

CRITICAL DISCOURSE ANALYSIS OF QUAID-E-AZAM MUHAMMAD ALI JINNAH'S SPEECH ON 11TH AUGUST 1947

AHMAD RAZA

PhD Scholar at University of Education, Lahore

Visiting lecturer at University of the Punjab and University of Education, Lahore

ahmadrazaenglish@gmail.com

ORCID 0009-0004-6163-6253

UMAIR HUSSAIN SHAH

Lecturer English at PSE Law College Lahore.

Visiting Lecturer University of Education Lahore & Lahore Leads University Lahore.

Visiting Lecturer NCBA&E Lahore.

Visiting Lecturer Shaikha Fatima Institute of Nursing and Health Sciences Lahore.

Hussain.usshah007@gmail.com

HUNZA ARSHAD

Visiting Lecturer at University of Education, Lahore

mianhunza@gmail.com

Abstract

The current research aims to examine the speech of Quaid-e-Azam in first Constituent Assembly of Pakistan with the help of Critical Discourse Analysis (CDA). It tries to determine for the afresh born Country Pakistan, the secret sociopolitical denotations of his words. For the present analysis, qualitative methodology was used. Even though there are several CDA models, which are presented by Wodak, Van Dijk, and Fairclough, the model of Fairclough is used for the current analysis. The content was qualitatively evaluated using the method of content analysis. The consequences of the present research indicate the Quaid's plan to make Pakistan a state that was secular, democratic, just and impartial. He also seemed to be well aware of social problems such as the state of rule and command, dishonesty, corruption, black marketing, favoritism and joblessness, that's why he convinced the followers of Pakistan's Constituent Assembly dazzlingly to present a conflict against such evils. There are theoretical and practical implications of this research.

Key Words: Speech analysis, Critical Discourse Analysis, Textual Analysis, Fairclough Model.

Introduction

One of the leading figures of the past century is Quaid-e-Azam. Inside the Subcontinent, in experience, vision, intellect and determination, there was none equal to him. The position and prestige of Jinnah was very high, in the popularity of Subcontinent (Anwar et al., 2023). Quaid wasn't just a front-runner of a party in the up-to-date intellect of the western world. He was really the Quaid-e-Azam in a true sense which means the Great Historic Front-runner of nation (Anwar et al., 2020). He did miracles and formed a self-governing republic, named Pakistan during amazing span of just seven years on the world map. Jinnah's power of speech was seen as being powerful. He was never drained of significance in his vocabulary and structure systems (Hussain et al.). They hold such communicative roles, interpretations, and personalities that have a powerful effect on others' minds (Sayeed, 1960).

The characteristics such as decision, vocabulary, speech and social backgrounds of briefings in Politics or Interviews were of significant relevance to applied-linguists and critical discourse experts (Ghous, 2023). There have been numerous studies conducted on the speeches of the world's great leaders. In these studies, various approaches and models have been used for research. Those same studies have mainly defined the problems of race, prejudice, nationality, etc. Few of them also addressed political issues. (Anwar et al., 2020, Anwar et al., 2023, Waluyo et al., 2025)

Just several attempts were made to decode the speeches of Quid through Critical Study of Discourses. The objective of current research to uncover implicit conceptual interpretations from the script of the speech of Quaid on 11th August 1947 that was presented at Pakistan's First Constituent Assembly. Although a large number of speeches were delivered with political meaning by him yet the August 11th 's speech was selected for the CDA (Waluyo et al., 2025). And this speech includes the entire nation's fuel for thinking that's why it was selected for CDA. It can also be regarded as the first official speech to the members of the Assembly by a great leader.

Literature Review

Discourse is a comprehensive concept having several descriptions; first is that discourse "assimilates all the pallets of meanings" through sociology, philosophy, and other social science disciplines from linguistics (Anwar et al., 2020, Rashid, 2024). We also extend the Van Dijk-based concept of discourse (1977:3) for the purposes of this article and his over-all concept of discourse as text within context, perceived as "data responsible for empirical investigation" with an emphasis upon discourse because it's an activity and a complete mechanism. It's also related to the argument that "discourse" is a broader concept than "text": I'm going to practice the word discourse to refer to the complete procedure of social communication that a text is only a portion of. (Fairclough, 1989, Rashid, 2024) In a broader approach, discourse is the vocabulary outside the sentences and text is the basis for interpretations.

