



A COMPARATIVE CDA OF NATIONAL ANTHEMS: CONSTRUCTING UNITY AND CONFLICT THROUGH LANGUAGE

1. IFRAH FATIMA,

MPhil Scholar, Department of Applied Linguistics
Government College University Faisalabad

2. DR. SYED KAZIM SHAH,

Assistant Professor, Department of Applied Linguistics
Government College University Faisalabad

Abstract


The present study endeavors to examine the key linguistic patterns and underlying ideologies present in the national anthems of both developed and developing countries. As the study is qualitative in nature, the analysis has utilized Fairclough's three-dimensional model of critical discourse analysis, which encompasses textual, discursive, and social practice levels. The sample has a total of ten national anthems, with an equal distribution of five anthems from both developed and developing countries on the basis of stratified random sampling. Developed countries, including the United States, the United Kingdom, Germany, Canada, Australia, and developing countries involving Pakistan, India, Nepal, the Maldives, and Bhutan, have formed the data for the current study. The selection of these anthems is based on their respective scores on the Human Development Index (HDI). The results, which are displayed in tabular form, have demonstrated that both developed and developing countries are similar in conveying the common notions of national unity, identity, national pride, and religious faith in God. Contrastively, developed countries' national anthems revolve around the ideologies of 'exceptionalism, monarchism, strength, oneness, unity, rights, freedom, and civic nationalism' to reflect their unique socio-political and economic stability, while developing countries tend to prioritize ideologies like respect for national symbols, unity within diversity, and religious or cultural identities like 'Umma Nationalism and Bhutanese Buddhism'. The results indicate that developed countries are free, strong, stable, and unique nations, while developing countries are culturally and religiously bound and struggling for progressivity. This study essentially underscores the influence of economic development, historical or cultural influences, and geopolitical factors on the language choices used in national anthems, thereby significantly enhancing our comprehension of the global landscape.

Keywords: National Anthems, Developed Countries, Developing Countries, Critical Discourse Analysis, Fairclough's 3D Model, Ideology

Introduction

Theoretical Background

National anthems are highly official poems of countries that are enthusiastically nationalistic and patriotic in tone. They embody a country's collective identity and values that are recognized as symbols of patriotism. Raento, Hamalainen and Mikkonen (2004) have asserted that national anthems offer a robust and distinctive expression of national identity, functioning as modern totems uniquely associated with the countries or nations they represent. They are particularly composed for the countries to communicate their intended messages and specific meanings for their targeted onlookers particularly the nation's citizens. Kyridis et al. (2009)



emphasize the profound importance of the national anthems as their lyrics contain references to the nation's glorious history and express love and respect for the homeland and its associated symbols.

It is claimed that the terms 'anthem' and 'national anthem' are sometimes used interchangeably, but they carry subtle distinctions. A national anthem can be categorized as a type of anthem but not all the anthems hold the status of a national anthem. According to Perry (2000), a nation's anthem serves as a unifying symbol that fosters national pride and identity among its citizens and also evokes the senses associated with national identity, historical, political or cultural traditions and peoples' collective struggles. Abril (2007), on the other hand, has emphasized its importance in struggles for political power in modern society.

Cerulo (1993) has claimed that national anthems serve as official and powerful representations of patriotism, embodying a country's motto, crest, or flag. These anthems reflect a country's identity, values, and ambitions set by the leaders. They frequently feature national symbols like mottos, flags, and crests along with themes like freedom, duty, unity, and sacrifice. It is claimed that the lyrics of national anthems subtly inspire adherence to patriotic values by representing national symbols to create social cohesion, honor the contributions and legitimize governance.

National anthems as lyrical compositions, are most commonly served as the linguistic and cultural representations of a country and offer insightful perspectives into how countries view themselves and how they want to be perceived by the rest of the international world. They are not just explicitly nationalistic or patriotic symbols but they also contain some hidden ideologies that should be examined very critically. For this reason, the present research is grounded in the framework of critical discourse analysis (CDA) to probe into the intricate layers of language used in the national anthems of developed and developing countries.

Critical discourse analysis (CDA) as the theoretical foundation, offers such methodological tools that explore not only the apparent features but also the discursive elements and hidden ideological basis (Widdowson, 2000). Amerian and Fateme (2015) have claimed that CDA is a field of study that aims to expose both overt and covert political, social, and ideological norms, values, and ideals. Basically, it looks into the political and social contexts in an effort to liberate supremacy, sociopolitical powers, and ideologies. It's an analytical research technique that aids in identifying how language is manipulated to convey various ideologies in numerous contexts and also examines the opaque and pellucid structural relationships of power, dominance, and control (Rahimi and Riasiti (2011).

It is important to recognize that the role of language is to produce, shape and reconstruct the social realities in a contemporary society. Wodak (2001) has contended that CDA sees language as a type of social practice and claims that the specific context in which language is used is extremely important. In this way, the present study has focused on how the language is used to reflect certain hidden ideologies within the particular contexts. As this research is primarily concerned with uncovering the hidden ideologies reflected through language, the notion of ideology is crucially important to underscore.

