Norman Fairclough's Views on Language and Globalization

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Abstract

This article is based on Fairclough's views on language and globalization. There are eight subtopics in it. In subtopic 1, there is given a short introduction about the author. In subtopic 2, globalization is discussed in general. In subtopic 3, views on discourse as a facet of globalization in the academic literature are summarized dealing with an approach based upon a version of critical discourse analysis and cultural political economy. In subtopic 4, different strategies of globalization (and regionalization) emanating from governmental and non-governmental agencies, and the different discourses which constitute elements of these strategies are discussed. In subtopic 5, the idea of re-scaling is discussed. Moreover, the national scale in its relation to the global scale and the scale of international regions is presented. In subtopic 6, the media and mediation are dealt for discussion. In subtopic 7, people's ordinary experience of globalization, and its implications for and effects upon their lives is discussed. Finally, subtopic 8 has focused war and terrorism. This article has emphasized some concepts related to globalization such as modernization, democracy, markets, free trade, flexibility, liberalization, security, terrorism, cosmopolitanism and so forth.

Keywords: globalization, discourse, re-scaling, media and mediation, globals and locals, war on terror.

Introduction

Norman Fairclough was born in 1941. He was formerly Professor of Language in Social Life at Lancaster University. He is an Emeritus Professor of Linguistics at Lancaster University. He has special contribution in the area of language and linguistics. He is one of the founders of critical discourse analysis (CDA) as applied to sociolinguistics. CDA is concerned with how power is exercised through language. CDA studies discourse; in CDA this includes texts, talk, video and practices. His publications include Language and Power (1989), Discourse and Social Change(1992), New Labour, New Language?(Routledge, 2000) and Analyzing Discourse(Routledge, 2003). His current research is focused upon transition, globalization and Europeanization in Eastern Europe. He has played a significant role to enrich language and linguistics. He is thus interested in how social practices are discursively shaped, as well as the subsequent discursive effects of social practices.

He began work on CDA in the early 1980s. His aim was to link his academic work to his political activities. Regarding CDA, he has always focused on language or discourse as an element in the production, maintenance and transformation of the existing socio-economic order and political struggles for a better order. He had given many lectures on critical discourse analysis. He has got honorary Doctorate from University of Jyvaskyla in Finland. He was the most highly cited scholar at Lancaster University in 2017. He has highlighted linguistic, social, political, economic and other related issues through the chapter of discourse analysis. Similarly, he has focused discourses such as advertising, marketing, and political or media discourse through his publications. Fairclough's line of study namely textually oriented discourse analysis, to distinguish it from philosophical enquires

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not involving the use of linguistic methodology, is mainly concerned with the mutual effects of formallylinguistic textualproperties, sociolinguistic speech genres, andformallysociologicalpractices.

Globalization

Globalization is the act or process of globalizing. It is the development of an increasingly integrated global economy marked especially by free trade, free flow of capital, and the tapping of cheaper foreign labor market. It is the process of interaction and integration between people, companies, and governments worldwide. Globalization has grown due to advances in transportation and communication technology. With increased globalinteractions comes the growth of international trade, ideas, and culture. It is primarily an economic process of interaction and integration that's associated with social and cultural aspects.

In the words of Steger (2003), "Globalization" is a social process "characterized bythe existence of global economic, political, cultural, linguistic and environmental interconnections and flows that make the many of the currently existing borders and boundaries irrelevant". Steger defines globalization as a social process through which economic, political, cultural, linguistic and environmental interconnections can be together worldwide. Globalization is not as recent a phenomenon as economists have generally led us to believe, although it has undoubtedly operated in faster and more complex ways since the late 1980s. Economically, globalization involves goods and services, and the economic resources of capital, technology, and data. The steam locomotive, steamship, jet plane, and container ships are some of the advances in the means of transport while the rise of the telegraph and its modern offspring, the internet and mobile phones show development in telecommunications infrastructure.

