part, the study highlights the typos, tokens, and frequency of words in the Arabic speeches of King Abdullah II with their counterpart translation in English using Wordsmith 7 for the mini Corpus created for the study. The approach was used to examine social activities that lead to the progression and changes in society Nartey (2020). Solidarity and self-determination are central to positive discourse analysis. Therefore, this study utilizes the approach to highlight His Majesty's efforts to spread positive discourse during the COVID-19 pandemic. Table 1. shows the description of discursive strategies based on (Wodak, 2015).

Strategies	Objectives	Devices
Referential/ Nomination	Construction of in groups and out-groups	- Membership categorization - Biological, naturalizing and depersonalizing metaphors, metonymies - Synecdoche (pars pro toto, tatum pro pars) - Verbs and nouns to denote processes and actions
Predication	Labelling social actors more or less positively or negatively, deprecatorily or appreciatively	-Stereotypical, evaluative attributions of negative or positive traits - Implicit and explicit predicate
Argumentation	Justification of positive or negative attributions	Topoi refers to arguments used to justify political inclusion or exclusion, discrimination or preferential treatment.
Perspectivation, framing	Expressing involvement, positioning speakers' point of view	Reporting, description, narration or quotation of (discriminatory) events and utterances
Intensification, mitigation	Modifying the epistemic status of proposition	Intensifying or mitigating the illocutionary force of (discriminatory) utterances

Figure 2. Discursive Strategies of (Wodak, 2016)

3.1 Data Collection

The data for this study was collected from the official website of King Abdullah II (KIngAbdullahII, 2022). The Corpus of the study consists of three speeches that King Abdullah II addressed to Jordanians during the peak months of COVID-19.

Table 2. The Corpus of the study

N	Scope & Mode	Audience	Date	Link
1	The King addressed the Jordanian people's necessity of adhering to the instructions and precautionary measures to prevent the Pandemic.	Jordanians	March 23, 2020	https://shorturl.at/hxFP3
2	The second speech is a message of reassurance from the King to the Jordanian people that the Pandemic is a difficult stage, and the Jordanians will overcome it by the end as they usually deal with difficulties.	Jordanians	April 10, 2020	https://shorturl.at/elst5
	The third speech, the Independence Day speech on, carried many positive expressions that raised the Jordanians' spirits.	Jordanians	May 25, 2020	https://shorturl.at/aclL4

The data was extracted in Arabic and English from the official website of His Majesty King Abdullah II (KIngAbdullahII, 2022). The English translation of the speeches also represents a valuable and authentic translation that perfectly preserved the source language's spirit and conveyed a positive message to the target language. King Abdullah's speeches are translated by accredited translators appointed to work for the Royal Court of Jordan.

4. Results and Discussion

This section consists of two sections. The first provides corpus information in terms of statistical information about types, tokens, and the frequency of the most recurring words. The small units known as tokens can be found in the Corpus regardless of their frequent occurrence. Contrarily, type refers to the distinctive terms that recur across the Corpus. The second section highlights the analysis of the collected data in terms of discursive strategies of (Wodak, 2015). The strategies are *Nomination, Predication, Argumentation, Perspectivization, Intensification, and mitigation*. Each one of these strategies will be analyzed in detail based on the data collected with examples from the speeches of King Abdullah II of Jordan. Strategy is a deliberate set of practices used to accomplish a particular social, political, psychological, or linguistic goal.

4.1 Statistical Information

Using Wordsmith7, the study highlights the tokens and types in the chosen Corpus. The study displays the tokens and type ratios to draw attention to the lexical density of the text features.

4.1.1 Arabic Source Text Vs. English Target Text

The size of the Arabic corpus (the Source text corpus) and its English counterpart (the Target text corpus) are compared in this section.