Ideology, in the words of Thompson (1990), refers to the social structures, ideas, and practices that enable and support the spread of symbolic forms in the social sphere. Ideologies are conceptualized, to put it simply, as various ways in which different symbolic forms express multiple meanings. Additionally, it has been noted that ideologies, which are seen as the fundamental beliefs of humanity, are carefully examined through critical discourse analysis.



CDA specifically discusses how language is used by various social institutions to convey ideology as it is a larger set of norms that create and maintain power dynamics.

With a strong focus on critical discourse analysis as the theoretical foundation, the current research seeks to critically scrutinize the use of language in national anthems. For this purpose, this research has examined linguistic patterns, diverse contexts and the hidden ideology in the national anthems' discourse of developed countries (United States, United Kingdom, Germany, Canada, and Australia) and developing countries (Pakistan, India, Nepal, Maldives and Bhutan) through a comparative perspective of critical discourse analysis through Fairclough's three stages textual level, discursive practice level and social practice level.

Statement of the Problem

National anthems as representations of nation's collective pride and identity hold a unique place in the geographical, cultural and political contexts of all the countries in the global world. Despite their importance, there is a glaring gap in the previous scholarly investigation of national anthems as they have commonly acknowledged thematic, stylistic, pragmatic or the explicit ideological aspects, but not paid sufficient attention to linguistic, contextual or the hidden ideologies embedded in the national anthems through particularly comparing developed and developing countries. So, this is an area of concern for the researcher to gain insights into particularly those aspects in national anthems' discourse by critically comparing them.

Research Questions

Following are the research questions:

1. What are the key linguistic patterns used in the national anthems of developed and developing countries?
2. How do discursive and social practices reveal hidden ideologies in the national anthems of developed and developing countries?
3. What are the similarities and dissimilarities between the linguistic patterns and hidden ideologies embedded in the national anthems of developed and developing countries?

Literature Review

This section seeks to place the current study in the body of literature related to analysis of the national anthems from different perspectives.

National Anthems as Linguistic Artefacts

'National anthems as linguistic artefacts' demonstrate that anthems are textual creations of considerable linguistic, cultural, historical and symbolic significance. Mehrpour, Ahmadi and Naderi (2014) carried out a study by using content analysis to identify the speech functions by randomly selecting 70 countries' national anthems. It was found that national anthems of Palestine and Egypt carry the most intense meanings but the meanings prevalent in Greece and Pakistan's national anthems were less intense.

Arsalan et al. (2021) worked on the detailed stylistic and textual analysis of Pakistani national anthem 'Qaumi Tarana' written by Hafeez Jallandhari. Using qualitative method in manually analyzing the anthem, the study looked deeply into the linguistic levels including phonology, morphology, syntax, semantic and discourse under the stylistic perspective. A study conducted by Cusack (2005) explored the themes and ideologies found in African national anthems that reflected the Janus aspect of nationalism, appealing to the past as well as future. They typically



uncovered themes of progress, gratitude for the nation's land, acknowledgment of nation's distinct attributes, culture and traditions, as well as thanks to God.

Erden (2009) conducted a comparative analysis of three eminent Western national anthems: Britain's 'God save the Queen', anthem of France 'La Marseillaise' and 'Star-Spangled Banner' of United States that explored how these anthems effectively employ components like religion, patriotic symbols, monarchy, history, enemies and nationalistic emotions to foster solidarity. Mirza (2019) compared three different national anthems i.e., Libya's 'God is the Greatest', 'La Marseillaise' of France and Albania's 'Hymn to the Flag' by employing a formalist approach. By having a linguistic and textual analysis, the study highlighted themes of unity, courage, passion for liberty, responsibility towards nation, and unwavering allegiance for the country.


Amenorvi and Grumah (2019) conducted a study on five English-speaking countries through linguistic and literary perspective and explored that conscious diction played an essential role with content-based lexical choices like nouns, verbs, adjectives and adverbs that are given preference over non-content words to express themes like of religion, faith, unity, modesty and freedom. Literarily, these anthems focused on figures of speech like apostrophe, imagery, rhythm, oxymoron, repetition and metaphors to reflect different themes. Podeh (2022) worked on the Arab world national anthems to investigate anthems' historical, cultural or political origins, to examine the themes and to delve into the potential connections. Results indicated that Arab anthems are intricate combinations of Western and Eastern culture while they also encapsulate Arab, Muslim or territorial artefacts.

Ursa (2023) conducted a study on three Romanian patriotic anthems i.e., 'Broken Shackles', 'Three Colors' and 'We Glorify Thee, Romania' to explore how the mythemes and linguistic imagery embedded in them to reflect their historical ideologies from 19th century onwards. These anthems shared motifs like flag, proletariat, country, historical achievements, bright future and adversaries as well as conveyed unconscious communal emotions and explicit ideologies in that era.

