

Original Research

Received 12 May 2026

Revised 20 June 2026

Accepted 12 July 2026

Natural Resources for Human Health 2026, Vol. 6 (6s): 146–151

KEYWORDS:

Lorem ipsum; dolor sit amet; consectetur; adipiscing elit; natural resources; phytochemistry.

A Positive Discourse Analysis of King Abdullah II's Synergistic Speech before the European Parliament

Lecturer Teejan Waheed AL-Khazali¹, Hussain Hameed Mayuuf (Ph. D.)²

College of Education for Human Sciences
hum421.tejan.waheed@student.uobabylon.edu.iq
hum.hussain.hameed@uobybelon.edu.iq

ABSTRACT: Lorem ipsum dolor sit amet, consectetur adipiscing elit. Sed do eiusmod tempor incididunt ut labore et dolore magna aliqua. Ut enim ad minim veniam, quis nostrud exercitation ullamco laboris nisi ut aliquip ex ea commodo consequat. Duis aute irure dolor in reprehenderit in voluptate velit esse cillum dolore eu fugiat nulla pariatur. Excepteur sint occaecat cupidatat non proident, sunt in culpa qui officia deserunt mollit anim id est laborum. Lorem ipsum dolor sit amet, consectetur adipiscing elit. Sed ut perspiciatis unde omnis iste natus error sit voluptatem accusantium doloremque laudantium.

Lorem ipsum dolor sit amet, consectetur adipiscing elit. Sed do eiusmod tempor incididunt ut labore et dolore magna aliqua. Ut enim ad minim veniam, quis nostrud exercitation ullamco laboris nisi ut aliquip ex ea commodo consequat. Duis aute irure dolor in reprehenderit in voluptate velit esse cillum dolore eu fugiat nulla pariatur. Excepteur sint occaecat cupidatat non proident, sunt in culpa qui officia deserunt mollit anim id est laborum. Lorem ipsum dolor sit amet, consectetur adipiscing elit. Sed ut perspiciatis unde omnis iste natus error sit voluptatem accusantium doloremque laudantium

1. INTRODUCTION

Jordanian leadership communication is unique as it contains political communication blended in with moral and humanitarian values. However, King Abdullah II uses a variety of linguistic and rhetorical techniques such as figurative language, personal pronouns, symbolic references and narrative structures to create collective identity, social belonging and intercultural understanding. Some of his speeches focus on the principles of peace, moderation, justice, coexistence, and shared humanity, all of which he is promoting in a synergistic speech signaling a bridging of political, religious and cultural differences. Positive Discourse Analysis (PDA) is a useful analytic approach that can be employed to analyze these constructive aspects of discourse. In contrast to Critical Discourse Analysis (CDA), which explores power and inequality, PDA examines how discourse fosters social harmony, hope and solidarity (Martin, 2004). Here, synergy is a condition of cooperation, harmony and mutual productivity.

The Pragmatic-Rhetoric Model (PRM) of Rossette and Clark (2019) and the Appraisal Theory of Martin and White (2005) have been employed in this study to analyse the 'King Abdullah II speech before the European Parliament' at two levels: at the pragmatic-rhetorical level and at the evaluative-affective level.

2. THEORETICAL FRAMEWORK

2.1. Perspectives on Positive Discourse Analysis and its origins.

R. Bakhtin and P.D.A. Positive Discourse Analysis (PDA) is the complementary approach to Critical Discourse Analysis (CDA) that until now was usually employed to reveal the power abuse, inequality and ideology domination in discourse. CDA focuses on critique and deconstruction and PDA focuses on the power of language to foster solidarity, hope, cooperation, and positive social change.

The turn to positive discourse analysis by James R. Martin (2004) was developed to move towards more empowering, just and socially-changing discursive practices. The beginnings of PDA can be traced to Systemic Functional Linguistics (SFL) and to other approaches and traditions in the study of discourse, such as the work of Norman Fairclough, Ruth Wodak, and Teun A. van Dijk, who laid the groundwork for Critical Discourse Analysis in the late 1970s. CDA looks at the link between language, ideology and power while PDA takes this focus to consider discourse that encourages reconciliation, ethical responsibility and collective identity.

