Critical Discourse Analysis on "We are the World 25 for Haiti" Song Lyrics

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Abstract: This research aims in analyzing a song entitled "We are the World 25 for Haiti". This song was first introduced by Michael Jackson in 1985 named "We are the World 1985" when he made collaboration with other musicians for *USA for Africa (Un*ited Support of Artists for Africa). The single was intended as a charity single to raise funds for famine relief efforts in Ethiopia who have suffered political instability and disaster drought in 1984-1985. Then, this song is chosen to be used for collecting funds in rehabilitating Haiti after the enormous earthquake. This paper focuses on the composer's attitudes, the social relation among the participants, the context of the situation, and the power relation in the discourse. The lyrics are taken as the object of the research. The data were initially analyzed based on Martin and Rose (2003). The findings showed that the all types of attitude were found; they were expressing feelings, judging people's character, and appreciating things. But one parts of judging people's character was not found in the song lyrics. The result of the study is hoped to be beneficial for readers to have a better understanding about the Critical Discourse Analysis.

INTRODUCTION

In 2010, exactly at 12 January, the world was shocked with devastating news. A massive 7.0-magnitude earthquake struck a country, Republic of Haiti". Thousands of people were died and it was the Haiti's worst earthquake in two centuries. The huge earthquake hit South of the capital Port-au-Prince and wrecked the presidential palace, UN HQ, and other buildings. Some people were reported missing and made a very huge damage into billions. As quoted in http://earthquake.usgs.gov/earthquakes/eq archives/year/2010/, 21st August 2015; 10.06 P.M., official estimates that 316,000 people killed, 300,000 injured, 1.3 million displaced, 97,294 houses destroyed and 188,383 damaged in the Port-au-Prince area and in much of southern Haiti. Other estimates suggest substantially lower numbers of casualties, perhaps as low as fewer than 100,000. The casualties include at least 4 people killed by a local tsunami in the Petit Paradis area near Leogane. Tsunami waves were also reported at Jacmel, Les Cayes, Petit Goave, Leogane, Luly and Anse a Galets. The tsunami had recorded wave heights (peak-to-trough) of 12 cm at Santo Domingo, Dominican Republic and 2 cm at Christiansted, US Virgin Islands. Uplift was observed along the coast from Leogane to L'Acul and subsidence was observed along the coast from Grand Trou to Port Royal. Felt (VIII) at Leogane; (VII) at Carrefour, Port-au-Prince and Petionville; (VI) at Vieux Bourg d'Aquin; (V) at Port-de-Paix. Felt (V) at La Vega, Moca and San Cristobal; (IV) at Bani, Bonao, Luperon, Nagua, Puerto Plata, Santiago, Santo Domingo and Sosua,

Dominican Republic. Felt throughout Haiti and the Dominican Republic. Felt (III) at Oranjestad, Aruba; (IV) at Santiago de Cuba and (III) at Guantanamo, Cuba; (II) in the Kingston-Mona area, Jamaica; (II) at Carolina and San Juan, Puerto Rico; (III) at Cockburn Harbour and (II) at Cockburn Town, Turks and Caicos Islands; (III) at Maracaibo and (II) at Caracas, Venezuela. Felt in parts of The Bahamas, Puerto Rico and the US Virgin Islands and as far as southern Florida, northern Colombia and northwestern Venezuela.

And of course, the news of the massive earthquake that hit Haiti, had made all people felt sympathy, including artists and singers in America. About 100 musicians of the genre of pop, rock, rap and R & B unite for Haiti. They took the initiative to collaborate to sing a song to raise funds for earthquake victims. The selected song to be sung is 'We are the World' once popularized by Michael Jackson collaborated with some of the top artists in 1985. The song "We are the World 1985" performed by 45 musicians calling themselves USA for Africa (United Support of Artists for Africa). The single was intended as a charity single to raise funds for famine relief efforts in Ethiopia who have suffered political instability and disaster drought in 1984-1985. Now, this song is remarked again into a new version, exactly 25 years ago on the new version in memorizing Michael Jackson. "We are the World" performed as the closing song in the funeral of Michael Jackson, at the Staples Center, Los Angeles, July 7, 2009.