Rahimi (2015) carried out a corpus study of 264 national anthems and emphasized on word frequencies to reflect the concepts like land, martyr, queen, king and war that the country devoted to itself. Oyeyemi (2018) was interested in observing the language employed in Nigerian national anthem. By focusing on text analysis of anthem, the aim was to identify that how the linguistic components contribute for text's proper understanding and optimal comprehension. Data was analyzed by applying three principles i.e., cohesion, grouping and prominence outlined by ITTL - Integrated Theory of Text Linguistics (Awoyale, 1991). A study conducted by Mustafa (2015) employed a semantic framework analysis to explore the concept of nationalism in Egyptian and English national anthems.

CDA in the Studies of National Anthems

In exploring the national anthems, CDA has emerged as a powerful lens that uncovers multiple meanings inherent in these compositions. Ayinuola (2020) examined twenty ideology-laden African national anthems' lyrics by adopting Halliday's Systemic Functional Linguistics and Socio-Semiotic Model of critical discourse analysis by Fairclough. Results investigated the understudied aspects of ideological inclinations like territorialism, nationalism, pan-Africanism, theism, patriotism, historicism, religious beliefs and egalitarianism in both their written and spoken forms. Odebode (2020) conducted a socio-pragmatic analysis to gain insight into the language of national anthem of Nigeria 'Arise O Compatriots' by employing speech act theory, accommodation theory and systemic functional linguistics to explore how the language functions in socio-cultural contexts.



Mwinlaaru and Nartey (2022) focused on the colonial discourse by analyzing the national anthems of Africa's former British colonies through SFL's transitivity framework and identified the common semantic or syntactic patterns to portray shared memories and transform painful experiences into a positive identity and envision a hopeful postcolonial future. Peter et al. (2020) conducted a qualitative exploratory study on university anthems of Ghana by utilizing Halliday and Matthiessen's framework of Transitivity and concluded that Ghanaian university anthems embody institutional unity and solidarity through analyzing the process types.

Surjowati (2021) investigated that how the interpersonal meanings are constructed in the national anthem of Indonesia's anthem to represent the composer's ideology to Indonesians by conducting a qualitative study through employing Fairclough's framework of CDA and appraisal system of attitude by Martin and White (2005) as techniques for data analysis. Yousofabady (2019) addressed the relationship between language and ideological frameworks in the context of Arabic countries' national anthems of the Levant region by using the method of descriptive analysis and Van Dijk's framework of CDA.

Oluga et al. (2015) carried out a study on different national anthems to identify the numerous forms of linguistic violence, by adopting Fairclough's three-dimensional model integrated with some basic components from Socio-Cognitive framework of Van Dijk and Wodak's Discourse-Historical Approach. Paradoxically, many national anthems depicted linguistic violence by encouraging the concept of blood shedding, the use of arms, engaging in war and paying ultimate sacrifice.

Research Gap

By reviewing previous related literature, it has been found that a noticeable gap exists in extensive studies like most of the prior studies have primarily concentrated on the historical, cultural, or thematic features and focused on the national symbols to construct unity embedded in anthems through linguistic or content analysis. Few have employed CDA to critically analyze multiple dimensions portrayed in national anthems but neglected the subtle ways that how the language and discourse assist in emergence and perpetuation of concerned hidden ideologies specifically through Fairclough's 3d model of critical discourse analysis. Moreover, several studies have individually examined national anthems from various perspectives but there is a lack of research on developed and developing countries' national anthems particularly considering the context of hidden ideologies through comparative lenses Addressing these gaps, the present research intends to foreground not only the linguistic differences but also provides a deeper holistic understanding of diverse contexts and hidden ideologies reflected in developed and developing countries' national anthems.

Methodology

The present study has adopted qualitative methodology by following critical discourse analysis as the research method to critically analyze the use of language within national anthems of both developed and developing countries. This study has used Fairclough's three-dimensional model of critical discourse analysis (CDA) as the theoretical framework. By adopting Fairclough's 3d model, the aim is not only to discover the linguistic traits but also to reveal the social, religious, economic or political ideologies underlying in anthems that how they contribute to construct national unity and identity. This framework is appropriate for this study due to its multifaceted side consisting of three interconnected dimensions: textual analysis, discursive practice analysis and social practice analysis. Textual analysis is composed of descriptively analyzing linguistic features like lexical choice, syntactic patterns, rhetorical devices, semantic or stylistic choices. Discursive practice analysis is related to discourse'



production, consumption and interpretation of texts within different social contexts and it involves analyzing the text beyond linguistic features. Social practice analysis scrutinizes the analysis of power relations, ideological constructs, hidden agendas, social, historical, cultural, religious, political or economic influences, critiquing and advocating a social change towards policy-making decisions (Fairclough, 1989).

The data for the current study is comprised of ten national anthems with an equal distribution of five anthems from both developed and developing countries on the basis of stratified random sampling. The selection of developed and developing countries' anthems is based on their respective scores of Human Development Index (2021) - HDI. Developed countries including United States (0.921), United Kingdom (0.929), Germany (0.942), Canada (0.936), Australia (0.951) and developing countries involving Pakistan (0.544), India (0.633), Nepal (0.602), Maldives (0.747) and Bhutan (0.666) have formed the sample of this study. The data in the form of anthems' English lyrics has been collected from a reputable website "nationalanthems.info".

