

## Discursive Legitimation of Human Values: Local-global Power Relations in Global Media Discourse

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### ABSTRACT

Construction of identities can be manifested in the form of competing legitimation discourses over an intercultural issue. This study investigates the power relations between local identities and global identities over the discursive legitimation of human values in global media discourse. Yemen Times (YT) is the most circulated English-language newspaper in Yemen. YT can be voice of Yemen to the world through the use of the English language and the online version of the paper. With the notion of English and globalization, the newspaper published discourses for maxims in the context of *Improve Your English* series produced by a non-local journalist. A maxim is extended in the form of an argumentative paragraph that contextualizes a single value. Employing an empirical research design, the study data were built of 152 maxims. As a theoretical and analytical approach, Fairclough's Critical Discourse Analysis (CDA) is concerned with globalization, discourse, power and ideology. The study adopts these concepts to show how the processes of globalization are ideological choices that serve the interest of global agency. After identifying human values through thematic analysis, a three-dimension analysis of discourse was used to reveal the competing legitimation discourses. Clause complex was used as the unit of analysis where the focus was on the social actors of the projecting clauses. The discourse analysis reveals that local identities were suppressed or backgrounded in the texts. Global identities dominated the texts in the form of global literary discourse, global political discourse, global religious discourse, global philosophical discourse and global anonymous discourse. The exclusion of local identities shows that human values were employed in intercultural communication to serve the interest of global hegemony.

**Keywords:** values; identities; power relations; legitimation; maxims

### INTRODUCTION

In intercultural communication, power relations may take place over the relational meaning of intercultural issues (Fairclough, 1992) such as human values. Human values can be viewed as a neutral discourse shared among humanity. This view is theorized based on the objectivist

position on discourse which deals with discourse as an objective fact (Fairclough, 2006). Nevertheless, the relational meaning of human values is considered a type of legitimation processes (Fairclough, 1992). Legitimation processes involve the act of justifying and sanctioning a certain action or power, on the basis of normative or other reasons (Carvalho, 2000). With the processes of globalization, the legitimation processes become a complex issue, where global media discourse plays a vital role in disseminating ideologies and discursive practices. Ideologies are propositions that generally appear as implicit assumptions in media texts, thereby contributing to the production or reproduction of unequal relations of power and relations of domination (Fairclough, 1995). In terms of discursive practices, the processes of media text production are managed through sets of institutional routines such as collecting, selecting, editing and transforming (Fairclough, 1995).

Fairclough's Critical Discourse Analysis (CDA) is concerned with globalization, discourse, power and ideology in a global context (Fairclough, 2006). This study adopts these concepts to reveal how the processes of globalization are ideological choices that serve the interest of global agency. As a text-oriented form of discourse analysis, Fairclough's CDA provides analytical tools for three levels of analysis: textual analysis (description), discourse analysis (interpretation) and critical discourse analysis (explanation). It is in the interconnections of these levels of analysis that competing discourses can be identified and named.

In global media discourse, the ideological relations of power can be viewed as between local and global agencies. Global agencies have the freedom to shape the world with a diminishing sense of obligation to their states and systems of knowledge (Bauman, 1998) i.e. their mobility shapes the rest of the world. On the contrary, local agencies are confined to particular localities, and their mobility is the mobility of 'vagabonds' (Fairclough, 2006, p. 25), which means that their participation has become restricted within their local contexts. This view of globalization can be explained in the anonymous maxim 'think globally and act locally'. In this maxim, there is an inherent danger of presenting a view of the world as a whole which marginalizes local agencies. In other words, in contrasting the global and local agencies, there is considerable risk that the local agencies will be omitted from the global agencies. To avoid such a scenario, globalization has to be steered in less damaging, more democratic and more socially just and equitable directions (Fairclough, 2006). One also needs to think glocally and act glocally in 'glocal' (Brodeur, 2004, p. 191) intercultural spatial contexts.

As persuasive devices, maxims are defined as 'common sense' logical statements that disseminate human values in discourse (Lewis, 1972). However, the use of maxims in global media discourse may reflect ideological underpinnings. As a global media text, the discourse of maxims is a journalistic genre produced in Yemen Times newspaper by a non-local journalist, Dr. Ramankata Sahu, between 2003 and 2010. A maxim is introduced in an issue and then it is contextualized in the next issue. Such discursive practice may serve the ideological interests of the producer. Therefore, this study argues that these maxims employ human values to construct global agency over the local agency. Using discourse as power relations, the paper tries to answer two research questions:

- 1) What are the global legitimation discourses associated with human values that were evident in the texts?
- 2) How much space is given to the local identities in the texts?

## **LITERATURE REVIEW**

Recently, practitioners of CDA have shown an increased interest in the legitimation function of language. For instance, Vaara, Tienari, & Laurila (2006) studied the discursive

legitimation of 'global industrial restructuring' of the merger of Finland Pulp company and Sweden Paper company (StoraEnso case) in the media coverage. Based on a critical discourse analysis, they conducted a thematic analysis of the media texts. That analysis led to an understanding of what kinds of issues and topics were discussed in the media coverage of the merger of the two companies. The issue of 'global industrial restructuring' was manifested in themes such as price, ownership, synergy and other benefits. Then, an interdiscursive analysis distinguishes different discourse types used in legitimation. Accordingly, four discourse types were identified: the neoliberal discourse, the nationalistic discourse, the humanistic discourse and the entertainment discourse. These discourses are found to legitimate the issue of 'global industrial restructuring' of the merger of the two companies.

