THE TRANSLATABILITY OF EMOTIVENESS IN POLITICAL SPEECHES OF KING ABDULLAH II OF JORDAN: A CRITICAL DISCOURSE ANALYSIS

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ABSTRACT: *This study aims at shedding light on the extent to which it is possible to handle the translation of emotive expressions embedded in political speeches delivered by King Abdullah II of Jordan. A critical discourse analysis as well as translation studies are used to analyze the political speeches. This amalgamation results in a significant success, yielding a deep, comprehensive understanding of the fact that such juxtaposition is actually considered innovative. Five political speeches of King Abdullah II have been selectively chosen and then translated from English into Arabic. The emotiveness of such speeches is investigated, and a discursive analysis is also combined.*

KEYWORDS: Political Discourse, Discursive Analysis, Emotiveness, Critical Discourse Analysis

INTRODUCTION

King Abdullah II has delivered many speeches in several local and international, political and non-political, and state and non-state institutions to reiterate and emphasize Jordan and Arab commitment to peace. He consistently tries to breathe new life into the global issues in general and the Middle Eastern ones in particular, lucidly stressing that the West and the East must shoulder their responsibilities in order to cooperate together for the sake of the world's bright future. He also attempts to convince policy makers to become more actively involved in mediating between Israelis and Palestinians to impose and consolidate an all-out peaceful settlement: he calls for believing in the unjustifiability of violence under any circumstances and in the potential of having the dispute settled between Palestinians and Israelis. Furthermore, he relentlessly goads the international community into more strenuous efforts to unwaveringly fight all terrorists who are killing innocent people in the name of God and religion all over the world.

Because "the core of the expressive function is the mind of the speaker who uses the words to express his feelings" (Newmark, 1988, p. 39), this paper aims at linguistically and discursively analyzing King Abdullah's speeches and translating the emotive expressions embedded in his speeches within the social, political, and cultural context in the light of Critical Discourse Analysis.

Theoretical Background

Language has always been the focus of attention for many researchers and scholars due to its major role in constituting discourses of all kinds. Thus, language is the essential tool by which people express their feelings and thoughts at all levels i.e., social; political; economic; or cultural. Consequently, language, as Melander (2003) maintains, is seen as "a powerful social force that does more than conveying intended referential information" (p.2). She also

contends that language "also indicates both personal and social characteristics of the speaker can serve as markers for evaluating that speaker's appearance, personality, social status and character, among other things" (Melander, 2003, p. 2). As a result, a dire need for studying language in relation to all other scientific and non-scientific fields has arisen exponentially.

Looking into the rhetoric of political discourse is of a great magnitude nowadays especially in the Arab world, for the whole region has been in a state of political turmoil since the Arab Spring revolutions that have triggered many political changes in the Arab world in general and in the Middle East in particular. Thus, studying political discourse at this critical moment of the Arab history is a step towards an all-inclusive understanding of the status quo (Al-Harahsheh, 2015). Political discourse is "the use of language to do the business of politics and includes persuasive rhetoric, the use of implied meanings, the use of euphemisms, the exclusion of references to undesirable reality, the use of language to arouse political emotions and the like" (Chilton, 2008, p. 226). Politics is "a struggle for power in order to put certain political, economic and social ideas into practice. In this process, language plays a crucial role, for every political action is prepared, accompanied, influenced and played by language" (Bayram, 2010, p. 24). Political discourse can be employed for imposing supremacy and knowledge and for resistance and critique. It is driven by politics and it is "historically and culturally determined". It fulfills diverse roles due to diverse political undertakings (Schaffner 1996, p. 202).

Human interaction is basically determined by social, cultural, ideological and historical conditions. Accordingly, the field of political texts embraces a great deal of subjects such as "military activities, foreign policy, international law, war affairs, social problems, crisis, battles, uprising, riots, treatise signed, votes taken, celebration of victory, and despotism" (Fairlough, 1995, p. 182). There are three major types of political communication: (a) public talk among the ordinary people, who might discuss election results or government formation, (b) political discourse in mass media, and (c) political discourse in political institutions. Because each one has its own salient features, Aristotle characterizes human beings as "political animals". The most important political genre is the one spreading in media and that is, in turn, called "the fourth estate". Hence, media has played a vital role in publicizing the political discourse which became within reach (Schaffner & Bassnett, 2009, p. 2).