CDA is not specifically aimed at contributing to a particular philosophy of school or discourse, discipline and paradigm (Nawaz et al., 2024). It is basically concerned and driven by pressing societal problems, and it focuses on understanding through the study of discourse. For the fulfillment of such a socio-political objective, ideas, explanations, empirical and methods work are selected or expanded as a purpose of their significance (Mair and Fairclough, 1997, Van Dijk, 1993). Since, Naturally, severe social issues are complex, which typically often implies a multidisciplinary approach in which theory distinguishes itself. Definition and implementation are becoming less significant (Shah et al., 2024). This emphasis on simple analysis of social issues, including domination and inequality does not mean that theoretical problems are overlooked. Conversely, no such interpretation is possible without complex and extremely advanced theories (Shah et al., 2024). The study of the dynamic relationships between domination and debate is fundamental to this theoretical effort (Mair and Fairclough, 1997).

Analysis of critical discourse is far from straightforward. It is perhaps the most complicated challenge in the discipline. As suggested above, true multidisciplinary and complex relationships between text, voice, social cognition, power, culture and the society need to be accounted for (Wahyuni et al., 2024). The requirements for suitability are not simply observational,

descriptive and even explanatory. Its performance is essentially evaluated by its efficacy and importance, and via its commitment to transition. In this respect, modesty is compulsory and scholarly efforts may be negligible in patterns of learning in which the really successful agents of change are, in particular, those who are directly involved, and their acts of resistance (Zupnik, 1991, Nojeng et al., 2024).

In its easy way, Critical Discourse Analysis isn't a homogeneous model, nor a system or paradigm, but this is additional than of that, a collective viewpoint about undertaking linguistics, semiology or discourse analysis at most (Van Dijk, 1993). Critical Discourse Analysis is important for the explanation and aware of critical societal life expressed in the script, granted the power of written and spoken texts. (Luke, 1997)

The CDA's goal is to develop the use of linguistic items as a social practice. Speakers of language don't work in isolation rather in the sense of community, psychological and social patterns. The critical discourse analysis acknowledges all these social practices and recognizes the ties across word-based structures and takes into account of the social context and debates the relations between textual structures and their role in contact with society (Nojeng et al., 2024). Given the apparent absence of a clear, one-to-one relation between the structure of the text and the social role, such an analysis is a complicated one that is redirected. In particular, when it applies to doing that, establishing and sustaining variations in authority relationships (Fairclough, 2013). The link between the complex structure of discourse practice and social functioning is often intended to leave obscure, particularly when differences in power relations need to be established and preserved. One of the CDA's aims is to develop a paradigm for reducing this opacity. (Ghilzai et al., 2017).

In his description, Fairclough sees CDA as

“Discourse research that seeks to systematically investigate sometimes opaque causal and determinative relationships between (a) discursive activity, events and documents, and (b) broader cultural and social systems, relationships and processes; To examine how certain activities, texts and events emerge and are ideologically influenced by power relations and power struggles; and to analyze how the opacity of these discourse-society relationships is itself a factor that secures power and hegemony.” (Fairclough, 1993, Fairclough, 2013)

Everyone should bear in mind that when analyzing this, the connection is two-directional. Not only is language influenced by a variety of cultural or social practices, but also the use of language's power forms the social and cultural context in which it finds itself. It is possible to summarize those discursive practices are part of the definition of social frameworks, just as discursive practices are decided by social practices (Durmaz and Yoğun, 2022). Critical Discourse Analysis understands both ways and, in specific, examines the conflict between the socially influenced and socially constitutive of these two sides of language usage. On different levels, language is the basic component of culture. (Van Dijk, 1993)

A differentiation suggested by Fairclough is that of social relationships with social identity and belief and knowledge systems. All these levels are impacted, with just a distinction in terms

of reinforcement. The one CDA aspect that differentiates it from other-types of discourse analysis remains in its 'critical' attribute. "Critical" means revealing secret links and causes; it also implies interference, such as offering support for those who may be deprived by altering (Fairclough, 1993, Durmaz and Yoğun, 2022). It is also significant to find-out the secret items because they are not apparent to the people concerned and they can't be clashed against.

The scholars of discourse linguistics who contributed to the work of Van Dijk, and the work of Norman Fairclough (Fairclough, 1989, Fairclough, 1993) is "Most articles and books that develop CDA as a research direction and that concentrate on different power dimensions". Instead of a course of thinking or a model of study, CDA is viewed as a research tactic for him.

Critical Discourse Analysis aims to show how the text is created to delicately and covertly convey unique viewpoints. They are unaware of a direct challenge because they are hidden, enabling what Kress calls a "withdraw in impersonality and mystification" (Davis, 2015).

As proposed above, the definitions are very adequate, but a summary of how the CDA is carried out will need to be better explained. Norman Fairclough wants to investigate in work of Language and Power (1989) "how the forms in which we interact are restricted by the frameworks and powers of these societal structures in which we are living and functioning." (Fairclough, 1989). The potential process of evaluating the texts is indicated in the same publication. Fairclough offers the view that dialogue and text analysis are real in nature. He referred to three levels of discourse in his view, firstly, the social circumstances of construction and perception, that is, the social influence that donated or led to the development of a text and, at almost the similar time, how perception is influenced by the same factors. Second, the production and interpretation process, that is the manner through the text was created and the interpretation of this result. Third, the text is the result, commented on above, of the first two phases. Fairclough gives three CDA phases that are according to the three discourse levels listed above:

- The definition is the process in which the formal properties of the text are completely involved.
- The connection between text and communication is concerned with perception. The text is used in the interpretation process as the product of a production process and as a source.
- The description concerns the connection of contact and social meaning with the social determinants of the development and perception process and their social impact. (Fairclough, 1989)

Fairclough's conceptions are translated into an empirical tool, including the language text's linguistic definition, the analysis of the relation between the text and conversational processes, the clarification of the connection between social and discursive developments and societal processes (Fairclough, 1989).

Methodology

From beginning to the last stage of writing the research study, two standards, named as quantitative and qualitative research methodology, decide the course of the research plan. Basically, the difference between quantitative and qualitative is the difference between numerical and non-

numerical results. Qualitative approaches have been used for the current analysis since this methodology offers greater opportunities to comprehend any ideology about which slight is understood. This approach is also used to generate deeper insights into subjects that are already well understood or to obtain detailed evidences that can be tough to analyze quantitatively.

Collection of Data

The script of Quaid's speech (11 August 1947) was taken from the Internet, http://www.na.gov.pk/en/content.php?id=74#.YAV_xmXATg4.link.

Shortly after the formulation of the First Constituent, this speech was given Pakistan Assembly. It has a historic significance. With the aim of doing Critical Discourse Research, the script of the speech was taken.

Data Analysis Procedure

The current research practices the methodology of qualitative content analysis to analyze the text of the speech. The preference to this method is given because it permits " Subjective explanation of the text data context with the organized coding procedure of classification and the identification of patterns and themes". It extends above counting only words from texts or taking from them truthful content. In a subjective but scientific way, it will assist researchers to understand social truth.

Analyses and Discussion

There are three theoretical focuses in Fairclough's CDA approach to evaluating any talkative and interactive case. They are "text" (like the news-story or other discourse section), "practice of discourse" (for example, development and consumption procedure) and "sociocultural practice" (for example, cultural and social processes that lead to communicative event,) (Mair and Fairclough, 1997, Durmaz and Yoğun, 2022). These closely resemble the " discourse of ideology analysis, social analysis and socio cognition " three dimensions by Van Dijk (Van Dijk, 1993, Fairclough, 2013).According to the first level (textual analysis level) described above by Fairclough, There has been a serious attempt at this point to review the script of Quaid's speech on 11th August.

Textual Analysis

Text is the first theoretical objective of the three-part model from Fairclough. Text research involves linguistic analysis above the sentence level in relations of syntactics, morphology, semantics, cohesion organization and sound system(Henderson, 2005, Fairclough and Fairclough, 2015). According to Fairclough, every sentence in a text can be evaluated on the basis of articulating certain roles that he has rebranded as representations, relationships and identities (Fairclough, 1995). There are different textual features in the text of Jinnah's speech on 11th August speech. We'll try to examine certain characteristics in this paper.