More recent research has extended the use of PDA to further the development of PDA as a more dynamic and emergent activity of discourse analysis. Some researchers question that PDA is an alternative to CDA, but that it is an extension of it, since discourse plays a role in achieving constructive social action, an appreciation for interculturalism, as well as resistance to conflict and division (Abbamonte, 2022). Thus the relevance of PDA has grown in the study of political speeches, humanitarian speeches, speech for peace and action or speeches for peacebuilding where the leaders are looking to build unity, collect moral responsibility, and social togetherness in a community.

2.2. Synergy in Political Rhetoric

Synergias in political language is when one uses language in a strategic manner to foster unity, cooperation, and collective action among various social, political, and cultural groups. As a rhetorical technique, political leaders tend to use synergistic speech when they wish to overcome polarization, build unity and create a sense of identity and common goal. This style of speech normally uses inclusive pronouns as well as appeals to shared values and emotional language, to help establish agreement and shared values amongst the audience and/or rally for common purpose (Charteris-Black, 2018). For the purposes of political communication, synergy ought to be linked closely with persuasive rhetoric and leadership discourse. In Aristotle's terms, the 3 rhetorical tools will create trust, emotional appeals, and rational persuasion in the audience: ethos, pathos, logos. The focus on cooperation, intercultural communication, and common humanity in the discourse of political leadership extends this perspective to reflect lessons taken from the recent political discourse (Chilton, 2004). Thus, the role of synergy discourse is not just rhetorical but also as a stabilizer of political stability, legitimacy and social solidarity in crisis and political conflicts. The theory of discourse recent focuses on the use of the phrase of 'synergy' in, for example, speeches delivered for humanitarian and peacebuilding purposes, especially concerning the resolution of conflict and mobilization for international cooperation. The positive evaluative language and the pragmatic rhetorical strategies adopted by political leaders could enable them to build a fantasy of hope, reconciliation and collective responsibility beyond national and ideological barriers (Fairclough, 2003).

However, and perhaps most importantly, synergy is a conversation tool that engages audiences locally and globally by building interconnectedness, moral alignment and shared action among people within the conversations that leaders facilitate.

2.3. Contextual Factors in Jordanian Political Communication

Jordanian political communication is affected by a layered history, culture, religion and geopolitical landscape that impacts both the context and the tone of political discourse. Jordan is a political kingdom in a politically sensitive area, so moderate, stable, diplomatic and coexistence have always been the main features in Jordan's political speeches. Jordanian leadership discourse can take on multiple tones and shades, that can highlight or hint at the nation's strategic significance in regional conflicts, its geopolitical ties, and its negotiations with the Palestinian case, the Palestinian refugee situation, counterterrorism, and interfaith relationships (Ryan, 2011). The political communication of the Jordanian king King Abdullah II is largely shaped by not only Jordan's national identity but also by the Hashemite legacy of favouring Islamic values alongside the ideas of tolerance, modernization and peaceful coexistence.

Alon (2007) maintains that Jordanian political language is often used to foster a sense of national unity and social legitimacy in a socially heterogeneous and pluralistic system, through the use of universalist and humanitarian appeals. This type of speech aims to also highlight Jordan's role as an international mediator and spokesperson for the region in terms of coexistence and peace. Moreover, globalization and digital communication influences contemporary political communication in Jordan and not only the ongoing regional instability. The political discourse is growing in a global dimension as it makes a reference to extremism, humanitarian crisis, economic issue and international cooperation frequently. Kamrava (2013) noted that the rhetoric of Middle Eastern leaders can "lawfully appear domestic and international," and that they must be skillful in both creating "persuasive" and articulating rhetoric that is "morally based. This enables Jordanian political communications to convey a synergy of national, regional and global narratives that foster stability, social responsibility and peaceful negotiations.

2. METHODOLOGY

By using mixed methods (qualitative and quantitative), this study examines King Abdullah II's discourse in his speech before the European Parliament, in order to find out what type of synergy use he did. Quantitative analysis measures how often the evaluative and affective linguistic features appeared in the speech while the qualitative analysis is preoccupation with the pragmatic, rhetorical and evaluative meaning in the speech (Creswell & Creswell, 2018). This study takes a Positive Discourse Analysis (PDA) approach to explore the extent to which the speech contributes to the creation of solidarity, peace and humanitarian values (Martin 2004).