According to Business Dictionary, globalization is the worldwide movement toward economic, financial, trade, and communications integration. It implies the opening of local and nationalistic perspectives to a broader outlook of an interconnected and independent world with free transfer of capital, goods, and services across the national frontiers. However, it does not include unhindered movement of labor and, as suggested by some economists, may hurt smaller or fragile economies if applied indiscriminately. From this definition, it can be said that globalization is the world shrinkage of distances shorter, and things moving closer.

Globalization is a process of interaction and integration among the people, companies, and governments of different nations, a process driven by international trade and investment and aided by information technology. This process has effects on the environment, on culture, on political systems, on economic development and prosperity, and on human physical well-being in societies around the world.Regarding globalization, there is unprecedented level of movement and exchange of human beings and goods around the world because of development in communication and transportation. Increased Exchanges and Intermixes of Peoples and Ideas is breaking the Notion of 'Cultural Diversity' and Creating one 'World Culture'. Globalization is a process of being connected through phone, Facebook; road, rail links, and planes; banks and industries etc.

Views on Discourse as a Facet of Globalization

Discourse is a verbal expression in speech or writing. Frankly speaking, to speak or write formally and at length is discourse. It is a part or aspect of globalization. It can be looked at through different eyes. In this respect, Fairclough (2010) says that there are different views of discourse as a facet of globalization, but four main positions can be distinguished : objectivism, rhetoricism, ideologism, and social constructivism. Objectivism treats globalization as simply objective fact, which discourse may either illuminate or obscure, represent or misrepresent (the position basically adopted for instance in Held et al, 1999). Rhetoricism focuses on how various discourses of globalization are used for instance by politicians to persuade publics to accept certain (sometimes unpalatable) policies (see for example Hay & Rosamond, 1992). Ideologism focuses upon how particular discourses of globalization systematically contribute to the legitimation of a particular global order which incorporates asymmetrical relations of power such as those between and within countries (Steger, 2005). Social constructivism recognizes the socially constructed character of social life in general and forms of globalization in particular, and sees discourse as potentially having significant causal effects in processes of social construction.

Fairclough (2010) highlights the following five general claims to clarify discourse as a facet of globalization:

- Discourse can represent globalization, giving people information about it and contributing to their understanding of it.
- Discourse can misrepresent and mystify globalization, giving a confusing and misleading impression of it.
- Discourse can be used rhetorically to project a particular view of globalization which can justify or legitimize the actions, policies or strategies of particular (usually powerful) social agencies and agents.
- Discourse can contribute to the constitution, dissemination and reproduction of ideologies, which can also be seen as forms of mystification, but have a crucial systemic function is sustaining a particular form of globalization and the (unequal and unjust) power relations which are built into it.

Discourse is a facet of globalization because it informs people about it and contributes for understanding it. It can help people to project a view of globalization. Ideologies are supported by it. Discourse as a facet can function as operationalization for social change and transformation. Political economy differs from classical economics in asserting that economic systems and economic changes are politically conditioned and embedded (Polanyi 1944). Cultural political economy asserts that economic and political 'objects' in the widest sense are socially made. These are co-constructions of subjects and objects and are in part effects of discourse. Fairclough (2010) says that actual processes and tendencies of globalization are highly complex, diverse, uneven, multidimensional and incapable of being fully controlled by any human intervention. Such strategies are developed to regulate, direct and control elements of these real processes, which may if successful inflect and partly redirect their overall trajectory, and such strategies centrally include discourses which represent and narrate past and present processes and imagine possible futures, possible economic orders. Economic systems under globalization have to be designed aiming for general social and cultural change.

Cultural political economy is the mechanisms and processes which connect variation, selection and retention, and thereby come to be capable of having constitutive effects on real economic, political and social processes. Operationalization comes within cultural political economy which points to the dialectical character of relations within discourse and between discourse and other elements or moments of the social entity. A discourse is operationalized through being enacted in ways of acting and interacting which themselves have a partially discursive character in that they include genres. From a discourse analytical perspective a successfully operationalized strategy constitutes a new order of discourse (Fairclough 1992), i.e. a new structured) configuration of discourses, genres and styles. Globalism, neo-liberal globalization, is in part an order of discourse in this sense. Actual processes in a globalization can support to make completion of hegemony of a strategy, discourse and operationalized social order.

Discourses of Globalization

There are different discourses of globalization. Different strategies of globalization and regionalization emanating from governmental and non-governmental agencies, and the different discourses which constitute elements of these strategies are discourses of globalization. Globalism is a discourse of globalization which represents it in reductive neoliberal economic terms within a strategy to inflect actual processes of globalization in that direction. Steger (2005) identifies six core claims of globalism as well as providing arguments against all of them:

• Globalization is about the liberalization and global integration of markets.
• Globalization is inevitable and irreversible.
• Nobody is in charge of globalization.
• Globalization benefits everyone.
• Globalization furthers the spread of democracy in the world.
• Globalization requires a war on terror.

Liberalization is the main feature of globalization. The capitalist economy is based on liberalized markets. Globalization is inevitable. The plausibility and resonance of this assumption rest upon what have been pretty successfully established as facts about the post second-world-war socio-economic order, and especially the 'fact' that markets are self-regulating and interference by states are economically counter-productive and damaging.

There is of course the contrary 'fact' that unregulated markets have been shown to produce chaotic and disastrous effects (Polanyi 1944), but in the aftermath of the economic troubles of the 1970s powerful agents and agencies were unreceptive to it. For in addition to a perceived objective plausibility in real experience, market liberalization gained the support of the most powerful states and influential politicians, international agencies which these states effectively control private corporations, and many other agents and agencies. Steger describes globalism as a story, a discourse, and an ideology. The term 'ideology' is not inappropriate. Globalism can be seen as having created a space for unconstrained and highly profitable action on the part of the corporations of the most powerful countries on earth, especially the USA, on the basis of a claim that markets work benignly without external regulation which the crises of the late 1990s have shown to be false.

Fairclough (2010) claims that epistemologically, discourses are abstract entities which established on the basis of repetition and recurrence over time and in diverse social sites, but ontologically they appear in the concrete form of particular texts. Discourses of globalization are different fields of social life, and their adaptation to changing events and circumstances. Critical discourse analysis in itself cannot however tell us which texts are significant within the constitutive effects of discourse on social life - that requires institutional and historical forms of analysis. The contribution of textual analysis is in the case of a speech (Eizenstat XXX, as cited in Fairclough, 2010) whose significance arises from the standing of the speaker and the context of crisis for globalism within which it was delivered and which it addresses (it was delivered in the wake of the Asian economic collapse in the late 1990s), constituting a response by the US government to crises which threatened the strategy they supported. The speech is clearly globalist, and it illustrates some of the central globalist claims identified by Steger that 'globalization' benefits everyone.

Re-scaling

Scales are not naturally given, but socially constructed. Moreover, the social construction of scale is closely associated with relations of and struggles over power. Scale is the arena and moment, both discursively and materially, where socio-spatial power relations are contested and compromises are negotiated and regulated. Scale, therefore, is both the result and the outcome of social struggle for power and control. By implication theoretical and political priority never resides in a particular geographical scale, but rather in the process through which particular scales become (re)constituted. A scale is a space where diverse economic, political, social and cultural relations and processes are articulated together as 'some kind of structured coherence.

Re-scaling refers to specific spatial entities. The processes of globalization impact upon specific spatial 'entities' (nation-states, cities, regions etc), and how they become globalized. Fairclough (2010) draws upon Jessop's view (2002) of globalization as the constitution of new scales of social action, interaction and exchange (not only the global scale, but also for instance the 'macro-regional' scale of the European Union or the North American Free Trade Area, and the scale of 'cross-border regions'), and of new relations between different scales. The spatial entity he focuses on here is the nation-state. The strategy of globalism constitutes from this perspective a strategy to constitute a global scale of action, interaction and exchange. According to Fairclough (1992), the objective is a global scale which is narrowly constrained and one might say reduced in terms of the forms of action, interaction and exchange it entails. Success also requires the dissemination of the strategy and discourse within innumerable spatial entities including nation-states like Romania, and their operationalization and implementation. There are also simultaneously strategies and discourses to constitute macro-regional scales such as the European scale.

Recontextualization is not a simple matter of the spread of strategies and discourses to new contexts. Chouliaraki&Fairclough (1999) argue for seeing recontextualization as a dialectical process of external 'colonization' by and internal 'appropriation' of recontextualized elements, which are appropriated within an internal field (or rather complex set of fields) of strategic diversity, contestation and struggle. In recontextualization, old and new systems are put together. The actual impact on particular nation-states of recontextualized strategies and discourses is likely to be variable, unpredictable, and potentially quite different from what strategists may have envisaged. For example, trade liberalization and open markets' can be taken within re-scling.

The European Association for Quality Assurance in Higher Education (ENQA, as cited in Faiclough, 2010) has developed 'European standards for internal and external quality assurance, and for external quality assurance agencies' which were approved at the Bergen meeting of Ministers of Education in 2005. The methodology for quality assurance is centred upon self-examination' and 'self-evaluation'- the principle that 'providers of higher education have the primary responsibility for the quality of their provision and its assurance. They should establish an inclusive 'culture of quality' which recognizes the importance of quality and seeks its continuous enhancement. The role of external quality assurance is to ensure that this process of internal quality assurance is adequate.

The operationalization of this discourse of quality assurance entails its enactment through the constitution and institutionalization of new procedures ('mechanisms') which amount to a new set of interconnected genres (Fairclough, 2002), such as genres for staff self-evaluation and student evaluation of courses. It also entails, as the idea of a 'culture of quality' suggests, its inculcation in new ways of being, new institutional identities which substantively include new styles. The idea of a 'culture' of quality and an ongoing concern to improve quality through self-monitoring and self-assessment implies changes in 'the way people perceive themselves in relation to their work, to one another and to themselves.

Media and Mediation

Media and mediation play a significant role in globalization. At present, mass media can create cultural conditions - in the constitution of the public knowledge and information, beliefs, values and attitudes. They are necessary for establishing and sustaining economic, social and political systems and orders. The economic communications rely on means of mass media. According to Faiclough (2010), the emergence of a global communications industry, dominated by powerful transnational corporations such as Rupert Murdoch's News Corporation, is itself a significant part of the emergence of a neo-liberal global economy.

The role of transnational corporations in global political economy is two fold: they have provided the infrastructure (hardware and software) that has enabled changes in the pattern of production, and they are 'the major purveyors of news, information, entertainment and knowledge about the world in general' (Wilkin, 2001, p. 126). They contribute to the dissemination of globalist discourse, claims and assumptions, and of the values, attitudes, and identities which are conditions for the successful implementation of globalism, on the basis of an intimate relationship between these corporations and other sectors of business, the public relations industry, governments in the most powerful states, and other agencies. Influential independent newspapers and broadcasting still exist in many countries, and they have in many cases played a crucial role in challenging aspects of globalism as well as orchestrating opposition to war (especially in the case of Iraq). The significant role of media and mediation can scaffold for the nourishing of globalization.

In terms of news, one can see the partial emergence of a global news agenda whose coverage depends upon a common resource of news agency reports and film, addressed to an increasingly global audience, and producing globalized representations and meanings around particular events. This is particularly clear in the case of news items which top the global agenda, such as natural disasters like the tsunami of December 2004, terrorist attacks like '9/11', wars (most recently the Iraq war), the death of prominent individuals (such as the Pope), or major international political events such as meetings of G8 or the WTO.

Globals and Locals

Globals and locals are elements of globalization. On one hand, the local is delineated by social integration, i.e. face-to-face interaction or interaction between individuals physically co-present. On the other hand, the global is a function of system integration or interaction between individuals away from each other in time or space or both. Globalized media agendas dominated by a globalized communications industry assume considerable importance given what Tomlinson (1999) calls the 'deterritorialization' of local lives whereby 'globalization lifts cultural life out of its hitherto close connection with physical locality'.