Sowinska (2013) investigated the construction of 'freedom' in President Bush's State of the Union addresses. Using critical discourse studies, the analysis reveals how the construction of freedom veered from absoluteness in the earlier addresses to a conception of liberty and democracy linked to the idea of US democracy promotion in President Bush's later addresses. 'Freedom' is represented in metaphorical terms as a story whose author is no longer God but America. Although, values have been studied at the pragmatic level in political discourse, there is a need to investigate values as an objective discourse shared among humanity.

To address such intercultural issue, CDA aims to reveal the power relations in global media texts. However, CDA was criticized by a number of scholars including Chilton (2011) who criticized the 'critical stance', values and globalization of CDA. He inquired about the reason as to why critical discourse analysts spend so much critical ink for 'emancipatory critique'. Chilton further showed that there is "something still missing in CDA": values. When CDA becomes global, it needs to specify the values on which its specific critiques rest. To say that they are doing that for the sake of justice and equality (Jørgensen & Phillips, 2002) or as human rights, can be considered as Western-oriented values (Chilton, 2011).

In CDA research, little attention is paid to the explanation analysis of discourse. The review of literature reveals that micro and/or macro analyses are usually employed for discourse identification (Fairclough, 1995; Senthana, 2005; Mishra, 2007; Al-Sharabi, Noraini & Nor Fariza, 2011). This type of application may reflect what Jørgensen and Phillips (2002) affirm that in Fairclough's CDA, the selection of the tools depend on the research questions and the scope of the project. However, Hart (2011) shows that little attention is paid to the interpretation and explanation stages of CDA research.

## **DISCOURSE AND GLOBALIZATION**

Critical discourse analysis facilitates the unravelling of the discursive ideological power relations constructed through certain choices of linguistic features in global media texts. In this regard, Fairclough (2006) combines critical discourse analysis with cultural political economy as a crucial analytical tool to cover the language-related aspects of the cultural political phenomenon of globalisation. The ideologist position on discourse as a facet of globalization "focuses upon how particular discourses of globalization systematically contribute to the legitimation of a particular global order which incorporates asymmetrical relations of power" (p. 14).

In the processes of globalization, it is partly language that is globalizing and being globalized. Globalization involves discourses and genres (Fairclough, 2006, p. 13). Discourses can be manifested in the form of competing social actors from different genres. Nevertheless, by interdiscursive analysis, it is possible to gain insight into the role of global social actors in the processes of social change. This view indicates that globalization is a kind of construction through discourses where the discursive power of the global media discourse,

for example, is of an important role for constructing unequal power relations. Power relations are not only manifested between ‘Self’ and ‘Other’, but also between local identities and global identities (Chouliaraki & Fairclough, 1999, p. 94).

Discourses are identified and named in relation to their situational contexts (Fairclough, 1989). In the context of globalization, a discourse is descriptively and interpretatively examined within micro and macro analyses (Richardson, 2007). For the micro analysis, textual analysis can be conducted to identify the competing social actors in the texts. Social actors are examined in the case of the fear of loss of cultural identity (Van Leeuwen, 1996). For the macro analysis, discourse practice focuses on how authors of texts draw on an existing configuration of global social actors from various genres to create a text, and on how consumers of texts also apply available discourses and genres in the consumption and interpretation of the texts (Jørgensen & Phillips, 2002).

### **LEGITIMATION OF HUMAN VALUES**

‘Human values’ is an intercultural issue. In worldwide intercultural contexts, values are a controversial issue where there is a debate on their legitimation. Factors shaping values are so numerous coupled with the diversity of cultures, habits and religions. However, such factors constitute one’s own identities (dOrville & Preis, 2005). In global media discourse, identity construction can be manifested in the form of competing legitimation discourses. Fairclough (2001) believes that ‘the object of research’ determines the proper agencies for its legitimation. The object of research in this study is human values. Therefore, the discursive legitimation of human values should be conducted with specific reference to the local as well as global agencies which are relevant to human values. Otherwise, human values would be demeaned.

In the Yemeni local context, values are legitimised by the Islamic sources of knowledge. In the Islamic worldview, legitimation of values and the societal aspect of Man are integrative and inseparable. The comprehension of values requires first recognition and acknowledgement of reality and truth through unified system of Islamic metaphysics. Values are legitimised mainly on the Islamic sources of knowledge. Society is not the source for legitimation of values (Al-Attas, 1985).

