Art of Argumentation and Persuasion in the Political Speeches of His Majesty King Abdullah II Maintained in their Arabic Translation.

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Abstract

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The study aims to reach an in-depth rhetorical analysis of the general construct of His Majesty King Abdullah’s II English speeches which have not been investigated yet. Hence, this study comes to fill this gap. With the ultimate goal of exploring the major canons of rhetoric: invention (logical proofs, emotional proofs, and ethical proofs), arrangement and style, it compares the English speeches and their Arabic translations suggested by the Hashemite Royal Court with respect to the persuasiveness and argumentativeness features. The theoretical framework and dimensions of analysis are based on the Neo-Aristotelian approach. In the course of investigating the logical reasoning, Toulmin’s (1958) model of Data-Warrant-Claim, later modified by Albert R. Jonsen and Stephen Toulmin (1988), has been used in analyzing the logical arguments. Having done that, the researcher identifies the problems the Court translations have, that affect the persuasion process and disturb the reader’s or listener’s reconstruction of the speaker’s message, and suggested alternative ones of a compromise between the naturalness of and faithfulness to the Source Text, the English speeches. The researcher has collected data required for the study from the Jordanian Royal Hashemite Court after having their benediction and support to carry out the study. The speeches show an understanding, on the part of His Majesty, of how to use credibility, logic and emotion that help build up a successful persuasive convincing speech, thus, achieving a perfect compelling position. Additionally, investigating the Court translations, the researcher concludes that they lack an important pillar of the translation process, and that is the naturalness and emotiveness of the translated texts, since they are considered to be translations of political speeches. Through this study, the researcher came to the conclusion that King Abdullah II is a man of moral purpose. A skillful orator, he chooses the most effective enthymemes, arguments, pathetic and ethical appeals, style, language, and arrangement of speech. That is why his speeches receive our unanimous acclaim.
Key Words: