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## Translation of King Abdullah's speeches in the context of his media image

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**Abstract.** An in-depth analysis was carried out of rhetorical approaches to the translation of the speech of King Abdullah bin Hussein of Jordan in order to identify social and humanitarian values in his speeches. The relevance of the research lies in emphasizing the importance of preserving authenticity in translation, taking into account cultural and ideological aspects, as well as the role of critical analysis of the discursive approach in understanding and transmitting values. The analysis methodology chosen by the authors of the study is complex and includes Critical Discourse Analysis (CDA), structural linguistic and rhetorical analysis, as well as comparative analysis of translations from Arabic into English. The methodology is applied in three stages: the selection of the corpus, analysis and evaluation of the effectiveness of translations. The empirical basis of the study was five texts of speeches by King Abdullah II, reflecting the social and humanitarian values of the reigning monarch. The results of the analysis reflect the humanistic orientation of the original texts, preserving concepts such as justice, responsibility, hope, solidarity, despite the fact that sometimes there is a discrepancy from the exact correspondence to the original. The authors of the article emphasize that despite this, the translations convey the monarch's basic ideas about the importance of a world without violence, solidarity, justice and responsibility. The researchers emphasize the need to take into account cultural and ideological factors in translation in order to convey a more accurate meaning and an appropriate image of King Abdullah bin Hussein of Jordan.

**Keywords:** media, critical discourse analysis, translation of values, Jordan, English, Arabic, humanization, rhetorical devices

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translation. *Sara Tabatabaei* – collection and analysis of material. *Natalya E. Rastorgueva* – analysis of material.

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## Перевод речей короля Абдаллы II в контексте его медиаобраза

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**Аннотация.** Проведен углубленный анализ риторических подходов к переводу речей короля Иордании Абдаллы II ибн Хусейна для выявления социальных и гуманитарных ценностей в его выступлениях. Актуальность заключается в необходимости сохранения аутентичности и передачи материала при переводе с учетом культурных и идеологических аспектов в контексте медиаобраза. Методика, выбранная авторами, является комплексной и включает критический дискурс-анализ, структурный лингвистический и риторический анализ, а также сопоставительный анализ переводов с арабского на английский. Исследование проводилось в три этапа: отбор и обработка текстов, анализ и оценка эффективности переводов. Эмпирическая база – пять текстов речей короля Абдаллы II, которые транслируют гуманистические приоритеты политики правящего монарха. Полученные результаты демонстрируют гуманистическую направленность оригинальных текстов, показывают сохранение в переводе таких понятий, как справедливость, ответственность, надежда, солидарность. Отмечено также, что в некоторых случаях наблюдается отклонение от точного следования оригиналу. Авторы статьи подчеркивают, что переводы передают основные идеи монарха о важности мира без насилия, необходимость учета культурных и идеологических факторов при переводе для более точной передачи смысла и создания соответствующего образа короля Иордании Абдаллы II ибн Хусейна.

**Ключевые слова:** СМИ, критический дискурс-анализ, трансляция ценностей, Иордания, английский язык, арабский язык, гуманизация, риторические средства

**Вклад авторов:** *Исмаил И.А.* – разработка концепции и программы исследования, написание и редактирование текста. *Булгарова Б.А.* – разработка программы исследования, написание и редактирование текста. *Ашур Х.Ю.Д.* – сбор и анализ материалов, перевод текста. *Табатабаи С.* – сбор и анализ материалов. *Расторгуева Н.Е.* – анализ материалов.

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## Introduction

Global leaders today frequently handle a number of political disputes in addition to humanitarian problems, demonstrating the necessity of their advancing social and humanitarian ideals. Jordan’s King Abdullah II, who is renowned for his compassion and unity, is an example of a leader who has held his ground. Using a discourse method, the study examines five speeches that serve as examples of social and humanitarian principles. Upon closer inspection, it appears that the topics of these talks include social responsibilities, peace advocacy, unity, and conflict resolution. It becomes clear from the categorization and theme extraction procedure that the King’s social ideals and humanitarian beliefs rank among the primary strategies. Throughout antiquity, three distinct genres and oratory stylistic functions arose. The first is forensic oratory, often known as judicial oratory, and it is the type utilized in law courts. Next a form of speaking is intentional oratory. This kind of speech is connected to the political arena’s use of rhetoric. The third is known as epideictic oratory. This type of oratory is referred to as panegyric, ceremonial, demonstrative, or display oratory. It is the praise-or-blame rhetoric. It’s common to refer to these three speech kinds as “special” themes (Burke, 2023, p. 26). This study examines the strategic communication techniques used by leaders — using King Abdullah II’s speeches as an example — to spread these ideals both nationally and internationally. By examining these statements, one may observe the leadership ideology and contrast it with humanitarian ideals. Concepts like as determination, empathy, unity, and accountability have a heightened importance. This has helped to shape King Abdullah II’s positive image even in Russia (Volkova, Ashur, 2021). Therefore, the purpose of this study is to provide an overview of how King Abdullah II presents social and humanitarian principles in his talks. The implications and linguistic style are part of the analytical strategy.