I do agree with Pu (2007) that political discourse analysis (Henceforth PDA) helps to create a conscious thought about relationships among speakers during a talk. Political discourse analysis essentially needs a balance between linguistic and political elements. In other words, political discourse analysis mainly considers the socio-cultural and political terms in which linguistic elements are introduced, and what political impact they can mostly create. The importance of political discourse lies in its capability of exerting a considerable influence on the mind and behavior of the members of a speech community.

Political Discourse and Ideology

Van Dijk is one of the pioneers touching upon the correlation between ideology and political discourse. Dijk (1995) maintains, "probably more than any other kind of discourse, political discourse is eminently ideological" (p.15). Dijk's assumption is multifunctional as it copes with "political cognition, discourse structure, and the socio-political context" by which meanings and indications can be deduced. It means that each politician necessarily has two ideologies: "the professional ideologies that underlie their functioning as politicians. And second, the socio-political ideologies they adhere to" as members of a certain community.

Accordingly, there are several approaches and ideologies to recognize: conservative, progressive, liberal, non-liberal, capitalist, socialist, Islamist, or feminist ideologies. After all, more than one ideology might be combined in one political speech (Dijk, 1995, p.18).

Sometimes, speakers' professional ideologies might go against their socio-cultural ideologies. This usually happens when the speaker is enforced by dominant poles to adhere to some thoughts although s\he might not be convinced with. In other words, "ideology, discourse and politics form a triangle that poses interesting theoretical and analytical questions". Even though politicians' ideologies are mostly determined in context, they are also to be studied in the light of linguistic and rhetorical features, i.e., structure, coherence, cohesion, lexical choice, euphemism, metaphors, hyperbole, etc (Dijk, 1995, p.19).

Political Discourse and Emotiveness

Although political texts are like all other texts, political discourse is difficult to translate as it combines many elements that must be taken into consideration when translating political text. Such elements involve ideas, ideologies, attitudes, emotions, etc. Emotional or expressive elements are essential to be taken into account because they reflect the speaker's thought and attitudes towards a certain issue or subject (Mahdiyan, Rahbar, & Hosseini-Maasoum, 2013).

Emotiveness is a trend in language that expresses the emotional state of a speaker when expressing something; it can be determined by the expressive tools employed in the speaker's speech. Emotiveness aims at directing listeners towards a certain matter (Shunnaq 1993, Shunnaq & Farghal 1999, Mahasneh 2016, Al-Shunnag & Al-Hamad 2011, Hannouna 2010). "Managing a text emotively could happen in argumentative texts of which political speeches are common genres, but in expository texts the translator should only relay the text as it is and not mistranslate it by managing the situation" (Shunnaq, Dollerup & Saraireh, 1998, p.41-42). In this respect, Newmark (1981, p. 133) suggests that translators sometimes have to give precedence to emotive and affective elements in the SL over the informative or content elements if the context requires that.

Emotiveness is a basic element in language due to the extensive impact it creates upon receivers; that is why translation from the source language (Henceforth SL) must create the same impact and convey the same denotative and connotative meaning it carries in the source language (Henceforth TL) (Ateeg and Al-Tamimi, 2014). Moreover, emotiveness is like a "repertoire of emotions"; and it "might be of a particular importance for Arabic readers because words carry a great deal of emotional content either in themselves or in the context they are imbedded in". Emotiveness can also be determined through many factors, i.e. context, text type, and the speaker's thoughts (Mahasneh, 2016, p. 270).

Critical Discourse Analysis and Translation Studies

Al-Abed Al-Haq and Al-Sleibi (2015, p. 318) assumes that critical discourse analysis (Henceforth CDA) is "first introduced by the significant works of Van Dijk (1993) who maintains that CDA is not merely a unified model, but a joint point of view on doing linguistics, semiotics, or even discourse analysis". CDA, as Fairclough (1996, p. 287) claims, is "a perspective which is concerned with showing up often opaque connections between language and other aspects of society and culture" (cited in Pu, 2007). Critical Discourse Analysis (CDA) is "obviously not a homogenous model, nor a school or a paradigm, but at most a shared perspective on doing linguistic, semiotic or discourse analysis" (Dijk, 1993,

p.131). The main role of political discourse analysis is to take a look at what is beyond the text itself and to trigger the undersides of a text that are apparently hidden, so that readers can fully understand the text (Ismail, 2008).