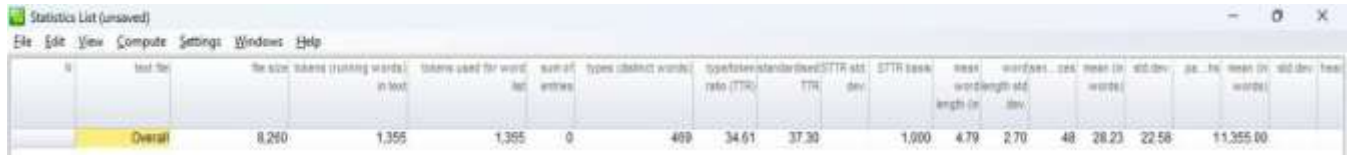| N text file	file size	tokens (running words) in text	tokens used for word list	sum of entries	types (distinct words)	type/token ratio (TTR)	standardised STTR	STTR std. dev	mean word length in dev	word length std dev	mean in words	std. dev	mean in words	std.dev.	head
Overall	10,028	848	848	0	585	68.99		1,000	5.13	1.95	31	27.35	19.06	1	848.00	0

Figure 1. Arabic Corpus Statistics

Figure 2. English Corpus Statistics

Figures 1 and 2 illustrate the statistics related to Arabic Corpus and its Translation in English. The results are given in Table 3.

Table 3. Types and Tokens in the study's corpora

Criterion	Arabic Corpus	English Corpus
Tokens	10,028	8,260
Types	585	469
Type tokens ratio	68.99	34.61

The Arabic corpus has 10,028 words (tokens), according to Table 3, while the English corpus has 8,260. This shows that the Arabic source text is larger than the English target text. The Arabic corpus has 68.99 types (distinct words), while its English counterpart has 34.61 distinct words. It can be shown that the Arabic language has a higher lexical density because it contains more singular words. However, the English corpus has more tokens than the Arabic corpus, showing the explicitation feature. The above numbers also indicate that the number of types in the English target corpus and the source text are close to those in the English source corpus. This might be likely because King Abdullah II's linguistic preferences influence the Royal Court's translators, who often employ the same terminology while translating his English addresses. This may also be the case because they translate King Abdullah II's speeches from English to Arabic and vice versa.

4.1.2 Frequency List

A list of all the terms in the Corpus is created using the frequency technique, which also identifies the words used most frequently in the text. By focusing on the typical and frequent terms rather than the less frequent words, frequency analysis also aids in producing representative results and providing a fair overview of the text. In this study, the researchers created a frequency list to look at the words that appeared the most frequently in the Arabic source corpus and the English target corpus of King Abdullah II's speeches during COVID-19.
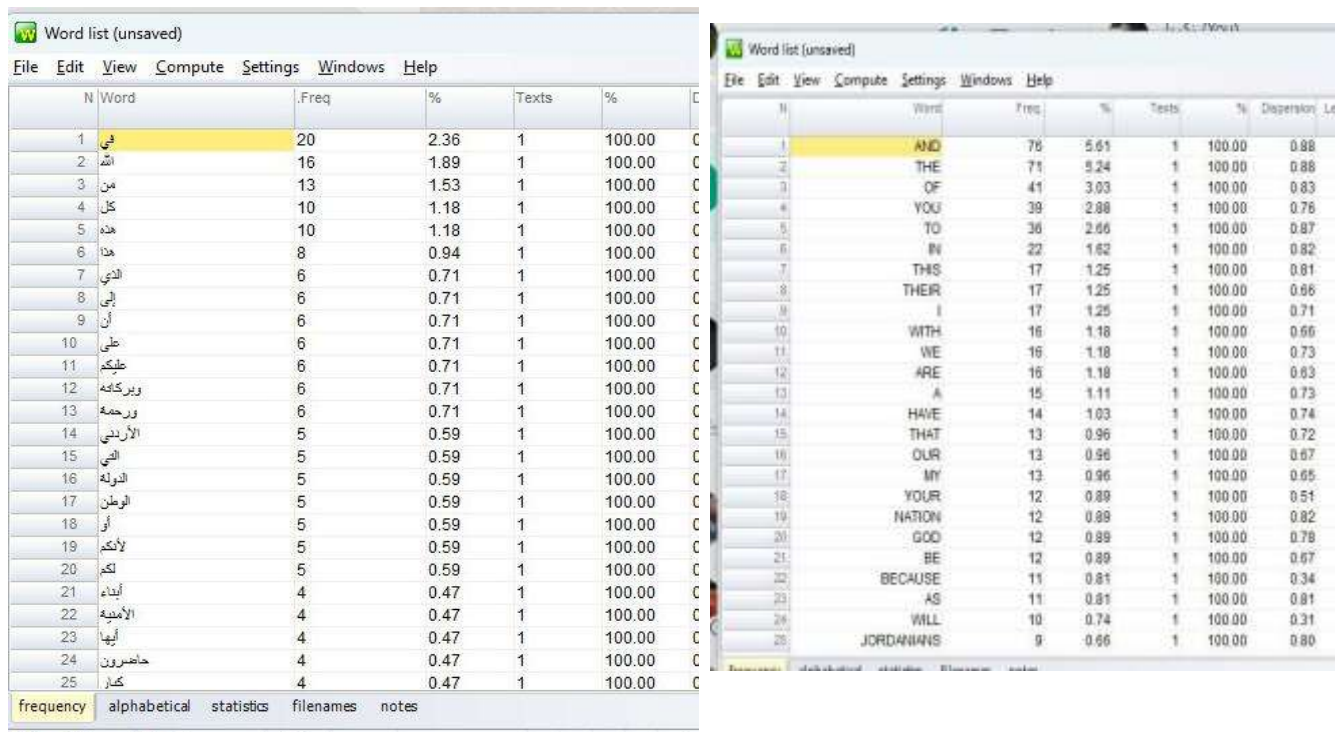

