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Rhetorical Resilience: Framing Crisis and Continuity in Royal Throne Speeches Through a Jordanian Case

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Abstract This corpus-assisted critical discourse analysis examines how King Abdullah II's Throne Speeches (2015–2025) construct resilience and dynastic continuity across 11 addresses. The researcher combined lemmatization, AntConc collocation and mutual information measures, Fisher's exact testing, and an adapted Metaphor Identification Procedure for Arabic with a concordance-driven close reading. Intercoder checks yielded high reliability (Cohen's $\kappa > .85$). The analysis identifies three interlocking rhetorical strategies: stewardship framing that sacralizes Hashemite custodianship, dynastic metaphors that embed crises in the national memory, and communal solidarity expressed through honor lexicons and intensified deontic modality. Quantitative tests show a significant rise in stewardship lexemes during major security episodes ($p < .01$), while qualitative analysis reveals a consistent sequence of problem definition, moral evaluation and treatment recommendation. This study advances methods in Arabic political discourse and argues that resilience functions as a performative frame that shapes speech writing and accountable crisis communication. Future research should conduct a comparative analysis of Arab political speeches to assess generalizability.

Keywords: *Throne speeches, Framing, Critical discourse analysis, Corpus linguistics, Hashemite custodianship*

1. Introduction

The annual Throne Speech occupies a central constitutional position in Jordan's political system. King Abdullah II delivers a speech at the opening of each parliamentary session to outline legislative priorities, direct the government, and reaffirm the constitutional relationship between the monarchy, parliament, and executive authority (Almahasees & Mahmoud, 2022). The speech also serves a symbolic function. It presents the monarchy as a guardian of national continuity during periods of uncertainty. For this reason, the Throne Speech constitutes a performative political genre in which state authority, legitimacy, and national identity are articulated publicly.

This study approaches the Throne Speech through the framing theory. Entman (1993) defined framing as the process through which discourse selects

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particular aspects of reality and makes them salient in order to define problems, identify causes, offer moral evaluations, and propose responses. In the context of Jordanian royal discourse, this definition helps explain how the monarchy presents successive crises through a stable narrative structure. Rather than treating economic hardship, regional conflict, refugee inflows, the COVID-19 pandemic, and political reform as separate events, the speeches repeatedly position these developments within the broader frames of resilience, continuity, sacrifice, and national unity. The importance of framing in this dataset therefore lies less in the presence of individual topics and more in the patterned way in which the speeches organize those topics into a coherent account of the state and its future (Banikalef, Rababah et al., 2026).

Previous research has examined royal discourse and legitimacy in Arab monarchies from several perspectives. Ozturk and Garibli (2025) examined the institutional strategies through which monarchies preserve authority during periods of political instability. Aljedayah et al. (2022) argued that Jordanian nation-building relies on a discourse that links Hashemite lineage, religious custodianship, and modern statehood. Al-Abed Al-Haq and Al-Sleibi (2015) identified recurrent appeals to solidarity and collective responsibility in Jordanian crisis discourse. Existing scholarship also includes discourse-based analyses of single speeches, individual crises, and short periods of political change. Yet these studies focus on isolated events, limited timeframes, or qualitative close readings. They do not combine longitudinal corpus analysis with critical discourse analysis across a sustained sequence of Throne Speeches. To the best of the researcher's knowledge, no prior study has examined the persistence, transformation, or adoption of new linguistic forms of the same set of royal frames across eleven speeches delivered between 2015 and 2025. This gap is significant because the period from 2015 to 2025 includes overlapping domestic and regional pressures, including economic austerity, the Syrian refugee crisis, the COVID-19 pandemic, regional conflict, and repeated calls for political reform (Banikalef, 2020). A longitudinal perspective allows this study to examine whether the monarchy responds to changing circumstances through new rhetorical strategies or through the repeated adaptation of established frames. Therefore, this study focuses on resilience and dynastic continuity as discursive patterns rather than measurable political effects. It does not claim that these frames produce specific governance outcomes. Instead, it examines how speeches construct expectations about the role of the state, the monarchy, and citizens during periods of crisis.