Conjoining CDA with translation studies (Henceforth TS) can be a fruitful mixture that can differently deal with translational phenomena. Since translation can never be divorced in any way from socio-cultural factors, applying CDA to translation studies would be a success due to the fact that socio-cultural factors affect the translated products to a great extent (Ismail, 2008). According to Fairclough (1992), political discourses are a combination of three major aspects: the text, the social practice and the discourse practice (Cited in Al-Harahsheh, 2015). Therefore, the three elements must be jointly analyzed as a whole; and no one aspect can be separated from the other in the process of analyzing the political discourse. Here comes the necessity of integrating CDA into translation studies because translation should be conducted in the light of the social practices that largely affect the meaning of the text (Al-Harahsheh, 2015).

METHODS AND DATA COLLECTION

Five political speeches, delivered by King Abdullah II addressing the West and Arab worlds, are chosen for the highly emotive expressions expected to be loaded in them. The first speech was delivered at the Welcoming Ceremony for Pope Benedict XVI in Amman, Jordan, 8 May 2009. The second one was delivered during the "Supporting Syria and the Region" conference, London, UK, 4 February 2016. The third one was delivered at the International Court of Justice, Hague, the Netherlands, 31 October 2006. The fourth speech was delivered before the members of the European parliament, Strasbourg, France, 12 December 2007. Finally, the fifth speech was delivered before members of the US Congress, Washington, DC, US, 7 March 2007. The scripts of these speeches were downloaded from King Abdullah Website. The speeches are analyzed in the light of critical discourse analysis and on the basis of emotive overtones they connote. Endeavors are steered to identify the extent to which it is possible to handle the translation of emotive political lexical items.

Theoretical Framework

This study is framed within the theory of critical discourse analysis. According to Fairclough (1992 & 1999), political discourse can be considered as: an uttered or written text, discourse elements, and socio-cultural elements. To analyze the connections between the text and the socio-cultural factors, Fairclough (1999, p. 97-98) advocates certain approaches of discourse analysis: "a) linguistic description of the language text, (b) interpretation of the relationship between the (productive and interpretative) discursive processes and the text, and (c) *explanation* of the relationship between the discursive processes and the social processes" (Cited in Al-Harahsheh, 2015).

FINDINGS AND DISCUSSION

The following table includes the most repetitive words in the selected speeches of King Abdullah II; such words reflect the core of the speeches delivered on more than one occasion, in more than one place, and at various times.

The Word	The Translation	Repetition
God	الله\ الرب	12
Islam	الإسلام	7
Jordan/ Jordanian	الأردن\ أردني	44
Freedom	الحرية	9
Terrorism	الإرهاب	3
Justice	العدالة	19
Human/ humanity	إنساني\ إنسانية	14
Palestine/ Palestinian	فلسطين\ فلسطيني	38
Middle east	الشرق الأوسط	17
Israel/Israeli	إسرائيل\ إسرائيلي	27
Future	المستقبل	25
Peace	السلام	82
Conflict	صراع	27
America/ American	أمريكا\ أمريكي	19
World	العالم	39
Faith	إيمان\ عقيدة	12
Muslim	مسلم	17
Commitment	التزام	14
Must	يجب أن	37
Friend	صديق	19
Hope	أمل	21

According to the table above, King Abdullah's attitudes towards the serious international issues can be easily identified. The repetition of "*God*" 12 times, "*Islam*" 7 times, "*Faith*" 12 times, and "*Muslim*" 17 times clearly emphasizes King Abdullah's religious and ideological orientations that can never be changed. "*Jordan*" and "*Jordanian*" are repeated 44 times to indicate his loyalty to Jordan and his people, and emphasize Jordan's pivotal role in the whole explosive region.