In the Western global context, society is the source for legitimation of values or as Rokeach (1973, p. 13) believes “a distinctively human invention”. Ester, Mohler and Vinken (2006) investigated three dominant perspectives of values in the modern Western thought: the postmodernist, the particularist, and the dimensionalist perspectives. Values in the postmodern analysis are free floating, and not restricted by time, space, tradition or structure. The ‘particularist’ view of values by contrast, supports the notion of values as structured patterns but focuses on specific value areas such as family values, political values or work values. That is to say, values are inspired by detecting observable developments in various domains and by exploring the major determinants of these developments. Values in the ‘dimensionalist’ analysis refer to the systemic whole of values that overrides specific values in specific domains. To put it another way, the modern Western values are “values in Western societies [that] have become detached from traditional institutions and authoritative forces (such as the church) and increasingly find their legitimation in personal choices and preferences” (Ester, Mohler & Vinken, 2006, p. 8).

### **METHOD**

Data collection and data analysis are iterative processes in a CDA project (Mautner, 2008). Doing discourse analysis depends on the specific nature of the project and the view of discourse in that project (Fairclough, 1992). While discourse is viewed as power relations, the

scope of this paper is to investigate the legitimation discourses associated with the human values evident in the discourse of maxims in Yemen Times newspaper. An empirical research design was used. It involved applying circular processes: constant movements back and forth between CDA concepts and empirical data (Wodak, 2004, cited in Vaara, Tienari & Laurila, 2006).

#### DATA COLLECTION

The data are collected from Yemen Times (YT) newspaper. YT is the first English-language newspaper in Yemen. It is the most circulated and the most widely read bi-weekly newspaper in Yemen (Saleh, 2008). Its mission is to support press freedom, respect for human rights, political pluralism and democracy. It plays the role of disseminating information about politics, sports, tourism, economics and education. The data constitute a global media communicative event in terms of their production, distribution and content. This is because the maxims were produced in the English language, and they had global target readers who can visit the newspaper online. The maxims were also produced by Dr. Ramankata Sahu, as a non-local journalist.

The data for this study are built in a 'cyclical process' (Mautner, 2008); a checklist was developed to collect, compile and label the data. First, a small, relevant and homogenous corpus is gathered and analysed to select a topic area. Accordingly, 53 issues of *Improve your English* series were gathered from the educational supplement of YT produced between 2006 and 2010. Then, the journalistic genre of maxims is selected as the topic area. A maxim is produced in an issue, and it is extended in the form of an argumentative paragraph in the next issue. Such contextualization reflects a type of discourse beyond the sentence level. Each discourse of maxim constitutes one value. Using the 'cyclical process', 152 maxims were collected. They were produced between 2003 and 2010. Each maxim is given a label in which three numbers are stated: sequence number, issue number and series number. For example, label (152-1427-343; see Appendix) stands for the last maxim and its argumentative paragraph. After their identification, human values were added to the labelling system (e.g. Perseverance 152-1427-343).

#### PROCEDURES FOR DATA ANALYSIS

Before the investigation of the competing legitimation discourses, human values were identified in the study data (see figure 1).