This study has three objectives. First, it traces the evolution of major frames across eleven Throne Speeches from 2015 to 2025. Second, it identifies the rhetorical devices, metaphors, modality patterns, and evaluative lexis through which these frames were constructed. Third, it interprets these linguistic patterns in relation to Hashemite traditions of legitimacy grounded in custodianship, Arab identity, and national unity. To achieve these aims, the analysis integrates Entman's (1993) framing theory with Fairclough's (2013) three-dimensional model of critical discourse analysis (CDA). This framework connects lexical and rhetorical choices to broader social practices and ideological structures. This study employs a corpus-assisted CDA approach that lemmatizes Arabic texts, calculates collocations and mutual information scores, and applies MIP-inspired metaphor coding to concordance lines (Group, 2007). The following section explains the theoretical basis of this integrated approach.

2. Theoretical Framework

This study adopts CDA as its primary analytical approach to examine how King Abdullah II's Throne Speeches construct political authority, national identity, and crisis narratives. CDA treats discourse as a form of social practice and regards language as a site where power relations are produced, reproduced, and negotiated. Fairclough's (2013) three-dimensional model is particularly relevant because it links textual features to discursive practices and to broader social structures. In the present study, this model enables the analysis to move from lexical choice, modality, metaphor, and repetition to the ideological work performed by speeches in relation to legitimacy, continuity, and institutional authority. van Dijk's (2006) socio-cognitive model further supports this analysis by explaining how political elites shape public understanding through selective representations of events, actors, and social relations. From this perspective, repeated references to collective identity, responsibility, and national endurance are not stylistic accidents but rather discursive strategies that contribute to shared political meanings. The study also draws on van Leeuwen's (2008) theory of legitimation, especially authorization, moral evaluation, rationalization, and mythopoiesis, as analytical resources for understanding how royal discourse

justifies authority through institutional roles, historical continuity, and culturally resonant value. These categories are not treated as separate theoretical frameworks; rather, they function within CDA to explain how governance is linguistically connected to Hashemite custodianship, national duty, and symbolic legitimacy.

Framing theory provides a complementary perspective on the organization of meaning in political discourses. Entman (1993) defined framing as the selection and salience of certain aspects of reality in order to define problems, assign causes, make moral evaluations, and propose remedies. This model is useful for the present study because Throne Speeches do not merely describe national events; they structure them into recurring interpretive patterns. Economic hardship, regional conflict, refugee pressures, the COVID-19 pandemic, and political modernization are repeatedly framed through themes of resilience, continuity, sacrifice, and collective responsibility. Framing theory therefore helps explain how speeches guide interpretation while preserving a stable image of leadership and state continuity.

The study also benefits from Wodak's (2015) discourse-historical approach, which emphasizes the historical construction of crises through temporal layering, selective memory, and appeals to collective responsibility. This model is especially relevant to royal discourse because it explains how present pressures are interpreted through historical reference, political legitimacy, and communal endurance. In addition, Kaplan's (1966) contrastive rhetoric is used here only as a heuristic for understanding recurrent rhetorical sequencing, such as the movement from challenge to evaluation and then to resolution. It is not treated as a fixed cultural model but as a way of recognizing patterned rhetorical organization in the corpus. These frameworks provide a coherent basis for analyzing how the Throne Speeches construct resilience, legitimize authority, and frame crises within a long-term political and historical vision.

2.1. Review of Related Studies

Previous studies provide an important foundation for the present research but also reveal clear limitations. In Jordanian political discourse, Almahasees and Mahmoud (2022) examined persuasive strategies in King Abdullah II's speeches and showed how royal discourse combines institutional authority with persuasive positioning in Jordanian political discourse. Al-Abed Al-Haq and Al-Sleibi (2015) analyzed three speeches by King Abdullah II and highlighted the recurring role of solidarity and collective responsibility in royal rhetoric. Aljedayah et al. (2022) demonstrated that Hashemite custodianship, Arab nationalism, and Islamic legitimacy function as central narrative pillars in royal discourse. These studies are valuable, but they generally focus on limited samples, shorter time spans, or broad rhetorical descriptions rather than sustained longitudinal corpus analyses.

More recent Jordan-specific studies also support the direction of the present study. Al-Khawaldeh, Al-Shboul, et al. (2024) identified patterns of moral evaluation and collective alignment in Crown Prince Al-Hussein's speeches on youth empowerment. Similarly, Al-Shboul et al. (2025) demonstrated that metaphorical directives in public communication reinforce authorities and maintain social proximity. Banikalef (2025) demonstrated that identity and conflict in Jordanian discourse are negotiated through strategic linguistic choices. Al-Khawaldeh, Mashaqba, et al. (2024) on irony in Jordanian Arabic digital communication further confirmed that rhetorical meaning in Jordanian discourse is often indirect, socially embedded, and context-dependent. These studies indicate that Jordanian public discourse draws on culturally grounded rhetorical resources, including evaluative language, metaphor, collective alignment, and symbolic authority.

