

# Ideology and Power Relation Reflected in The Use of Pronoun in Osama Bin Laden's Speech Text

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**Abstract**—Ideology and power relation are two main concerns in the field of critical discourse analysis (CDA). The ideology becomes a medium to sustain the power among the society. Both the ideology and power relation can be expressed through some linguistic forms called systemic functional linguistic (SFL) by Halliday. This research investigates the ideology and power relation reflected in the use of pronoun of Osama bin Laden speech text entitled *The Wind of Faith*. The theories use in this research are Fairclough's (1989), Jefferson's (1968), and Van Dijk's (2000). The method used in this research is Creswell's (2009). This research finds out some ideologies and power relations of Osama bin Laden in his speech text. The ideologies are divinity ideology which involves the principle belief and the duty of the believer and the political ideology which covers the reason attack on the United States, the nature of United States's political form, and the aim of the American troops in the Middle East. The power relations are concerning with the relationship between Osama and the God, Osama and the United States, Osama and other Muslims. It can be concluded that the ideology and power relation of Osama bin Laden are manifested in the use of pronoun.

**Index Terms**—Ideology, power relation, pronoun, critical discourse analysis.

## I. INTRODUCTION

Critical discourse analysis (CDA) is analysis of discourse which specifies the discourse from the social practice and cultural representation using the linguistic forms as its representation. It suggests that that discourse is associated with topics being explored, such as social relation, group, identity, group relation (power), solidarity and ideology.

In social and cultural representation, ideology becomes the most important principle to manage the society and its activities. It guides the social activity within in-group and out-group members of the community. In this practice, the power relation plays a vital role functioning as a medium to transfer the ideology. Van Dijk (2000: 35) states that the fundamental social question for a theory of ideology is why people develop ideologies in the first place. He reveals that cognitively ideologies may be developed because they organize social representation. The ideology has a capacity to construct many things within the same members of group and ideology. This fact, the ideology is inevitably controlling the social practice and the discourse. For other groups, ideology, on the other hand, can create a relationship in term of group relation, such as power and dominance.

In exploring the ideology within the social practice, the SFL become the main medium to transfer them. It is used to

uncover the existence of the discursive practice which implies the ideology and power relation. One of the SFL elements used to cover the ideology and power relation is the pronoun.

The context of the power inside the pronoun shows the metaphorical and metonymical agent in which it is directed by the speaker or user of the discourse. It is understood by analyzing how the discourse is embodied in the appropriate pronouns to clarify the intended message, such as the stylistic features chosen to clear the meaning and purpose.

This research investigates the ideology and power relation reflected in the pronoun in Osama bin Laden's speech text entitled *The Wind Faith*. The ideology is taken as the object of this research because it plays very important role in Osama bin Laden's principle and movement against the U.S. domination (Burek, 2011: 1). Meanwhile, the power relation to be the object of this research in that it functions to show the role he is playing in exploring the ideology. This research takes Osama as the center of this research because he is the terrorist leader in this century. In contrast, he becomes a knight (Riedel, 2008:37) in some Muslim states that is assumed to protect the ideology, need, and freedom of the Muslims. For non-Muslim countries (out group), he successfully presents some logical ideologies and ideas by explaining the reasons in attacking the United States. Osama is the key leader of the world terrorism in the 21<sup>st</sup> century (Perl, 2004: 1) in the view of the Western countries.

## II. THEORY

CDA investigates the discourse beyond the linguistic features. It needs to draw out the form and function of the text, the way that this text relates to the way it is produced and consumed, and the relation of this to wider society in which it takes place (Richardson, 2007: 37). In other word, CDA tries to discover the relationship between the discourse and the wider scope of the social practice in which the discourse is applied. Fairclough (1995: 54) suggests that CDA is calling the critical approach because it is a recognition that our social practice in general and our use of language in particular are bound up with causes and effects which we may not be at all aware of under normal condition. Fairclough and Wodak (1997: 55) see the CDA in the following :

Critical discourse analysis sees discourse-language use in speech and writing-is a form of social practice. Describing discourse as social practice implies a dialectical relationship between a particular discursive event and situation(s), institution(s) and social structure(s) which frame it. A dialectical relationship is a two-way relationship: the discursive event is shaped by situations, institution and

social structures, but it also shapes them.

The statements suggest that CDA relates its coverage to the social and cultural matters of society. It does not only talk about the linguistic forms *per se*, but it tries to connect them with the society at large. In other words, the society and its surroundings are elaborated through the linguistic forms in which they construct and be constructed by the society.

