

METHODOLOGICAL CHALLENGES IN CRITICAL DISCOURSE ANALYSIS: EMPIRICAL RESEARCH DESIGN FOR GLOBAL JOURNALISTIC TEXTS

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ABSTRACT

Critical Discourse Analysis (CDA) is an interdisciplinary theoretical and methodological approach with a range of conceptual and methodological perspectives on discourse and global journalism. Thus, concept definitions, data selection and data analysis become three vital methodological decision making areas. This methodological paper describes and explains an empirical research design that operationalizes four positions on discourse as a facet of globalization: discourse as objective fact, discourse as social practice, discourse as power relations and discourse as discursive legitimation strategies. Discourse is analysed as objective fact through thematic analysis of discourse beyond the sentence level. Discourse as social practice is revealed at three levels of analysis: text analysis, discourse analysis and critical discourse analysis. Discourse as power relations is operationalized between local identities and global identities manifested as competing legitimation 'social actors'. Discourse as rhetoric is manifested in the form of discursive legitimation strategies. Forming a communicative event of global journalism, 152 proverbs of Yemen Times, which were published between 2003 and 2010, were collected as a topic area. The paper also shows a sample of analysis in which each perspective on discourse is explained.

Keywords: empirical research design; critical discourse analysis; global journalism; text; context

INTRODUCTION

Critical discourse analysis (CDA) represents an outgrowth of the work of many scholars such as Fairclough, Fowler, Kress, van Leeuwen, Wodak and van Dijk (Bell & Garrett, 1998; Blommaert, 2005; Flowerdew, 2008; Ramanathan & Hoon, 2015) and the Finnish school for legitimation strategies (Erkama & Vaara, 2010; Joutsenvirta & Vaara, 2009; Vaara, Tienari, & Laurila, 2006). Fairclough has developed his approach to critical discourse analysis over three decades through his concern with globalization and the issues of discourse, ideology and power in the society. His version of CDA (1989, 1992, 1995, 2006, 2010) is a theoretical and methodological approach that synthesizes language approaches with social approaches. It consists of a set of theoretical methods,

methodological guidelines and specific techniques for linguistic analysis (Jørgensen & Phillips, 2002). It is a Text-Oriented form of Discourse Analysis (Fairclough, 1992; Jørgensen & Phillips, 2002); it provides many analytical tools, three levels of analysis and three entry points for analysis; it provides “the means for producing the research questions and for analyzing data” (Janks, 1997, p.341); it links media texts with contexts. Five types of contexts are found with CDA research; context as space, time, practice, change and frame. However the relationship between texts and contexts becomes a confusing issue in much work that claim to be CDA (Leitch & Palmer, 2010). Although much work claim to be at the level of CDA, it is still limited to the interpretation stage of CDA analysis (Haig, 2004).

CDA is described as a methodological tool where discourse is social practice (Janks, 1997). However, in doing the critical discourse analysis, the selection and application of the tools depend on the different perspectives of discourse, the research questions and the scope of the project (Fairclough 1992; Jørgensen & Phillips 2002). Therefore, an empirical research design needs to be designed not only to determine how much of context is necessary for CDA, but also to guide the scope of a CDA project. In doing so, the biases in data selection, data analysis and contextualization are avoided. Leitch and Palmer (2010, p.1210) further recommend three vital methodological decision making areas in CDA research: concept definitions, data selections and data analysis.

Yemen Times (YT) newspaper, which provides the data for analysis in this empirical study, 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). It can be accessed online and hardcopy. As a communicative event of global journalism, the discourse of proverbs is a journalistic sub-genre in which a proverb is contextualized in an extended paragraph; the discourse of proverbs constitutes a topic area; it was produced by Dr. Sahu, a non-local journalist, during 2003 and 2010. The chief-in-editor of YT further states that the readers of these texts are increasing rapidly; "They understand that English is an important language and even their ticket to a better and global career"(al-Saqqaf 15 December (2008). Similarly, Sahu comments that these texts may be "a spring-board for the vibrant Yemeni youth, and make them forerunners in the global platform" (Sahu 15 December (2008).

This paper describes and explains an empirical research design that analyzes intercultural texts and operationalizes four perspectives on discourse in the context of global journalism: discourse as objective fact, discourse as social practice, discourse as power relations and discourse as discursive legitimation strategies.