Data has been analyzed through Fairclough's three defined dimensions i.e., textual analysis involves systematically examining linguistic patterns, discursive practice analysis comprises of thoroughly exploring various contexts and social practice analysis has probed into the hidden ideologies. After analyzing each national anthem through these dimensions, they have been critically compared in a tabular form to present an overview of the linguistic patterns and hidden ideologies embedded within various contexts.

Results and Discussion

National Anthems of Developed Countries

1. United States' Anthem - "The Star-Spangled Banner"

Textual Analysis

According to Fairclough (1995), textual analysis concentrates on how the things are described. It means that textual analysis involves identifying the surface features of text. This anthem comprised of four stanzas, has encompassed various linguistic patterns such as symbolism, repetition, and use of religious vocabulary. The repeated use of 'star-spangled banner' serves as a symbol to represent the American flag that how it contributes to evoke a sense of national unity, identity and resiliency. It is also considered as a symbol of patriotism that reminds not only the sacrifices that have been made to defend the United States and its flag while it has also urged Americans to support and stand up for their nation as well as its core values. The repetition of iconic phrases 'land of the free and the home of the brave' at the end of every stanza fosters a collective embodiment of American spirit and the core ideals of freedom and bravery as the tangible elements of American identity. Moreover, the phrase 'In God is our trust' involving religious vocabulary, has emphasized religious side of U.S. nation by showing a deep sense of faith in a higher authority that is considered as the supreme source of power, protection and guidance towards national unity.

Discursive practice Analysis

Discursive practice analysis is generally referred as an alternative of 'discourse practice' that concentrates on how the use of language is interrelated with particular social, historical or religious contexts to construct, negotiate and interpret the meanings. It places a special focus on the dynamic nature and context-dependency of text (Fairclough, 1995). The anthem's reference to American flag as 'star-spangled banner' is deeply rooted in historical and nationalistic contexts. In historical context, it reminds the War of 1812 when British forces were



bombarding Fort McHenry, the American flag was still continuously waving and the U.S. nation successfully battled against British that has shown the strength of U.S. nation (Wait, 1999). In nationalistic context, the use of words ‘flag’ and ‘banner’ has promoted a spirit of patriotism, pride and unity within the nation. As according to Durkheim (1995), flag as a symbolic shard of cloth can reflect social, historical, nationalistic or religious codes of a nation. Within the historical context, phrase ‘the land of free and the home of the brave’ has established a link towards the American revolution and nation’s declaration for independence by proclaiming the standards of liberty and right of freedom from oppression. The discourse has been deepened by the use of ‘land’ and ‘home’ instead of saying ‘United States’ that denotes the profound relationship between geographical space of a country and touched the sociopolitical context by employing the role of power that is hold by the authorities to use this narrative about American identity. In the religious context, Americans’ focus on their motto ‘In God is our trust’ has illustrated that authoritative forces use this religious discourse to provoke and reinforce religious feelings and notion of divine authority. It is asserted that U.S. nation believes in the power of God for any guidance and direction in maintaining the national unity.

Social Practice Analysis

Social dimension of Fairclough’s 3d framework is related to examine how the power structures and hidden ideologies are embedded within a discourse (Fairclough, 2013). The basic hidden ideology rooted within this anthem is “American Exceptionalism”. This implicit ideology has depicted the United States as a special, unique and superior country that is designed just for greatness. The anthem’s reference to ‘star-spangled banner’ proves to be powerful illustration of this Exceptionalism as it is symbol of pride and Americans can win against any tyranny by just being under a unified emblem i.e., American flag. The anthem’s lyrics have asserted that the United States is considered as a homeland of opportunities and freedom where everyone can pursue his dreams and people have liberty to live their life accordingly. By emphasizing the distinctive ideals of ‘freedom’ and ‘bravery’, the anthem reflects an implicit ideology that America is different and unique from other countries while also indicates that American people are independent and brave in every sense. Moreover, the notion of divinity and trust in God has promoted the narrative of American exceptionalism as Americans believe that God has his remarkable blessings on the United States to make it highly distinctive and its unique destiny is controlled by God (Madsen, 1998).

2. United Kingdom’s Anthem - “God Save our King”

Textual Analysis

Textual analysis of United Kingdom’s anthem ‘God save our king’ has explored numerous linguistic patterns in the form of repetition, imagery and symbolism. There is excessive repetition of the words like ‘God’ and ‘King’ to emphasize the divine aspect of king (Erden, 2019). It has been exemplified by the repeated use of phrase ‘God save the king’ in the entire anthem that has invoked the blessings and protection of God upon the king of United Kingdom. The anthem has explicitly mentioned God, calling for divine assistance and blessings by employing vivid imagery to construct mental images related to the king’s victory over scattering his enemies, frustrating the enemies’ knavish tricks and confounding their political rivals. This imagery has provoked the perceptions of authority and control associated to the king’s divine right to rule. The term ‘King’ has also been used as a symbol to represent the entire United Kingdom by putting emphasis on the king’s safety, prosperity, and glory that serves as a symbolic representation for the stability and continuity of the nation.