The Rossette–Clark Pragmatic-Rhetoric Model (2019) serves as the paradigm for analyzing the strategies, audience positioning and moral appeals that drive and motivate in persuasion. Furthermore, the Appraisal Theory by Martin and White (2005) is used to discuss the evaluative language using the aspects of affect, judgment and appreciation. The quantitative analysis involves coding evaluation—and appraisal—lexical items and rhetorical patterns based on the appraisal categories. Dominant discourse features are identified using frequencies and percentages and the qualitative interpretation outlines the ways in which these discourse features are used to create synergy, to create a collective identity and to give intercultural cooperation.

3.1. Data Selection and Corpus

This research works is based on a full text of King Abdullah II's address to the European Parliament in 2025. The selection of the speech was based on its emphasis on peace, human solidarity, intercultural dialogue and international cooperation. The analysis focuses on the discovery of pragmatic-rhetorical strategies and evaluative-affective expressions, which are useful in shaping synergistic discourse.

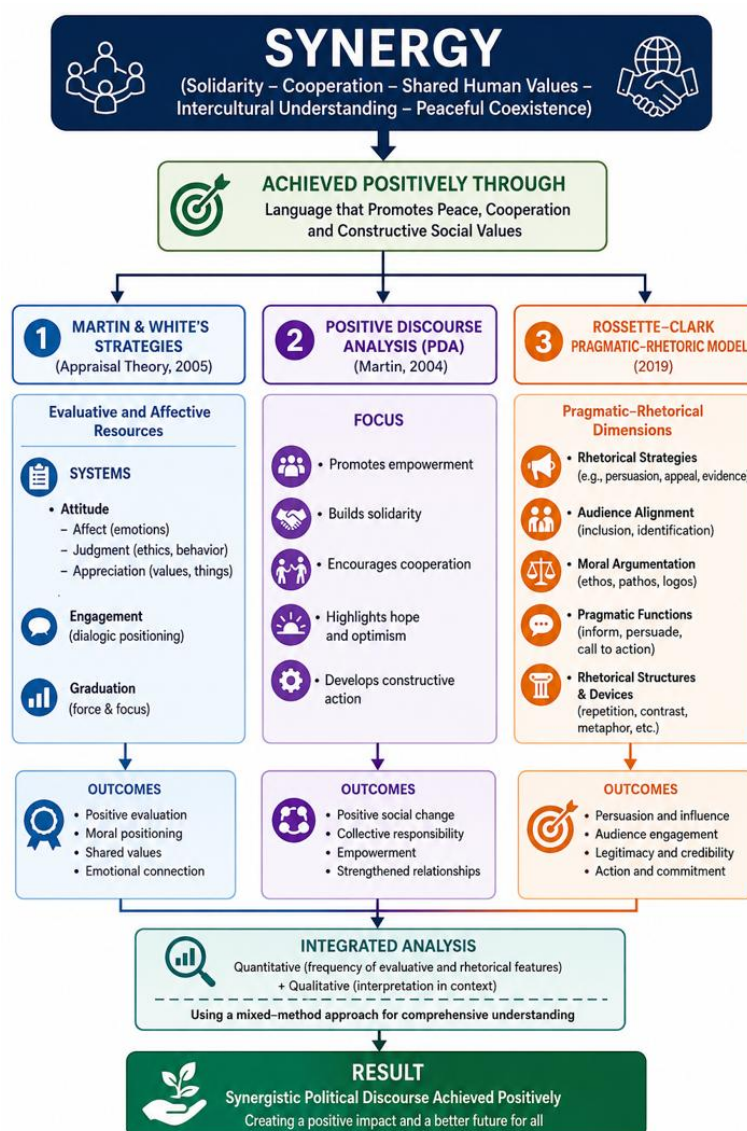
3.2. Analytical Procedures

The analysis consisted of two stages. The first step was to analyze the speech according to the Rossette–Clark (2019) Pragmatic-Rhetoric Model and classify rhetorical strategies, persuasive techniques and pragmatic functions in the discourse. Secondly, Martin and White Appraisal Theory 2005 was used to categorize evaluative and affective expressions as affect, judgment and appreciation. The linguistic features were then coded and frequency and distribution of the features were calculated quantitatively to identify the evaluative patterns that are dominant or prevailing in the speech.

The result was then qualitatively interpreted to explore the role of these rhetorical and evaluative strategies in realizing the construction of synergistic discourse, solidarity and humanitarian values.

3.3. Validity and Reliability

In order to make sure the study gets valid, the Researcher uses two analytical frameworks: the Rossette – Clark Pragmatic-Rhetoric Model (2019), which offers a systematic procedure for an analysis of discourse, and then Martin and White's Appraisal Theory (2005). The reliability was preserved by having rhetorical and evaluative characteristics coded in the predefined categories of analysis. Furthermore, the qualitative interpretation combined with quantitative analysis, will increase the accuracy and credibility of the results.



3. FINDINGS

The analysis of King Abdullah II's Speech went here. King Abdullah II's speech is a strongly synergistic political discourse which is built upon peace, cooperation and human values. The main theme of the speech is the unity and responsibility of both Europe and the Middle East, and the need to behave in a morally and humanely responsible manner. Evaluative language, positive discourse strategies and pragmatic-scene outlooks can be seen as clearly intertwined, which points to a synergistic orientation. Many evaluation and affective devices can be found in the speech according to Martin and White's Appraisal Theory (2005). In fact, the "boxing exercise" said: "Our humanity is showing us a humiliating side that we shouldn't witness" Affectionately demonstrates negative affect by showing sadness, moral concern and emotions about the humanitarian situation in Gaza.

There is also a strong negative evaluation of the lack of success in preventing violence and suffering internationally in the word shameful. Positive appreciation is reflected in these types of expressions, however: "Human dignity instead of domination and values instead of revenge and law over might and cooperation in place of conflict." In this one, the speaker's attitude is positive about the values and using the negative about domination and conflict. With the use of parallel structure, the message is made more persuasive and the contrast between peace and violence are emphasized.

Mention of people, places and things using inclusive language (we, our and us) is found frequently throughout the speech, which is also highly engaged by use of the same. Expressions like: There has been a disruption after disruption of this life, says

Atya Ayari, the writer of beautiful letters, Build rapport between speaker and audience and show global issues related to humans sharing their own experience. In addition, graduation intensity strengthens the discourse rhetorically and emotionally by such terms as dangerous escalation, shocking pace, and countless corners, all of which register the urgency for, and seriousness of graduation.

Accordingly, from the standpoint of Positive Discourse Analysis (PDA), the speech embeds positive social values instead of any ideological confrontation. Throughout, the king is stressing human responsibility, inter-culturalism and international cooperation. For example, the sentence: "...to safeguard children and innocent..." forms a reflection of the ethical and humanitarian nature of the discourse. In the same way, Judaism, Christianity, and Islam are stressed, so religious community life or the common spiritual existence is built up, also a common ethical rootedness.

Likewise, the common moral rootedness, religious community life or common spiritual existence of Jews, Christians and Muslims is constructed through references to Islam, Christianity and Judaism, thereby strengthening the synergistic dimension of the speech. The general understanding takes the Rossette–Clark Model (2019) as a reference whereby the speaker employs various tactics in persuading the audience. Through the rhetorical techniques of contrast, repetition, moral appeals, and aligning the audience, the speech makes a strong mark. For example: "law of the strongest rules or the law of right, or the power or the principle, the decline or the renewal." By using this contrastive structure, the persuasive effect of the message or speech is enhanced as the audience is thus given clear choices in the moral. Besides, in referring to shared history and values, the king identifies with the European audience, for example: "In Europe, the message is clear after World War II, they were making a choice to rebuild their cities, but they're rebuilding their pillars." These phrases engender an "ideological proximity" and aids mutuality among speaker and audience. All in all, a coherent speech is established with the amalgamation of evaluative(positive), humanitarian, and persuasive(practical) language.

The synthesis of Martin's appraisal theory, Positive Discourse analysis and Pragmatic-rhetorical approach of Rossette–Clark shows how the political discourse can be used to foster solidarity, peace and collective responsibility of the humans. 5. Discussion This analysis shows that King Abdullah II uses a politic congruent approach in the creation of peace, unity and humanitarian accountability. The speech uses evaluative language, positive discourse strategies and pragmatic-rhetorical techniques to form a common moral stance on the issues facing the world.

Positive appreciation is manifested in expressions of peace, dignity, cooperation, shared humanity and negative judgment in expressions of war and violence in the evaluative level. Repeated use of inclusive pronouns like we and our enhances the sense of solidarity and community between the speaker and the listener. Overall, from the point of view of Positive Discourse Analysis point of view, the speeches focus upon collective responsibility, intercultural understanding and hope, rather than on ideological conflict. In some senses the discourse uses contrasting tools, emotion and moral argument to build persuasion and unity with the audience. Overall, the results show that positivity is genuinely gained from the interplay of the appraisal resources, positive discourse practices, and rhetorical persuasion, thus making the speech a good sample of humanitarian and peace-oriented political discourse.