FOUR POSITIONS ON DISCOURSE AND GLOBALIZATION

In light of the challenges of dealing with discourse and globalization, four positions on discourse as a facet of globalization are roughly correlated: objectivist, ideologist, social constructionist and rhetoricist (Fairclough, 2006, p.15). The objectivist position deals with globalization as neutral fact. The ideologist position on discourse focuses on the hegemonic power relations such as those between global identities and local identities (Chouliaraki & Fairclough, 1999). The social constructionist position on discourse believes that discourse can be portrayed with ideological, not necessary to be conscious underpinnings. The rhetoricist position on discourse believes that certain discursive legitimation strategies construct the meaning-making in global journalism. In summary, discourse is viewed as neutral objective fact, as power relations, as social practice and as discursive legitimation strategies.

Discourse can be viewed as an objective fact. The objectivist position on discourse treats globalization as an objective fact in the real world, in which discourse may legitimate or delegitimate (Fairclough, 2006). Fairclough further associates the objectivist position on discourse with the term 'nodal' discourse. In so doing, a nodal discourse is viewed as a neutral objective discourse. Fairclough (2006) defines a nodal discourse as a discourse around which many other discourses and strategies cluster (p.169). In this paper, nodal discourse is also associated with the term 'glocalism' (Brodeur, 2004). Glocal Nodal Discourse becomes an adapted term that deals with the ontological aspect of language. That is to say, language per se is an objective fact that exists in every society. Yet, hegemonic struggle may take place over the legitimation of 'key words' (Jørgensen & Phillips, 2002, p.94) and a key cultural concept (Fairclough, 1992, p.187) such as human values in global journalism texts. In such a case, every society legitimates human values based on its sources of knowledge.

Discourse as social practice can be identified at three levels of analysis: text analysis, discourse analysis and critical discourse analysis. At the textual level the thematic analysis of a discourse can be conducted; it seeks to identify the recurring social actors associated with a key cultural concept. At the discourse practice, the identified textual themes are interpreted with a specific focus on interactional and interdiscursive analyses. To provide heterogeneous analysis (Janks, 1997), local consumption for global content is contrasted with global consumption for local content. At the sociocultural level, the focus of analysis is on the ideological social practice of power relations between local identities and global identities.

The dialectic relationship between the global and the local in a glocal media text can be examined as one of the features for the late modernity (Chouliaraki & Fairclough, 1999, p.95). As part of the ideological type of sociocultural practice, an order of discourse refers to the role of journalism in spreading and supporting social values and the relationship of such values to wider structural social inequalities (Richardson, 2007, p.114). Globalization is viewed as a social context

constructed in the form of scales and relations between scales of globalization (Fairclough, 2006). A scale is a space or level of globalization where diverse cultural relations and processes are articulated together as 'some kind of structured coherence' (p.65). Contemporary globalization is associated with the construction of other scales than the global scale including the local scale. When the focus is on the processes of globalization in the Yemeni local context, we can see these processes as positioning globalization within new relations between scales (p.65). Within the local scale of globalization, the ideological social practice is the concern of this paper.

Discourse as discursive legitimation strategies can be conducted on global journalism texts. A discursive legitimation strategy plays a role in harbouring and manifesting a certain discourse (Al-azzani, 2009). Journalists employ discursive strategies as systematic techniques to hide their ideologies and powers in media texts. While they can use more than one strategy in a clause, the choice of a strategy depends on the topic, the context and the type of the ideological construct implied in a text (Carvalho, 2000). As a discursive strategy, legitimation consists in justifying and sanctioning a certain action or power, on the basis of normative or other reasons (Carvalho, 2000). From a CDA perspective, it means "a discursively created sense of acceptance in specific discourses or orders of discourse" (Vaara et al., 2006, p.793). In brief, these four perspectives on discourse as a facet of globalization would be confusing and overlapping concepts without an empirical research design that would present them in a clearer way.

GLOBAL JOURNALISM

Global journalism refers to "the homogenization of world culture through Western [oriented] media, and through the values and kinds of identity they promote" (Machen & vanLeeuwen, 2007, p. 5). Global journalism discourse is complex in that it shapes and is shaped by society for social change (Fairclough, 1992, p. 1). Besides, any global journalism text makes its own small contribution to shaping those aspects of society and culture (Fairclough, 1995, p. 61). Global journalism discourse is characterised by an implicit discursive power. The mass media is a crucial element in the global dissemination of information and news and reactions to and interpretations of them, new strategies, new discourses, new norms and values (Fairclough, 2006, pp. 170-171). Media texts can bring about changes in many things including values (Fairclough, 2003, p. 8). In a media text, material selection makes the journalists ill-equipped to provide an adequate understanding of intercultural issues. The materials that serve the writer's views would be reported while the materials that do not match these views would be excluded and ignored. Therefore, "we need to analyse media language as discourse, and the linguistic analysis of media should be part of discourse analysis of media" (Fairclough 1995, p.16). Such analysis for the language of media texts will illustrate legitimation, identities and relations. Furthermore, global journalism discourse is in a dialectical relationship with societies in the world; it has a great legitimation role in its discursive practices and in the construction of ideologies.