Discursive Practice Analysis

Analyzing UK's national anthem through discursive practice dimension, it is found that this anthem is deeply embedded in historical and religious contexts that refers to the era of 18th century. The divine right of kings has been a widely held belief in that time period, so the anthem's dedication to God's favor and divine intervention truly demonstrates its historical context. By relating to religious context, the anthem's repeated references to God are consistent with the prevalent religion of 'Christianity' at that time when political authority and population of UK was highly influenced by that divine sovereignty (Yates, 2014). The national anthem of United Kingdom has also depicted the political climate of that time when there was a great deal of political unrest. The emphasis of king's victory on scattering his enemies and frustrating their tricks can be viewed as a reaction to these political difficulties, arguing for the stability of the ruling king and the suppression of enemies and their politics.

Social Practice Analysis

Social practice analysis of UK's anthem 'God save our king' has revealed a latent ideology named "Monarchism" that underscores the significance of a hereditary monarchy as the rightful and stable form of government and affirms that kings and queens have a divine right to rule. According to Cannadine (2004), the monarch has been appointed to rule by God and has the divinely guaranteed right to have authority. The anthem's lyrics have emphasized that their gracious king (monarch) has been represented as an entity chosen by God that is deserving of devotion, loyalty and success. In addition, this anthem calls for a desire to defeat monarch's opponents and the maintenance of the current political orders which is indicative of a traditional and conservative ideology to value and uphold the continuity of existing monarch's authority and that political system. The ideology of 'Monarchism' in this anthem has strongly stressed on unwavering devotion for reigning monarch (king) by fostering stability and continuity in society and affirms that he is a defender of enduring legal and constitutional practices.

3. Germany's Anthem - "Song of the Germans"

Textual Analysis

Textual analysis of Germany's national anthem has allowed to dissect intricate linguistic patterns by employing repetition, metaphorical expressions, personification and symbolism in the lyrics. There is a frequent use of repetition by highlighting the terms like 'unity', 'right' and 'freedom' to reinforce these core principles and values that the anthem strives to promote. Metaphorical expression has also been used to compare these terms 'unity', 'right' and 'freedom' to a blooming flower by indicating the term 'bloom' repeatedly. It means that these principles are not just abstract concepts but living things like a flower that blooms, brings beauty, prosperity, vitality and growth for a country. Here, personification has also been employed by giving living being qualities (blooming of flower) to these abstract ideas. It indicates that just as a flower requires right circumstances to bloom in beauty and splendor, a society also needs unity, right and freedom to flourish and prosper. The repeated use of 'German Fatherland' also indicates personification by implying that this land can 'bloom' in the grandeur of happiness and also serves as a symbol for the whole nation of Germany including its collective identity, cultural and historical inheritance of German people.

Discursive Practice Analysis

In the realm of discursive practice analysis, different cultural and historical contexts are explored around which the discourse of this national anthem unfolds. The emphasis on the



ideals of 'unity', 'right' and 'freedom' has highlighted the connection of anthem to Germany's chaotic history of questing for unity and freedom. During the 19th century, when this anthem was composed, Germany was conglomeration of fragmented states. It echoes historical political times, specifically the Revolution of 1848, during which Germans from numerous states sought political unity and reformations. They struggled for a just, united and freedom-loving Germany (Hamerow, 1954). The anthem is served as a call for Germans to join together as a nation of unity. The expression of 'German Fatherland' to bloom in splendor also carries historical and cultural context in this anthem. It corresponds to Germany's economic and industrial development in the 19th century. Germany was experiencing rapid modernization and the blooming of land alluded to the desire of continued prosperity. In the cultural context, focusing on the 'German Fatherland' repeatedly indicates that there are deep cultural and emotional attachments between German people and their native homeland. It stands for a strong sense of national pride and collective identity.

Social Practice Analysis

Social practice analysis of Germany's national anthem has delved into a central ideology "Call for Unity, Right and Freedom" that is explicitly ingrained in it. The call for 'unity' highlights a long-standing desire for a Germany that is united and it's historically experienced by phases of fragmentation and reunion. It also helps to construct a sense of national identity that extends beyond historical divisions. Furthermore, the anthem's focus on 'right' embodies a core dedication to equity and justice on national and international scale. It emphasizes the worth of a society where the rule of law dominates and every individual is guaranteed just treatment and equal chances of opportunity. Moreover, the focus on the ideology of 'freedom' reveals how important political and personal freedoms are to the German identity. Germany's dedication to protect these freedoms either through democratic systems or its support for human rights emphasizes the significance of freedom as a fundamental value. Collectively, German's national anthem embodies an ideology of having clear vision towards a united, just and free German fatherland and also forges a sense of pride, identity and unity in the whole country in an order to achieve a brighter future for all.