The repetition of "*Freedom*" 9 times, "*Justice*" 7 times, "*Human*" and "*Humanity*" 14 times is a clear indicator of king Abdullah's efforts towards achieving a decent life for all people around the world regardless of their origins or beliefs. Also, the word "*Peace*" is repeated 82 times, "*Commitment*" which is a common word King Abdullah frequently uses in his speeches 14 times, and "*Conflict*" 27 times to emphasize his adherence to peace and support for peaceful settlements between disputing poles.

Furthermore, "*Terrorism*" is repeated 3 times to show his stand-firm position towards terrorism sweeping the whole globe, and all terrorists of all religions and origins. "*America*" and "*American*" are repeated 19 times to point out America's central role in creating and imposing peace on the struggling parties. The repetition of "*Middle East*" 17 times, "*Palestine*" and "*Palestinian*" 38 times, and "*Israel*" and "*Israeli*" 27 times gives a clear

evidence of his attitude towards Palestine being the most important and substantial issue in the Arab world. It further emphasizes the necessity cooperation for the sake of creating peace between Israel and Palestine and calling for putting an end to the Israeli hostile acts against Palestinians.

Finally, *"World"* is repeated 39 times, *"Must"* 37 times, "*Friend*" 19,*"Future"* 25, and *"Hope"* 21, all of which express his hope for a better world in the future, in which all must be friends. Such discursive analysis is essential in any critical study of the social context. It is also worth mentioning that repetition comes at three levels: repetition given by language, communicative repetition, and unnecessary repetition (Shunnaq, 1992).

Emotiveness in the Speeches of King Abdullah II

Emotive expressions are used to provoke the feelings of an audience, which may help gain their satisfaction and support to what is spoken. Arab politicians use emotive expressions in their speeches as a powerful means of conveying their feelings and attitudes towards critical political issues. They may emotively manipulate language to win their audience's approval.

*(1) You begin a historic journey to **the heartland of faith** for Christians and Muslims alike.*

(1)تبدأ رحلة تاريخية **لمعقل الإيمان** للمسيحيين والمسلمين على حد سواء.

Here King Abdullah uses the phrase "*heartland of faith*", that is best translated into " معقل الإيمان", to emphasize the interrelationships between Muslims and Christians and the necessity of co-existence between them. Politics is, therefore, determined by the proficient employment of language. And what really creates great leaders is their professional use of language (AL-Harahsheh and Obeidat, 2014). King Abdullah employs highly emotive words to stir the feelings of his audience towards believing in his political agendas. He intends to send a powerful message to all people around the world, saying: we, Muslims, adhere to our entrenched convictions and beliefs, but we warmly welcome all to live in peace altogether. It can be argued that almost every choice of word is "a political act". But what is referred to as "political language" has its own style at levels of word choice. "This type of language is also fully concerned with the connotative meaning of such choices" (Mehawesh, 2016, p.55).

*(2) Jordan is proud to be **the home of the Amman Message** which articulates, to all humanity, **Islam's call for compassion, mercy, and tolerance**.*

(2) يعتز الأردن بأنه **موطن رسالة عمان**، التي تبين للإنسانية جمعاء دعوة **الإسلام السمحة إلى العطف والرحمة والتسامح.**

The speaker stressed Jordan's role in defending Islam and not the opposite *"Jordan is proud to be the home of the Amman Message"* at the time Islam is facing fierce campaigns that aim at distorting its reality, and in the time that many Muslims are actually fighting Islam and calling for excluding it from people's life. He tries to say: "Islam is not an enemy. Islam is to help all". Newmark (1988) states that political texts are full of abstract concepts, such as freedom, socialism, liberty, and equality among many others. These terms are employed to give the feelings of loyalty to the whole mankind. In fact, politics is nowadays penetrating into every aspect of human thought and activities (Ismail, 2008). King Abdullah uses such concepts to refer to Muslims and Arabs' vital role in keeping the global peace and fulfilling all people's ambitions for stable humanity.