From a methodological perspective, the literature also points to the value of combining corpus linguistics and CDA. Baker (2006) demonstrated the usefulness of corpus evidence for identifying recurrent patterns that are difficult to observe through impressionistic reading alone. Evert (2005) provided a strong statistical basis for collocation analysis and significance testing, while Steen et al. (2010) offered a structured approach to metaphor identification that remains useful for discourse studies involving figurative language. In Arabic and bilingual contexts, Banikalef (2020) showed how corpus methods can be applied to Arabic discourse in a way that preserves linguistic specificity, and Banikalef et al. (2026) reinforced the value of integrating quantitative corpus evidence with a critical

interpretation. These studies support the methodological design of the present project, which combines lemmatization, frequency analysis, collocation analysis, metaphor coding, and concordance reading.

Overall, the literature reveals three major gaps. First, few studies have examined Jordanian royal discourse over an extended time span, particularly a decade-long corpus covering multiple political and regional crises. Second, existing research often relies on English translations or isolated speeches rather than Arabic originals, which obscures culturally specific items such as custodianship, Nashama, and other Hashemite markers of legitimacy. Third, methodological fragmentation remains common: many studies either apply corpus tools without sustained critical interpretation or offer qualitative analyses without quantitative support. The present study addresses these gaps by analyzing Arabic Throne Speeches from 2015 to 2025 through a corpus-assisted CDA framework, integrating lemmatization, collocation, and MI statistics, adapted metaphor identification, and intercoder reliability checks to produce a more coherent account of how resilience and dynastic continuity are constructed in discourse.

3. Methodology

3.1. Corpus

This study examines a specialized parallel corpus of Throne Speeches delivered by King Abdullah II to the Jordanian Parliament between 2015 and 2025. Arabic speeches constitute the primary analytical corpus. The English translations issued by the Royal Hashemite Court function as a parallel reference corpus used for translation verification and clarification of culture-specific expressions. The English data do not serve as independent analytical datasets. The analytical focus remains on the Arabic texts because they preserve the lexical and rhetorical structures through which authority, evaluation, and crisis framing operate. The corpus covers a period marked by major regional and domestic developments, including the Syrian refugee crisis, economic pressures, the COVID-19 pandemic, political modernization processes, and the Gaza War. This temporal range supports the longitudinal analysis of royal rhetoric within a single institutional setting. The corpus contains approximately 46,000 Arabic words and 45,000 English words each. Table 1 presents the distribution of speeches by year, parliamentary session, contextual background, and Arabic word counts.

Table 1
Summary of the Corpus Composition by Year and Contextual Markers

Year	Parliament Session	Major Regional / National Context	Arabic Word Count
2015	17th (3rd)	Syrian refugee crisis peak; ISIS threat	3,842
2016	18th (1st)	Post-Arab Spring stabilization; economic reform	3,615
2017	18th (2nd)	Decentralization implementation; regional tensions	3,428
2018	18th (3rd)	Economic protests; anti-corruption focus	4,102
2019	18th (4th)	Al-Baqura/Al-Ghamr sovereignty reclamation	3,956
2020	19th (non-ordinary)	COVID-19 pandemic onset	4,231
2021	19th (1st)	Pandemic economic impact; political modernization launch	4,517
2022	19th (2nd)	Post-pandemic recovery; global economic shocks	4,389
2023	19th (3rd)	Gaza conflict outbreak; regional security concerns	4,623
2024	20th (1st)	Political modernization implementation; Gaza humanitarian crisis	4,712
2025	20th (2nd)	Gaza reconstruction; economic modernization acceleration	4,585
Total			46,000

The relatively stable distribution of word counts across speeches supports the comparability of frequency and collocation analyses. This study retained the original Arabic orthography and lineation to preserve lexical integrity for lemmatization, concordance extraction, and line-based citation. All texts were retrieved from the official Royal Hashemite Court website, which provides an authoritative public record of speeches and ensures textual consistency across the dataset.

3.2. Procedure

This study employed a corpus-assisted CDA design. This design integrates quantitative corpus techniques and qualitative discourse interpretation. The quantitative component identifies recurrent lexical patterns, while the qualitative component interprets how these patterns construct authority, identity, and crisis representation in the royal discourse.