Recent contemporary studies have focused on the analysis of the speech of the King of Jordan. The main themes of the King’s messages, such as the unity of the nation, a tolerant community and a willingness to sacrifice (Khotaba, Alfaqara, 2024) are highlighted. The study also examines the strategies and tactics used in the monarch’s speech to achieve the desired effect. The data obtained indicate that assertive speech actions dominate the illocutionary acts performed by the king, while the semantic principles of empathy and concern are most prominent in statements. Many researchers analyze the persuasion

tactics of the ruler of Jordan and his oratorical skills (Almahasees, Mahmoud, 2022; Kareem, 2024; Asmaa, 2024) the personality of the king is considered through his speech tactics, rhetorical strategies (Al-Khawaldeh et al., 2024), translation features of Abdullah ii's political speeches (Al-Kaabneh, Abdullah, 2023), the other studies focus on critical discourse analysis of speech (Van Dijk, 1993; Prayitno et al., 2021).

### **Analysis framework**

Critical Discourse Analysis (CDA) is the most useful method for analyzing communicative interaction in the subject of translation studies. In general, CDA examines text structural patterns that are linked to two fundamental ideas: power and ideology (Baker, 2018). In this way, translators are the insiders to the process of resolving ideological differences and power relations in the process of translating texts from one language to another cultural context (Sch ffner, Bassnett, 2010; Bassnett, Lefevere, 1998). This multidisciplinary approach emphasizes the socio-political issues of translation. These days, translation studies provide a critical instrument for expressing the power and ideology in the discourse, the translation method, the stylistic functions, and the cultural fit (Chesterman, 2018). One may observe how SL communications are translated into many contexts and that there is a TL language of expression for each kind of message, whether it be linguistic or cultural, by looking at the translations of peacemakers' messages (Munday, 2016). In light of the fact that political speeches are translated to reflect various ideologies through the efforts of translators, Venuti (1993) examines this phenomenon as an example of cultural politics. According to Sch ffner and Bassnett (2010) and Baker (2018), translation is a dynamic process in which the translator interprets the power dynamics between languages and cultures and serves as a representative of cultural and ideological negotiation rather than just being a means of conveying a message.

It is true that translators face challenges in maintaining the original meaning while also taking into account the cultural nuances and linguistic context of the target language, as well as the political sensitivities of the target communities (Cronin, 2006; Bassnett, Lefevere, 1998). Any understanding of translators' translation techniques also contributes to the understanding of the production, dissemination, and even contestation of culture and ideology in translated works. Thus, Venuti (1993) highlights the tactics translators might employ to involve ideologies through domestication regimes. When it comes to translating speeches, Smith (2018) discusses discourse analysis. Jones (2020) studies resilience of discourse translation, where translators use these techniques to ensure that the content is conveyed accurately while maintaining the original notions. To find methods of translating political discourse is a goal shared by the fields of CDA and translation studies, particularly when it comes to social and humanitarian themes (Pym, 2012; Venuti, 2021; Bielsa, Bassnett, 2009; Winterton, 2017).

## Methodology and data collection

In this research, 5 speech texts are exemplified and analyzed according to the following methodology. 1. Corpus Selection: speeches and their translation are selected according to the social and human values. 2. Performing CDA referring to the linguistic and rhetoric tools and also the context-bound clues that came up in both SL and TL. 3. Examination of Strategies is done through investigating strategies of translations to bring out humanitarian and social values truthfully and clearly. 4. Efficacy Analysis associates the translations according to the essence, tone, and emotion of King Abdullah II's rhetoric, also finding out how well they resonate with different audiences.

This methodology aims to give a clear depiction of how humanitarian and social values are conveyed in king Abdullah II speeches by showing that it is the translators who shape the perceptions and bring the world together. And at the same time, they shape the media image of the leader.