Some of the musicians and singers participated in "We are the World 25 for Haiti" are
Drake, Lil Wayne, Miley Cyrus, T-Pain, Kanye West, Jay-Z, Adam Levine, Jason Mraz, Eminem, Justin Bieber, Kid Cudi, Usher, LL Cool J, Bizzy Bone, Snoop Dogg, Anthony Hamilton, Gladys Knight dan Trey Songz, Carlos Santana, Orianthi, Jennifer Hudson, Jamie Foxx, Sugarland, Earth Wind & Fire, Natalie Cole, The Jonas Brothers, Brian Wilson, Justin Bieber, Nicole Scherzinger, India.Arie, Julianne Hough, Mary Mary, Melanie Fiona, BeBe Winans, Mya, Tyrese Gibson, Raphael Saadiq, Keri Hilson, Joel and Benji Madden, Heart, Brandy, Pink, Musiq Soulchild, Akon, Jordin Sparks, Celine Dion, Rob Thomas, Katharine McPhee, Jeff Bridges, Randy Jackson, Patti Austin, Usher, Will.i.am, Kanye West, Issac Slade (of The Fray), Nicole Richie, Ethan Bortnick, Taryll Jackson, Taj Jackson, TJ Jackson, Vince Vaughn, Freda Payne, Faith Evans, Robin Thicke, Rashida Jones, Barbra Streisand, Jimmy Jean Louis, Enrique Iglesias, Zac Brown, Lil Wayne, Tony Bennett, Josh Groban, Sean Garrett, Harry Connick Jr., Al Jardine dan A.R.Rahman.

Some of people may not know how the song actually negotiates the social relationship and tells the listeners how the composer feels about tragedy happened in Haiti. Therefore, the writer would like to use the critical discourse analysis theory by Martin and Rose about the composer's attitudes, the social relation among the participants, the context of the situation, and the power relation in the discourse. The previous studies of discourse analysis on song have been conducted by some researchers. Abrahamsson (2011) was examining the gender roles of in pop lyrics of Lady Gaga's album. The paper was about the roles and the interests of listening to her music. Another research was Thompson who discussed about Critical Discourse Analysis tools of ideology, discourse and binary opposition to demonstrate how world music is constructed in music education. Thompson, C. A (2011) found the analysis reveals an ideology of difference underpinning a number of

binary oppositions constructed between world music and European music in relation to their surrounding cultures, musical functions, pedagogies and placements in the curriculum. Different analysis also used by Nhamdi O (2011), he studied paper seeks to highlight hip-hop's contribution to the entrepreneurship and place marketing literature. And the last is Critical Discourse Analysis on the Javanese Song Lyric *"Ilir-Ilir"* by Setyono and Wahyuni (2012).

THEORETICAL SUPPORT
Definitions of Critical Discourse Analysis

Text is always refers to a context. Every text has different meaning. The meaning of text depends to the different context. There are some experts discuss about Critical Discourse Analysis (henceforth CDA). "Critical Discourse is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context. With such dissident research, critical discourse analysts take explicit position, and thus want to understand, expose, and ultimately resist social inequality.[1]

The definition is clear that CDA deals with the research analysis which deals with the context that influences the lyrics of song. The lyrics "We are the World 25 for Haiti" are influenced by social context to the tragedy happened in Haiti. Moreover by conducting CDA, text can be taken into an explicit position to draw the social inequality such as what lies beyond the composing the song or what the composer feels.

CDA is not merely an approach in discourse studies, but it can also offer a different "mode" or "perspective" of theorizing, analysis, and application throughout the whole field. In discourse, we can observe a different perspective or even deeper understanding than other areas such as pragmatics, conversation analysis, narrative analysis, rhetoric, stylistics, sociolinguistics, ethnography, or media analysis, among others.

Furthermore, Fairclough's stated discourse analysis which aims to systematically explore often opaque relationships of causality and determination between (a) discursive practices, events and texts, and (b) wider social and cultural structures, relations, and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power; and to explore how the opacity of these relationships between discourse and society is itself a factor securing power and hegemony. Then he says the CDA model consists three inter-related processes of analysistied to three inter-related dimensions of discourse. These three dimensions are: 1) The object of analysis (including verbal, visual or verbal and visual texts). 2) The processes by means of which the object is produced and received (writing/ speaking/designing and reading/listening/viewing) by human subjects. 3) The socio-historical conditions which govern these processes. In order to make it clear, the theoretical framework of this study can be seen on the following figure 1.