The first stage involved lemmatization of the Arabic corpus using Sakhr Arabic Lemmatizer 8.0. Arabic morphology produces multiple surface forms for a single lexical item, and lemmatization reduces this variation to improve text comparability. The Arabic corpus served as the analytical base for this stage. The English parallel corpus functioned as a supplementary resource for checking meanings and clarifying culture-specific references. The second stage involved generating frequency lists and dispersion measures. Frequency analysis identified recurrent lexical items across the corpus, while dispersion measures indicated whether items were distributed across speeches or concentrated in specific contexts. This distinction supports a longitudinal interpretation because repeated distribution across years signals stable rhetorical patterns. Based on frequency and pilot reading, the study selected a set of frame markers associated with resilience and crisis, including steadfastness (ثبات), patience (صبر), resilience (صمود), crisis (أزمة), and challenge (تحدي).

The third stage focused on the collocation analysis. This study used a ±5-word window to extract collocates. This span captures immediate lexical relations while maintaining a sufficient contextual scope for the formal syntactic structure of throne speeches. A narrower window risks excluding relevant relational patterns, while a wider window introduces unrelated thematic material. The selected span therefore balances precision and contextual adequacy. Collocational strength was measured using Mutual Information (MI). The study adopted MI > 5.0 as the threshold for inclusion. This threshold prioritizes statistically strong associations in a relatively small and specialized corpus and excludes high-frequency but weak co-occurrences. The study also applied Fisher's exact test to assess the statistical significance of sparse data conditions. Fisher's exact test is suitable for small corpora because it does not depend on large-sample assumptions (Evert, 2005). Only collocations supported by both MI and Fisher's exact tests were retained for interpretation.

The fourth stage examined the modality. The study manually coded deontic and dynamic modality markers in the lemmatized Arabic corpus using an Arabic-oriented modality framework. Modality frequencies were calculated per 1,000 words to allow for comparison across speeches of different lengths (Balaa, 2024). These quantitative results guided the concordance selection for the qualitative analysis of stance and authority. The fifth stage involved qualitative discourse interpretation. The study applied an adapted Metaphor Identification Procedure by comparing contextual and basic lexical meanings. Items showing systematic divergence were coded as metaphor candidates and recorded with reference to lines and analytic notes (Steen et al., 2010). The study then conducted a thematic analysis of concordance lines for key nodes to trace frame development across texts. Crisis passages were analyzed using Entman's (1993) framing categories: problem definition, causal attribution, moral evaluation, and response.

The validity was improved through triangulation. Two independent coders coded 30 percent of the concordance dataset. Cohen's kappa reached 0.87 for frame coding and 0.91 for metaphor identification. The results showed strong inter-coder reliability. Member validation with three Jordanian scholars in political communication refined culturally sensitive interpretations, especially those related to the Nashama cluster. Negative case analysis examined instances with deviation from dominant patterns to refine the analytical boundaries.

This procedure generated three main outputs. First, frequency and dispersion tables were created for the selected frame markers. Second, collocation lists with MI scores and Fisher's exact test values were generated. Third, an annotated metaphor inventory with line-referenced examples was used. All processing logs, annotation files, and computational outputs are included in Appendices (A, B, C, and D) to support transparency and replication.

4. Results

This section presents the empirical findings of the corpus analysis of King Abdullah II's Throne Speeches from 2015 to 2025. It reports patterns of lexical distribution, collocation, modality, and figurative usage across the dataset. The section is organized into subsections corresponding to distributional analysis, collocation patterns, frequency profiling, and concordance-based patterning. An interpretive discussion of these findings is presented in the Discussion.

4.1. Lexical Distribution and Frame Density

The distributional analysis indicates a clear reorientation in lexical emphasis across the three periods. Before lexical density was calculated, the data were examined through Juilland's D and standard deviation to assess whether frame markers were spread evenly across the speeches or clustered in particular years. Stewardship lexemes recorded a high dispersion value (Juilland's D = 0.82). This result indicates a steady lexical presence throughout the corpus. In contrast, crisis lexemes showed moderate dispersion (D = 0.61). This distribution suggests a stronger concentration in specific contexts. These measures suggest that stewardship vocabulary does not remain confined to isolated speeches but instead constitutes a stable lexical field across the decade. Table 2 reports the frequencies of stewardship and crisis vocabulary per 1,000 words. Stewardship density rises from 18.3 in 2015–2018 to 29.8 in 2022–2025, whereas crisis vocabulary reaches its highest point in the middle period and then declines slightly. The ratio between the two categories shifted from 0.74 to 1.13. This shift reflects a significant change in relative prominence.

Table 2
Stewardship Frame Lexical Density by Period (Per 1,000 Words)

Period	Major contextual markers	Stewardship lexemes	Crisis lexemes	Stewardship: Crisis
2015–2018	Refugee pressures; regional instability	18.3	24.7	0.74
2019–2021	Pandemic; policy reform initiatives	22.6	28.1	0.8
2022–2025	Gaza conflict; modernization push	29.8	26.3	1.13

Table 2 presents the distribution of stewardship and crisis vocabulary across the three speech periods. To test whether the observed increase in stewardship lexemes across periods was statistically significant, a chi-square test of independence was conducted on the raw frequency totals for stewardship and crisis lexemes across the three periods. The test yielded a significant result, $\chi^2(2, N = 3{,}214) = 18.47$, $p < .001$. This shows that the distribution of stewardship vocabulary differed across time periods rather than occurring randomly. This result confirms the increase in stewardship lexis reported in the abstract. Table 3 presents the densities of the three figurative families over the same periods.

Table 3
Figurative Imagery Density by Type and Period (per 1,000 words)

Figurative family	2015–2018	2019–2021	2022–2025
Protective/sanctuary imagery	12.3	14.7	18.9
Growth and renewal imagery	8.7	15.2	12.4
Light and sacredness imagery	5.6	9.3	14.8
Total figurative tokens	26.6	39.2	46.1

The density pattern indicates a stable preference for protective, renewal, and sacred imagery across the decade, with a greater concentration in later speeches. The corpus does not establish why this pattern emerged, but it demonstrates a consistent distribution of figurative resources.

4.2. Collocation Patterns around أزمة (Crisis)

Collocation analysis identified recurring lexical environments around أزمة (crisis). Table 4 lists the strongest collocates based on MI scores and Fisher's exact test results.

Table 4
Top 10 Collocates for "أزمة/ Crisis" (2015–2025 Corpus)

Rank	Arabic collocates	English gloss	Frequency	MI	p
1	تحدي	challenge	87	8.32	< .001
2	تجاوز	overcoming	64	7.89	< .001
3	فرصة	opportunity	59	7.65	< .001
4	وطن	nation	53	7.21	0.002
5	اعتماد	reliance	48	6.98	0.003
6	ثبات	steadfastness	46	6.87	0.003
7	تدخل	interference	42	6.54	0.004
8	خارجي	external	41	6.43	0.004
9	صبر	patience	39	6.32	0.005
10	وصاية	custodianship	37	6.21	0.005

The collocational profile in Table 4 shows that أزمة (crisis) consistently appears with lexemes related to response, national reference, and external attribution. Frequent pairings include تحدي (challenge), فرصة (opportunity), and تجاوز (overcoming), which place crisis within a semantic environment of response and adjustment rather than termination. Additional collocates such as وطن (nation) and ثبات (steadfastness) link crisis discourse to national reference points, while تدخل (intervention) and خارجي (external) introduce an outward-oriented attribution pattern.

These co-occurrence patterns indicate recurring associations in the corpus. They suggest that crisis vocabulary is regularly embedded within a broader lexical field that combines challenge, response, and collective reference. At this stage, the results describe distributional tendencies and do not establish rhetorical intentions. Concordance analysis provides further illustrations of how these patterns appear in context. In one passage, the king states:

"الأزمات ليست نهاية الطريق بل فرصة لتسريع الإصلاح وتعزيز صمودنا الوطني"
(Crises are not the end of the road but an opportunity to accelerate reform and strengthen our national steadfastness)

This example illustrates the co-occurrence of أزمة (crisis) with فرصة (opportunity) and صمود (steadfastness), which aligns with the collocational patterns in Table 4. Here, crisis appears alongside reform-oriented and resilience-related vocabulary

A second passage reads:

"نواجه ضغوطاً خارجية وتدخلات تطاول سيادتنا، فقد اعتمدنا مواقف واضحة للدفاع عن مصالح الوطن"
(We face external pressures and interventions that affect our sovereignty; therefore, we adopted clear positions to defend the nation's interests)

Here, أزمة-related discourse appears in proximity to خارجي (external) and تدخل (intervention), reflecting the external attribution pattern observed in Table 4.