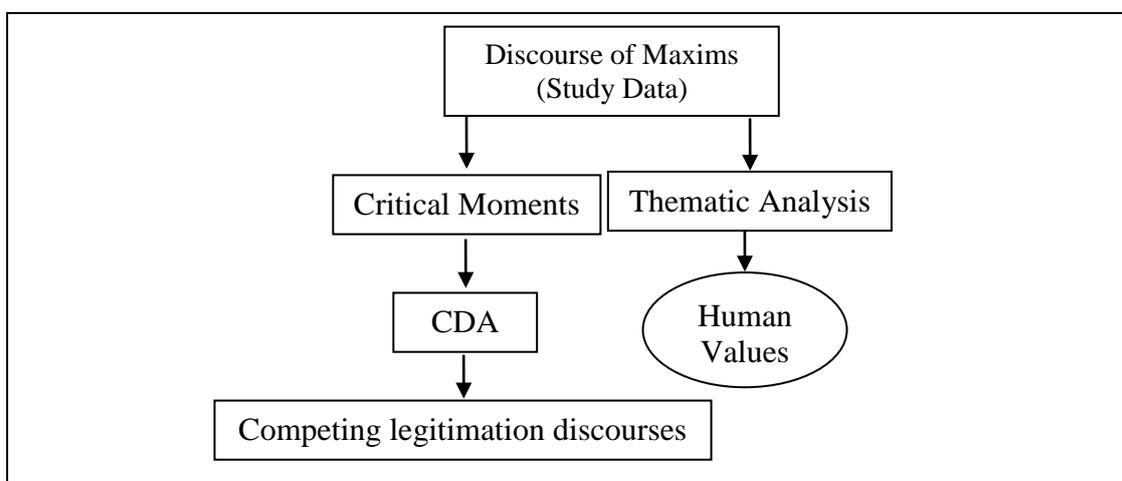


FIGURE 1. Procedures for data analysis

Human values were identified through the linguistic features of wording, word meanings or metaphors (Fairclough, 1992). For example, in maxim 152-1427-343, 'perseverance' is the evident value in the discourse of this maxim (see Appendix). 'Perseverance' was found to be implied in the discourse of this maxim. It is manifested in the word *forward*, *progress*, *journey*, *flourish* and *strive*. The action verbs also implicitly express the value of *perseverance*. 'Perseverance' is also manifested by what it is not. This is expressed in words like *backward*, *perish*, *death*. In addition, 'Perseverance' is implied metaphorically through the personification of *life*, *thoroughfare*, and *reverse gear*. All these metaphors disseminate the value of *perseverance*. Therefore, 'perseverance' in the discourse of this maxim is not identified through the word meaning of the word *perseverance*. Rather it is found to be implied in wordings and metaphors. In the presentation of analysis, human values are shown in single quotation marks (Fairclough, 2006, p. 67) and illustrated in words such as 'freedom', 'power', 'beauty' and 'patience'. While human values were identified in the discourses of the 152 maxims, the critical discourse analysis was conducted on 81 critical moments of the collected maxims. Critical moments are those practices in media discourse which might normally be naturalized and therefore difficult to notice (Fairclough, 1992).

For identification of the critical discourse analysis, clause complex is used as the unit of analysis (Halliday, 1985). Every clause complex is counted as an instance for evidence. A clause complex consists of a projecting clause and a projected clause. In a projecting clause, what is said is treated as noun clause object of the verb 'say' which functions as the secondary clause in a 'clause complex'. The function of a verbal process projects equal relation between the sayer and the quoted or the reported clauses (Halliday, 1985). A simple clause further contains three elements; i.e. participant, process, and circumstance (Fairclough, 1995). While 'vocabulary' involves naming; the 'grammar' of a clause comprises reference, modality and passivation. Particular attention is paid to the social actors of the projecting clauses. The social actors can either be internal or external. Table 1 shows the way an internal social actor can be identified in a projecting clause.

TABLE 1. Analysis of internal social actors

| Label            | 1: Foregrounded (projecting clause) Quoting |         |          |           | 2: Backgrounded (projected clause) Quoted                     |
|------------------|---|---------|----------|-----------|---|
|                  | Reference                                   | Actor   | Modality | Process   |   |
| Time 016-648-191 | The famous American essayist                | Emerson | Rightly  | has said: | "Manners require time and nothing is more vulgar than haste". |

Internal social actors can be typically realized in the nouns and the nominal groups of a clause as 'participants'. They can also be realized in the 'circumstances'. The grammar of English language differentiates a small number of 'process types' and associated 'participant types'. Out of these participant types, 'social actors' can be identified (Fairclough, 2003). Circumstantial elements are typically realized in the adverbials. A process is typically realized in the verbs of a clause. These 'process types' are action, event, state, mental process and verbal process (Halliday, 1985; Fairclough, 1992).

Reference and modality are linguistic structures that can be examined in a media text. Reference, in this study, refers to the way people are named in news discourse which can have significant impact on the way in which they are viewed (Richardson, 2007, p. 49). Analyses of modality, on the other hand, focuses on the writer's degree of affinity with his statement (Fairclough, 2003). A chosen modality has consequences for the discursive construction of knowledge and meaning systems. One type of modality is truth in which a writer commits himself completely to the statement (Jørgensen & Phillips, 2002). Fairclough (2003, p. 170) distinguishes three different degrees of commitment to truth. For example, the

modal adverb 'certainly' is considered high, 'probably' as medium and 'possibly' as low commitment to truth. External social actors can be identified through the intertextual analysis (see Table 2).

TABLE 2. Analysis of external social actors

| Label   | Foregrounded (projecting clause) Reporting |          |         | Backgrounded (projected clause) Reported        |
|---|--|----------|---------|---|
|   | Actor                                      | Modality | Process |   |
| Freedom 125-1162-316  | It   | Rightly  | is said | that eternal vigilance is the price of liberty. |
| The intertextual analysis for the reported quotation shows that it is attributed to <b>Thomas Jefferson</b> |  |          |         |   |

In this example, the intertextual analysis reveals that the passive and reported quotation 'eternal vigilance is the price of liberty' (Freedom 125-1162-316) is attributed to Thomas Jefferson. Passive sentences hide the 'sayer'. However, intertextuality can be employed to reveal the hidden sayers of the quoted or reported speech. Through the intertextual analysis, the discourse analyst looks for pieces of evidence of textual heterogeneity. To provide heterogenous analysis, moreover, local content is interpreted with particular attention to the target global consumers of the texts. Similarly, global content is interpreted with local consumers in mind. In such a case, the interests served by the text may be apparent (Janks, 1997). After the texts are analysed at the textual and the discourse analysis dimensions, the focus turns to the broader social practice; the dimension of critical discourse analysis. It is in the interconnections of the three dimensions of analysis that the competing legitimization discourses can be identified and named.

### ANALYSIS AND FINDINGS

The data analysis reveals that global identities dominate the discursive legitimization of human values, while local identities were excluded. Moreover, the local space is represented in backgrounded religious discourse, and discourse of negative 'Self' representation.

Global identities are manifested in the form of global literary discourse, global philosophical discourse, global political discourse, global religious discourse, global anonymous discourse, global legal discourse and global sports discourse. The 'social actors' of the projecting clauses reveal the named discourses. The modal adverbs show the writer's degree of affinity with the projecting clauses. The processes determine the relations between the social actors and the projected clauses. These discourses are mainly realized through 'verbal processes' (e.g., say). Global social actors are found to be the 'sayers' of many 'clauses' in the data. Table 3 shows the identified global discourses and the space given to the local identities in the discursive legitimization of human values.