One of the modes of legitimating values through written language is the modern newspapers (Reah, 2002). They appear in the form of certain journalistic genres including news reports, supplements, interviews, paragraphs, editorials, comments, letters, columns, reviews, profiles and feature articles. Newspaper supplements generally have both an editorial and a commercial function (Brett & Holmes, 2008). In a local context, English-language newspapers have special relevance in terms of audience and content. English-language newspapers usually target two types of audiences: local ones, who know English language, and foreigners inside and outside a local context.

Discourse of proverbs is one of the modes for disseminating human values in global journalism. Like newspaper headlines, proverbs are part of argumentative rhetoric whose semantic and pragmatic functions are not only to attract readers but also to convince them (Richardson, 2007, p. 197). Proverbs can be similar to news headlines in certain aspects. Lelia (2004) points out that proverbs are used to support points of views. They are collective judgments and expressions that invoke specific discursive functions. Their use is a powerful strategy in argumentation. They have didactic tendencies and rootedness in social imagination. They also act as mechanisms of non-formal education and ideological control. Like headlines, proverbs use metaphoric expressions and nominal sentences which add to the argumentative value of a proverb (p.45). The present study deals with the discourse of proverbs as a communicative event of global journalism in which the hegemonic power can be constructed not only in the choice of the proverbs but also in the contextualization of these proverbs in the form of argumentative paragraphs. As global journalism genre, they “communicate values and identities, not just through their content but through their structure” (Machen & van Leeuwen 2007, p.105) and contextualization.

EMPRICAL RESEARCH DESIGN

An empirical research design refers to the steps that guide the iterative procedures of data collection and data analysis in a CDA project. Practitioners of CDA see discourse analysis on the basis of the Grounded Theory which involves circular processes, or "a constant movement back and forth between theory and empirical data" (Vaara, Tienari, & Laurila, 2006, p.796) thereby generating new theories from data. A researcher will first need to identify the material that potentially constitutes the data for his/her project; that is identifying what Mautner reports as the ‘universe of discourse’, or ‘universe of possible texts’ (Mautner, 2008). Then, the required sample can be selected. Similarly, Fairclough (1992, p. 226) states that “one can only make a sensible decision about the content and structure of a corpus in the light of adequate information on the ‘archive’ ”. ‘Archive’ refers to the totality of discursive practice which is both a practical matter of knowing what is available and a mental modal of the order of discourse of the domain one is researching (p.227).

Data collection and data analysis are iterative processes in CDA research where “The corpus

should be seen not as constituted once and for all before one starts the analysis, but as open to ongoing enhancement in response to questions which arise in analysis" (Fairclough, 1992, p.228) . Meyer (2001) further points out that data collection is not a phase that must be finished before analysis starts, but might be permanently ongoing procedures (p.18). He adds that the iterative nature of discourse analysis and the complicated domains for media studies make the data collection an ongoing process during the research. Most studies first analyse ‘typical texts’ and then move to more data.

Mautner (2008) further recommends Bauer and Aarts’ ‘cyclical process’ for building the corpus of a project in discourse analysis. Apart from that, one begins by selecting a small but relevant and homogenous corpus, analyze it and based on the findings select again (Bauer and Aarts 2000 cited in Mautner 2008). Based on the new data, a new hypothesis may be argued. After that, more texts can be added. Once the argument approved, the data collection stops. At that point data collection arrives to the saturation point (p.35).

During data collection, data analysis is also conducted. Creswell (2008) points out that there are three essential steps in the overall research design; to pose a question, then collect data to answer the question and, finally to present an answer to the question. However, CDA helps posing a research question through an empirical research design which can be presented in the form of five stages (Chouliaraki & Fairclough, 1999, p.60) (see table 1)

Table 1 Analytical framework for CDA based on Fairclough 2001

Step	Activity	Explanation
1	Focus upon a social problem that has a semiotic aspect.	The present study explains the discursive legitimation of human values in the discourse of proverbs of Yemen Times as a semiotic aspect of the problem.
2	Identify obstacles to the social problem being tackled.	How the order of discourse is structured as well as what is going on in the collected texts (interdiscursivity and interactional analysis).
3	Consider whether the social order in a sense needs the problem.	This step entails posing questions related to ideology. What are the interests served by the texts?
4	Identify possible ways past the obstacles.	Analyse the variations, gaps and contradictions within the order of discourse
5	Reflect critically on the analysis.	Researchers make their own positioning

In this study, critical discourse analysis serves two functions. On the one hand, it is used to help forming the research questions. That is to say, it is employed for conducting some analysis to help forming the research questions and accordingly the ‘need’ of this study. On the other hand, it

is employed as a research tool for analysing the study data. Janks (1997) sees that initial stage of working with a text like “three large, empty embedded boxes” where Fairclough’s approach is so useful because

it provides multiple points of analytic entry. It does not matter which kind of analysis one begins with, as long as in the end they are all included and are shown to be mutually explanatory. It is in the interconnections that the analyst finds the interesting patterns and disjunctions that need to be described interpreted and explained (Janks, 1997, p.329).