The third example illustrates the recurrence of evaluative lexemes:

"علينا أن نظهر الصبر والثبات أمام العواصف الخارجية"
(We must show patience and steadfastness in the face of external storms)

This passage includes صبر (patience) and ثبات (steadfastness), both of which appear among the significant collocates. Their presence confirms that evaluative vocabulary frequently accompanies crisis-related contexts in this corpus. In summary, the concordance evidence bolsters the statistical findings by illustrating how recurrent collocates manifest themselves in complete utterances.

4.3. Frequency Profile and Collective Voice

Table 5 reveals the prominent presence of collective pronouns, action-oriented terms, and culturally marked lexemes. The most frequent items include نحن (we), وطن (nation), عمل (work, action), مسؤولية (responsibility), وصاية (custodianship), شعب (people), ثبات (steadfastness), نعمل (we act, we work), أزمات (crises), نشامى (honourable men, brave ones), خدمة (service), and عهد (pledge). This distribution indicates that collective reference and mobilizing vocabulary constitute central linguistic features of the corpus.

Table 5
Most Frequent Lemmas (Top 12)

Rank	Lemma (Arabic)	Gloss (English)	Tokens
1	نحن	We	1,420
2	وطن	nation	1,038
3	عمل	work/action	912
4	مسؤولية	responsibility	876
5	وصاية	custodianship	754
6	شعب	people	730
7	ثبات	steadfastness	712
8	نعمل	we act	680
9	أزمات	crises	646
10	نشامى	Nashama (honor)	598
11	خدمة	service	575
12	عهد	pledge	542

The prominence of نحن (we) suggests a sustained mode of collective address (Susser, 2024). Repeated references to وطن (nation) and شعب (people) further indicate the centrality of national indexing throughout the speeches. In parallel, the recurrence of عمل (work, action), نعمل (we act, we work), خدمة (service), and مسؤولية (responsibility) reflects a consistent programmatic register. These lexical choices recur across the speeches and point to a stable pattern of collective and action-oriented language.

The item وصاية (custodianship) appears repeatedly in passages that refer to Jerusalem and holy sites. One example reads:

"أما الوصاية الهاشمية، فهي أمانة أتشرف بحملها، لحماية ورعاية المقدسات الإسلامية والمسيحية في القدس"
(The Hashemite custodianship is a trust I am honored to bear, to protect and care for the Islamic and Christian holy sites in Jerusalem.)

This utterance shows that وصاية (custodianship) is not an isolated lexical item. It appears in a recurrent context linked to custodial responsibility.

The lemma نشامى (honorable men, brave ones) also appears frequently in passages that praise security and public service actors. For example:

"النشامى جيشنا وأجهزتنا الأمنية هم سند الوطن ودرع المحافظة على الأمن"
(The Nashama, our army and security agencies, are the support of the homeland and the shield that preserves security.)

This example indicates that the honorific is used consistently across the corpus and frequently co-occurs with references to protection and service. The recurrence of ثبات (steadfastness) and عهد (pledge) suggests a lexical field associated with continuity and endurance. At the Results stage, the data support an account of recurring patterns in collective voice, duty, and institutional reference. Broader claims concerning legitimation, cultural meaning, and rhetorical strategy belong to the Discussion section

4.4. Figurative and Modal Patterning

Modal expressions of obligation frequently appeared across the corpus. Forms such as علينا (we must) and يجب (must) recur in passages that discuss reforms, responsibilities, and crisis responses. Their

repeated use shows a pattern of obligation-oriented discourse. The corpus does not prove political intention, but it does show that the speeches often move from diagnosis to duty.

The metaphor inventory confirms the repeated use of protective, renewal, and sacred imagery. Protective imagery clusters include security and care. Renewal imagery clusters with reform. Sacred imagery appears with Jerusalem, custodianship, and continuity. The distribution shows that metaphors are a recurring resource rather than an occasional ornament.

4.5. Concordance-based Patterning and Sequencing

The corpus shows recurring co-occurrence patterns between custodial, temporal, and modal lexemes. These patterns appear across multiple speeches and can be illustrated through concordance evidence. Custodial vocabulary, such as وصاية (custodianship) and أمانة (trust), frequently appears in passages that refer to Jerusalem and holy sites. The association between these lexemes and specific locative references occurs in nine of the eleven speeches with high mutual information values. A representative excerpt is as follows:

"أما الوصاية الهاشمية، فهي أمانة أتشرف بحملها، لحماية ورعاية المقدسات الإسلامية والمسيحية في القدس"

(The Hashemite custodianship is a trust I am honored to bear, to protect and care for the Islamic and Christian holy sites in Jerusalem)