Figure 3. The most frequent words in the Arabic source and the English target corpus

The most common words in the Arabic source and English target corpora are displayed in Figure 3. Notably, the top 25 terms in the English target corpus are all functional and grammatical. These included conjunctions like "*and*", articles "the", and a preposition such as "*of*," "*to*" and "*in*," pronouns such as "*your*," "*our*" and "*we*," modal verbs such as "*are*", "will", and "*have*," and nouns "Jordanians", and

"nation". The Arabic frequency, on the other hand, contains some content words such as الله, الاردن الوطن, الدولة, الامنية, الاردني and some functional words like من and the like. Function words do have a purpose and contribute to that purpose. They aid in the study and comprehension of social behavior by researchers. More people use these words than substance words. They aid in tying concepts together and defining historical periods. It is important to note that to convey the sentences' intended meaning, translators must understand when and how to employ functional words (Dabbagh, 2021). Analyzing the most frequent words helps to identify the strategies used by his Majesty in his speeches.

4.2 Discursive Strategies

The power of media and how people make sense of the world may be explored through a detailed linguistic analysis of media speech. The section highlights the discursive strategies used by King Abdullah II in his speeches during COVID-19.

4.2.1 Nomination

Nomination is the process of conceptualizing individuals and actions through discursive practices.

His Majesty King Abdullah II portrays the COVID-19 pandemic as a' threat, condition, battle, extraordinary circumstance, global alarm, and Crisis.' His Majesty uses these warning terms as a metaphor to describe the situation. The word 'threat' frequently appears in every official speech His Majesty delivers. Therefore, framing through the metaphor of 'crises transmit a psychological message to the citizens to consolidate their strength in facing crucial situations and increase their awareness of threatening situations. Likewise, the metaphor of 'battle' is used to uplift the nation's morale in facing a crisis.

Example 1	ST	"وجهت الحكومة وقواتنا المسلحة وأجهزتنا الأمنية، للتعامل مع هذا الخطر بأعلى درجات الجاهزية."
	TT	"I directed the Government, our armed forces, and security agencies to maintain maximum readiness in countering this threat."
Example 2	ST	"سنتجاوز، بإذن الله، هذا الظرف الذي نعيشه، لأن المعدن الحقيقي للأردنيين يظهر عند الصعاب."
	TT	"We will overcome these conditions, God willing. Because Jordanians show their true mettle in the face of hardship."
Example 3	ST	"ولم تكن معركتنا مع "كورونا" إلّا أحد هذه الاختبارات الصعبة التي أظهرت كفاءة الدولة، ومتانة مؤسساتها، وقوّة جيشها وأجهزتها الأمنية."
	TT	"Our battle with coronavirus disease is but one of those tough tests that have shown the efficiency of the state, its enduring institutions, and the strength of its army and security forces."