*(3) In the noble tradition of my Hashemite family, I have made it my **personal duty to preserve our holy sites and welcome the faithful**.*

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*(3) واستمراراً للعرف الهاشمي النبيل, فقد جعلت من **مسؤوليتي الخاصة حماية الأماكن المقدسة والترحيب بالمؤمنين**.*

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*(4) **Our shared values** can make an important contribution in **the Holy Land** ... where, together, we must help **lift the shadow of conflict**.*

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*(4) ويمكن **لقيمنا المشتركة** أن تقدم مساهمة هامة في **الأرض المقدسة**... حيث يتوجب علينا أن نعمل جنباً الى جنب لنساعد في رفع **ظل النزاع**.*

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The speaker, in most of his speeches, considers Islam a substantial issue that must be wisely dealt with, so that the bright image of Islam can be conveyed to all people around the globe, especially that he usually addresses a Christian audience. The speaker says: "we as Muslims believe in the one God you believe in, and we are ready to cooperate with you all for the sake of fulfilling peace and co-existence". He metaphorically described his readiness to help solve the crisis between the Israelis and Palestinians, saying "*lift the shadow of conflict*";and that was literally translated into an Arabic metaphor "الرفع ظل النزاع'. The main purpose of politicians is to convince their audience of the validity of their political assumptions. Political influence is created by the use of factors shaping the beliefs and behaviors of others (Bayram, 2010).

*(5) Our generosity is **driven by Jordanian values**, and **sustained by the national resilience** that has kept our country secure. This resilience is what has enabled Jordan to respond **when we saw our neighbors in need and answer the call of the international community**.*

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*(5) كرم ضيافتنا هو **من القيم الأردنية ومستمد من الصمود الوطني** الذي أبقى بلدنا امناً مستقرا. هذا الصمود هو ما مكّن الأردن من **الاستجابة لنداء المجتمع الدولي حينما كان جيرانها بحاجة الى المساعدة**.*

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*(6) I would wager that **no other developing nation has contributed more to global security than Jordan. Our fight against terrorism began way before September 11th and continues vigorously today**.*

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(6) بل أكاد أراهن أنه لم تساهم دولة نامية في السلم العالمي أكثر من الأردن. بدأت حربنا ضد الارهاب قبل أحداث الحادي عشر من سبتمبر وتستمر اليوم بحزم وشدة.

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The speaker always stresses Jordan and its leadership's role in the international security and development. The use of elements like "*answer the call of the international community*", Jordan's contribution to the global security, and fighting terrorism, is a method towards fully provoking international institutions and western states and people to believe in Jordan and Jordanian's noble missions in serving the whole world, and to trust its capability of making a difference and bringing about advantageous changes in the Middle East. In general, political discourse is exceedingly more 'persuasive' than any other kinds of discourse. Although the term 'political speech' might combine several shapes of political uses such as formal discussions interviews, conferences, seminars, lectures and so on, we usually use it to refer to "written-to-be-delivered speeches that politicians in position of power give to audiences on various public occasions". Leaders can largely create impressions upon their audience, good or bad, only through their delivered speeches (Mehawesh, 2016, p.56).

*(7) Yet, **looking today into the eyes of my people and seeing the hardship and distress they carry, I must tell you: we have reached our limits. I represent the people of Jordan. Their***

well-being and safety are my first priority. *Our country will continue to do what we can to help those in need, but **it cannot be at the expense of our own people's welfare**.*

(7) مع ذلك، وحينما أنظر الى عيون شعبي لأرى ما يقاسون من مشقة وعناء يتوجب علي أن أقول لكم: بلغ السيل الزبى. **أنا أمثل هذا الشعب، ورفاهيتهم وأمنهم هما أولى أولوياتي.** سيستمر بلدنا بفعل ما بوسعه لمن هم بحاجة الى المساعدة، ولكن **محال أن يكون ذلك على حساب سعادة شعبنا.**

According to Jones and Peccei (2004), "politicians throughout ages have achieved success thanks to their 'skillful use of rhetoric', by which they aim to persuade their audience of the validity of their views, delicate and careful use of elegant and persuasive language" (Cited in Bayram, 2010). Rhetoric is "the art of using language so as to persuade or influence others; the body of rules to be observed by a speaker or writer in order that he may express himself with eloquence" (Oxford English Dictionary).

*(8) Members of the Court, Madam President, **on behalf of all Jordanians**, I thank you all for your labours, your integrity, your courage and your wisdom.*

(8) أعضاء المحكمة، سيدتي الرئيسة، **نيابة عن جميع الأردنيين**، أود أن أشكركم جميعاً لجهدكم ونزاهتكم وشجاعتكم وحكمتكم.