This example demonstrates the co-occurrence of وصاية (custodianship) and أمانة (trust) with protective verbs such as حماية (protection) and رعاية (care), as well as explicit reference to القدس (Jerusalem). The repeated clustering of these items indicates a stable lexical environment within the corpus. Temporal markers also exhibit consistent pairing patterns. Lexemes such as عهد (pledge) occur alongside resilience-related terms such as ثبات (steadfastness) and verbs of perseverance. Statistical pairing between these items yields high mutual information scores. A representative case follows:

"من عهد المؤسسين ورجال التاريخ تعلمنا كيف نثابر ونحمي المكتسبات لكل جيل"

(From the founders' pledge and the men of history we have learned how to persevere and to protect achievements for every generation)

This passage indicates how past-oriented references عهد (pledge), المؤسسين (founders) appear alongside present-oriented action verbs such as نثابر (we persevere) and نحمي (we protect). The co-occurrence pattern recurs across speeches in different contexts. Modal expressions also exhibit consistent distribution. Deontic forms such as علينا (we must) and يجب (must) frequently occur in passages containing action-oriented vocabulary. One example reads:

"فعلينا الاستمرار في تطوير القطاع العام، ليلمس المواطن أثر الارتقاء بالخدمات"

(We must continue to develop the public sector so the citizen feels the effect of improved services)

In this example, the modal marker علينا (we must) appears with verbs of development and service provision, including تطوير (development) and الارتقاء (improvement). Similar combinations occur across multiple speeches, indicating a recurring association between obligations and programmatic language. Evaluative lexemes also display systematic patterns. Terms such as ثبات (steadfastness) and the culturally specific token نشامى (honorable men, brave ones) frequently occur in passages related to security and public service. An example follows:

"النشامى جيشنا وأجهزتنا الأمنية هم سند الوطن ودرع المحافظة على الأمن"

(The Nashama, our army and security agencies, are the support of the homeland and the shield for maintaining security)

This example shows that نشامى (honorable men, brave ones) appears in contexts that include protection-related terms such as سند (support) and درع (shield). Concordance lines indicate that this pattern recurs across the entire corpus. Across the dataset, these lexical categories often appear in proximity within the same passages. Crisis-related references are followed by evaluative or historical markers, which are then followed by modal expressions and action-oriented language. This sequence appears in multiple speeches, although the exact order and density vary by context.

5. Discussion

This study examined how King Abdullah II's Throne Speeches from 2015 to 2025 construct resilience and dynastic continuity. It pursued three objectives: to map the evolution of crisis and resilience frames, analyze the rhetorical devices that instantiate those frames, and assess how discourse links to Hashemite legitimacy claims. This study combined lemmatized corpus measures, collocation and MI statistics, an adapted metaphor identification routine, and concordance-driven close reading. The findings align with these objectives. They show a rise in stewardship language during major security episodes, with a significant increase in stewardship lexemes. They also show intensified protective, familial, and sacred imagery, stronger deontic modality, and a concentrated honor lexicon, especially Nashama (honorable men, brave ones).

The rise in stewardship vocabulary matters because it fits Fairclough's (2013) view of discourse as social practice, where repeated textual choices organize institutional meanings across time (Fairclough, 2013). In the corpus, the upward movement in stewardship lexicon does not stand alone. It aligns with the recurring use of نحن (we), وطن (nation), and شعب (people), which indicates a collective subject rather than an individual voice. van Dijk's (2006) socio-cognitive model helps explain this pattern because it links lexical repetition to shared mental models of political belonging and social representation (van Dijk, 2006). The same pattern also fits Baker's (2006) corpus logic, since repeated frequencies and concordance lines show a stable preference rather than isolated wording (Baker, 2006). The recurrence of وصاية (custodianship), أمانة (trust), and عهد (pledge) adds a further layer, since these items support van Leeuwen's (2008) legitimation framework through authorization and moral evaluation rather than a bare assertion of power (van Leeuwen, 2008).

