

POSITIVE DISCOURSE AND NATIONAL UNITY IN JORDAN: A CONTEXTUAL PRAGMATIC ANALYSIS OF KING ABDULLAH II'S ADDRESS TO THE EIGHTEENTH PARLIAMENT

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Received: 10.08.2025

Accepted: 07.02.2026

ABSTRACT

Background and Purpose: This paper introduces a detailed linguistic and discursive analysis of a presidential speech by His Majesty King Abdullah II of Jordan to explore the linguistic role of presidential speeches as a resource for building a sense of unity and nationalism and to represent a positive presidential style. Under the theoretical background of Positive Discourse Analysis (PDA), this contribution aims to position the linguistic study of presidential speeches at the point where the study of political leadership meets linguistic and discursive analysis to explore the positive linguistic and discursive representation of the moral foundations of identity at the level of the nation state of Jordan.

Methodology: This study uses a qualitative method of interpretive analysis that employs PDA to analyze a speech by His Majesty at the opening of the Eighteenth Parliament. This method uses the three evaluative criteria of attitude, engagement, and graduation to analyze the text to monitor the construction of moral alignment and inclusive nationalism. This study collected information from an official version of the speech presented by the Royal Hashemite Court and was informed by literature concerning the discourse of a monarch and political communication issues for the Middle East.

Findings: The findings indicate that the rhetoric uses positive evaluative vocabulary to convey a moral and emotional perception of the nation. Through the utilization of inclusive pronouns and positive moral appeals, the King portrays a moral nationalist project of cooperation and hope. Not only does this analysis indicate that the words and impact of hope are morally persuasive for a moral nationalist project of cooperation, but also that the King's words serve to morally transform the meaning of history while being morally linked to Palestine to create a moral nationalist perception of hope for a united future.

Contributions: This research contributes to knowledge about political communication in Jordan by demonstrating the performance of unity and moral authority instead of dominance by means of language. This context widens the theory of PDA for the examination of speeches by a monarch to demonstrate that the discourse of value and affiliation supports emotional legitimacy for a constitutional monarchy. This analysis contributes to further discussions related to leadership public rhetoric by explaining the relationship between linguistic positivity and civic/national belonging.

Keywords: Royal speech, King Abdullah II, Jordan, Positive Discourse Analysis (PDA), linguistic analysis, Palestinian cause, nationalism.

Cite as: Abu Freiha, E., & Al-Qaralleh, S. H. (2026). Positive discourse and national unity in Jordan: A contextual pragmatic analysis of King Abdullah II's address to the eighteenth parliament. *Journal of Nusantara Studies*, 11(1), 315-329. <http://dx.doi.org/10.24200/jonus.vol11iss1pp315-329>

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1.0 INTRODUCTION

In constitutional monarchies, speeches by the kings are a key means of communication that encompasses the formulation of policy guidance, vision, and moral advice to the general public (Liaquat et al., 2023; Bani Issa, 2023). In a Jordanian setting, the monarchy acts as a political and cultural symbol for the concept of unity, legitimacy, and continuity (Al-Azzam, 2024). In this respect, public speeches by His Majesty King Abdullah II are not only intended for governance but also for dramatizing a display of public citizenship and a sense of collective identity (Siyam, 2021). Through public speeches by King Abdullah II, he addresses the public with the intention of winning their loyalty while portraying a positive image of a moderate state situated in a volatile Middle Eastern context (Al-Azzam, 2024; Bani Issa, 2023; Khawaldeh et al., 2023).

King Abdullah II has been on the throne since 1999 and has made communication a tool of governance to emphasize civic duty and nationhood through public communications to bring about public responsibility and nationhood (Bani Issa, 2023). King Abdullah's speeches always refer to the importance of coexistence and moral citizenship to fit into humanitarian values for global coexistence (Al-Azzam, 2024). In this context, King Abdullah's speeches refer to a communicative culture that moderates between moral governance and nationhood (Bani Issa, 2023; Siyam, 2021).

Although previous studies on the rhetoric of the monarchy in Jordan have been focused on rhetoric or style, for instance, lexical choices, cohesion, and topic development (Al-Azzam, 2024), few of them have explored the issue of the positive meaning of representation that promotes a united and patriotic community. Few analyses have been conducted to investigate the importance of positive meanings generated by the rhetoric of monarchy to build a united community that feels a sense of joint ownership and a shared homeland (see Al-Khawaldeh et al., 2023; Khater et al., 2024). This study identifies the importance of understanding the positive meaning of representation that promotes a united community.

Positive Discourse Analysis (PDA) offers a tool for exploring the way in which a particular kind of linguistic behavior can establish solidarity, commonality, and community orientation (Martin, 2004; Martin & White, 2005; Gu, 2023). PDA facilitates analysis of linguistic agendas that establish inclusivity, moral commitment, and nationalist integration and therefore can be deployed to analyze linguistic patterns of inclusivity and representation that establish a kind of group membership. PDA can be deployed to analyze the linguistic patterns of the royal address.