The word pronoun has some different definitions depending on its context of usage. The old definition of pronoun is that it stands instead of the name of a person or thing. This simple definition then is expanded by suggesting that the pronoun is a substituted for a noun and is used partly for the sake of brevity, partly to avoid repetition of a noun, and partly to avoid the necessity of definite statement (Jespersen, 1968: 82). However, this definition does not suit to many all grammarians, since there is not any agreement in labelling the pronoun. The definition is suitable with the personal pronoun that covers the first, second and third person. But there are some pronouns which do not include in this definitions. They are relative pronoun unclear references such as *no body* and *nothing*. This research, furthermore, focuses on the definition of the pronoun as stated by Jefferson covering the personal pronouns only.

The ideology Van Dijk (2000: 6) quoted the definition of ideology from Destutt de Tracy's writing by saying that Ideologies have something to do with system of ideas, and especially with the social, political or religious ideas shared by a social group or movement. The definition emphasizes that the term ideology is used to reflect the belief of community that motivate them to keep it and influence them. These definitions clarify that ideology is a form of belief or thought that owned by a society or a movement on social, political and religious. This definition stresses that the ideology does not belong to an individual but it is a shared belief of society that has been deposited among the people. Because of this, Van Dijk (2000: 7) asserts that ideologies are the fundamental beliefs of a group and its member. Power relation is a relationship between one group with another group that underlie ideologies. Power is a complex and an abstract concept, and an infinitely important influence on our lives. Power is defined as the ability of its holder to exact compliance or obedience of other individuals to their will (Thomas, *et.al.* 2004: 10). This definition elaborates that the power is used by someone who has more powerful position than the others by using language as the medium to apply it. They use it as a manifestation of their power because language is a reflection of how people in society see each other (Blaska, 1991: 1).

### III. METHOD

The source of data in this research is a speech text of Osama, *The Wind of Faith*. The source of data is taken from [http://news.block.co.uk/2/hi/south\\_asia/1585636.html](http://news.block.co.uk/2/hi/south_asia/1585636.html) which is released on Sunday, 7 October, 2001, 22: 31: GMT 23: 31 UK. This speech text is taken as the source of data because it is an answer of Osama toward the speech delivered by George Bush entitled *The War on Terror* after the 9/11 event. The data are words, phrases and sentences. In line with these data, Heigham and Croker (2004: 320) explain

that this research is categorized into qualitative because the data are not in the form of numbers.

This research, precisely, covers the way in which the ideology and power relation are manifested in the pronouns.

The instrument of this research is the researcher himself. In qualitative research, the researcher is the primary research instrument. As the instrument, the researcher collects the data and interprets them (Heigham and Croker, 2004:11). The researcher employs a deep involvement in the process of the data processing until the end of the process, conclusion. In analyzing the data, the researcher becomes the main measurement device (Perry, Jr., 2005: 149). It means that the researcher has a main function in conducting the analysis from beginning until the end of the analysis. Perry, Jr., (2005: 149) states that the analysis of verbal data is not quite straightforward because that analysis of the verbal data is initiated at the beginning of the data-collection process continues throughout the study. This process involves the researcher interacting with the data in a symbiotic fashion.

In doing the analysis, the researcher employs the content analysis. It is an analysis of the manifest and latent content of a body of communicated material (as a book or film) through classification, tabulation, and evaluation of its key symbols and themes in order to ascertain its meaning and probable effect (Krippendorff, 2004: xvii). To apply the content analysis, the researcher follows the steps of analysis shown by Creswell (2009: 184). They explain the steps of analysis for qualitative data using inductive model. The steps involve: organizing and preparing the data for analysis, reading through all the data, coding the data or beginning detailed analysis with a coding process, using the coding process to generate a description of the setting or people as well as categories or themes for analysis, interrelating theme/description and making an interpretation or meaning of the data.

### IV. FINDINGS AND DISCUSSION

The ideology and power relation manifest in the use of pronoun in Osama bin Laden's speech text can be seen in the following details.

#### A. *The Ideology of Osama*

Osama reflects his ideologies variously through the use of pronoun in his speech text. His ideologies can be grouped into two types: divinity ideology and political ideology.

##### 1) *Divinity ideology*

The divinity ideology refers to the common belief of Osama and his group, Al Qaida on the God that motivates them in making the opposition with the U.S. It consists of two types: the principle belief and the duty of the believers.

##### 2) *The principle belief*

The principle belief is aimed at giving an explanation of the nature of being the Muslim. It requires a statement or a declaration stating that there is only one God in this universe and Muhammad is His Prophet. The God is Allah the Almighty. This point is reflected in the statement *I witness that there is no god but God and Muhammad is His slave and Prophet*. The statement is called *sahadah*, an obligatory statement for the Muslims stated at first time in this world.