4. Canada's Anthem - "O Canada"

Textual Analysis

Textual analysis of Canada's national anthem has delved into numerous surface level features such as the use of repetition through the words 'O Canada' to emphasize the patriotic invocation and addressing the country's nation as a whole. It has been used as a way of speaking directly to the nation and expressing unwavering love, allegiance, and pride for Canada. Furthermore, the anthem has used inclusive pronouns 'we' and 'our' throughout the anthem that encourages a sense of shared responsibility and national identity among Canadians. In this way, the repetition of the phrase 'stand on guard' has reinforced that Canadians are collectively passionate about defending and protecting their homeland by fostering a sense of responsibility and duty among the people. Moreover, symbolism has been used by representing the term 'True North' as a symbol of Canada itself. It illustrates Canada's northern location, which is a unique geographical feature of the country. In addition, the use of words 'far and wide' has also been symbolically corresponded to Canada's vast geographical expanse. In essence, the term 'true north' expanded from 'far and wide' has been metaphorically compared to the phrase 'strong and free', which has highlighted that Canada is an emblem of strength and freedom.

Discursive Practice Analysis

Discursive practice analysis of national anthem of Canada involves exploring multiple historical, political, religious, social and multicultural contexts deeply rooted in this anthem's discourse. It is found that Canada has historically struggled to claim its sovereignty and maintain its strength as a free and strong nation while controlling its geopolitical context. Canada has devoted itself in maintaining international peace and diplomacy throughout the history. Furthermore, the anthem's lyrics have been embedded in religious context too that is illustrated by people's faith on God to maintain their land always free and glorious. Historically, Christianity has a profound impact on Canada, and it calls for a God's blessing on the country. It depicts the historical religious context of Canada, where religion has influenced the development of the country's cultural norms. Moreover, the multicultural and inclusive social context of Canada has been reflected in the anthem's lyrics by using 'we' and 'our' and the reference towards 'far and wide' land of Canada has conveyed the idea that all Canadians, irrespective of their diverse origins, cultures, ethnic or geographical backgrounds, are united in their dedication for the country and making it a collective endeavor. It is strongly emphasized that Canada is a multicultural country and its national identity embraces the concepts of diversity and inclusivity.

Social Practice Analysis

The analysis of Canada's national anthem 'O Canada' through social practice dimension has disclosed a subtle ideology "Canadian Exceptionalism" embedded in it. This ideology is deeply impregnated in the anthem's lyrics that has emphasized Canada's profound relationship to its vast and varied landscape by demonstrating the exceptional natural beauty and geographic diversity of Canada. Furthermore, the emphasis on strong and free Canada (True North) has perfectly described Canada's distinctive geography and exquisitely conveyed that Canada is a strong, stable, and free country, encouraging a shared conviction in the country's exceptional commitment to these ideals. Moreover, the anthem has also acknowledged Canada's multiculturalism by urging people of all backgrounds to work together to shape the country's identity and success. It has shown how Canada's exceptionality is rooted in the country's capacity to celebrate and prosper on diversity. Overall, by emphasizing the land, freedom, and diversity as important pillars of the country's identity, 'O Canada' has eloquently conveyed the essence of Canadian exceptionalism.

5. Australia's Anthem - "Advance Australia Fair"

Textual Analysis

In the textual analysis of Australia's anthem, repetition in the form of 'Advance Australia Fair' several times has emphasized the anthem's main point of progress and prosperity. The anthem has employed symbolism for the terms like 'golden soil' and 'wealth for toil' that are represented as symbols of Australian identity depicting nation's natural resources as treasures that its people collectively own. The term 'southern cross' has also been considered as a symbol of Australia's position in the Southern Hemisphere. Vivid imagery is also used to construct strong mental pictures of Australia's beauty of nature, its wealth and abundant resources. It is exemplified by highlighting the terms 'nature's gifts', 'golden soil', 'wealth for toil', 'land', 'seas' and 'boundless' and also supported the notion that Australians are united by common connection to their native land. The anthem's discourse has also emphasized the phrases like 'we are one and free' and 'rich and rare' to underscore the notion of freedom and unitedness for Australia's unique and rare identity.



Discursive Practice analysis

Through discursive practice analysis, the social context of Australia has been characterized by its cultural diversity because of immigration. The anthem's reference to those people who have come from various seas The anthem has promoted social inclusion and multiculturalism while honoring Australia. It is served as a reminder that Australia is strong because of its social cohesiveness and the contributions of people from different cultural backgrounds. The anthem has promoted social inclusion and multiculturalism while honoring Australia. The anthem's emphasis on Australia as being 'one and the free nation' has carried political and social context of democratic citizenship and values. It has highlighted the shared identity of all Australians as equal citizens in a free and democratic society, despite their varied backgrounds under the banner of freedom and oneness. Furthermore, it is underscored that the phrase 'Australia Advance Fair' is deeply embedded in the political context by reflecting the anthem's overarching message of progress, stability and unity and has encapsulated political identity of Australia as a federal parliamentary democracy.