Therefore, this study uses PDA to analyze His Majesty King Abdullah II's Royal Speech to the Eighteenth Parliament. This study aims to explore the effects of linguistic and rhetorical techniques on the discursive construction of nationalism, unity, and leadership legitimacy. This study contributes to furthering knowledge about the monarchy's instrumentality of discourse for creating a tool of social bonding with the nation of Jordan.

1. In what way does the Royal Speech of His Majesty King Abdullah II incorporate themes of nationalism, unity, and collective identity?
2. In what ways does the linguistic representation of leadership authority encourage a positive alignment of citizenship with the nation's ideals?

2.0 LITERATURE REVIEW

2.1 Current Literature on Arab Political-Royale Communications

In the Gulf and the broader Arab state system, there has been a recent surge of academic scholarship on the topics of royal and political communication. Many academics have

demonstrated a keen interest in understanding the discursive constructs of power, legitimacy, and nationalism as articulated by monarchies. Scholarly works (Berni, 2023; Momani et al., 2021; Jones, 2019; Freer, 2019) indicate that while nationalism may be articulated publicly by states, a strategy of construction by words and emotions also takes place. This infers that nations negotiate their nationalism discursively. This can be noted with specific emphasis on Saudi Arabia, where Berni (2023) found that Crown Prince Mohammed bin Salman has renamed nationalism with a vocabulary of civic modernity, youthful energy, and cultural resurrection. Similarly noted to be developing apace in the United Arab Emirates context by Jones (2019), a conceptual moral universe of citizenship constructs an ideological representation of citizenship by means of educational innovation and state ardor towards the nation state.

Attempts to forge a sense of national unity have also been documented to exist in Bahrain and Kuwait. According to Freer (2019), the monarchies operate with myths of inclusivity that purportedly straddle the gaps of sectarian difference while continuing to secure elite control. In Qatar, Exell (2019) found that cultural initiatives and artistic diplomacy during the blockade served as linguistic and symbolic affirmations of resilience and soft power. In addition, Perteghella (2019) highlighted that references to national holidays, military symbolism, and urban landscape rhetoric served as performances of patriotism and civic glorification. Examples continue to illustrate that the currency of Gulf nationalism increasingly takes place with a register of optimism and a rhetoric of pride that replaces political citizenship. Further contextually framed at a more general level was Alali's (2025) finding that identity rhetoric of the Gulf Cooperation Council member states secured inputs for regional cohesion that suppressed competition.

Against this background, the Hashemite monarchy in Jordan has developed its own model of communicative legitimacy. Jordanian royal discourse mirrors many Gulf features yet maintains distinct emphases on moderation, interfaith dialogue, and civic responsibility. Bani Issa (2023) noted that royal addresses frequently combine ethical instruction with developmental vision, presenting the monarchy as a unifying moral authority. Al-Azzam (2024) pointed out that King Abdullah II's speeches link national reform to values of coexistence and respect, while Siyam (2021) highlighted how this rhetorical stance allows the monarch to speak simultaneously as a guardian of tradition and an advocate of progress.

A number of linguistic analyses have explained the way in which messages of this kind are achieved. Almahasees et al. (2023) pointed out the inclusive uses of pronouns and discourse markers that encourage citizenship to share ownership of a common goal for the nation. In a study employing a Foucauldian analysis, Awwad et al. (2021) demonstrated the King's ability to shift his rhetoric to better suit his audience and therefore subtly index his identity and his ideas of loyalty. A study carried out by Almahasees and Mahmoud (2022) explained that creativity, repetition, and intertextuality incorporate a political vision for Jordan into an international dialogue. Amaireh (2023) investigated speeches made during the pandemic crisis and showed that emotional argumentation paired with logic fortified public confidence. Rumman and Hamdan (2022) explored metaphoric language in international addresses and observed that recurring images of journeys, buildings, and heroes portray Jordan as enduring and reform-oriented. Through such linguistic framing, national unity is not only asserted but continually negotiated.

Even with this growing attention, most analyses still approach royal discourse thematically rather than linguistically. Few studies trace how evaluation, modality, or stance create alignment between speaker and audience. The limited attention to linguistic form leaves the mechanisms of affiliation largely unexplored, underscoring the need for an analytical model that can explain how language itself performs unity and legitimacy.

2.2 Recent studies on Positive Discourse Analysis (PDA)

Positive Discourse Analysis (PDA) has emerged as a promising approach for understanding how texts encourage cohesion, optimism, and shared meaning. Conceived by Martin (2004) within systemic functional linguistics, PDA turns the analytical lens towards the constructive side of communication. Rather than seeking to expose inequality, it explores how evaluative and affiliative meanings bind people together. Martin and White (2005) proposed that attitude, engagement, and graduation are central systems through which language expresses emotion, acknowledges alternative views, and adjusts intensity.

Examples of recent studies that demonstrate the wide range of applications of PDA follow. A study conducted by Gu (2023) focused on governmental interpretations in China. This study found that a harmonious group image was created by positive framing of cooperation. A pandemic-related study by Chan and Yu (2023) examined communication efforts. This study found that a reassuring group image was promoted by positive evaluations of inclusivity and empathy. A study carried out by Luo and Li (2021) focused on journalism to build a harmonious group image of ASEAN-China. This was achieved by positive stance management.