The pronoun *I* reflects the speaker position in the sentence. He is the one who does the the activity saying the sahadah. The word *God* with a big letter symbolizes that he is the greatest god in this universe, that is Allah. The word *god* mentioned previously means that the small god referring of the gods existng in this world. The pronoun *his* shows that the God is the owner of the prophet. The *sahadah* becomes the requirment for those who want to be a Muslim. Without saying this, he is not a muslim. It is the principle belief of the Muslims that the God is only one, Allah. Osama is a part of them.

### 3) *The duty of the believers*

Those who have become the Muslims have the duty in their life. They must refer everything in their life to Allah the Almighty. He is the owner of this universe. It is forbidden for the Muslims to refer everything to other god. If someone who has rendered his life not to Allah, he is called non-Muslim. It is the common belief owned by the speaker, Osama and other Muslims. This ideology can be seen in the following quotations:

Praise be to God and we beseech Him for help and forgiveness.

We seek refuge with the Lord of our bad and evildoing.

The statements explain that the Muslims must ask for the protection to the *God* from the evildoing in this life. Here the Herre ose who believe in the God, Allah, called the Muslims have the task to refer to their everything to the God. They must ask for protection, guide, and the correct path of life to the God only. They are npronoun him refers to the God. the speaker and other Muslims are represented by the pronoun *we* and *our*. The speaker uses the pronoun *we* and *our* to show a unity of the Muslims brotherhood. It means that the speaker, Osama is the Muslim and he uses the pronoun *we* to represent other Muslims. The pronoun *we* reflects the speaker and his group, al-Qaida. The pronoun *him* refers to the God. The pronoun *we* has a duty to do every action by referring to the God. The pronoun *his* is expressing the belonging, the religion belongs to Muslim. It gives a consequence that the Muslim must keep his religion with all his efforts, death or alive.

### B. *Political Ideology*

The political ideology concerns with the belief of Osama in seeing the government matters and their applications to the society. It is about the perception of the society to their government's existence, view, policy and so forth. In line with this case, the view of Osama and his group in seeing the United States' policy in some Islamic countries and the reality of its government, in this part, the political ideology also refers to his struggle against the United States domination in this decade. His political ideology can be classified into the nature of the attack on the United States, the nature of United States, and the agenda of the U.S. existence in Muslim countries.

#### 1) *The nature of attack on the united states*

Osama believes that the nature of the attack on the United States, mainly the attack on the World Trade Center (WTC) building and Pentagon is in the hand of the God. He believes that the God is the doer of the attack. He thinks so because it is impossible to a country or a militant group to attack the United States because the country is equipped with the most

sophisticated technology. The U.S. is the super power country in this universe. No one, no body or no group of people can win against the U.S. He believes that only the God can defeat the U.S. The jihadists who attack the America is under licensed of the God. Without the God's involvement, it is very impossible to run the attack. He states in the following quotations:

*God Almighty hit the United States at its most vulnerable spot.*

*He destroyed its greatest building.*

The first sentence explains the doer of the attack on the America that is the God. The pronoun *God* becomes the actor of the attack. The pronoun *its* explains the ownership of the object, the United States. The pronoun *he* refers to the God. It is believed that the God who conducts the attack.

#### 2) *The nature of the United States*

Osama believes that the United States is the country which contributes to the world terrorism. It is believed that the US is the nest of the global terrorism. It is assumed in that way because the terrorist action appears in accordance with the American policy applied in a certain country. However, the United States does not acknowledge this accusation. Its role in creating the contemporary terrorism can be seen in some countries. In Palestine for instance, the Jihadist movement named Hamas is called by terrorist organization by the U.S. This organization grows because of the U.S. involvement in the Arab-Israel conflict. The U.S. does not only elicit the growing of the global terrorism, but it also becomes the hypocrite country. It always blames other nations in the name of democracy and human right. But, it itself does not do the mottos. Therefore, Osama calls the U.S. is hypocrite one. He states:

It was filled with terror from its North to its South and from its East to its West.

The Infidels shouted, followed by the hypocrites.

Osama's ideas about the United States are stated through his statements mainly on their pronoun *its*. The pronoun *its* is repeated four times showing that it is a serious identity of the object being talked, the United States.

#### 3) *The Agenda of the US existence in Muslims countries.*

Osama has a belief that the U.S. troops coming to the Muslim States with their various missions under the label, *The War on Terrorism*. They come to the Muslim states with a certain and fixed purpose, to change the Muslim religion into the Christian, the religion that they belong to. He believes that the troops come to fight the Muslims because they are still keeping their religion tightly and consistently. He states that:

They came out to fight this group who declared their faith in God and refused to abandon their religion.

This belief is shown through using the pronoun *they* in which it refers to the troops. There are two contradictory pronouns apply in the sentence: *they* and *their*. The pronoun *they* refers to the United States and the pronoun *their* refers to the Muslims.