TABLE 3. The competing legitimization discourses found in the texts

| Power Relations          | Competing Legitimation Discourses         | Freq. | Local Identities  |
|--------------------------|---|-------|-------------------|
| <b>Local Identities</b>  | Islamic Religious Discourse               | 6     | Backgrounded      |
|                          | Discourse of Negative Self Representation | 24    | Passive Consumers |
|                          | Global Literary Discourse                 | 81    | Suppressed        |
|                          | Global Philosophical Discourse            | 45    | Suppressed        |
|                          | Global Political Discourse                | 31    | Suppressed        |
| <b>Global Identities</b> | Global Religious Discourse                | 19    | Backgrounded      |
|                          | Global Collective Discourse               | 12    | Suppressed        |
|                          | Other Global Discourses                   | 10    | Suppressed        |
|                          | Global Anonymous Discourse                | 31    | Suppressed        |

### GLOBAL POLITICAL DISCOURSE

Global political discourse is presented as a sample of the identified discourses. The data analysis reveals that global political discourse is associated with human values, which is manifested in the use of American, English, French, Indian, Irish and Roman political discourses. These political figures are represented either as the internal 'social actors' of the projecting clauses of the identified clause complexes or as external social actors through the intertextual analysis of the texts. Unlike the global literary discourse, the producer does not refer to the countries of the social actors. It is through the intertextual analysis that such hegemonic voice is revealed. Such discourse might be employed to implicitly disseminate the global political authority associated with human values.

Excerpt 1 depicts that American political discourse is associated with 'friendship', 'freedom', 'work', 'patience' and 'beauty'.

#### Excerpt 1

1) *Benjamin Franklin* echoes Shakespeare's note of caution when he says "Lend money to any enemy and thou'it gain him; to a friend, and tho'it lose him." (Friendship 078-796-261)

2) *Thomas Jefferson* says "The God who gave us life, gave us liberty at the same time." (Freedom 122-1135-313)

3) *Calvin Coolidge*, a thinker, has elucidated the saliency of work that makes the short span of life truly meaningful. (Work 134-1231-325)

4) As *Franklin K. Lane* puts it: 'The brave sight in all this world is a man fighting against odds.' (Patience 103-968-294)

In excerpt 1, the social actors of the projecting clauses are *Franklin*, *Jefferson*, *Coolidge*, and *Lane*. As it is evident in the texts, these social actors are represented only with their proper names. In the first clause complex, two discourses are articulated together with 'friendship': American political discourse and English literary discourse. Similarly, 'freedom' is associated with American political discourse which is combined with religious discourse in the second clause complex. In the third clause complex, the producer projected *Coolidge* as a *thinker*. However, an intertextual analysis reveals that *Coolidge* was also the 30<sup>th</sup> president of America.

Unlike the social actors in the global literary discourse, there is no reference to the countries and positions of the global political social actors. Such ideological choice is made to reduce the political tension of the social actor. The nomination of *Coolidge* as the president of America in the texts would reflect less degree of acceptance compared with the philosophical discourse associated with social actor. In the fourth clause complex, *Lane* is associated with 'patience'. Such association is achieved through the use of colon (:), which projects equal relations between the projecting clause and the projected clause (Patt, 2013). The material process in the timeless present simple tense *puts*, is another linguistic choice that helps in constructing the American social actor with 'patience'.

As indicated in this excerpt, the employed human values are backgrounded, but the social actors in the projecting clauses are foregrounded. This ideological choice may reflect the priority of the social actors over the employed human values. It may be interpreted that human values are employed to serve the projection of American political hegemony over the local identities.

In addition, American political figures are implicitly associated with human values as it is evident in the intertextual analysis in table 4. American political figures are associated with 'freedom', 'time', 'perseverance' and 'patience'.

TABLE 4. Maxims attributed to American political figures

| Label        | Human Value  | Maxim   | Intertextual analysis |
|--------------|--------------|---|-----------------------|
| 065-756-244  | Perseverance | Indeed, <u>it has been well said</u> that eternal vigilance is the price of liberty. (Indirect Quotation)                 | Thomas Jefferson      |
| 125-1162-316 | Freedom      | Therefore, <u>it is rightly said</u> that eternal vigilance is the price of liberty. (Indirect Quotation)                 | Thomas Jefferson      |
| 117-1089-308 | Time         | Never put off till tomorrow what you can do today   | Thomas Jefferson      |
| 065-756-244  | Perseverance | If you would have peace, be prepared for war  | Benjamin Franklin     |
| 121-1127-312 | Time         | <u>It is said</u> "At twenty years of age, the will reigns; at thirty the wit; at forty the judgment." (Direct Quotation) | Benjamin Franklin     |
| 103-968-294  | Patience     | That is why <u>it is rightly said</u> , "When the going gets tough, the tough gets going." (Direct Quotation)             | Kennedy               |

Excerpt 2 also reveals that American political figures are associated with ‘beauty’. Martin Luther King and Lew Wallace are found to be evident in the projecting clauses.