These methodological statements suggest that in CDA research the ‘need’ of a study is not an end that is finished before the data analysis starts. Rather, certain analysis can be conducted to formulate the research questions.

Two methodical terms are of vital importance in CDA research; text and context. A text refers to series of written texts which in totality form a communicative event of global journalism (Fairclough, 2003). However, the relationship between text and context becomes a confusing issue in much work that claim to be CDA (Leitch & Palmer, 2010, p.1210). In the case of this study, context refers to the world-wide cultural spaces. This suggests that local identities as well as global identities have similar freedom to roam the world; context as space is not restricted to any particular identity whether that space be a village in Central Tanzania or the cosmopolitan city of Manchester or Vienna (Blommaert, 2005, p.36). This flexibility is achieved through the Internet. For example, the Internet can be accessed locally and globally; it is an international means for communication; hence international access to the Internet or to global journalism discourse.

METHOD

Doing discourse analysis depends on the specific nature of the project (Fairclough, 1992, p.226). Two stages can be identified for data construction; establishing the 'universe of discourse' (Mautner, 2008) and collecting media texts as a topic area. Data analysis depends on the various views on discourse in a research project.

Data Collection

The data are collected from *Yemen Times* newspaper. To establish the 'universe of discourse', the researcher gathered 53 issues of *Improve your English* series of *Yemen Times* newspaper published from 2006 to 2010. Composition refers to proverbs that are contextualized in the 'form' of extended paragraphs (see Appendix A). However, their 'function' is to disseminate the values of those proverbs. Their ideological linguistic choices can be constructed not only in the choice of the ready-made proverbs, but also in the contextualization of these proverbs. According to Titscher et

al. (2000, p.33), such texts serve "as a depiction of some situation or topic area". Then further data are collected and compiled. An index for 121 proverbs that had been distributed in the newspaper was published in *Yemen Times* on 29 October 2007. This index was the basis for using a checklist to collect the distributed proverbs from 2003 to 2010. This checklist aims to identify the availability of the soft and hard copies of the texts in the archive of the newspaper. The potential number is 160 proverbs covering a period of about eight years. 152 proverbs are found in the head office of *Yemen Times* as well as in its website (see table 2).

Table 2 Processes of data collection

Stages	Period of Publication	Data Collection
First stage	2006-2010	53 proverbs are collected.
Second stage	Checklist 2003-2010	1) Seven more proverbs are found during (2006-2010). 2) Ninety two proverbs are found (2003-2005) 3) Eight proverbs of the checklist are exempted because their extended paragraphs are not found in the archive. 4) The production of the texts was shifted from weekly page (2003-2005) to be a monthly supplement (2006-2010).
Total 152 proverbs	2003-2010	81 proverbs are identified as critical moments

The identified proverbs are labeled. For example, the label number (020-656-195) refers to the proverb 'Bird in hand is worth two in the bush'; it is also used to refer to the extended paragraph of that proverb. The second number in a label (e.g. 656) represents the issue number of *Yemen Times*; number (020) stands for the sequence number, and number (195) refers to the series number.

As the case with CDA and the nature of the present topic, several manual close readings and coding into tree nodes, using Nvivo software, for the texts are conducted. Coding into tree nodes means generating themes and sub-themes using Nvivo by dragging a highlighted piece of evidence into its theme and sub-themes (Bazeley, 2007). Unlike coding into tree nodes and before using the Nvivo software, the close readings of the texts provide a holistic view of the texts (macro to micro), and narrow down the possible emergent sub-themes of the coding process in the Nvivo. Because data collection and data analysis are overlapping processes, table 2 is further explained in the operationalization of discourse.

Procedures for Data Analysis

In this empirical research design, four types of discourse analysis are operationalized: discourse as thematic analysis, discourse as social practice, discourse as power relations and discourse as discursive legitimation strategies (see Appendix B).