Social Practice Analysis

The analysis of national anthem of Australia 'Australia Advance Fair' through social practice dimension has uncovered an ideology "Civic Nationalism" that is deeply rooted in this anthem. Civic nationalism is a type of nationalism that places more emphasis on a shared set of principles, values, beliefs, cultural norms and political institutions as the foundation for national identity rather than relying on ethnicity, religion, or culture (Spencer, 2001). By illustrating the wealth (commonwealth) and natural beauty (nature's gifts) of Australian territory, the idea has been promoted that the success of the nation has benefited all of its citizens, this idea of shared prosperity and abundance is a crucial component of civic nationalism. Moreover, the anthem's allusion towards the notion of welcoming those who have crossed seas has highlighted Australia's history as a nation of immigrants and its dedication to supplying opportunities and a shared future for all who call it home. It has embodied the civic nationalist ideal of inclusivity and equal citizenship, in which everyone is urged to contribute to the advancement and progress of the country, regardless of background. In essence, Australia's anthem has promoted the ideology of civic nationalism by emphasizing the value of being 'one and free' and 'rich and rare' bound by shared ideals, and the intention of progressing the country based on these principles.

National Anthems of Developing Countries

1. Pakistan's Anthem - "Qaumi Taranna"

Textual Analysis

Pakistan's national anthem through textual analysis has explored numerous linguistic patterns to provoke emotions connected to nation's identity, values and unity. Notably, metaphorical expressions for the terms like 'Sacred land' and 'Citadel of Faith' have been particularly used in the anthem. The land of Pakistan is depicted as a 'Sacred land' metaphorically that bestows deep religious and spiritual significance in it. It has elevated the prestige of the land beyond its geographical or physical boundaries. Referring to Pakistan as a 'Citadel of Faith' as a metaphor has presented the country as a powerful fortress of religious beliefs and convictions. Symbolism is also employed in reference to Pakistani flag represented by 'crescent' and 'star'. The words 'crescent' and 'star' are proved to be the guiding symbols for growth, progress and development and they also hold religious as well as cultural importance to reinforce the country's identity and desired aspirations. Furthermore, land of Pakistan is represented as a 'Symbol of Almighty's Protection' means that this nation is safeguarded by a higher divine power



or God and it conveys the concepts of national unity, faith, brotherhood and national pride within land of Pakistan. The anthem's lyrics have focused on the phrase like 'Goal of our ambition' which implies that Pakistan has a coherent goal towards struggling for progress, development and perfection. In essence, these linguistic patterns collectively contribute to underscore the sacred nature of Pakistan's land, centrality of faith, religious significance, brotherhood among people and collective desired goal towards progress.

Discursive Practice analysis

Discursive practice analysis of this anthem has explored a tapestry of various religious, cultural and political contexts. Pakistan as a sacred land has deeply reflected religious context due to its association with holy places 'Mecca' and 'Madina' where Islam is practiced by majority of the people. By referring to country as 'sacred', Pakistan has correlated itself with these religious places. In a political and historical context, the sacred nature of Pakistan's land has been determined by its protection from border disputes and regional conflicts specifically with India. Furthermore, national identity of Pakistan is inextricably tied to a dominant religion in the world i.e., Islam which has elevated the status of this country by entitling it as 'Islamic Republic of Pakistan'. It is also emphasized that this Islamic country has been under the protection of Allah Almighty. In a political context, Pakistan's Islamic identity has made it different from other nations because the religion of Islam might have great significance in political and national affairs. Pakistan's flag with the representation of crescent (moon) and star has deeply illustrated religious context by connecting it to Islamic iconography and culture. Crescent portrays the flow of passing time, its revival and cycles of life that can be related to nation's growth and development for the better future. While, the star is associated with guiding principles, dreams and ambitions for a desired goal to achieve national identity in Islamic context. It is served as a unifying emblem and diplomatic tool that combines minorities and majorities beyond their regional or cultural differences within a country and it also highlights Pakistan's position within the Muslim world. The anthem has also reflected the political and developmental context by focusing on its goal towards progressing, developing and improving its economic structures, political stability and social outcomes to uphold positive and overwhelming national identity.

Social Practice Analysis

By doing social practice analysis, discourse of Pakistan's anthem has revealed an implicit central ideology named "Umma Nationalism" or "Muslim Nationalism" which puts a strong emphasis on notion of a united Muslim Community that has been also called as 'Umma' or 'Muslim Umma'. The anthem's central focus on sacred or holy land, strong faith in Islam and God, inclusion of Islamic symbols (crescent and star) in the flag and brotherhood among the nation has strengthened the belief that irrespective of national, geographical, cultural or ethnic backgrounds, all the Muslims are bound to one another through their common faith in Islam and Allah Almighty. Moreover, in the wider context of Muslim Nationalism ideology, anthem's attention towards ambition, progress and advancement has been perceived as a demand for Pakistan to collectively and positively work together for socio-political and economic development of both Pakistan as well as the greater Umma. In this way, this anthem has reflected a subtle but valuable ideology that Pakistan's role is to be a promoter and defender of Islamic faith and traditions.