4.1. Recommendations for political trust

The sound of the king's voice is crucial to build trust in the political stage, ensuring transparency, values and humanitarian responsibilities. The speaker emphasizes the themes of peace, justice, and cooperation among the people, painting a picture of ethical and responsible leadership. The consistent use of inclusive language like 'we' and 'our' shortens the gap between the speaker and audience, so they feel united and even have common ground in understanding. Besides, the emphasis on moral and humanitarian values adds to the credibility of the discourse, and fosters confidence in the political discourse. Thus, political discourse can play a synergetic role in the development of political trust at the national and international levels, by creating solidarity with others, establishing an ethical stance and fostering constructive communication.

5. CONCLUSION

This research has shown that King Abdullah II's speech is an important example of a synergistic political speech. Speech stimulates peaceful dialogues, social cohesion, sense of humanitarian responsibility and intercultural dialogue through the use of evaluative language, positive discourse strategies and pragmatic-rhetorical approaches. The analysis showed, based on topical dialogic intervention by Rossette–Clark (2019) and Appraisal Theory from Martin and White (2005), how the speaker positively

influences the listener(s) and builds a common ground of the sense of social responsibility toward the world. The findings also validate the effectiveness of Positive Discourse Analysis in investigating constructive political communication which highlights hope, cooperation and ethical values instead of conflicts and domination. The study concludes summarizing the political discourse as an instrument that can be very useful in advancing synergy, trust and the values of the human person in the face of global crisis.

REFERENCES

- [1] Abbamonte, L. (2022). Critical discourse analysis and positive discourse analysis: Commonalities and differences. *mediAzione*, 34, 1–20. <https://doi.org/10.6092/issn.1974-4382/15511>
- [2] Alon, Y. (2007). *The making of Jordan: Tribes, colonialism and the modern state*. I.B. Tauris.
- [3] Balahur, A., Hermida, J. M., Montoyo, A., & Muñoz, R. (2011). Annotating expressions of appraisal in English. *Language Resources and Evaluation*, 46(1), 1–29. <https://doi.org/10.1007/s10579-010-9135-7>
- [4] Charteris-Black, J. (2018). *Analyzing political speeches: Rhetoric, discourse and metaphor*. Palgrave Macmillan.
- [5] Chilton, P. (2004). *Analyzing political discourse: Theory and practice*. Routledge.
- [6] Creswell, J. W., & Creswell, J. D. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). Sage Publications.
- [7] Fairclough, N. (1995). *Critical discourse analysis: The critical study of language*. Longman.
- [8] Fairclough, N. (2003). *Analyzing discourse: Textual analysis for social research*. Routledge.
- [9] Haugh, M., & Culpeper, J. (2019). Im/politeness and discursive pragmatics. *Journal of Pragmatics*, 145, 91–101. <https://doi.org/10.1016/j.pragma.2019.03.015>
- [10] Jacobs, T., & Tschötschel, R. (2019). Topic models meet discourse analysis: A quantitative tool for a qualitative approach. *International Journal of Social Research Methodology*, 22(5), 469–485. <https://doi.org/10.1080/13645579.2019.1576317>
- [11] Kamrava, M. (2013). *The modern Middle East: A political history since the First World War* (3rd ed.). University of California Press.
- [12] Martin, J. R. (2004). Positive discourse analysis: Power, solidarity and change. *Revista Canaria de Estudios Ingleses*, 49, 179–200.
- [13] Martin, J. R., & White, P. R. R. (2005). *The language of evaluation: Appraisal in English*. Palgrave Macmillan.
- [14] Ngo, T., & Unsworth, L. (2015). Reworking the appraisal framework in ESL research: Refining attitude resources. *Functional Linguistics*, 2(1), 1–24. <https://doi.org/10.1186/s40554-015-0013-x>
- [15] Pham, T. Q. (2024). A synopsis of the three most influential approaches of critical discourse analysis. *VNU Journal of Foreign Studies*, 40(3), 172–181. <https://doi.org/10.63023/2525-2445/jfs.ulis.5217>
- [16] Ryan, C. R. (2011). *Jordan and the Arab uprisings: Regime survival and politics beyond the state*. Columbia University Press.
- [17] Wodak, R., & Meyer, M. (2009). *Methods of critical discourse analysis* (2nd ed.). Sage Publications.