The statement "*We shall overcome these circumstances, God willing."* in extract (2) conveys to people that the authorities have control over the issue. Belief in the country's triumph against COVID-19 will have a psychological effect on bolstering and nurturing people's hope. In the COVID-19 pandemic discourse, the phrase "*maximum readiness*" represents the Kingdom's attempt to instill national pride. His Majesty Abdullah II wishes to impress a sense of patriotism to combat the Pandemic. The metaphor of *'battle'* is often used in speeches given by leaders to inculcate in people a sense of nationalism in the face of colonialism and imperialism (Nartey and Ernanda, 2020). During the Crisis, the coronavirus pandemic is portrayed as a threat comparable to colonialism and imperialism.

4.2.2 Prediction

Prediction is the discursive categorization of social actors, objects, processes, and acts. His Majesty King Abdullah II used discursive strategies to raise the spirit of collectivism. Collectivism is founded on the employment of parallelism, such as "Jordanian brothers and sisters, *brothers and sisters in our armed forces*", "My family", "security agencies", "Martyrs", "Nashama", "My people", and "*our hearts and goals"*, all of which are intended to reawaken the collectivist spirit.

Example 4	ST	"وقد رأينا جميعا في الأسابيع الأخيرة، إخواننا وأخواتنا الأردنيين، في كل مواقعهم، يرتقون بأدائهم، ويصلون الليل بالنهار في مواجهة هذا الخطر، ويقفون صفا واحدا مع إخوانهم وأخواتهم في قواتنا المسلحة، وقفة عنوانها، كرامة الإنسان الأردني."
	TT	"Over the past weeks, we have all seen our dear Jordanian brothers and sisters, each in their capacities, rise to the challenge, working day and night to counter this threat. They stand united with their brothers and sisters in our armed forces, for the dignity (karamah) of Jordanians."
Example 5	ST	"عائلتي الكبيرة، أبناء شعبي، الذين أستمد منهم كل العزيمة، اليوم كل واحد منكم، جندي لهذا الحمى، كل من موقعه."
	TT	"My family, my people, and my source of fortitude—each and every one of you is a soldier of this nation, each in your own post."

| Example 6 | ST | "فقد كان الأردنين دائما لأخيه الأردني، سندا، وسيظل لوطنه درعا." |
| | **TT** | "<u>Jordanians</u> have always supported one another, and they will remain this homeland's strongest shield." |

| Example 7 | ST | "نعم، لقد تباعدنا اجتماعياً، لكننا <u>تقاربنا بقلوبنا وأهدافنا</u>، لكي ننجح." |
| | **TT** | "Yes, we have been physically distant, but <u>our hearts and goals</u> have grown closer so that we can succeed." |

Excerpts (4)-(7) demonstrated that His Majesty King Abdullah II prioritizes communal unity in the face of a pandemic. His Majesty guarantees that collectivism is a means of increasing one's power in the fight against COVID-19. Every statement has parallelism that encompasses unity with the government, society, and everyone in the nation. The use of parallelism in the speeches also aims to draw people's attention to the Pandemic. These statements offer valid reasons for the citizens of the potentiality of governmental measures taken in dealing with the issue. His Majesty used "*our hearts and goals*" to encourage Jordanian unity and solidarity with the government's decisions. Unity discourse is often employed to promote nationalism in the face of imperialism and colonialism, but in a pandemic, this approach may also be used to combat COVID-19. The goal is to increase the sense of unity among Jordanians.

4.2.3 Argumentation

Argumentation aims at persuading addressees of the truthfulness of a particular point. His Majesty used an argumentation strategy to highlight the threat Jordan faces while conveying that Jordanians are up to the challenge, such as "giants among nations" and "you have proven that you are up to challenges." His Majesty wants to message that the Pandemic is unavoidable, but with the help of God and then the determination of Jordanians, Jordan will overcome the challenge.