People's experience is increasingly a combination of unmediated experience through direct contact with others in their communities, and mediated experience especially through television. Their mediated experience gives them contact with ways of life, information, practices and values which transcend their unmediated experience. Positively, it vastly increases their access to potential resources, but in so far as agendas, perspectives and values are controlled and limited in the ways, it exposes them to the strategies and meanings favoured by the powerful countries.

The relationship between mediated and unmediated experience is a complex one. There can be tensions between them which affect media reception, so that the interpretation of media messages, images and representations may be highly diverse. And while people may add elements of their mediated experience to their resources for living their own lives, these may be hybridized with local resources in diverse and unpredictable ways (Tomlinson 1999). This includes 'interdiscursive hybridity' (Fairclough, 1992), the emergence of new hybrid discourses, genres and styles out of the dynamic relationships and tensions between mediated and unmediated experience.

Jordan (1996) argues that the 'socially excluded' develop their own often effective social capital and social networks to survive - this is evident in this extract, as also is the way such emergent practices are discoursally constructed and sustained through contemporary proverbs - 'People who go to the pub go to work'. Jordan also argues that survival strategies are a perfectly rational response to the conditions people find themselves in, based upon a perception of how the new form of capitalism works which is widely recognized but outside official public discourse. From this, it can be said that people's needs depend on situations which foster them to live within. The issue of living goes beyond strategies of survival. 'Global ethnographers' (Burawoy 1999, Burawoy&Verdery 1999) opine that people in particular localities develop their own globalnetworks as resources for building and promoting strategies on local issues, drawing upon their mediated experience.

War and Terrorism

Fairclough (2010) says that the US shift from 'soft' to 'hard' power is associated with the rise to power of 'neo-conservatism', particularly when G.W.Bush became President. Neo-conservatism has a continuing commitment to neo-liberalism and globalism. It is combined with a willingness to use the USA's economic and military power, unilaterally if necessary, to preserve US global hegemony, which is seen as conditional upon the successful defence and extension of the globalist strategy. Moreover, he talks about an essay by Condoleezza Rice, a National Security Advisor and then secretary of State in G. W. Bush's administration, which was published in Sletzer

2004. In the essay Rice emphasizes terrorism and its solution. Her view is that powerful countries like the US are in the needs of a new strategy because of terrorism. Rice interprets the New York attacks as an existential threat to US security not from other powerful states but from terrorists and weak or failed states or muslim countries, a new threat which demands a new strategy, i.e. military power to create a balance of power that favors freedom. In the name of globalization there is tried to break up terror networks, hold to account nations that harbour terrorists, and confront aggressive tyrants holding or seeking nuclear, chemical, and biological weapons that might be passed to terrorist allies.

Honderich (2003, as cited inFairclough, 2010) highlights that terrorism is of course a much contested category for neo-conservatives. It conflates different forms of violence such as September 11 itself, the Palestinian intifada, the Chechyen war, and the resistance to American and British occupation of Iraq, without apparently including the state terrorism practised by US governments themselves in Indo-China or by the Israeli government in Palestine). The now routine portrayal of the opposition as 'evil' indicates an important characteristic of neo-conservatism - its links with Christian fundamentalism. War on terror is source of encouraging economic liberty. This neo-conservative version of globalist strategy and discourse can be supported by war on terror. Destruction accumulates more damage than creation. So, globalization should have a strategy as war on terror to reduce or control war and terror.

Conclusion

Fairclough has pinpointed that there is need of global English to settle the issues emerging in the field of globalization. In the course of developing globalization, there takes place the borrowing of different vocabularies. In the sector of business, education, law, science and technology, English is being established day by day. When people have problem of understanding each other's language, there is necessity of global English. Recontextualization is possible if we take global aspect in that way.

Fairclough's research approach is based on the use of critical discourse analysis. Through the use of it cultural political economy can be analysed globally. In one side, we can foster cultural economy, and we can focus political economy in another by determining the concept of globalization. Social change is cultivated with the angle of it. Similarly, diverse social elements and moments can be enhanced with language dimension. Consequently, the social scientific literature can be recognized. We can achieve a more satisfactory treatment of discourse when there is application of language dimension although there is done little justice to it. Thus,language and globalization go together in the journey of research and other contemporary studies.

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