*(9) **A Middle East of new horizons and growing hope**: for peace among neighbours, opportunities for its people and a future for our youth.*

(9) **شرق أوسط بآفاق جديدة وأمل متنامٍ**، أمل بالسلام بين الجيران وبالفرص للشعوب وبالمستقبل للشباب.

In political speeches, speakers express their visions and attitudes towards something, like his expression of "*A Middle East of new horizons and growing hope*" he is expecting to be. So, the functions of political discourse should present suggestions regarding schemes and strategies that should be pursued; and they should determine what future is to be, and what future is not to be (Pu, 2007).The emotive items used in a speech might be positive or negative depending on the audience (Shunnaq, 1993). To say, "*A Middle East of new horizons*" might carry positive emotions for the west people, and negative ones for the Arabs, and vice versa. King Abdullah's repetition of "*on behalf of all Jordanians*" in most of his speeches carries highly positive emotions for all people.

*(10) For years you have been **our partner** in the search for solutions. And you will be our partner, too, in the benefits of success: a vibrant zone of peace and prosperity throughout **our shared hemisphere**.*

(10) وعلى مدى سنوات عدة، كنتم **شركاءنا** في البحث عن الحلول. وستستمرون كشركاء لنا أيضاً، في النجاح، لنصل إلى منطقة تعج بالحيوية يظللها السلام والازدهار **في أرجاء هذا النصف من العالم الذي نشترك فيه.**

*(11) **Aggressive forces** will no longer be able to exploit the Palestinian cause to serve their own ambitions and interests*

(11) لن تكون **القوى العدوانية** أبداً قادرة على استغلال القضية الفلسطينية لخدمة طموحاتها ومصالحها الخاصة.

*(12) Now, **together**, we have an opportunity to **remove the barriers to their future, and leave the past behind.***

(12) الآن، ومعاً لدينا فرصة **لإزالة الحواجز التي تحول دون مستقبلهم، وترك الماضي وراءنا.**

*(13) Today, **I must speak; I cannot be silent.I must speak** about a cause that is urgent for your people and for mine. **I must speak** about peace in the Middle East. **I must speak** about peace replacing the division, war, and conflict that have brought such disaster for the region and for the world. Yes, **my friends**, today **I must speak**. **I cannot be silent**.*

*(13) اليوم، **عليّ أن أتكلم، فلا استطيع التزام الصمت**. عليّ أن أتكلم عن قضية ملحّة لشعبكم ولشعبي. **فعليَّ أن أتكلم عن السلام في الشرق الأوسط؛ وعليّ أن أتكلم عن سلام يحل َّمحلّ الفُرْقة والحرب والنزاع الذي جلب الكوارث للمنطقة وللعالم.** نعم أصدقائي **يجب أن أتكلم اليوم. لا أستطيع التزام الصمت.***

Emotive expressions like "*our shared hemisphere*", "*aggressive forces*", and all those marked in bold, should be translated in a good way to reflect the same emotive overtones they connote to the target text. We might also notice his frequent use of the word "*must*" to emphasize the necessity of finding a deliberate solution.

*(14) **The choice is ours**: an open world **full of promise, progress and justice for all**; or a closed world of **divided peoples, fear, and unfulfilled dreams**.*

*(14) **والخيار في ذلك لنا**: فإمّا عالم منفتح **مِلؤه الأمل والتقدّم والعدالة للجميع** أو عالم مُنغلق **شعوبه مُنقسمة، قوامه الخوف والأحلام التي لم تتحقق.***

*(15) And people around the world have been **the victims of terrorists and extremists**, who use **the grievances of this conflict to legitimize and encourage acts of violence**. **Americans and Jordanians** and others have suffered and survived terrorist attacks.*

*(15) والناس في أرجاء العالم كانوا وما يزالون **ضحايا للإرهابيين والمتطرفين**، الذين يستغلّون **الظلم الذي يُسبّبه هذا النزاع لإضفاء الشرعية على أعمال العنف وتشجيعها**. وقد عانى **الأمريكيون والأردنيون** والآخرون من الهجمات الإرهابية ونجا البعض منها.*