| Example 8 | ST | "نعم، وقريبا، ستقام الصلوات في المساجد والكنائس، وستعود الحياة للشوارع والأسواق، وسيعود العمال إلى مصانعهم، والموظفون إلى مؤسساتهم، وسنرى أبناءنا وبناتنا الطلبة، يخرجون كل صباح إلى مدارسهم وجامعاتهم. قريبا، كل هذا سيتحقق. "<u>شدة وبتزول</u>"، إن شاء الله." |
| | **TT** | "Yes, soon, prayers will be held in mosques and churches, streets and markets will be bustling, workers will return to their factories, employees will return to their offices, and our sons and daughters, the students, will head to their schools and universities every morning. Soon, this will become a reality. <u>This, too, shall pass</u>, God willing." |

The phrase "This, too, shall pass" is a kind of terminological control employed by His Majesty's speech in COVID-19 speech to expand a viewpoint that Jordan faced hard times before and Jordanians overcame the challenges as usual. Terminological control is required to soothe the people. The authority has to keep the people calm and confident that life will return to normal soon.

4.2.4 Perspectivization

Perspectivization situates the speaker's or writer's point of view and expresses proximity to the subject. The crisis scenario caused by the COVID-19 outbreak compelled His Majesty to deploy authority in collaboration with the people. Cultural practice is contextualized to create unity in statements such as "you have always shown to be up to the task." To keep the people's spirits up, His Majesty employs the phrase "bright faces." The King's good feelings represent the Perspectivization used to boost the nation's morale. The COVID-19 pandemic causes not just physical but also emotional distress.

| Example 9 | ST | "فما عهدي بكم، إخواني وأخواتي، إلا على مستوى المسؤولية ،و<u>"إنتو قدها"</u>. |
| | **TT** | "I trust that you, my brothers and sisters, can rise to the responsibility, <u>as you have always proven to be up to the challenge.</u>" |

| Example 10 | ST | "أثبتم كما كنتم دائما، أنكم <u>كبار أمام الأمم</u>، كبار لأنكم تقفون بشموخ وقوة، في مواجهة التحديات." |
| | **TT** | "You that you have proven, as always, that <u>you are giants among nations</u>. Giants because you stand tall and strong in the face of adversity." |

| Example 11 | ST | "أقف بكل هذه الثقة والقوة والاعتزاز لأن حولي <u>شعبا عظيما شامخا</u>". |
| | **TT** | "I stand confident, strong, and proud, because I am in the company of <u>a great, prideful people.</u>" |

Example 12	ST	"واليوم، أتحدّث إليكم، وكأنني أرى <u>وجوهكم المشرقة</u>، يا وجوه الخير، تقولون نحن هنا."
	TT	"I speak to you today as if I see <u>your bright faces</u> before me, with your voices saying, 'we are here'."

The excerpts showed that His Majesty King Abdullah II promotes the culture of Jordanians as conscious and committed citizens during crises, and they can overcome the challenges as usual. Encouragement to be cheerful is intended to encourage people to deal with worry and despair. Thus, the essential strategy for dealing with the issue is to be patient, not frightened, willing, and genuine, as stated in excerpts (9), (10), and (11). Overall, the King's lexical choices seek to lift people's spirits and encourage them to be resilient in facing challenges. This discursive strategy serves one of the functions of positive discourse analysis by serving as an inspiring artifact that conveys a message of hope and strength Nartey and Ernanda (2020).

4.2.5 Intensification and Mitigation

Religious discourse is one of His Majesty's methods for dealing with the Pandemic. The King's remarks include an exhortation to trust in God's power. His Majesty's statements are usually uplifting. The King often references God's help in overcoming this threat. Jordan is a Muslim and Christian country, which gives the basis for His Majesty's statements. This discursive strategy is effective since religion may benefit one's health and well-being Hayward and Elliott (2014). King Abdullah II employs religious speech to promote motivation and inspire people's confidence in the battle against COVID-19. The King uses an intertextuality strategy to persuade Jordanians of the importance of overcoming the Crisis by referring to the Holy Quran and Prophet Muhammad, peace and blessings be upon Him.

Example 13	ST	"وأنا على ثقة بأننا سنتجاوز، <u>بمشيئة الله</u>، هذه الظروف."
	TT	"And I am confident that, <u>God willing</u>, we will overcome these circumstances."