A very important feature of any text is vocabulary. There is a clear representation or ideational feature of the words. They hold a specific ideology (Huckin, 1997). As the current text is noted, it incorporates certain terms that are ideologically debated, such as "fairness and whole-neutrality," etc. such words demonstrate that Quaid decided to make a fair and neutral state for Pakistan in which justice and impartiality would be practiced. In addition to such ideologically challenged words, there were samples of rewording such as "As it is, I know, I would like, country, fairness, black-marketing, impartiality, as a matter of fact, unprecedented, etc." The reasoning behind these re-wording is that Jinnah had a powerful insight in his head that ethnolinguistic groups such as "Pathans, Sindhis, Punjabis, Bangalis" and so on constitute Pakistani society. So, the role of justice is unquestionable in bringing about political integration and stability. Over-wording is an exceptionally high-degree of words, frequently involved several words that are close to synonyms, such as "support and collaboration, corruption and bribery, food and basic life resources, work and nepotism, fairness and fair play, creed and caste, power and legislation, bigotry and ill-will, happiness and prosperity, etc. Jinnah tried to accomplish dual purposes by using certain vocabulary, to demonstrate his concern with different facets of reality as well as emphatically represent his position.

Synonymy, hyponymy, and antonymy are the primary meaning connections in a text. The situation where words have the same meaning is Synonymy. There are some synonymous examples of "prejudice and ill-will, fair play and justice" etc. in the current text. These words are illustrations of synonymy since, with little impact on context, they are mutually substitutable. Hyponymy is the situation in which one word's meaning is contained within another word's meaning. For instance, there are some hyponyms and super-ordinates in the current text: "Hindus have Vaishnavas, Brahmins, and Khatri's, Muslims have Punjabis, Pathans, Shias, Sunnis, and Catholics and Protestants are citizens of Great Britain's." They signify a class, regardless of their differences, and have mutual interests. The safety and preservation of their mutual interests is their main concern. Incompatibility implies antonymy. "There are different antonyms in the current document, such as "injustice and justice, minority and majority, neutral and partial, Protestants and Roman Catholics, poor and rich, high and low, indirectly and directly" etc. The viewpoint behind such words has to illustrate the variances that exist in society, with an iron fist, the writer seems to stamp out these differences.

There are no euphemistic phrases in the text of Jinnah's speech. The narrator of the speech does his finest job to practice simple and descriptive language without mincing words to express his meaning. For example, he uses simple terms such as "bribery, black marketing, nepotism and employment" when he addresses the ills predominant in the social order. He is not only very firm and obvious in his opinions, but also in his language. Meanwhile, its first president addressed the First Constituent Assembly of Pakistan, the speech must naturally be formal in nature. Printed words / expressions such as "confer, the greatest honor, I warmly thank you," etc. demonstrate official conventionalism about text. Though the phrases are syntactically well-structured and ordered, it was a speech to assemble. Paralinguistic characteristics are not practiced, that's why mode is written down.

Words have a value of expression and hold the posture of the speaker. The terms clearly illustrate the role of the author often, and the position is implied at other times. The stance of the

author is clear and transparent in the situation of the current text. Jinnah said he wished to perceive every Pakistani have " Equal rights, privileges and responsibilities for the people of this state," reflecting his belief that he desired a state economic structure in which everybody would have equal opportunities to live. It seems that in the newly established state, he's proposing a democratic, social and liberal system.

The metaphor is a reflection, in terms of another, of one characteristic of practice. Various metaphors mean various ways of coping with stuff. In the current text, words as " iron-hand, monster, titanic, cyclonic, " etc. have presented like metaphors. The relevance of these metaphors is that the writer intended the strength, the importance and vastness of the problems to be illustrated.

The study of the text's grammatical characteristics enables us to learn about the participants and their roles. There are a significant number of action (SVO) sentences in the present text that include two participants. One is referred to as the agent and second as patient. Agent is animated at times, and it is inanimate at other times. For a patient, the same is the case too. From the text, some sentences were selected:

"I cordially thank you".

"A citizen who does black-marketing does a greater crime...."

In the current text, one can also find attribution (SVC) phrases with verb, attribution and one participant for example,

"My guiding principle will be justice and complete impartiality".

The agency plays an important part in the text. The authors sometimes intentionally conceal the agency so the duty can be made doubtful and incomprehensible and. Far as the current text is taken into consideration, the narrator doesn't willingly demonstrate the complication of agency here. Unlike present leaders who are vague and contradictory in their positions most of the time, he wishes to fix the duty on patients and agents. The writer wrote most of the sentences in an active voice in terms to be strong, clear, direct and straightforward. However, there are some passive-voice sentences that are minor in numbers.