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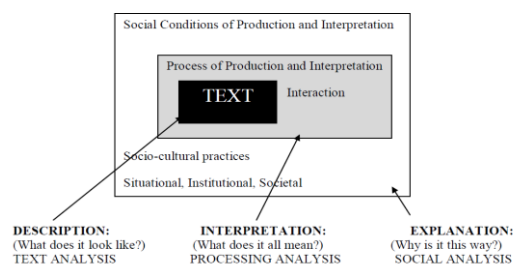
[1] Dijk, T.v. *Critical discourse analysis. Handbook of discourse analysis* (University of Amsterdam, 1998), 352.

Figure 1. Fairclough's CDA Model (1995)

Van Dijk's Schema about CDA

Van Dijk's schema suggests the relationship between ideology, society, cognition and discourse. He believes that social attitudes can represent an array of ideologies which create one's own personal ideology that conforms to one's identity, goals, social position, values and resources. This model consists of the following parts:

1. *Actor description (meaning):* Our ideologies will determine the way actors are described in discourse. Accordingly, if we divide them into in-group and out-group members, we will describe the former members in a neutral or positive way, and the latter members in a negative way.

2. *Authority (argumentation):* People of different ideologies cite different authorities.

3. Categorization (meaning): Generally, people tend to categorize people based on their social affiliation, race, ethnicity, etc.

4. *Comparison (meaning, argumentation):* In contrast to racist talk, that out-groups are compared negatively and in-groups positively, in anti-racist talk, we may negatively compare our country or government with repulsive undemocratic regimes.

5. *Disclaimers (meaning):* Disclaimers are the ideological base of positive self-presentation and negative other-presentation strategy.

6. *Euphemism (rhetorical, meaning):* Euphemistic devices are used to beautify the social facts that may be offensive to the members of a community (e.g. sex, supernaturals, death)

7. *Evidentiality (meaning, argumentation):* Authority figures, institutions and various forms of evidentiality may happen by claims or points of view. This information may be provided by reading, hearing, or seeing something.

8. *Generalization (meaning, argumentation):* generalization is a powerful move in argumentation. It is used in racist discourse, for instance to formulate prejudices about generalized negative characteristics of immigrants.

9. *Hyperbole (rhetoric):* Hyperboles are semantic rhetorical devices for enhancing and exaggerating meaning. By using especial metaphors, especially in the strategy of positive self-presentation and negative other-presentation, we may expect that good or bad actions or properties of the self or other be expressed in hyperbolic terms.

10. *Implication (meaning):* Pragmatic contextuals are the main reasons that discourse remains implicit. Recipients deduce and infer this implicit information by their attitudes, knowledge, and their mental models.

11. *Irony (rhetoric):* Accusations are more effective in the forms of irony than when they are stated directly.

12. *Polarization (meaning):* In categorizing people in in-group (self/us) and out-group (others/them) the expression of polarized cognitions are very prevalent.

13. *Presupposition (meaning):* Presuppositions are mostly used to presuppose the truth when they are not established.

14. *Vagueness (meaning):* Writers or speakers sometimes use the expressions that are unclear because they do not give enough information or they do not say exactly what they mean.

15. *Victimization (meaning):* Telling bad stories about nations, in order to focus on their bad characteristics is the consequence of in-groups and out-groups in polarization.

Martin and Rose Theory about CDA

In interpreting social discourse, the term appraisal comes first as a discourse analysis. It evaluates the text by using a system of interpersonal meanings. Martin & Rose (2003) state that "we use the resources of Appraisal for negotiating our social relationships, by telling our listeners or readers how we feel about things and people (in a word, what our attitudes are)." Here attitudes have to do with evaluating things, people's character and their feelings. There are three basic options for appraisal. They are attitudes, amplification, and source. However as stated in introduction, this study limits the scope its object by analyzing the attitudes of the song composer only.

Martin and Rose classify three kinds of attitudes as follows;

1)   Expressing of feelings (affect)

Affect is the way we explore how people express their feelings in discourse. There are two general ways in affect. Firstly, affect can be positive or negative. Positive indicates people have good feelings; meanwhile negative has to do with the bad feelings. Secondly, affect can be expressed directly or implied since people can express their feeling directly, or sometimes they do it indirectly from their behavior.

2)   Judging people's character

In line with affect, judgments of people's character can be positive or negative, and they may be judged explicitly or implicitly. However, judgments differ between personal judgments of admiration or criticism and moral judgments of praise or condemnation.

3)   Appreciating things

Appreciating things have to do with the 'things' or we can assume that how people feel about people and the way they behave. In other words, how are our attitudes about 'things' such as about TV shows, films, books, CDs; about paintings, sculptures; about plays, parades; or feelings about the nature for that matter. As with affect and judgment, things can be appreciated positively or negatively.

METHOD

This chapter discusses about the method and procedure that are used to solve the problem of the research. The writer has written some theories in the previous chapter in order to describe research design, data collecting method, and data analyzing method.

Research Design

The research design of this research paper is the library research. It is

done by consulting some books and dictionaries in order to collect the theories and references. In conducting the analysis, the writer used descriptive qualitative method. Strauss defined that descriptive qualitative method refers to a research explaining the analysis or a hypothesis of a research.[2] Hence, library research is a research that is done in library where a researcher faces many kinds of literatures that is suitable with the objective and problem of the analysis.

Data Collecting Method

This research paper is conducted in the form of library research in which the data is taken in the form of English and Indonesia language. The data are collected from the song entitled "We are the World 25 for Haiti" which was composed by Michael Jackson. The writer downloaded the lyrics from internet together. Then, the writer used the CDA theory by Martin and Rose in conducting the analysis.

Data Analyzing Method

In analyzing the data, descriptive method is used. Nawawi (1991:63) says that descriptive method can be defined as problem solving procedure which is researched by describing the subject or object of the research based on the real fact nowadays. So, the following procedures were followed to carry out this analysis of CDA to the song lyrics:

- Searching and copying the lyrics of "We are the World 25 for Haiti"

- Analyzing the song lyrics by tabling the song lyrics presented by theory of Martin and Rose

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[2] Strauss, A. *Dasar – dasar penelitian kualitatif – tata langkah dan teknik – teknik teoritisasi data.* (Yogyakarta: Pustaka Pelajar, 2003), 7

DATA ANALYSIS AND FINDING
Data Analysis

Martin and Rose classify three kinds of attitudes as follows;

1). Expressing of feelings (affect)

Table 4.1.1 Expressing of Feelings (Affect)

Positive	When the world must come together as one. Were saving our own lives.	
Negative	There are people dying When you're down and out	
Direct	**Emotional state**	we are the World united by love so strong
	Physical expression	Withdrawn Shake uncontrollably
Implicit	**Extraordinary behavior**	Nou se mond la When we stand together as one
	Metaphor	As God has shown us by turning stones to bread when the floor breaks a magic carpet to stand on

2) Judging people's character

Table 4.1.2 Judging People's Character

		Direct	**Implied**
Personal	**Admire**	Gods great big family	when the earth quakes we'll help you make it through the storm
	Criticize	no we cannot turn away There's no way we can fall	Send them your heart We can't let them suffer
Moral	**Praise**	When we stand together as one	Its true well make a better day
	Condemn	-	-

3). Appreciating things

Table 4.1.3 Appreciating Things

Positive Appreciation	**Negative Appreciation**
We are the ones who make a brighter day	When you're down and out
When the world must come together as one	when the radio isn't on you can hear the songs

FINDING

After analyzing the data based on the theory of Martin and Rose (2003), the researcher found that the attitude in the song lyrics "We are the World 25 for Haiti" covered the expressing feelings (positive, negative, direct, and implicit), judging the people's character (personal and moral) but there were no condemn in the moral. Meanwhile, the appreciating things covered the positive and negative appreciation.

CONCLUSION

After describing the theory of Critical Discourse Analysis (CDA) by Martin and Rose (2003), then analyzing them into the song lyrics entitled "We are the World 25 for Haiti", it can be concluded that types of attitudes (expressing feelings, judging people's character, and appreciating things are found, but condemn moral, parts of judging people' in the song lyrics.

The writer hopes that more research about CDA needs to be conducted to make further analysis in other kinds of field, in order to get a better understanding of CDA analysis because the writer feels that his research is not enough yet to fulfill human's needs in further studying of CDA.

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