**Excerpt 2**

1) *Martin Luther King [is] great not because of [his] exterior glow, but due to [his] divine qualities or spiritual endowments. (Beauty 059-740-237)*

2) *Beauty as Lew Wallace says is "altogether in the eye of the beholder." (Beauty 112-1047-303)*

In the first clause complex, the producer associated the American president, *Kennedy* with ‘beauty’. In the second clause complex, although *Wallace* is associated with ‘beauty’, such association seems to be uncertain; the dependent clause *as Lew Wallace says* has no direct connection with the projected quoted clause. It can be omitted from the clause complex without influencing the meaning of the clause. Such indecisive association projects a discursive technique to represent another American political social actor. Again, as it is evident in the texts, the social actors are represented with their proper names; reference to their country and positions is not stated.

English political discourse is also found to be associated with human values. The intertextual analysis of several maxims reveals that *George*, *Churchill*, *Disraeli* and *Walpole* are associated with ‘courage’, ‘sacrifice’, ‘time’ and ‘patience’ respectively (see Table 5).

TABLE 5. Maxims attributed to English political figures

| Label        | Human Value | Maxim  | Intertextual analysis |
|--------------|-------------|--|-----------------------|
| 136-1249-327 | Courage     | Don't be afraid to take a big step when one is indicated. You can't cross a chasm in two small steps.            | David Lloyd George    |
| 128-1185-319 | Truth       | We make a living by what we get, we make a life by what we give  | Sir Winston Churchill |
| 121-1127-312 | Time        | Youth is blunder; manhood a struggle; old age is regret  | Benjamin Disraeli     |
| 058-738-236  | Patience    | <u>It is said</u> the world is a tragedy to those who feel and a comedy to those who think. (Indirect quotation) | Horatio Walpole       |

English political figures are also found to be the social actors of the projecting clauses of ‘friendship’, ‘success’ and ‘love’ as excerpt 3 shows.

**Excerpt 3**

- 1) Yet, as Lord Chesterfield has observed, “Friendship is a slow grower, and never thrives unless engrafted upon a stock of known and reciprocal merit.” (Friendship 051-724-229)
- 2) Disraeli says, ‘The secret of success is constancy of purpose.’ (Success 055-732-233)
- 3) So Benjamin Disraeli remarks: “We are all born for love; it is the principle of existence and its only end.” (Love 062-746-240)

In this excerpt, the social actors of the projecting clauses are *Lord Chesterfield* and *Benjamin Disraeli*. The authoritative voice of these social actors is projected through some linguistic devices. The social actors are projected with the verbal process *say* and the mental processes *observe* and *remark*. The second and the third clauses are presented in the present simple tense which projects unlimited span of authority (Fairclough, 2003). These linguistic choices are articulated together to add authoritative value to the social actors. Again, these English politicians are only represented by their proper names. Reference to their political positions is not stated. While human values are backgrounded in the projected clauses, the social actors are foregrounded in the projecting clauses.

The data analysis also reveals that Indian political discourse is associated with human values. *Mahatma Gandhi* is associated with ‘knowledge’, ‘truth’, ‘work’, ‘power’ and ‘forgiveness’. This is evident in the intertextual analysis of two maxims (Table 6) and excerpt 4.

TABLE 6. Maxims attributed to Mahatma Gandhi

| Label        | Human Value | Maxim  | Intertextual analysis |
|--------------|-------------|--|-----------------------|
| 127-1178-318 | Knowledge   | Education without character is a social sin      | Gandhi                |
| 138-1269-330 | Truth       | Our life is a long and arduous quest after truth | Gandhi                |

**Excerpt 4**

- 1) *There is a saying*: “If wealth is lost, nothing is lost; if health is lost, something is lost; but if character is lost, everything is lost.” (Power 087-840-271)

The intertextual analysis reveals that these sayings are attributed to *Mahatma Gandhi*. However, the producer does not state that clearly. Rather, the first quotation is described as a saying. The choice of the existential process *there is* might be used to hide the authority of the statements. Halliday (1985, p. 130) states that "the word 'there' in such clauses has no representational function". Unlike this saying, *Mahatma Gandhi* is explicitly stated in excerpt 5.

**Excerpt 5**

- 1) *The legendary Empror Ashoka of India and Mahatma Gandhi, the apostle of non-violence, are the ineffable examples of this.* (Forgiveness 073-776-255)
- 2) Mahatma Gandhi, a great leader and father of India once said, “In the attitude of silence the soul finds the path in a clearer light, and what is elusive and deceptive resolves itself into crystal clearness.” (Power 137-1258-329)

- 3) Mahatma Gandhi, father of India, characterized his life as an experiment with truth. (Truth 138-1269-330)
- 4) He said, "Truth is the law of our being." (Truth 138-1269-330)

As excerpt 5 shows, the underlined social actor is *Mahatma Gandhi*. While the employed human values are backgrounded, *Gandhi* is foregrounded in the projecting clauses. To highlight the authority of this figure, the producer also inserts supportive phrases like ',*the apostle of non-violence*,', '*father of India* ,' and ', *a great leader and father of India*'. Such a choice is a typical way of referring to well-known figures to legitimate specific values. Similarly, the choice of the relational process 'are' and the verbal process 'say' adds to the authoritative value of the social actor. These types of verbs project a symbolic exchange of meaning (Halliday, 1985). This choice suggests that the represented social actor and the projected clauses are in a dialectical relational meaning. This association has a powerful legitimation effect over the employed values.