PDA can also be found in the Middle Eastern and Islamic scholarship context to investigate the concept of unity that can be derived from religious and literary texts. Jawad (2023) investigated that politeness and confidence expressed by Prophet Muhammad's letter to non-believers demonstrated respect for each other's religions. Al-Khawaldeh et al. (2023) investigated the concept of literary unity by applying PDA to literature to analyze the pattern of evaluations that expressed moral alignment. This study supports that moral alignment expressed by texts can indeed be investigated by PDA. This has a particular relevance to political communications.

Despite its promise, PDA has rarely been applied to Arab monarchical discourse. Earlier works on Jordanian or Gulf speeches have focused on metaphor, persuasion, and thematic structure (Awwad et al., 2021; Almahasees & Mahmoud, 2022; Rumman & Hamdan, 2022; Almahasees et al., 2023; Alali, 2025; Demmelhuber & Thies, 2023), but little has been done to uncover the linguistic enactment of positive affiliation. For this reason, the present study employs PDA to analyse His Majesty King Abdullah II's Royal Speech, with the aim of identifying how evaluative and affiliative language reinforces unity, civic duty, and representative legitimacy. By observing how meaning operates at the level of linguistic choice, the analysis seeks to explain how royal discourse contributes to the ongoing construction of nationalism and moral solidarity in Jordan.

2.3 Theoretical Framework

Positive Discourse Analysis (PDA) was introduced by Martin (2004) as a complementary orientation to Critical Discourse Analysis within the broader paradigm of systemic functional linguistics. While Critical Discourse Analysis aims to explore the issue of inequality and domination presented by the power of words and language, PDA examines the way words and languages influence affiliation and common values (Martin, 2004; Martin & White, 2005). This analysis aims to strengthen communal ties by developing a collective identity.

The three types of domains of evaluative meaning that are explored by PDA are attitude, engagement, and graduation (Martin & White, 2005). Attitude relates to a linguistic expression of emotion, ethics, or appraisals. Engagement encompasses the means by which speakers negotiate a Voice and a point of view. Lastly, graduation reveals the means by which intensity or degrees can be modulated to enhance or mitigate the effect of an evaluation.

In the last two decades, PDA has been successfully employed for analysis related to speeches, political communications, and institutional discourse. Gu (2023) conducted a study

using PDA to explore Mediating National Image and International Engagement by Chinese Government Interpreters. The study by Chan and Yu (2023) applies PDA to public communication under the context of the COVID-19 pandemic to indicate a message of solidarity and national membership. A study by Luo and Li (2021) focused on the analysis of summits of ASEAN-China to reveal messages of diplomatic harmony produced by journalistic discourse. Jawad (2023) employed PDA to analyze linguistic messages of inter-faith solidarity conveyed by the safe conduct to non-Muslims of the Prophet Muhammad. Taken altogether, this evidence identifies PDA as a genuine and adaptable method to analyze institutional discourse that promotes messages of unity and affiliation to society.

In this current study, PDA is used to analyze His Majesty King Abdullah II's Royal Speech as a discursive practice that performs the constructs of national identity, unity, and representation. PDA is specifically relevant to this analysis since it provides a method of analyzing discursive practices that supports a unified vision and understanding without necessarily employing a critique of difference. This particular technique has a close relation to the aims of this study since it aims at addressing the issue of analyzing the discursive practices of the Royal Speech with regards to addressing joint responsibility for civic harmony and joint moral dedication. All of this analysis aims at addressing linguistic and rhetoric structures that involve inclusivity of pronouns for joint responsibility for civic harmony and joint moral dedication. This analysis aims at addressing modalities of joint responsibility for civic harmony and joint moral dedication for the purposes of addressing joint responsibility for civic harmony and joint moral dedication.

Under this approach, PDA offers a theoretical framework to grasp the way discourse operates as a tool for unity and nationhood. This demonstrates that some linguistic properties of the Royal Address convey a set of nation-building values to a system of collective orientations of identity and progress.

3.0 METHODOLOGY

3.1 Research Design

This study uses a qualitative and interpretive method that adheres to the ideas of Positive Discourse Analysis (PDA), as conceptualized by Martin (2004), and further explained by Martin and White (2005). This method of analysis finds meaning in a linguistic way that contributes to moral alignment and group identity. PDA promotes analysis of discourse and the way it contributes to affiliation instead of power or inequality (Martin, 2004). This study's analysis uses a qualitative method that offers a detailed analysis of the texts due to its alignment with the interpretivist approach of discourse analysis (Braun & Clarke, 2019). This study aims to analyze King's linguistic style with regard to unity, responsibility to the state and civic society, and state legitimacy by analyzing his speeches that suit the context of his newly formed state of Jordan.