## Results and discussion

*Speech 1*<sup>1</sup>. Identification of Humanitarian and Social Values of Speech 1<sup>2</sup>. The expressions in speech (1) have created a variety of aims representing humanitarian values, but at the same time, they are all contributing to the concept of solidarity, commitment to make the world a better place. The pledge to keep standing with Palestinian people in the face of aggression and occupation, is the essence of the Arabic phrase “عم ان واقشأ يف، ني طيلن لذبن لك ان تاقاط نم لجأ فؤو ن اودعلا” “لص اوزس فوؤولا

The parallelism is additionally shown in the Arabic proverb, “يؤنيس مه عم ادنس “، “ايؤو انوعو انيما يلعو دهغلا”، “We will remain committed to the pledge to be their strong supporters”. The translation refers to a reflection of a steadfast commitment to aid Palestinians, and the style of social value towards the text.

The dedication to building a modern Jordan and honoring its legacy, as conveyed in the Arabic phrase: “قريسم انب ندرلأا شي دحلأ يف غلطم زرقلا يداحلأ، نيرش علأو “، “يلعو دهغلا ان يضم يلع شر ان يسي حلأ لاي جأ أو ان بل ان يسي سؤملا او يلع دهغلا ان لص او اع م”، “We continued together the journey of building modern Jordan at the onset of the 21<sup>st</sup> century, and we remained committed to the legacy of Al Hussein and the generations of nation builders”, this refers to the commitment to the progress and honoring past achievements. Moreover, the focus on solidarity and determination, as expressed in the phrase “يقب ن س اع م يلع

، راهمزل او ةعنملا نم ديزملا امود غلطن، ان تدحوو ان رارص او ان مزب، ان دهع.

<sup>1</sup> King Abdullah II (2024, February 7). *Address on the 25th anniversary of his assumption of constitutional powers* [Speech]. Jordan, Amman. May 19, 2024. Retrieved from <https://www.kingabdullah.jo/en/speeches/25th-anniversary-his-assumption-constitutional-powers>

<sup>2</sup> See Tables 1–5. Identification of Humanitarian and Social Values of Speech 1–5. Retrieved from <https://disk.yandex.ru/d/DzGzhyqdYeUPTg>

Recognizing citizens' contributions and celebrating shared achievements articulates patriotism, as reflected in the SL phrase: “مكعم لمح، قناملأا مبنانك لهأ مزغلا “نمو ضرأ، مزغلا مكنمو يباتك مئازغان ذابو الله لصاون” Courage is exhibited by challenging the traditional values and by making the world a better place through peace and non-violent strategies during conflicts and aggression. The ability to recover and bounce back is deepened when we learn from the past. This can be seen in the example of Rwanda where they have learnt not to tolerate the kind of language that can cause conflicts as shown in both the SL and TL texts. Hope is instilled by recognizing the potential for respect, justice, and compassion to lead to a better future, a sentiment echoed in both SL and TL. Finally, solidarity is demonstrated through active support for Palestinians and organizations like UNRWA, showcasing a commitment to standing together in support of those in need, as effectively conveyed in both Arabic and English translations. These expressions collectively convey a rich tapestry of humanitarian values, all contributing to a broader ideology of empathy, solidarity, and commitment to building a more just and compassionate world.

*Speech 2<sup>3</sup>*. The nature of King Abdullah II's speeches is very evident when he refers on the Rwandan Genocide, which, was a tragedy. The translation uses statements like “This memorial is full of power that reminds us that behind every person killed was a world unto itself”, and thereby builds empathy and compassion. Moreover, the text also stress on the empathy towards the survivors and the significance of reconciliation, as illustrated in the statements such as: ‘Your story can be a source of hope to all of us.’ Also, human dignity becomes the fundamental value, and the emphasis is given to the fact that dehumanizing rhetoric must be defeated in order to avoid conflicts. In TT, the expression of “Rwanda's experience has shown us that the elimination of the dehumanizing language can only be achieved in a system of Justice”. Justice is also recognized as a key aspect of peace and stability as indicated by phrases like “Peace and stability will be elusive in the absence of a just peace”. Peacebuilding activities are proved to be of the utmost priority since a new world is created based on the concepts of justice, honesty, and benevolence. The TT offers an opportunity of conveying the concept of hope and possibilities in a clear and direct manner through the use of “It shows us how tolerance, justice, and compassion can lead to a better future”. Thereafter, the concept of equity and social equality is affirmed and cooperation is highlighted as the remedy for most of the major challenges shadowing the poor. In the translation, there is a reinforcement to the concepts because of the particular phrases being used, such as “The only way we can have a healthy global community is when the weak and the poor are not forgotten”.

<sup>3</sup> King Abdullah II. (2024, January 8). *Remarks at the Kigali Genocide Memorial* [Speech]. Kigali, Rwanda. Retrieved from <https://kingabdullah.jo/en/speeches/kigali-genocide-memorial>

*Speech 3*<sup>4</sup>. The speeches of King Abdullah II are imbued with his ardent belief in the possibility of a peaceful and just coexistence between the Palestinian people. This vow is confirmed with a translation like “ققحن امل اس لاداع امى ادو بعش لل ” “قح ين طر لن فلنا نل حيرت سن ى تح ”, which bears no empty words but a firm determination to obtain peace and justice for the Palestinian people.

Also, the support towards cooperation in the reconciliation of conflicts is highly portrayed throughout the speeches. The translations have vividly illustrated the mentioned engagement in the phrases like “We shall go on working with our partners to find the ways out of our struggle,” showing a deep persistence in cooperating with partners in finding these ways out.

The main theme of the speeches is the indicators of certain methods like a two state solution that is the only prerequisite for lasting peace. The translation of this phrase ‘we are committed to the cause of achieving a just, lasting, and sustainable settlement of the two states by recognizing that it is the only route to just peace’ expresses King Abdullah II’s devotion to this goal. One of the common idea in these poems is the theme of unity and the collaboration for the society to move forward. These translations are aimed at sending messages of unity that are reinforced through the use of expressions like “اعيم ج اعم ءان بل لبقت سم لضفأ ان ل ا ف ط ل أ” “بجى نأ لم عن ” which allude to the collective necessity of building a safer future for our children. Nationalism and the feeling of pride for the native country is as well demonstrated in these speeches, through translations like “نوروخ ان ل لب ان بع شو” “ن ح ن ” which reflect the national pride and the patriotism. On the other hand, we notice the consideration of our generations to come, for instance, through the pronouncement of “our responsibility is to protect our children and to give them a future better than we currently have,” which spring forth the thought that we should make certain that our children have good lives and future than we currently have. While translation captures the same message of courage and endurance, it puts emphasis on the triumph of many challenges, such as “Fear is not the right reason to keep us from defending the truth” and “We have passed many crises, and we shall overcome this one”. Other themes, such as the hope of a better future and the support of those who are less fortunate, are also noteworthy. Sentences like “We have hope for a brighter future” and “We are with the Palestinians in their efforts to achieve freedom and justice” are capable of conveying not only a positive message but also showing solidarity. On average, the translations offer a full reading of the speeches of King Abdullah II by transferring its essence and his messages of humanity and social values which are clearly and with emotion delivered. There are critical discourse analyses that the linguistic details and rhetorical techniques used in both the Arabic and English versions of speeches are highlighted. This ultimately leads to increased comprehension and admiration for their effects on different groups.

<sup>4</sup> King Abdullah II. (2023, December 13). *Address at the Global Refugee Forum in Geneva* [Speech]. Geneva, Switzerland. Retrieved from <https://kingabdullah.jo/en/speeches/global-refugee-forum-geneva>

*Speech 4*<sup>5</sup>. King Abdullah II's speech highlights the source of mercy and solidarity between the refugees by quoting the sentence like this, "We shouldn't close our eyes towards the miseries of the refugees and that is what we are." This translation shows the essence of mercy to those who are in need and reminds us on the act of accompanying the refugees. King Abdullah II of Jordan, who is the monarch of Jordan, has compassion with Syrian refugees through his words such as "Let us not be hard-hearted and turn our backs on Syrian refugees as I have stated earlier: 'Just a few months ago, I was before the UN General Assembly and I urged the world not to forget Syrian refugees.'" This shows the empathy towards the Syrian refugees and the world. The same statement conveys the King's engagement and support for Palestinians and UNRWA as King Abdullah II says, "We are with Palestinians and UNRWA in whatever we can." The translation has expressed the state of respect and the backing the agency has for the Palestinian people and those who are in charge of dealing with the Palestinian refugees. The responsibility of preserving the dignity of refugee communities is a very crucial assignment for King Abdullah II, as he said, "Our country takes the heavy burden of costs and the hardships due to the presence of refugees in our midst". King Abdullah II asserts that justice and long-term solutions are a must when dealing with humanitarian crises and warns against short-term remedies in his statement, "We don't stop at short-term solutions and go on to solve the next crisis." The translation conveys the essence of addressing justice and long-term solutions as a vital component of dealing with humanitarian crises. The call for that people get involved in the work of peacebuilding is contained in the phrase "Therefore, use this workshop as a tool to make a difference". The King emphasizes cooperation and collective responsibility in dealing with global problems, by saying that "it is a long-lasting collaboration between us on behalf of the international community". He emphasizes that co-operation is essentially the way to solve societal problems, but this depends on whether the youth of the age are provided for or they are abandoned which means they will become part of the lost generation. Through the bringing in the foreground of the significance of inclusiveness and lowered attention on pivotal problems, King Abdullah II argues, "We see attention waning." The translation simply conveys the need for constant attention on critical issues by bringing forward the significance of inclusiveness. King Abdullah II emphasizes that equality and inclusiveness features should be incorporated into all global development programs. He argues, "A community that has a sense of its global nature cannot be healthy unless the most vulnerable of its members are not left behind." The translation should be able to convey that there should be equality and inclusion in the global endeavors for the overall well-being of the community. Finally, the translations do not lose the humanitarian and social values of King Abdullah II as well as his

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<sup>5</sup> King Abdullah II. (2023, November 11). *Remarks at the joint Arab-Islamic Extraordinary Summit on Gaza in Riyadh* [Speech]. Riyadh, Saudi Arabia. Retrieved from <https://kingabdullah.jo/en/speeches/joint-arab-islamic-extraordinary-summit-gaza-riyadh>



calls for emotions, while being able to retain the essence of his rhetorics. The discourse analysis reveals that Arabic and English versions of the speech utilize linguistic intricacies and rhetoric strategies which, in combination, make the speech more effective on the multicultural audience.

*Speech 5<sup>6</sup>*. A statement by King Abdullah II about his intention to stay with the people of Yemen to seek peace and stability is indicated in the statement: “We will continue to help Yemenis until their quest for peace and stability is completed”. Proving his wish to interact, King Abdullah II says, “We are fully dedicated to cooperate with our partners in their search for a political solution to the Yemen crisis.” The translation is clear enough: it shows a strong determination to work along with others to find a political solution to the Yemen conflict. The translation manages to emphasize the kind of strength of commitment because the King Abdullah II says that, “We will not rest until we see justice and lasting peace in Yemen.” His Majesty King Abdullah II strongly advises that unity and action be the main focus, he said, “The people of Yemen and the whole population must work together in helping the Yemeni people”. The idea of the message is sufficiently expressed in the translation of such an utterance. King Abdullah II, in an effort to incite a feeling of patriotism, says: “We are proud of our country and our people.” The translation serves this purpose well by suggesting a sense of pride and national loyalty. Regarding responsibility of future generations, King Abdullah II said, “We are the custodians of the future of our children and we must do our absolute best to protect them and give them the best possible future”. The translation clearly shows the kind of duty that should be assumed to protect children and provide them with the best opportunities in the future. King Abdullah II emphasizes the need to face the challenge timidly, as he says, “Let us not be afraid of standing for what is right.” The translation is very precise in that it shows how crucial bravery is in the fight for justice and truthfulness.

King Abdullah II’s addresses are fashioned out of a combination of linguistic devices in the form of rhetoric to convey his thoughts thus: humanity and societal matters. These particular words are emphasized to highlight their importance. These words like “commitment,” “unity,” and “solidarity” are repeated several times in that context. However, in the course of time, these ideas become the main concepts. Firstly, the speeches make use of emotions and use emotional words when giving the impressions of refugees and the conflict victims. In a similar manner, the theme of religion is also prevalent in the sentences like when the mention of God and words like ‘resolve’ and ‘dignity’ are used, this teaches the readers that the arguments are fair and moral. Not only that, but a clear and explicit appeal also can be heard that sums up the interdependence, interconnectedness, and vigor of the whole world. Through the speakers’ vivid