To convert verbs into nouns is known as nominalization. It comprises the two processes in a text that are spelled out in the basic sentence. A few terms have been nominalized, such as "dealing, black-marketing" etc. Many of the sentences used are positive in the text. However, in a fairly decent number, negative sentences were also used. The reasoning behind the usage of positive words is that the speaker does not want the vocabulary involved to be practiced.

Declarative, grammatical question, and imperative are the three main modes. Sentences in the declarative mode in the given text have been overly practiced in which the subject is accompanied by the verbs. Role of the orator or the author is the role of a giver and the status of the addressee is the status of a recipient. There was just one sentence of a grammatical question is

used, "Now, what are we going to do? In this phrase, the writer or narrator asks the addressee for something. It is a wh-question which needs the addressee's elaborate answer.

In grammar, for the values of relational and expressive, the principle of modality is important. Modality has to deal with the authorities of the orator or author. Modal auxiliary verbs such as ought to, could, can, should, might, etc. are articulated. Here, modal verbs such as "ought to, may, could, can, must" etc. have been used in this communicative event to indicate permission, obligation, request, etc. such modal verbs are really commanding because they assert implied relations of power of that kind shown here which make it an ideological matter concern for relational modality.

In English, pronouns such as "we" and "you" have various kinds of relational values, and the usage of such pronouns has a clear relational meaning in the present text. The pronoun "we" has practiced widely, involving the writer, the listeners and entire country. The pronoun 'you' uses often holds a clear relational meaning. In the text, "you" was not usually practiced for rivals or enemies, but it was spoken for the country of the speaker. His goal could be to individualize or influence to them.

Conclusion

In his speech, the primary aim of the current research was to identify that what linguistic instruments have been used to construct political philosophy of Quaid-e-Azam. Fairclough's (Fairclough, 1995, Huckin, 1997) concept of Critical Discourse Analysis influenced the research along with other scholars (Van Dijk, 1993, Luke, 1997, Fairclough and Fairclough, 2015), his theory serves as the study's key conceptual foundation.

The results of the present study show that, as far as the CDA is concerned, the text of Quaid's speech is very rich. The textual analysis shows that Jinnah's position about ethnicity and predominant societal evils in Pakistan is reflected by linguistic items that include wording, rewording, hyponymy, etc. His language proposes that he aimed to address fairness and justice for the entire world, equality and impartiality. The study of the speech's grammatical characteristics shows that in his sentences he was very loud and simple. Unlike the current politicians, who are vague most of the time in their place, he uttered sentences such as fixing the roles of agents and patients.

The present study's implications could be addressed at two different levels one is theoretical and other is practical. The theoretical position is that it is possible to use language to construct a narrative and manipulate the listener's or reader's minds. Towards this point, it could be argued that the current research has implications for Critical Discourse Analysis theories.

This study also stressed the theoretical position that political addresses are, in general, categorized or assisted by linguistic terminologies sensibly chosen by orators to accomplish a specific objective or aim and to leave a certain form of effect on addressees. For example, it was evident in the research that Quaid very wisely and purposefully chose expressions, specific words, forms, and terminologies to have a particular effect on their addressees. The research has consequences for

the rising attention in research into the speeches delivered by renowned leaders who supported humanity with priceless services. This gives an inspiration for further study in this area.