3.2 Data Source

The corpus for analysis consists of His Majesty King Abdullah II's Royal Speech delivered at the inauguration of the Eighteenth Parliament, a constitutionally significant event in Jordan. Parliamentary inauguration speeches regularly articulate the monarchy's governance priorities and reaffirm its moral and political commitments. The official English version was obtained from the Royal Hashemite Court website to ensure textual accuracy. The speech, which runs to approximately 1,600 words, addresses reform, economic resilience, and civic duty. Its tone and content make it a representative case of the King's rhetorical construction of unity, legitimacy, and public engagement.

3.3 Analytical Focus and Procedure

This analysis was carried out according to the dimensions of evaluation as presented by the PDA Model that examined the linguistic means by which emotions, stance, and emphasis are expressed (Martin & White, 2005). Reading the text was a repeated affair that involved iteration characteristic of qualitative discourse analysis (Tracy, 2010). Sentences and clauses expressing collective agency and moral stance were highlighted. Examples of words with high affiliative value including *we will continue* and *our common duty* were identified (Awwad et al., 2021). Given the small-scale nature of the analysis, manual coding was employed to enhance interpretation (Ugwu & Eze, 2023).

Information was categorized into analysis categories that mapped to the meaning of the evaluative meaning. Phrases indicating emotional commitment or moral assessment were categorized as attitude (Martin & White, 2005). Use of personal pronouns and references that situated the King with the public was categorized as engagement (Almahasees et al., 2023). Examples that indicated a boost or lessened force of meaning were categorized as graduation basing on the concept of scale and emphasis articulated by Martin and White (2005). Analysis comments were contrasted to establish similarities that portrayed a sense of unity and optimism for the discourse (Nowell et al., 2017). Examples that portrayed analysis categories would then be picked to illustrate analysis interpretations within the context of the political environment of Jordan and communication traditions of the monarchy (Bani Issa, 2023).

3.4 Trustworthiness and Reflexivity

Rigour was ensured by employing procedures that met the criteria for qualitative research to establish trustworthiness. Criteria for credibility, dependability, and confirmability recommended by Lincoln and Guba (1985) were employed to accomplish the study. Coding and interpretations sought peer validation by independent researchers with knowledge of discourse analysis. This method promotes dependability by allowing peer debriefing (Nowell et al., 2017). An audit trail to establish confirmability was ensured by maintaining a detailed record of analysis (Tracy, 2010).

Reflexivity was an integral part of all analysis phases. This was achieved by the researcher acknowledging his/her interpretive positioning with regards to a context which considers the monarchy a uniting national institution (Bani Issa, 2023). This was achieved by continuous self-reflection to remove personal bias and be transparent about the interpretations made. This adheres to the ethical advice of Ugwu and Eze (2023) and Tracy (2010). This reflexivity can be viewed as a continuous interpretive positioning that enables one to keep informed of their positioning influence on the interpretation of discourse (Lincoln & Guba, 1985).

3.5 Ethical Considerations

This information can be categorized under the public domain since it was gathered from the website of the Royal Hashemite Court to meet the requirements of publicly available information (Nowell et al., 2017). This critique does not involve human participants; therefore, Institutional Review Board approval was not needed. This critique responds to the text meaning and context of the public talk with integrity (Tracy, 2010).

4.0 ANALYSIS AND DISCUSSION

This section presents a qualitative analysis of His Majesty King Abdullah II's speech to the 18th Parliament, using PDA. Through this lens, the analysis explores how the speech conveys themes of unity, national identity, and leadership within the political and social context of Jordan. The following Extract 1 presents the opening of the royal speech.

Extract 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أصحاب السعادة، أصحاب المعالي،
السلام عليكم ورحمة الله وبركاته،
بمناسبة افتتاح الدورة العادية لمجلس الأمة الثامن عشر، أحياكم بتحية الاعتراز والثقة بكم، وبجهودكم المخلصة في خدمة
أردننا العزيز وشعبه الوفي
نستهل دورتنا الجديدة بالإيمان بقدرة وطننا على التقدم، وبثقة بشعبنا وعزيمته على مواصلة البناء والإنجاز
لقد واجه الأردن صعوبات وتحديات، وبقي صامداً بعزيمة أبنائه وبمؤسساته الراسخة
نمضي معاً لحماية وحدتنا وتعزيز المبادئ التي تجمعنا في وطن واحد
وقفنا الله جميعاً لخدمة وطننا وشعبنا

Translation

1. In the Name of God, the Most Merciful, the Compassionate.
2. Honourable Senators, Honourable Members of the House of Representatives,
3. Peace, God's mercy and blessings be upon you.
4. At the opening of the Eighteenth Parliament, I extend to you my greetings and my deep confidence in your dedication to serve our beloved Jordan and its loyal people.
5. We begin this new session with faith in our nation's capacity to advance, and trust in our people's resolve to continue building and achieving.
6. Jordan has faced difficult challenges and remained steadfast through the determination of its citizens and the guidance of its institutions.
7. We move forward together to protect our unity and to strengthen the principles that bind us as one nation.
8. May God bless our efforts and guide us on the path of service to our homeland and our people.