Example 14	ST	"حاضرون <u>بالإيمان المطلق</u> أن القادم أفضل <u>وأن بعد العسر يسراً</u>، حاضرون بفرحكم في عيد الوطن، فالاستقلال هو أنتم."
	TT	"You are present with your <u>absolute faith</u> that the best is yet to come, <u>and that with hardship comes ease</u>. You are present with your joy over our nation's celebration, for you are our independence."

Example 15	ST	"<u>وقد منّ الله علينا</u> بوضوح الرؤية وحكمة القرار، عندما اتّخذنا إجراءات استباقية لمواجهة هذا الوباء."
	TT	"<u>God blessed us</u> with a clarity of vision and wisdom in decision-making, when we took pre-emptive measures to counter this pandemic."

Example 16	ST	"نعم، وقريبا، <u>ستقام الصلوات في المساجد والكنائس</u>."
	TT	"Yes, soon, <u>prayers will be held in mosques and churches</u>."

The word "*faith*" indicates that the message's information is trustworthy. His Majesty uses the phrase "*God blessed us*" to inspire confidence and encouragement among his people. According to Djalante et al. (2020), religion may help maintain a peaceful mind and feelings of safety throughout the COVID-19 pandemic. His Majesty employs religious discourse to assist people in overcoming their worries and dread of life.

4.3 Discussion

The analysis of the three speeches made by His Majesty King Abdullah II during COVID-19 showed that King's words positively influenced the people in Jordan's attitude. Pandemic fear can transform into optimism due to the King's discursive strategies, including inspirational themes under Positive Discourse. He used *nomination* to highlight the threat that Jordanians face and try to pinpoint its risks to their lives by using the words "threats, crisis, global alarm'. He stresses the feeling of community and collective action to mobilize Jordanians to abide by the law. This finding aligns with (Vamanu, 2022) that the use of nomination ignites the spirit of collective efforts and highlights the roles needed to overcome an issue. Moreover, this finding agrees with (Chepurnaya, 2023) that nomination and referential strategies help model public perception and create meaning through language in a Crisis. Furthermore, King Abdullah II directly portrays overcoming COVID-19 as a battle that instills a sense of nationalism in individuals in response to colonialism and imperialism, as highlighted in (Nartey & Ernanda, 2020).

The study also found that King Abdullah II used *Prediction* techniques to describe the social actors' identities in the scenario presented in his speeches. He uses phrases such as إخوانهم واخواتهم في القوات المسلحة and others o highlight the role played by the Jordanian Armed forces. This finding is also in line with (Vamanu, 2022) that prediction strategies emphasize the critical actors in collective action. On the other hand, *argumentation* strategy was used to develop some evidence to support the claim. While highlighting the danger Jordan faces, His

Majesty also pointed out that Jordanians are up to the challenge by using phrases like "giants among nations" and "you have proven that you are up to challenges." The use of argumentation in the speeches of King Abdullah II to mobilize Jordanians to face the challenge is in line with (Walton, 2007) that argumentation constitutes the logical strands that run through a text to convince the audience of a particular point. *Perspectivization* setting establishes the point of view of the speaker or writer and conveys familiarity with the topic. The COVID-19 outbreak-induced situation forced His Majesty to exercise authority in concert with the public. His Majesty uses mitigation and intensification as religious discourse strategies to combat the Pandemic. The King's speech includes a proclamation to believe in God's might. The majority of His Majesty's speeches are encouraging. The King makes frequent mention of God's assistance in thwarting this danger. This finding aligns with (Jennings, 2016) that Religious discourse plays a significant role in influencing an individual's conduct and the construction of religious citizens' behavior. According to earlier studies, Religious appeals impact citizens' political attitudes and behavior.

5. Conclusion and Recommendation

This research examines the discursive strategies employed by His Majesty King Abdullah II's speeches to Jordanians on the COVID-19 pandemic speeches. The study's findings reveal that His Majesty used nomination, prediction, argumentation, perspectivization, intensification, and mitigation to convey a positive message to the people. Language characteristics such as metaphors, parallelism, word choice, and religious discourse illustrate these discursive strategies. In addition, the research finds that His Majesty employs a range of discursive strategies to boost people's morale and establish a sense of heroism. Finally, the researcher recommends applying discursive strategies in future research on Presidents and Leaders using corpus linguistics analysis.

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