The data analysis also shows that a French political discourse is associated with 'perseverance' and 'work' as excerpt 6 and Table 7 show.

### Excerpt 6

- 1) as Napoleon once said "Victory belongs to the most persevering." (Perseverance 088-860-274)
- 2) Napoleon Bonaparte, the great French general, focuses here on the crucial role of hard work to achieve victory.(Work 134-1231-325)

TABLE 7. Maxim attributed to French political figure

| Label        | Human Value  | Maxim                                  | Intertextual analysis |
|--------------|--------------|--|-----------------------|
| 135-1238-326 | Perseverance | Victory belongs to the most preserving | Napoleon              |

In excerpt 6 and Table 7, *Napoleon Bonaparte* is the social actor. Certain linguistic choices are articulated together to add more weight to his authority. The choice of the word *once* in the first clause projects the importance of the projecting clause. This indicates that the projected clause, in a sense, might not be heard again. Interestingly, reference to the social actor is evident in the second clause. The insertion of the phrase *the great French general* does not only explicitly show the authoritative voice of the social actor, but it also constructs the authority of the social actor with specific reference to his military position. The degree of the producer's attitude towards the social actor is projected in the choice of the adjective *great*. These linguistic choices add hegemonic authoritative voice to the social actor associated with 'perseverance' and 'work'.

The data analysis also reveals that Irish and Roman political discourse are associated with human values as excerpt 7 displays;

### Excerpt 7

- 1) Burke is right when he says 'Hope and patience will achieve more than our force.' (Patience 097-932-288)
- 2) Tacitus has rightly remarked: 'Love of fame is the last weakness which even the wise resign.' (Humility 053-728-231)

In excerpt 7, *Burke* and *Tacitus* are associated with 'patience' and 'humility' respectively. Being political social actors, they are projected with no reference to their country of origin or positions. Yet, certain linguistic devices are employed to add authoritative weight to their

voice. In the first clause complex, the projecting clause represents the authority of the social actor through the use of the relational process *is* and the adjective *right*. Again, the social actor is associated with the verbal process *say* in the timeless present simple tense. In the second clause, three linguistic devices are employed to project the voice of the social actor. The projecting clause is linked with the projected clause through the use of the colon (:). Such choice constructs equal relations between the projecting clause and the projected clause. The social actor is associated with the modal adverb *rightly* and the mental process *remark*. All these linguistic choices add authoritative weight to the voice of the represented social actor.

In the political discourse, reference to local political figures is not evident in the texts. The local political figures are totally excluded in the discursive legitimation of human values. Although this study does not aim to provide a counter balance to the constructed global political voices, local politicians should be given recognition in these global media texts produced at the local space of globalization. For example, a legitimation space can be given to the late president of Yemen, Ibrahim al-Hamdi. Annals of history also narrate great exemplars of Muslim politicians such as caliph Omer Ibn al-Khatab, Omar Ibn Abdulaziz, Sallahuddin and the rulers of AL-Andalus.

In a broader intercultural context, the texts indicate that there is an ongoing struggle about how human values and globalization are to function and to be understood in the local context, and how local identities are to be projected for the rest of the world. On the one hand, human values are presented to the global target readers, only with global legitimation discourses as if local identities are restricted to their local context. On the other hand, human values are reconstructed in the local context to be legitimised by global and anonymous identities.

## DISCUSSION

This study aims to examine the competing legitimation discourses associated with an intercultural topic: the human values evident in the discourse of maxims of YT as a global media communicative event. The findings show that human values were delegitimized and employed, via the English language, to serve the interest of global hegemonic agency over the local identities. These findings further indicate that the English language is inseparable from its culture as supported by Vo (2013). In intercultural dialogue, Nordby (2008) points out that problems of communication take place when the communicators understand concepts of meaning and identity in strikingly different ways. He further believes that only knowledge of another person's cultural context does not constitute a guarantee for successful communication. Drawing on a distinction between beliefs and values, Nordby explains how an understanding of the nature of values can help secure successful intercultural communication. From an Islamic perspective, however, Albarghouthi (2005) affirms that Arab society, including the Yemeni society, did not accept any alien culture without examining it. Rather all alien cultures were subjected to a complete reshaping. This is because Arab culture is rooted in the Islamic belief system; and it is associated with system of values. These values are conceptually shaped by the Holy Quran, and they are practically experienced in the political and social systems that the Prophet (PBUH) had established (p.29). This view of Arab culture is in agreement with the conception of identity as "people's source of meaning and experience" (Castells, 2011, p. 6). It is true that Islamic religious discourse is found in the texts, this discourse is backgrounded and has no enough space to drive the attention of global consumers of the texts.