King William's initial part of his address develops a moral and spiritual context for his address to be received. A moral and emotional context suggested by lines 1 to 3 seeks to establish a moral and religious context that considers compassion as a moral value of the address to be received. This moral affectivity of opening with a reference to the emotional value of compassion resonates with Martin and White's (2005) argument that emotional style promotes a moral point of view that enables the addressee to establish a moral connection between his speeches and his addressee's moral perspectives. In general, the references to reverence with lines 4 to our beloved Jordan further develops a positive familiarity that enables his monarchy to establish a positive emotional connection with his nation. This was noted by Gu (2023) to establish a strategy of emotional appeals to achieve identification instead of compliance.

Through lines 5 to 7 inclusively, the use of inclusive pronouns like we and our creates a unified subject with the King and the nation at large. This can be seen with the phrase 'We move forward together' at line 7 that specifically demonstrates the concept of solidarity framing; a linguistic technique that subverts hierarchical structures into a dialogue partnership explained by reference to the works of Chan and Yu (2023). This linguistic inclusivity can be likened to finding harmony from a political stance explained by a finding by Luo and Li (2021). Use of lexical items like faith, resolution, and determination in lines 5-6 increases the moral intensity of the utterance. Such lexical choices enhance positive evaluation, which Martin and White (2005) refer to as graduation. Every occurrence of the pronoun our contributes to affiliative strength; therefore, the declaration strengthen the principles that bind us as one nation metaphorizes unity as a physical force that strengthens its moral depth. Further, the final benedicting part of the quote, May God bless our efforts, combines the will of God with the determination of the community to achieve moral moralization, which Jawad (2023) refers to as moral intensification.

Nationalism, as it is built in this text, can be understood as a kind of affective-moral bargain instead of a political ideology. A relationship between spirituality and civic oneness at the level of a nation transforms patriotism into a communal moral persona. Martin (2004) has picked up this kind of speaking as positive solidarity discourse where the talking of identification takes place by means of value-consensus and emotional synchronization. This kind of nationalism at this political juncture can be seen to substantiate the argument of Demmelhuber and Thies (2023), who discuss that the monarchies of that part of the world build and keep their legitimacy at the level of emotional and symbolic communication.

This extract therefore becomes a prelude to the rhetoric that the entire speech contains. Through a blend of invoking the sacred and addressing inclusively with increased repetition, the King uses linguistic means to enact a unity of a moral partnership between himself and his citizens. This rhetorical display of a moral partnership resonates with the positive functions of communicative acts mapped by Gu (2023), where hope enables a communicative performance of institutional cohesion.

With the moral and affective underpinning of a nation's identity noted, the next extract examines the King's linguistic choices with regard to responsibility, reform, and civic involvement.

Extract 2

إن مسؤوليتنا جميعاً اليوم، ونحن نواجه تحديات سياسية واقتصادية واجتماعية متزايدة، تفرض علينا أن نعمل بروح الفريق الواحد،
وأن نرتقي بخطابنا الوطني إلى مستوى طموحات شعبنا
وأن نكرس كل الجهود لخدمة الوطن والمواطن، ومواصلة البناء والإصلاح في جميع الميادين
إن أمتنا العظيمة تستحق منا أن نعمل بإخلاص وتفان،
وأن نحافظ على إرثنا الوطني العريق، وأن نصون وحدتنا التي كانت دوماً مصدر قوتنا ومنعتنا

Translation

1. Our shared responsibility today, as we face growing political, economic, and social challenges, calls upon us to work in the spirit of one team.
2. We must elevate our national discourse to the level of our people's aspirations.
3. We must dedicate every effort to serving our homeland and our citizens, continuing to build and reform in all fields.
4. Our great nation deserves from us sincerity and devotion in our work.
5. We must preserve our rich national heritage and protect our unity, which has always been the source of our strength and resilience.

The passage opens by making responsibility a collective ethic. In line 1, the phrase our shared responsibility combines duty with inclusion and aligns with what Martin and White (2005) describe as judgement resources that invite ethical commitment through communal voice. The triplet of political, economic, and social challenges widens the field of action and reframes adversity as a joint task rather than a source of division, a strategy that Gu (2023) notes is common in positive institutional discourse designed to cultivate affiliation. The image of working in the spirit of one team moves leadership talk toward cooperation. That framing of teamwork corresponds to Chan and Yu's (2023) account of solidarity framing in public communication.

Line 2 advances the stance by asking that national discourse be elevated to public aspirations. The verb *elevate* signals moral and rhetorical uplift consistent with PDA's constructive orientation toward hopeful and affiliative meaning making described by Martin (2004). By tying discourse to our people's aspirations, the King performs dialogic alignment

and positions leadership as responsive to citizens, an engagement move that sustains harmony and credibility as identified by Luo and Li (2021).

The resolve intensifies in line 3. This repetition of we must does the work of graduation by force, gathering energy for services, buildings, and reforms. This set of verbs expresses a value for meaningful action and holds a positive tone for doing instead of saying. This accumulation inscribes nationalism as active engagement instead of a passive identifying marker that relates to the affiliative roles of institutional discourse examined by Luo and Li (2021).