### C. *The Power Relation*

The power relation of Osama is classified into many classifications and they can be seen in the following description.

#### 1) *The power relation between osama and his god*

The power relation between Osama and his God, Allah, He believes in Allah that He is the creature of the universe that determines the fate of everything including the human being. Because of that, he always asks for help and protection from the evil action with the God. As a religious man, Osama always mentions the name of God many times. In this speech, he mentions at least 18 times. The God becomes a reference of his ideas, dream and action. The following are some sentences taken from the text.

Praise be to God and we beseech Him for help and forgiveness.

We seek refuge with the Lord of our bad and evildoing.

He whom God guides are rightly guided but he whom God leaves to stray, for him wilt thou find no protector to lead him to the right way.

The pronoun *we* and *our* represent the speaker and his group, al-Qaida. The pronoun *him* and *he* reflect the God. In this part, the pronoun *we* does not have any power, but the pronoun *him* is the powerful one. In this case, Osama does not have any power in front of his God. He is the only man that can't do anything without the help of Allah. The belief in the God becomes the main ideological concept generating his dream in the future. The power relation here is showing the way the speaker in getting the blessing from the God by showing his great hope to him.

2) *The power relation between osama and the united states*

The relationship between Osama and the United States is best described by many pronouns as they are embedded through in many sentences. The United States is described by pronoun *it*. Meanwhile he uses the pronoun *we* to represent himself and other Muslims including the al Qaida. He uses the pronoun *we* to show that he is not alone. But, he mentions the American people with the pronoun *they, their, them*. The US Soldiers are also called by the using the pronoun *them*. The pronoun *them* is taken because it is used to identify that the group are others not in his group, the Muslims with various names. In Osama's view, he has the same position with equal strata with them. As the consequence he has to be free like the Americans. He states:

But if the sword falls on the United States after 80 years, hypocrisy raises its head lamenting the deaths of these killers who tampered with the blood, honour, and holy places of the Muslims. The least that one can describe these people is that they are morally depraved. They champion falsehood, support the butcher against the victim, the oppressor against the innocent child.

These statements show that he has the same power with the Americans and its country does too. He labels the American soldier by the word *killers*. He also mentions them by the pronoun *they* which means that they are not in his group and they are wrong. In contrast he and his group are the true one. Because of this, he labels them with many words, such as *they are morally deprived* and *killers*. As the effect of his equality, he can express anything freely including on the Americans and their country. The opposition of the pronoun usage shows the different ideology but it may be in the same power. He uses the pronouns to show that he is existing in this world and his people, the Muslims are worth respecting.

3) *The power relation between osama and other muslims.*

The relationship between Osama and other Muslims is in double ways. In one way, he is more powerful than them. In other way he is equal with them. Among the Muslims, he becomes a leader in leading the Muslims and the Jihadist groups in criticizing the United States. However, in one occasion, he puts himself in the same position with them. He states:

What the United States tastes today is a very small thing compared to what we have tasted for tens of years. Our nation has been tasting this humiliation and contempt for more than 80 years. Its sons are being killed, its blood is being shed, its holy places are being attacked, and it is not being ruled according to what God has decreed.

The statements disclose that the power of Osama among the Muslims are two folded. The first he is to be a representation of the Muslims by using the pronoun *we* and *our*. They are used to show his existence and his group. This matter shows that he is more powerful than other Muslims in his role representing them. But, he also shows the solidarity by showing the pronoun *we* and *our* in which they clarify his position among them.

## V. CONCLUSION

This paper concludes that the pronouns can be used to explain the ideology and power relation. In Osama speech text, the pronouns are used to denote them by various usage. The pronoun *I, we, and our* belong to Osama and his group. In contrast, the pronoun *them, they, their, its* and *it* are referring to the United States and its people. However, the use of the pronoun seems to be not consistent. In one part, he mentions the pronoun *they, them, and their* to reflect the United States and its people. But in other occasion the pronouns are directed to the *Iraqi people*. The pronoun *its* is referring to both America and the Muslim state. The ideologies of Osama consist of five types which are then classified into two ideologies: the divinity ideology and the political ideology. The power relations can be seen in three types: the power relation between Osama and the God, the power relation between Osama and the United States, and the power relation between Osama and other Muslims.

The suggestion for the further analysis is that the ideology and power relation can be analyzed using the systemic functional linguistic (SFL) as the main tool with different medium, not only the pronoun. It is used variously depending on the researcher's point in conducting the analysis. It is very challenging for the researcher if the ideology is analyzed using the other element of the systemic functional linguistic (SFL) such as information structure (New and given), theme-rhem, etc.

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