Discourse as thematic analysis can be conducted on the texts where whole-text organization is the unit of analysis. It deals with human values as discourse beyond the sentence level through the linguistic features of wording, word meaning and metaphors (Fairclough, 1992). The issue is that the word meaning is identified at the textual level. For example, the dictionary could provide us with list of meanings of a word but the context determines which type of word meaning is contextualized. For example, 'Forgiveness is the noblest revenge' (013-642-188); in this proverb, the word 'forgiveness' clearly expresses the value of this proverb. However, in 'a bird in hand is worth two in the bush' (020-656-195), the value of 'contentment' is found to be implied. So far, however, the identification of some values is reshaped by the contextualization of a proverb. That is to say, identification of a value in a proverb is shaped by its context in the extended paragraph. For example, in reading the proverb 'Laugh and the world laughs with you, weep and you weep alone' (067-764-249), the implied value can be understood as 'hope'. However, reading the proverb along with its extended paragraph reveals that the contextualized and implied value is 'friendship'. In this proverb, the producer tries to differentiate between 'real friend' and 'fair weather friends' thereby presenting the value of friendship.

Discourse as social practice is identified at three levels of analysis: text analysis, discourse analysis and critical discourse analysis (Janks, 1997) where both whole text organization (Fairclough, 2001c) and 'clause complex' (Halliday, 1985) are the unit of analysis. The focus of analysis was on those 'critical moments'; moments where there is evidence that something is going wrong (Fairclough, 1992, p.231) in the study data, see table 3.

Table 3 Processes of data analysis

Stages	Period-of Publication	Data Analysis
First stage	2006-2010	Preliminary analysis for: 1) Identification of values (53 proverbs) 2) Preliminary data analysis.
Second stage	Checklist 2003-2010	Identification of values in (152 proverbs)
Total 152 proverbs	2003-2010	Analysis of critical moments (see Appendix B)

For text analysis, the focus is on the projecting clauses and the projected clauses of a 'clause

complex' being either directly quoted (with direct quotations) or indirectly reported (with indirect quotations). In both cases, the function of processes is examined; e.g. it projects equal relations between the sayer and the quoted or the reported (Halliday, 1985, p.131). Reference, modality and passivation are linguistic structures that can be examined at the text analysis. The following table (see table 4) shows the way a linguistic structure can be analyzed in a clause complex.

Table 4 Analysis of Social Actors

Label	1: Foregrounded (projecting clause) Quoting				2: Backgrounded (projected clause) Quoted
	Reference	Social 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".

In this example, Emerson, the social actor of the projecting clause is obvious in the texts as internal social actor.

For discourse analysis, interdiscursivity refers to "the mixing of diverse genres, discourses, or styles associated with institutional and social meanings in a single text" (Jianguo, 2011, p.96). It is central to an understanding of the process of social change. Discourse representation is related to how the writing of others is embedded within media texts. Interdiscursive analysis can be achieved through intertextuality; texts can only be understood in relation to webs of other texts and in relation to social context (Richardson, 2007, p.100). Through the intertextual analysis, the discourse analyst looks for pieces of evidence of textual heterogeneity. Intertextuality can be employed to reveal the hidden sayers of the quoted or reported speech.

For critical discourse analysis, the focus turns to the broader social practice of ideological power relations between local social actors and global social actors which can be manifested in the participants of the projecting clauses (Van Leeuwen, 1996). Some questions are raised during the analysis such as: To what kind of local authoritative discourses do human values belong? How are the local authoritative discourses distributed and regulated across texts? To what kind of institutional ideological conditions do the social actors subject?

Discourse as discursive legitimation strategies can be identified after several iterative movements between the theoretical orientation and the selected texts. Some strategies might be evident in the CDA theorization, but new discursive strategies might be generated from empirical data and discourse identification. Manifestations of discursive legitimation strategies can be

manifested in the form of linguistic choices such as words, phrases, clauses or statements (Vaara et.al 2006). Typical examples of authorization drawing on global authorities can be expressions such as According to x , To x, As x says, x says, in the words of x where x is a global figure. 'Reference' is typical to the legitimation authority; it adds to the value of legitimation (Vaara et al. 2006). It is 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).

SAMPLE OF DATA ANALYSIS

Employing the empirical research design guides the iterative processes between data collection and data analysis. It also makes clear the boundaries among the operationalized concepts. The following sample of analysis shows how four perspectives on discourse are operationalized in this empirical research design.