*(16) These are groups that seek even more division: **faith against faith**, **nation against nation**, **community against community**. Any further erosion in the situation would be serious for the future of **moderation and coexistence**, in the region and beyond.*

*(16) فهذه جماعات تسعى إلى إحداث مزيد من الفُرْقة: **دين في مواجهة دين آخر، وبلد ضد بلد، ومجتمع ضد مجتمع**. ولهذا، فأي تدهور آخر في الوضع سيشكّل خطرا َّعلى مستقبل **الاعتدال والتعايش** في المنطقة وما وراءها.*

The basic principles of professional ideologies sometimes clash with those of the social ideologies politicians represent. Thus, one may profess to democratic principles because that is what the dominant consensus requires, but socially one may represent ideologies based on principles of inequality, as is the case for racist ideologies. If politicians represent religious parties, their allegiance to God may often conflict with their allegiance to democratic ideologies. In other words, ideology, discourse and politics form a triangle that poses interesting theoretical and analytical questions (Dijk, 1995).

*(17) **I say: No more bloodshed and no more lives pointlessly taken**!*

***The young boy**, travelling to school with his brother in Palestine, **let him have a life of peace.The mother**, watching with fear as her children board a bus in Israel, **let her have a life of peace.The father in Lebanon**, working hard to provide an education for his children, **let him have a life of peace.The little girl, born in Iraq, with her wide eyes full of wonder, let her have a life of peace.The family**, together eating their evening meal, in Asia, Africa, North America, South America, Europe, Australia, and the Middle East, **let them all have a life of peace.Today my friends, we must speak; we cannot be silent**.*

(17) *وأقول هنا: لا لمزيد من سفك الدماء، لا لمزيد من الموت بدون سبب!*

الصبي الصغير الذي يذهب إلى المدرسة مع أخيه في فلسطين... دعوه ينعم بالسلام.

والأم، التي ترقب بخوفٍ أولادها وهم يصعدون إلى الحافلة في إسرائيل... دعوها تنعم بالسلام.

والأب في لبنان، الذي يعمل بجدّ لتوفير التعليم لأطفاله... دعوه ينعم بالسلام.

والفتاة الصغيرة، التي ولدت في العراق، وعيناها الواسعتان مليئتان بالدهشة... دعوها تنعم بالسلام.

والأسرة، التي تتناول معاً وجبة العشاء، في آسيا وإفريقيا وأمريكا الشمالية وأمريكا الجنوبية، وأوروبا، وأستراليا، والشرق الأوسط... دعوها تنعم بالسلام.

فاليوم أيها الأصدقاء، علينا أن نتكلم، فلا نستطيع التزام الصمت.

Politicians try to avoid straightforward presentation of facts. Instead, there is a "persuasive representation to the truth. Neaman and Silver (1990, p.121) clarify that politicians have a general reputation for the construction of what the Americans call "fog" or the British political gobbledygook" (Cited in Ismail, 2008).

CONCLUSION AND RECOMMENDATIONS

King Abdullah has always been such an impressive leader, especially through the highly emotive words employed in his political speeches. His sophisticated speeches have always been capable of attracting his Arab and non-Arab audience in an efficacious way. He has been absolutely marvelous in expressing his attitudes and political agendas towards the global political and non-political dilemmas, which in turn enabled him to persuade his audience about his visions and ideas. His speeches' emotiveness lies in both the words and ideas, which are all the time defending Islam, clarifying its real and bright image, seeking a sustainable solution for the Arab-Israeli conflict, stressing the importance of cooperation and co-existence among people of the world, and demanding the international community to shoulder its responsibility towards fulfilling peace in the world in general and the Middle East in particular. Thus, political discourse is extremely complicated and ramified; and much effort is to be exerted to fully understand it. That's why CDA is intensively employed for this purpose so that we can efficiently convey the emotive overtones loaded in the source text into the target text, while taking into account the socio-cultural context they are embedded in.

Still, it is a massive work whose all sides cannot be covered within some pages. Such political speeches are rich to be studied again and again, within new frameworks and strategies. Other than emotiveness, political speeches are full of other metaphorical and figurative items that should be deeply analyzed in other papers. Moreover, translation studies and critical discourse analysis might need to be integrated in a more proficient way.

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