<sup>6</sup> King Abdullah II. (2023, December 1). *Remarks at the United Nations Climate Change Conference (COP28) hosted by the United Arab Emirates* [Speech]. Dubai, United Arab Emirates. Retrieved from <https://www.kingabdullah.jo/en/speeches/united-nations-climate-change-conference-cop28-hosted-united-arab-emirates>

imagery with the harrowing details, they are able to paint a truly powerful picture, namely the life of anguish, fortitude and hope. These strategies together support King Abdullah II's message of compassion and social responsibility which makes the speeches of his very engaging and memorable. Emotional appeals are a powerful method of engaging the audience which engenders empathy and thus the supporters for the issues promoted by the king. Being of religious nature, these citations further support the arguments by appealing to the common values. Also, through the usage of visual imagery, the viewer will be shown how hardships are experienced by the vulnerable populations thus creating an urge to take action and stand in solidarity. The distribution of values in King Abdullah II's speech shows that the greatest (68.75%) part of his discourse points to humanitarian values, including, but not limited to, compassion, empathy, and camaraderie with the vulnerable. Social values that include dignity, justice, and peace are also in the group of the discourse, they take up 31.25%. Under the category of social values, peace and solidarity are each for 12.5%, cooperation takes 8.33%, inclusiveness takes 4.17%, and equality takes 2.08%. With references to translations, there may be minor discrepancies between the original Arabic text and the translated version, but still the main sense and impact are delivered in an effective manner. The translators, in turn, show their mastery of cultural subtleties; the result is an accurate message that is not lost on a diverse audience.

## Conclusion

The translations succeeded in preserving the main gist and core messages of King Abdullah II's speeches, mainly highlighting human and social values. Although there are some differences in the choice of words and form of wording among the translations, the main meaning is always the same. Translators have skillfully embodied in their translations the feelings of determination, loyalty, unity, patriotism, duty, courage, fortitude, hope, unity, compassion, empathy, respect, dignity, justice, peace, cooperation, inclusiveness, and equality that are present in the original speeches.

*Cultural Sensitivity.* Interpreters show deep comprehension of cultural nuances and sensitivities, and this allows them to successfully translate phrases and words so that they are understood by the target audience. This method corresponds with Baker's (2018) assumption that translation is deeply rooted in particular cultural context.

*Political Context.* Viewing the speeches as political, the translators thought about the political background and the political meanings of some words. They dealt skillfully with controversial issues such as the Israeli-Palestinian conflict, taking into account what Venuti (2021), Schaffer and Bassnett (2017) have to say on the topic.

*Audience Consideration.* Translators adapted their translations fit the purpose of the audience they aimed at, whether it was domestic or international. They made sure of the clarity and relevance of the speeches' messages; this way, they

were able to translate the messages to different listeners, as Hatim and Mason (1997) stated.

*Tone and Style.* Translators adapted concisely the formal expressions and the flow of the speeches to preserve the speaker's authority and to convey the appropriate level of formality or emotion. This strategic approach demonstrates Mossop's (2020) recommendations for doing translation effectively.

*Interpretation.* During the translation of phrases and expressions, translators might have come up with different interpretations depending on their knowledge of a speaker's intents. This is all in line with Even-Zohar's (1990) talk about factors and norms in translation.

The spread of King Abdullah II's advocacy on a global scale is achieved through translation, thus increasing the awareness and understanding of the relevant issues reflected in the translation studies' agenda of Cronin (2006) and Lefevere (2016). Perpetual endeavours aimed at improving translation quality and ensuring the language and cultural accuracy are key to achieving the highest impact of such messages in the multicultural context as Pym (2012) and others (Bassnett, Lefevere, 1998) suggest.

Jordan's policy towards the whole world and its neighboring areas is substantially influenced by the fact that the humanitarian and social values are the major constituents upon which Jordan's policy is based, as highlighted by King Abdullah II's speeches. The speeches again and again echoed compassion, empathy, justice and peace, the themes that the King stood for strongly. They were the King's organizing principle, whereby he was a champion of people's welfare and harmony in society.

The larger part of the speeches (68.75%) is connected with the humanitarian matters, among the Syrian refugees and the Palestine-Israel conflict. It makes it explicit that Jordan is the country that deals with alleviation of humanitarian crises. During this time the social values took second place (31.25%) and the patriotism, responsibility, and courage are still the main treasures of this moral code. The findings indicate that Jordan's role encompasses that of a regional peace broker and humanitarian actor in the Middle East. This makes the country an extremely good example of commitment, compassion and a symbol of cohesion in the Middle East. This accordingly forms King Abdullah II positive attractive image.

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