<Internals\\152-1427-343> - § 1 reference coded [100.00% Coverage]

Reference 1 - 100.00% Coverage

1)He who moves not forward goes backward

Life is a metaphor for progress, development, advancement. It is a journey of a thousand miles. 2)'Progress is the activity of today and the assurance of tomorrow,' says Emerson. 3)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. 4) Chaucer saw life as a thoroughfare and men but as pilgrims. 5) 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. 6) *So we have to have a strong will "to strive, to seek, to find and not to yield."*

Four types of analysis are conducted on the discourse of this proverb. The first type of analysis refers to the thematic analysis of the text where 'whole-text' organization is the unit of analysis. This type of discourse analysis aims to identify evident contextualized value in this proverb. The thematic analysis reveals that the disseminated value in the discourse of this proverb is 'perseverance'. This value is implied in the text; it is manifested in words like *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, by the consequences of absence of this value. This is expressed in words like *backward, perish, death*. '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 proverb is not identified through the word meaning of the word perseverance. Rather it is found to be implied in wordings and metaphors. The identified value was then added to the label

system so that the label in this proverb becomes (Perseverance 152-1427-343). In this way, 33 human values were identified in 152 proverbs (see Appendix B). The identified human values constitute a neutral discourse shared among humanity. This neutral discourse becomes the 'object of research' over which hegemonic power relations between local identities and global identities are examined.

The second type is the three-dimensional discourse analysis where clause complex is the unit of analysis. The data analysis shows six global social actors in these clause complexes. While the intertextual analysis shows that this proverb is attributed to the German philosopher, Goethe; the last excerpt is found to be attributed to the English Romantic poet, Lord Alfred Tennyson. In the same vein, Emerson is an American essayist, Victor Hugo is a French literary figure, Chaucer is an English literary figure, John Bunyan is an English Christian scholar. These global social actors are used to legitimate the value of 'perseverance'. Emerson is the sayers; such choice constructs equal relationship (Halliday, 1985) between the projecting clause and the projected clause. Chaucer is represented with the mental verb saw and John Bunyan is projected with the material verb characterized. These linguistic choices are used to associate global identities with 'perseverance'. They are also used to construct legitimacy of 'perseverance'.

Discourse analysis as power relations between local identities and global identities can be conducted to examine how much space is given to the local identities in the discourse of this proverb. The data analysis reveals that there is no space for local agency in the discourse of this proverb. The internal social actor of the proverb is He. As the case with many proverbs, the use of the pronoun He seems to be neutral (Bramley, 2001); it refers to anyone. In the discourse of this proverb, however, the producer uses the underlined pronoun 'we'. This ideological choice becomes clearer at the concluding clause complex: *So we have to have a strong will "to strive, to seek, to find and not to yield."* The pronoun 'we' can be used inclusively; it is loosely referencing everyone; and it can be interpreted exclusively (Fairclough, 2003, p.150). The interpretation of pronouns depends on their contexts. For global consumers, the pronoun 'we' can be interpreted 'inclusively' as generic pronoun that addresses global readers; hence 'we' in this sense stands for the global 'human beings'. For consumers in the local context, however, the pronoun 'we' is interpreted exclusively as addressing the local readers. The choice of the pronoun 'we' is hegemonic in both interpretations; 'perseverance' is employed as a means to achieve hegemonic global voice over the local identities. This is because local agency is not evident in the discourse of this proverb. On the contrary, the data analysis shows that discourse of negative self representation is associated with 'perseverance' as it is found in the concluding clause complex. The concluding clause complex addresses local consumers of this proverb to listen carefully to the global speakers in this proverb; this suggests that the speakers of these quoted statements are the exemplars that one has to listen to. In the same way, global legitimation discourses and local legitimation discourses were investigated in the critical moments of the study data (see Appendix B).

Discourse as discursive legitimation strategy reveals that authorization strategy is employed in the discourse of this proverb. To legitimate 'perseverance', the producer constructs global authoritative voices to justify the disseminated value in the proverb. This is manifested in the direct quotations, the double quotation marks, and the linguistic features used in the discourse of the proverb such as: *in the words* and *says Emerson*. These linguistic choices construct the answer to the why question. That is to say, why one has *to have a strong will "to strive, to seek, to find and not to yield"*; the answer to which is because *Emerson says, it is also in the words of Victor Hugo*. Similarly, other legitimation strategies were identified in the critical moments of the study data.

In this sample analysis, four perspectives on discourse have been operationalized. While the thematic analysis has revealed the implied values of 'perseverance', the three-dimensional analysis of discourse has shown that global literary, religious and philosophical global identities are associated with 'perseverance'. The analysis of discourse as power relations reveals that no space was given to the local identities. Instead, local consumers of the text are represented as passive consumers. Global consumers of the text would not be able to hear the proper local authoritative voices that have to be associated with 'perseverance'. The analysis of the discursive legitimation strategy reveals that authorization strategy was employed in the text to construct global identities.

The sample analysis of the four perspectives on discourse has shown that human values are employed to serve hegemonic global identities over the local identities. The global journalism texts, produced in the Yemeni space of globalization, neglect the global consumption of the local content. The interests in producing the texts in this way could be unconscious motivation and positions that non-local journalists have for producing media texts where "some discrepancy may arise between the producer's common-sense (ideological) representations" of the global world and the local context; this exclusion may happen when "the producer's representations come into contact with other incompatible representations" (Fairclough, 1989, pp.169-170). Unlike this position, local identities have to play a role in shaping a global world.