Human values are demeaned in terms of their discursive legitimation in global media texts. Legitimation of an entity depends on 'the object of research'. For instance, previous

research has shown that legitimation of the industrial restructuring of the merger of two companies is performed by experts in economy (Vaara, Tienari & Laurila, 2006). The object of this study is human values; their discursive legitimation should be conducted with specific reference to the proper agencies that have to be associated with them. The authentic sources of knowledge at the local context are of keen significance for establishing discursive legitimation of human values. These references constitute the source for local identities. The primary legitimation sources are those of the Islamic worldview; the Quran and the Prophet Verified Sunnah. Therefore, human values are demeaned in the texts.

Human values have also become delegitimized at world-wide contexts. Delegitimation of human values is constructed through the hegemonic inclusion of global and anonymous authorities. When global identities are associated with human values, these values are delegitimised and become social construction by global authorities. Anonymous authorities are also constructed as a legitimate source for knowledge. These global spaces have their dominant effect on the discursive delegitimation of human values. The findings are in agreement with Robinson (2002) who from feminist and post-colonial perspective found that 'human rights' is a Western-centric and gendered concept with pretensions to universality.

The interests in producing the texts in this way could be a misconception of globalization as Westernization: something that could be best reflected in the anonymous maxim 'think globally and act locally'. Blommaert (2005) points out that "one of the widespread ingredients of discourses on globalization and late modernity is a denial of the state as an important factor in linguistic and cultural processes" (p. 217). Such hegemonic global power could be an issue under the slogan of 'freedom of speech' in the global media discourse. It could also be due to unconscious motivation and positions that a non-local journalist has for producing media texts where the producer's representations come into contact with other incompatible representations (Fairclough, 1989).

## CONCLUSION

This study has examined the competing legitimation discourses associated with the human values evident in the discourse of maxims of Yemen Times as a global media communicative event. The competing legitimation discourses associated with human values are explicated through a close reading and an ideological critique of the discourse of the maxims. The analysis has focused on the local-global identities that constitute the legitimation discourses. The discursive approach to language and the analytical tools of critical discourse analysis are applied in order to discover the evident discourses in the texts.

The examination of the data indicated that global literary discourse, global political discourse, global philosophical discourse, global religious discourse, global anonymous discourse and global collective discourse are associated with human values thereby constructing their relational meaning. These discourses are mainly realized through certain linguistic choices such as proper nouns of global social actors in the projecting clauses. The verbal process 'say' and the modal adverb 'rightly' are frequently used in those clauses.

The texts contain hegemonic global identities corresponding to the different discourses that are articulated. But it is the Western identities and, consequently, their legitimation of human values, which are dominant. In contrast to these authorities, the local voice of legitimation and authority is excluded. The analysis shows that the local identities are silenced. The nominalization lacks a local agent, and this shows that the local identities are absent. Unlike the hegemonic global and anonymous socially-constructed knowledge, the local authentic sources of knowledge are of keen significance for establishing the discursive

legitimation of human values in the texts. Similarly, global consumers are left with no indication about local authority and legitimation.

The study shows that 'power relations' cannot be the ultimate goal for world-wide human dialogue. Although Chilton (2011) rightly questions the 'critical stance' on which CDA critiques rest and suggests the 'ethical turn', the critique on the 'ethical turn' of CDA would be: what are the sources of knowledge for such ethical turn? Chilton is still looking for values as 'something', which would not help but leaves CDA in a 'vicious' circle. From a Western perspective, "the search for a thing called a value... is likely to be fruitless, for the context refers not to a thing which can be observed, weighed, or measured but to the process of valuation" (Boulding, 1968, p. 11). From an Islamic perspective however, the logic for the coming human civilizations is not in the 'clash of civilizations', rather it is in "a balance of civilizations that keeps equal power relations; a balance that does not allow for one hegemonic power" (Albarghouthi, 2005, p. 29). As for values, this study concludes that the context of values refers to the balance of the faiths as well as the processes of valuation. The study also confirms that identity as people's sources of meaning and experience is the one that makes different cultures legitimate values. These sources are the fundamental differences that should be taken into consideration in intercultural communication.

In the present text-oriented discourse analysis, the findings of the present study are limited to the 'world' of the collected texts. Yet, further research on human values can be conducted in other global media texts and outlets such as the social media networks. The study suggests studying human values at the worldview levels. It also recommends investigation of power relations over the discursive legitimation of human values in academic discourse.

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## **APPENDIX**

### **He who moves not forward goes backward (152-1427-343)**

Life is a metaphor for progress, development, advancement. It is a journey of a thousand miles. 'Progress is the activity of today and the assurance of tomorrow,' says Emerson. In the words of Victor Hugo, "Progress- the onward stride of God." The goal and purpose of life is to move forward. Through progress we flourish and by its reversal we perish. The art of life is to do something meaningful. Chaucer saw life as a thoroughfare and men but as pilgrims. John Bunyan characterized life as pilgrim's progress. If we stop progressing, we put life in a reverse gear and instead of moving forward, we will move backward. Action is life, inaction is death. There is no happiness without progress. So we have to have a strong will "to strive, to seek, to find and not to yield."

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