Then lines 4 and 5 further elevate the tone of affect. Our great nation merits from us sincerity and devotion ascribes moral value to the nation and renders patriotism as obligation. Martin and White (2005) view this as positive appraisals that assign value to communal acts. The mention of our rich national heritage interlocks continuity with reform, while protect our unity, which has always been the source of our strength and resilience employs always to scale commitment and durability. This kind of moral magnification by means of repetition and scaling back can be matched with Jawad's (2023) observations of communal commitment by means of faith-infected speeches.

Through the extract, nationalism is elaborated as a civic partnership. Use of inclusive pronominal references, appeals to ethics, and scaling of commitment reflect a collaborative paradigm of nationalism. This rhetorical structure supports Demmelhuber and Thies's (2023) view of affective nationalism in the context of the Arabian monarchies, where legitimacy is reproduced by a sense of attachment and a common goal. PDA sheds insight into the operation of this because it reveals where attitude, involvement, and graduation intersect to achieve a sense of affiliation and a common responsibility, as noted by Al-Khawaldeh et al. (2023). Topics of youth and development with a future-oriented hope then emerge in the discourse and are represented in Extract 3.

Extract 3

شبابنا هم ثروتنا الحقيقية، وهم الذين نعول عليهم في مواصلة مسيرة البناء والإنجاز.
علينا أن نعمل على تمكينهم بالعلم والمعرفة، وأن نمنحهم الفرص التي تتيح لهم المساهمة في نهضة الوطن.
إن مستقبل الأردن يعتمد على طاقاتهم وإبداعهم،
ونحن فخورون بما يحققونه من إنجازات في مختلف المجالات،
وسنظل نعمل معهم وبهم من أجل مستقبل مشرق لأردننا العزيز.

Translation

1. Our youth are our true wealth, and they are the ones we rely on to continue the path of building and achievement.
2. We must work to empower them with knowledge and education and provide them with opportunities to contribute to the progress of the homeland.
3. The future of Jordan depends on their energy and creativity.
4. We are proud of what they accomplish in various fields.
5. We will continue to work with them and through them for a bright future for our beloved Jordan.

Again, the King's representation of youth in this extract supports the moral optimistic tone of the speech. Indeed, in line 1, the metaphor of young people as our true wealth upgrades the metaphor of wealth from an economic concept to a moral one that appreciates individuals instead of possessions. This employment of Appreciation can be explained by Martin and White's (2005) positive valuation that considers the moral value of individuals by employing aesthetic appreciation. Through the addition of reliance, youth becomes the moral strength of

the nation by the King's representation; this can be explained by the discourse feature of positive representation by Martin (2004), which aims to build a community of individuals who can be proud of who they are.

Line 2 adds to this moral framing a sense of obligation to empower, to give opportunities, and to advance. This kind of morally explicit political rhetoric is what Gu (2023) refers to as a strategy of optimism. Again, the modal pattern of we must engages by putting the reader into a moral obligation of commitment and by drawing a joint moral community between the monarchy and the public. Engaging the public to empower them with knowledge and learning resonates with a finding of inclusivity of competence by Chan and Yu (2023).

In line 3, the phrase The future of Jordan depends on their energy and creativity posits youth as the carriers of continuity. Again, this dependence takes a positive stance instead of being one of weakness. This reliance on energy and creativity uses abstract entities as resource for appreciation that amplify non literal meaning to signify their appreciative value to society. This way of dependence promotes jointness instead of verticalness and relates to the linguistic management of jointness by Luo and Li (2021) in leadership messages.

This declarative mood of line 4 reveals the collective sentiment of pride. We are proud of what they accomplish brings the King closer to the nation as a nation shares his joy of accomplishment while actualizing the affective integration task of PDA (Martin & White, 2005). This evaluative mood of proud reveals a reaction of respect and appreciation that changes leadership into encouragement. This simple sentence adds to the genuineness of warmth that Jawad (2023) categorized as moral intensity with straightforward discourse. Line 5 closes the passage with the pledge We will continue to work with them and through them for a bright future for our beloved Jordan. The repetition of work combined with the prepositional pattern with them and through them amplifies cooperation and highlights relational reciprocity. The phrase bright future offers a metaphor of light that raises hopefulness and functions as graduation through increase in positivity. The collocation beloved Jordan further consolidates emotional patriotism. Such linguistic synergy between pride, commitment, and futurity constructs nationalism as forward looking and people centred, consistent with Demmelhuber and Thies's (2023) depiction of affective legitimacy in Arab monarchies.

Across this extract, the King's discourse performs nationalism as intergenerational collaboration. Youth are presented not as recipients of leadership but as active partners in sustaining the nation's vision. This positive discourse, rich with emotional and ethical valuation, exemplifies what Khater et al. (2024) describe as the affiliative dimension of PDA, where unity is achieved through encouragement and shared hope.

Having tied the concept of progress to the moral strength of youth, the following extract moves toward Jordan's regional role and the articulation of national sovereignty in relation to the Palestinian cause.