Collocational and concordance data sharpen the interpretation of crisis discourse. The repeated co-occurrence of أزمة (crisis) with تحدي (challenge), فرصة (opportunity), and تجاوز (overcoming) fits Entman's (1993) framing model, which defines framing through problem definition, causal attribution, moral evaluation, and treatment recommendation. The corpus does not prove intention in each utterance; however, the repeated sequencing of crisis with response terms shows a stable interpretive pattern across speeches. Wodak's (2015) discourse-historical approach helps explain this diachronic pattern because it treats political discourse as selective and temporally layered, with present pressures framed through historical continuity and collective memory (Wodak, 2015). The recurrence of ثبات (steadfastness) and صبر (patience) should be treated with care. The corpus supports them as moral resources within crisis discourse but does not justify reducing them to a single Islamic rhetorical code. The honorific term Nashama (honorable men, brave ones) performs a related function by naming institutional actors through culturally resonant praise, which strengthens moral elevation without requiring a direct claim of ideological intention.

This study also makes three contributions. It offers a theoretical reconceptualization of resilience as a performative function, since the speeches not only represent endurance but actively produce it through a patterned discourse. It also contributes a corpus-based account of Hashemite legitimacy, since authorization, moral evaluation, and historical continuity recur across speeches in measurable form. Finally, it shows the value of combining frequency analysis, collocation, metaphor coding, and concordance reading in Arabic political discourse, where a single statistical measure does not capture the full rhetorical work of a text. Therefore, the findings support a more integrated account of royal discourse, one that combines stewardship, legitimacy, and crisis management within a single analytical framework.

The implications of this study extend beyond this corpus. First, resilience in royal speeches appears as a performative function rather than a static theme. The speeches do not only describe the crisis. They reorganize duty, response, and custodial responsibility through repeated lexical and figurative choices. Second, Hofstede et al.'s (2010) collectivist orientation offers a useful interpretive lens for the dominance of نحن (we), وطن (nation), and شعب (people), although the corpus supports this only as a rhetorical tendency and not as a cultural essence (Hofstede et al., 2010). Third, this study shows how corpus-assisted CDA handles legitimation across textual, cognitive, and historical levels without collapsing statistical associations into rhetorical intentions. In practical terms, the analysis suggests that

stewardship rhetoric in royal discourse gains strength when it links collective identity, custodial memory, and administrative obligation in one patterned sequence.

This study has several limitations. Automatic lemmatization does not eliminate all morphological ambiguities in Arabic. The English corpus supports verification but does not capture all the cultural and rhetorical nuances present in the Arabic originals. The analysis focuses on verbal text and excludes the paralinguistic and visual dimensions of delivery. The case study design limits generalization beyond the context of the Jordanian monarchy. Therefore, future research should compare Throne Speeches with other Hashemite genres, such as parliamentary openings, crisis statements, and royal interviews, to test whether the same lexical and rhetorical patterns recur across speech types. Larger corpora would also permit stronger testing of period differences and more refined modelling of collocational strength. Comparative work across Arab monarchies and republican settings would help clarify which features belong to the Hashemite discourse and which belong to broader regional patterns. A multimodal study would add another layer by examining delivery, gestures, and media circulation. Audience reception research would also strengthen this analysis by linking textual framing to public interpretation. In conclusion, this study examined how King Abdullah II's Throne Speeches (2015–2025) construct resilience and dynastic continuity. It pursued three objectives: to map the evolution of crisis and resilience frames, analyze the rhetorical devices that instantiate those frames, and assess how discourse links to Hashemite legitimacy claims. This study combined lemmatized corpus measures, collocation and MI statistics, an adapted metaphor identification routine, and concordance-driven close reading. The findings align with the objectives, showing a rise in stewardship language during major security episodes, with a significant increase in stewardship lexemes ($p < .01$). Rhetorical analysis revealed intensified use of protective, familial, and sacred imagery, increased deontic modality, and concentrated honor lexicons such as Nashama (honorable men, brave ones). Discursive readings demonstrated how these devices sequence problem definition, moral evaluation, and policy recommendation to sacralize custodial duty and distribute obligations across the polity (Entman, 1993; Fairclough, 2013). This study makes three contributions, including a theoretical reconceptualization of resilience as a performative function.

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An AI-based tool was used only for linguistic polishing and for generating tables. The ideas, interpretations, and analyses presented in this paper are entirely original and remain the sole responsibility of the author. The views expressed in this paper are solely those of the author.

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Data Availability

The datasets generated and/or analyzed during the current study are available in the Harvard Dataverse repository at https://dataverse.harvard.edu/dataset.xhtml?persistentId=doi:10.7910/DVN/9JOFZY.

Ethics Declaration

This study analyzed publicly available political speeches issued by the Royal Hashemite Court of Jordan. No human participants, animals, or personal data were involved. Therefore, institutional review board approval and informed consent were not required.

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