The sample analysis has presented systematic analysis for a project in critical discourse analysis. The same text was analyzed from four different perspectives on discourse. The objectivist position of discourse is used to analyze the text for identifying human values as neutral discourse shared among humanity. The social constructionist position of discourse reanalyzed the same text from another perspective: textual analysis, discourse analysis and critical discourse analysis. The ideologist position on discourse analyzed the text for third time to reveal power relations between local identities and global identities. With the rhetoricist position on discourse, the researcher analyzed the text for the fourth time to identify the legitimation strategies used in the text.

Concluding Remarks

This methodological paper has described and explained an empirical research design in CDA research. The paper addressed three vital methodological decision making areas in CDA research: concept definitions, data selections and data analysis. The paper operationalized four definitions of discourse as a facet of globalization: discourse as objective fact, discourse as social practice, discourse as power relations and discourse as discursive legitimation strategies. The data were collected from the discourse of proverbs that were discursively distributed in Yemen Times newspaper. The methodology of the study was based on the discursive approach to language, and analytical tools of critical discourse analysis are applied.

The paper has also explained 'text' and 'context' in the analysis of global journalism texts. 'Text' is operationalized as intercultural text that deals with intercultural topic 'human values' distributed in global journalism. This text is loaded with neutral and ideological constructed discourses. In terms of contextualization, the collected global journalism texts are linked with international context as space.

Unlike much work that claim to do critical discourse analysis, the empirical research design has revealed that doing critical discourse analysis is a challenging task that requires systematic operationalization of CDA concepts and the methodological tools. Much work in CDA claims to do critical discourse analysis, but it is has not moved to the explanation stage of CDA analysis (Haig, 2004).

Accepting the interpretative nature of CDA analysis, there are some limitations in this empirical research. The text type used for analysis reflects one mode of global journalism. Other multimodal texts can be used in the critical discourse analysis. At the interdiscursive analysis, the present analysis did not reveal the analysis of the consumption process because Yemen Times does not provide a platform for its readers to comment on the selected texts of analysis.

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Appendix A

Sample of a proverb and its extended paragraph

<Internals\Documents\004-2003-00> - § 1 reference coded [100.00% Coverage]

Reference 1 - 100.00% Coverage

As you sow so shall you reap

Our actions are a type of investment, the fruit of which returns to us multifold, in much the same way as a farmer's sowing the seeds and his labour is returned to him in the form of the yield of his crop. Just as the farmer's output is dependent on the quality of seeds and the manner of his sowing them, similarly the results we get are contingent on the nature of our action. We are rewarded for our noble action and punished for our misdeeds. As this proverb forewarns us, sooner or later we all have to account for our wrong doings and suffer the consequences of our bad acts. We have to be paid in our own coins and can not escape punishment. Although the wrong doer may have a temporary relief from penalty, in the divine scheme of things one day or another he would be brought to book. Moreover, his guilty conscience would become the worst accuser and would never allow his mind to rest in peace. We have to bear in mind that

bad deeds will never bear good fruit. Therefore, we should refrain from indulging in any evil thought or action.);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."

Appendix B

Identified values and critical moments in the study data

Label	Identified Values	Practice
1-2003-00	Respect	Critical Moment
2-2003-00	Freedom	Critical Moment
3-2003-00	Knowledge	Critical Moment
4-2003-00	Work	Critical Moment
5-2003-00	Creativity	
6-2003-00	Hope	Critical Moment
7-634-182	Respect	Critical Moment
8-635-183	Power	
9-636-184	Work	
10-637-185	Knowledge	Critical Moment
11-638-186	Freedom	Critical Moment
12-640-187	Work	
13-642-188	Forgiveness	Critical Moment
14-644-189	Forgiveness	
15-646-190	Honesty	Critical Moment
16-648-191	Time	Critical Moment
17-650-192	Time	
18-652-193	Duty	Critical Moment
19-654-194	Moderation	Critical Moment
20-656-195	Contentment	
21-658-196	Optimism	
22-660-197	Wisdom	
23-662-198	Work	
24-664-199	Time	
25-666-200	Perseverance	