Extract 4

إن موقف الأردن تجاه القضية الفلسطينية ثابت لا يتغير،
وهو الدفاع عن حقوق الشعب الفلسطيني الشقيق،
وإقامة دولته المستقلة على ترابه الوطني على خطوط الرابع من حزيران عام 1967 وعاصمتها القدس الشرقية
وسنستمر في بذل كل الجهود الممكنة في الدفاع عن القدس ومقدساتها الإسلامية والمسيحية،
وسنظل نقوم بواجبنا التاريخي والديني في الوصاية الهاشمية عليها.

Translation

1. Jordan's position on the Palestinian cause is firm and unchanging.
2. It is the defence of the rights of the brotherly Palestinian people.
3. It is the establishment of their independent state on their national soil, on the lines of 4 June 1967, with East Jerusalem as its capital.
4. We will continue to make every possible effort in defending Jerusalem and its Islamic and Christian holy sites.
5. We will always uphold our historical and religious duty under the Hashemite custodianship.

The extract moves from domestic unity to regional moral responsibility, framing Jordan's position on Palestine as both ethical and enduring. In line 1, the phrase firm and unchanging signals constancy, a moral rather than political firmness. This lexical choice exemplifies what Martin and White (2005) classify as attitude through judgement, expressing reliability and virtue. The repetition of declarative structures reinforces this firmness as part of national identity, a linguistic performance of consistency that, according to Martin (2004), functions as positive solidarity discourse. Here, steadfastness becomes an affective resource through which nationalism extends beyond borders, tying Jordan's moral authority to the defence of justice.

Line 2: In this instance, King Abdullah bin Al Hussein's description of the Palestinian people as 'brotherly' can be seen to be evaluative. Indeed, the term 'brotherly' creates a sense of proximity and religious ties that can be seen to establish the kind of affiliative move recognized by Gu (2023) that empathy can achieve to enhance legitimacy. Both 'defence' and 'rights' may be conflated to establish a blend of moral needs and legal requirements that articulate a non-self-centered position for the king's country by being justified by universality. This was recognized by Chan and Yu (2023) to refer to a meaning of 'solidarity framing'.

Lines 3 and 4 enhance the discourse by means of repetition and future modalities. Talking about the independent state and lines of the specific 4th of June 1967 introduces a level of precision which transforms emotions into feasible visioning. Indeed, King's decision to pick spatial as well as historical points adds a reality spin to the rhetoric while keeping it moral at a lofty level. Indeed, the phrase 'We will continue to make every possible effort at defending Jerusalem' in line 4 adds strength to the commitment by means of scaling, adding to intensity as well as to the level of activity. Scaling of commitment goes along with Jawad (2023) saying that it's the moral point of repetition of duty and effort that has been achieved by religious texts.

Line 5 further embeds nationalism into moral and spiritual heritage. The King's mention of our historical and religious duty under the Hashemite custodianship correlates current dedication with dynastic authority, amalgamating the secular and sacred characteristics of authority. This grammatical structure places the monarchy as a custodian rather than a controller of power that supports inclusive authority instead of domination. Luo and Li's (2021) study found similar processes at play in political discourse for which the leader consolidates his or her legitimacy by resonating with a common heritage. This tone continues to be reverent and facilitates a moral alignment that Khater et al. (2024) term a common moral alignment by which language integrates with temporal continuity.

Throughout this section, the notion of nationalism develops from internal cohesion to a transnational moral view. King Abdullah portrays a sense of responsibility that encompasses not only the nation's identity but also Middle Eastern justice as a whole. In doing so with the Palestinian issue at the forefront of his discourse, King Abdullah employs what Demmelhuber and Thies (2023) refer to as affective nationalism, which relies on emotional publics and a religious sense of guardian-stewardship to bind a claim to reality and hence to legitimacy.

With the King's stance on his country's morally upright stand for the causes of justice and religion reinstated, the King continues with his final remarks of thanks, faith, and devotion to stability.

Extract 5

سببى الأردن، بعون الله، واحة للأمن والاستقرار،
وسنواصل العمل على تعزيز مؤسساتنا الوطنية،
وترسيخ مبادئ العدالة والمساواة وسيادة القانون
وَأدعو الجميع إلى العمل المخلص لخدمة وطننا وشعبنا
حفظ الله الأردن وأدام عليه نعمة الأمن والأمان، وألهمنا جميعاً الخير في القول والعمل.

Translation

1. Jordan, with God's help, will remain an oasis of security and stability.
2. We will continue to strengthen our national institutions.
3. We will entrench the principles of justice, equality, and the rule of law.
4. I call upon everyone to work faithfully for the service of our country and our people.
5. May God protect Jordan and preserve upon it the blessing of security and peace, and inspire us all to goodness in word and deed.

The final part of this speech integrates the ideas of unity, duty, and faith into a tranquil and focused ending. Line 1 states the strength of Jordan with God's help. This phrase fixes reliability into spirituality by relating country security with moral righteousness. This figure of an oasis of security and stability refers to peace in a troubled environment and acts as a form of what Martin and White (2005) classify as 'appreciation through positive valuation,' where tranquility and safety are valued as a community's effort. This figure further contains what Gu (2023) names 'strategic optimism' by depicting optimism while being humble by referring to God.