References

- ANWAR, M. N., ULLAH, R., AHMAD, N. & ALI, M. 2020. Critical discourse analysis of Quaid-e-Azam Muhammad Ali Jinnah's (11th August, 1947) speech in the first constituent assembly of Pakistan. *South Asian Studies*, 30.
- ANWAR, M. N., ZAHID, M. & KHAN, T. J. 2023. Critical Discourse Analysis of Quaid-e-Azam's Addresses to Pakistani Civil Servants. *Annals of Human and Social Sciences*, 4, 617-625.
- DAVIS, R. W. 2015. Critical Discourse Analysis as an Interdisciplinary Research Methodology for Interdisciplinary, Intercultural and an Inter-institutional Assessment Tool for Student-perceived Learning Compared with Instructor-perceived Teaching of Interdisciplinary Online Courses. *Procedia - Social and Behavioral Sciences*, 177, 278-283.
- DURMAZ, Z. & YOĞUN, M. S. 2022. A critical discourse analysis of a visual image in Norman Fairclough's CDA model. *International Journal of Scholars in Education*, 5, 25-33.
- FAIRCLOUGH, N. 1989. *Language and power*, London; New York, Longman.
- FAIRCLOUGH, N. 1993. *Discourse and Social Change*, Wiley.
- FAIRCLOUGH, N. 1995. *Critical discourse analysis : the critical study of language*, London ; New York : Longman, 1995.
- FAIRCLOUGH, N. 2013. Critical discourse analysis. *The Routledge handbook of discourse analysis*. Routledge.
- FAIRCLOUGH, N. & FAIRCLOUGH, I. 2015. Textual analysis. *Routledge handbook of interpretive political science*. Routledge.
- GHILZAI, S., AYAZ, M. & ASGHAR 2017. A Critical Discourse Analysis of Imran Khan's First Speech in the Parliament. *Perspectives in language, Linguistics and Media*, 2, 149-167.
- GHOUS, G. 2023. Intertextuality in the Pro-Left and Pro-Islamist Magazines in Pakistan: A Critical Discourse Analysis. *Critical Review of Social Sciences and Humanities*, 3, 54-67.
- HENDERSON, R. 2005. A Faircloughian approach to CDA: principled eclecticism or a method searching for a theory? *Critical Studies in Education*, 46, 9-24.
- HUCKIN, T. N. 1997. Critical discourse analysis. *Functional approaches to written text: Classroom applications*, 87-92.
- HUSSAIN, I., MEHMOOD, Z. & RAHAT, R. AN ANALYSIS OF NATIONAL IDEOLOGICAL CONSTRUCTS IN ENGLISH LANGUAGE TEXTBOOKS OF THE SINGLE NATIONAL CURRICULUM IN PAKISTAN.
- LUKE, A. 1997. Theory and practice in critical discourse analysis. *International encyclopedia of the sociology of education*, 8, 50-57.
- MAIR, C. & FAIRCLOUGH, N. 1997. Critical Discourse Analysis: The Critical Analysis of Language. *Language*, 73, 189.
- NAWAZ, M. H., IKHTIAR, A., RAZA, A. M. & NOUMAN, M. 2024. Critical Discourse Analysis of Political Speeches in Pakistan: Power, Ideology and Language Manipulation. *Futurity Proceedings*, 1.
- NOJENG, A., HALIQ, A., ISMAIL, A., BASRI, M. B. & FITRIANSAL, F. 2024. Hegemoni Kekuasaan dalam Naskah Sinrilik I Maddi Daeng Rimakka: Analisis Wacana Kritis Norman Fairclough. *Nuances of Indonesian Language*, 5, 78-83.
- RASHID, B. N. M. 2024. Unveiling Ideologies: Critical Discourse Analysis of Political Speeches on Online Education. *Nasaq*, 42.
- SAYEED, K. B. 1960. *Pakistan : the Formative Phase*, Pakistan Publishing House.



ISSN E: 2709-8273
ISSN P: 2709-8265

JOURNAL OF APPLIED
LINGUISTICS AND
TESOL

JOURNAL OF APPLIED LINGUISTICS AND TESOL (JALT)

Vol.8. No.1 2025

- SHAH, M. M., IRFAN, H. & MUGHAL, A. 2024. Ideological Representation Through Political Communication: A Critical Discourse Analysis of Molana Fazal ur Rehman Speech. *Al-Mahdi Research Journal (MRJ)*, 5, 731-739.
- VAN DIJK, T. A. 1993. Principles of critical discourse analysis. *Discourse & society*, 4, 249-283.
- WAHYUNI, I., SYIHABUDDIN, S., GUNAWAN, W. & DARAZI, M. A. 2024. Critical Thinking Values in Religious Narratives: CDA of ELT Learning Materials for Young Learners. *Register Journal*, 17, 435-461.
- WALUYO, G. H., FAILASOFAH, F. & SARTIKA, D. 2025. Ideology and Power in Presidential Speech: A Critical Analysis of Jokowi's International Speeches. *Kajian Linguistik dan Sastra*, 4, 1-22.
- ZUPNIK, J. Y. 1991. Norman Fairclough, Language and power. London: Longman. 1989 Pp. x + 248. *Language in Society*, 20, 265-269.