Label	Identified Values	Practice
26-668-201	Humility	
27-670-202	Perseverance	
28-672-203	Friendship	
29-680-207	Friendship	
30-682-208	Wisdom	
31-684-209	Creativity	Critical Moment
32-686-210	Solidarity	Critical Moment
33-688-211	Work	
34-690-212	Knowledge	Critical Moment
35-692-213	Freedom	
36-694-214	Beauty	Critical Moment
37-696-215	Wisdom	
38-688-216	Respect	
39-700-217	Humility	
40-702-218	Beauty	Critical Moment
41-704-219	Charity	
42-706-220	Charity	
43-708-221	Discipline	
44-710-222	Wisdom	
45-712-223	Courage	
46-714-224	Perseverance	
47-716-225	Wisdom	
48-718-226	Beauty	
49-720-227	Change	
50-722-228	Knowledge	
51-724-229	Friendship	Critical Moment
52-726-230	Success	
53-728-231	Humility	Critical Moment
54-730-232	Friendship	
55-732-233	Success	Critical Moment
56-734-234	Wisdom	
57-736-235	Freedom	Critical Moment
58-738-236	Patience	Critical Moment
59-740-237	Beauty	Critical Moment
60-742-238	Change	Critical Moment
61-744-239	Hope	Critical Moment
62-746-240	Love	Critical Moment
63-748-241	Change	Critical Moment
64-754-243	Perseverance	
65-756-244	Perseverance	Critical Moment

Label	Identified Values	Practice
66-758-246	Work	Critical Moment
67-764-249	Friendship	Critical Moment
68-766-250	Wisdom	Critical Moment
69-768-251	Work	Critical Moment
70-770-252	Love	Critical Moment
71-772-253	Freedom	
72-774-254	Work	Critical Moment
73-776-255	Forgiveness	Critical Moment
74-778-256	Knowledge	
75-780-257	Moderation	
76-790-259	Wisdom	
77-794-260	Work	Critical Moment
78-796-261	Friendship	Critical Moment
79-798-262	Discipline	
80-800-263	Adjustment	
81-800-264	Charity	Critical Moment
82-816-265	Hope	
83-820-266	Patience	
84-824-267	Friendship	
85-828-268	Power	
86-832-269	Forgiveness	
87-840-271	Power	Critical Moment
88-860-274	Perseverance	Critical Moment
89-864-275	Solidarity	Critical Moment
90-872-277	Moderation	
91-900-282	Time	Critical Moment
92-906-283	Nurturing	
93-908-284	Wisdom	Critical Moment
94-912-285	Values	Critical Moment
95-916-286	Knowledge	Critical Moment
96-924-287	Power	
97-932-288	Patience	Critical Moment
98-932-289	Wisdom	Critical Moment
99-941-290	Beauty	Critical Moment
100-941-291	Wisdom	
101-950-292	Optimism	Critical Moment
102-958-293	Wisdom	Critical Moment
103-968-294	Patience	Critical Moment
104-978-295	Success	Critical Moment
105-987-296	Wisdom	

Label	Identified Values	Practice
106-994-297	Contentment	
107-1004-298	Time	
108-1012-299	Humility	
109-1021-300	Knowledge	Critical Moment
110-1029-301	Time	
111-1039-302	Work	
112-1047-303	Beauty	Critical Moment
113-1056-304	Wisdom	
114-1065-305	Perseverance	Critical Moment
115-1073-306	Knowledge	Critical Moment
116-1081-307	Change	Critical Moment
117-1089-308	Time	Critical Moment
118-1098-309	Moderation	
119-1107-310	Trust	
120-1115-311	Friendship	
121-1127-312	Time	Critical Moment
122-1135-313	Freedom	Critical Moment
123-1143-314	Courage	
124-1153-315	Love	
125-1162-316	Freedom	Critical Moment
126-1169-317	Knowledge	Critical Moment
127-1178-318	Knowledge	Critical Moment
128-1185-319	Truth	Critical Moment
129-1196-320	Change	
130-1205-321	Wisdom	Critical Moment
131-1205-322	Optimism	Critical Moment
132-1216-323	Wisdom	Critical Moment
133-1227-324	Creativity	Critical Moment
134-1231-325	Work	Critical Moment
135-1238-326	Perseverance	Critical Moment
136-1249-327	Courage	Critical Moment
137-1258-329	Power	Critical Moment
138-1269-330	Truth	Critical Moment
139-1273-331	Solidarity	
140-1281-332	Wisdom	Critical Moment
141-1290-333	Optimism	
142-1305-334	Success	
143-1314-335	Wisdom	Critical Moment
144-1331-335	Patience	Critical Moment
145-1341-336	Honesty	Critical Moment

Label	Identified Values	Practice
146-1351-337	Moderation	Critical Moment
147-1359-338	Success	
148-1376-339	Knowledge	Critical Moment
149-1385-340	Knowledge	
150-1395-341	Duty	
151-1415-342	Success	
152-1427-343	Perseverance	Critical Moment