This constructive mood is continued into lines 2 and 3 with the couplets of continuity and reform. This further supports the future-positive we will that continues the modal inclusivity that has been apparent throughout the discourse. This couplets of strengthen and entrench the verbs of steady activity instead of instantaneity to convey a preferred institutional continuity. This tripled formula of justice, equality, and the rule of law in line 3 combines moral and civic values. All three words here serve as abstract appraisals by which the categories of virtue and equality are valued as communal-national norms. This tripled formula often found in ceremonial registers creates musical rhythm and harmony to add to the moral importance of the value system that has been expressed. This supports the linguistic cohesion for communal reassurance that promotes predictable patterns that contribute to collective reassurance as explained by Chan and Yu (2023).

Line 4 reintroduces the direct appeal to the audience. The clause I call upon everyone to work faithfully repositions the King not as commander but as moral inviter. The adverb faithfully adds affective warmth, softening the imperative and transforming it into an act of encouragement. This act, as a PDA analysis, demonstrates engagement with alignment to invite co-responsibility and co-voicing (Martin & White, 2005). Again, the prayer to close in line 5 fuses spirituality and civic intent. The phrase May God shield Jordan and keep upon it the blessing of safety and peace conflates God's protection with the nation's prosperity. This joint address to God exposes moral intensification as a device of increased community bonding introduced by Jawad (2023), where religious and emotional energies are mobilized. Its second part, inspire us all to good word and good deed, brings the nation's linguistic repertoire back to unity with a homogeneous moral beat by invoking the personal subjective us.

Throughout this final section of the passage, the discourse of nationalism appears as one of gratitude and continuity. This depiction of authority as a continuity of the good uses prayer to establish a connection between heavenly design and civic duty. This pattern of inclusivity of modality and lexical repetition equates political order with a state of moral bliss. This occurs with a similar structure of affective nationalism portrayed by Demmelhuber and Thies (2023), which uses emotional identification and continuity to create a state of legitimacy for monarchies. This pattern of emotional nationalism can be found with the help of PDA.

The combined impact of the entire speech places Jordan as a moral community linked by empathy, responsibility, and trust. Throughout the entire speech from opening to closing, the King's discourse perceives nationalism as an on-going moral project that relies on cooperation, continuity, and a belief in God.

The royal speech as a whole constructs nationalism as a moral, emotional, and collaborative project that binds the monarchy and the people in a shared vision of responsibility, reform, and faith. Through the lens of Positive Discourse Analysis, the address reveals how linguistic resources of attitude, engagement, and graduation interact to produce a discourse of unity and belonging rather than hierarchy or command. Attitudinal expressions of pride, sincerity, and confidence imbue national identity with warmth and virtue, presenting the Jordanian nation as both resilient and compassionate. Engagement is realised through the constant use of inclusive pronouns and dialogic appeals that transform leadership into partnership, enacting a representative form of authority grounded in participation and respect. Graduation amplifies these meanings through repetition, parallel structures, and intensifiers that heighten the affective force of optimism and stability. Together, these resources linguistically perform what Martin (2004) describes as solidarity-building discourse, situating Jordan's nationalism within an ethical and affiliative framework. The speech progresses from moral invocation to calls for reform, youth empowerment, regional responsibility, and closure in faith, linking civic identity to both divine guidance and human cooperation. Such discourse corresponds to Gu's (2023) notion of strategic optimism, where hope functions as a communicative resource that sustains legitimacy, and to Demmelhuber and Thies's (2023) argument that Arab monarchies consolidate unity through emotional alignment rather than ideological coercion. By framing leadership as service, reform as shared duty, and stability as moral continuity, the King's language transforms national belonging into a lived moral covenant between ruler and ruled. In this way, the speech exemplifies PDA's constructive potential to uncover how public discourse enacts inclusion, trust, and enduring faith in the nation's collective future.

5.0 CONCLUSION

In conclusion, the discourse analysis of His Majesty King Abdullah II's royal speech reveals that the discourse can be seen as a continued linguistic performance of unity, religion, and moral responsibility. Under the theoretical framework of Positive Discourse Analysis, it can be made apparent that King Abdullah's discourse performs nationalism as a moral practice and not a political ideology of compassion, cooperation, and civic duty. Through the utilization of positive personal pronouns, positive adjectives, and positive rhythm patterning techniques to establish a political performance that demonstrates a communal reinforcement of nationalist citizenship. Through Positive Discourse Analysis theory, this study identifies the potency of positive discourse to establish a linguistic performance of institutional affiliation and continuity. This study asserts that indeed Jordan's version of nationalism has been embodied by a living linguistic performance of a moral community that performs a continued joint declaration of a positive nationalist citizenship of hope for a joint future of a homogeneous society for a harmonious nation of a moral nation of today and a moral nation of tomorrow.

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