2. India's Anthem - "Thou Art the Rulers of the Minds of all People"

Textual Analysis

Textual analysis of India's anthem has revealed that some inclusive pronouns such as 'thou', 'thee' and 'thy' (archaic words) have been used to address entire nation of India to reinforce the powerful sense of national belonging that you all are a part of this nation and you people are equally important. The use of imagery is also very significant in anthem's discourse. Imagery refers to employ vivid language in a piece of text that generates mental images for the reader. In India's national anthem, different geographical regions and beautiful places have been mentioned including Vindhya, Himalayas, Jamuna, Ganges, Punjab, Maratha, Gujrat, Dravida, Bengal and Indian sea to invoke strong mental images of diverse homeland of India. It has forged the concepts of national unity and identity deeply related to India's culture as well as geography. Furthermore, the word 'victory' is repeated three multiple times in a single line to express an overwhelming feeling of resounding triumph. It has been basically considered as an important reminder for India's people that as a collective and unified entity, you can overcome the obstacles and achieve victory for a brighter future.

Discursive Practice Analysis

Discursive practice analysis has explored that India's anthem is deeply rooted in various social, historical, geographical and religious contexts. In the social and cultural context, anthem's emphasis on different languages, cultures, religions and traditions practiced in India's distinct geographical regions like Punjab, Gujrat, Maratha, Bengal etc., has stimulated the idea that this diversity is the foundation of strong India. Moreover, the reference towards Indian sea, or rivers such as 'Jamuna' and 'the Ganges' not only carry geographical significance but are rooted in religious context of Hinduism. In fact, 'the Ganges' is more than simply a river to many Hindus and it holds a holy place in the hearts as well as minds of people. The religion of Hinduism has regarded Ganges as a sacred river and also a representation of faith and obedience. Furthermore, the emphasis on the repeated use of 'victory' can be traced back to the historical context when India struggled for independence. It has aroused the intense feelings of pride and nationalism that symbolizes the unwavering dedication of Indian nation towards fulfilling their goals.

Social Practice Analysis

Analyzing the national anthem of India through social practice dimension has revealed a hidden ideology of "Unity in diversity" that is underlying in anthem's discourse. This ideology is deeply rooted in rich diversity of India's people, cultural landscapes and diverse geographical regions to uphold national unity and shared purpose which has emphasized that power and destiny of India as an entire nation lies in its unity. This implicit ideology has not only forged the emotions of pride, self-worth and belonging across the populace within a country but also promoted the view that future success of India will depend on all people's combined efforts and dedication to maintain the diverse cultural integrity of this nation. It has also highlighted that Indians do not specifically refer to any particular God or leader but they believe in the collectiveness of nation that shape up its destiny and rule the heart or thoughts of people. This anthem has also shown the aspiration of India towards victory in achieving prosperity and national unity and it will be intensely resonated in the soul of India.



3. Nepal's Anthem - "Hundreds of Flowers"

Textual Analysis

Through the textual analysis, it is investigated that phrases like 'hundreds of flowers' and 'the one garland' have been particularly repeated in anthem's discourse. Metaphors are also used in the form of 'flowers' and 'garland' as flowers have been indicated as diversity of various people and garland meant a single entity. This technique is used to represent that how different people (flowers) can be united together in the form of a single body (garland). It has emphasized the concept of oneness and unity in spite of population diversity. Moreover, the terms 'Mecci' and 'Mahakali' used in this anthem are significant instances of allusion which are symbolically referenced to Nepal's eastern and western points correspondingly. The reference towards 'Terai Hills' and 'mountains' also have great importance in representing Nepal's diverse land. Furthermore, the anthem's lyrics have highlighted the diversity of languages, racial groups, religions and different cultures. Despite this diversity, these all are united under an umbrella term 'Motherland' - Nepal. It is underscored that repeated use of 'long live' has emphasized the desire of Nepal for prosperity as being a progressive nation.

Discursive Practice Analysis

Discursive practice analysis of this anthem has affirmed that the idea of flowers (population diversity) to be united together in the form of a garland (a single nation) has carried social and cultural contexts in the text. In a society, different ethnic and racial groups, languages, cultures and religions coexist but despite their differences, these all remain connected and united in Nepal. Though this context, significance of harmony has been emphasized among the people of Nepal. In the geographical context, the anthem's reference to 'Mecci' and 'Mahakali' has represented the territorial integrity of Nepal and its power to construct unity in its diverse regions ranging from east to west and also to mark the borders between India and Nepal. Moreover, the repeated use of 'long live' has explored Nepal's historical context that Nepal has faced different phases of political turmoil involving Nepalese Civil war and country's change from monarchic system to a federal democratic republic in 2008. Even at that time, Nepali people stayed united and resilient within a nation. In this way, the anthem has reinforced the strong messages of stability, unity and emerging together as a whole nation and also underscored the desire for a progressive nation amid any social, national and political affairs.

Social Practice Analysis

In analyzing Nepal's national anthem through social practice lenses, a central ideology of "Unity in Diversity" has been expressed by highlighting the fundamental idea that the country continued to be united as a one entity despite its vast social, cultural, geographical, historical and religious diversity. This ideology has placed an intense focus on the value of acknowledging and celebrating the distinctions that have been prevalent within the diverse land of Nepal. It has also forged an impression of shared identity and a feeling of belonging among the people. The ideology 'Unity in diversity' embedded in Nepal's national anthem has conveyed a strong message that diversity does not lead to division but rather it's a strength of nation. The strength of Nepal is lied in its tendency to uphold national unity and identity regardless of multitude of differences. It has guided and encouraged the nation to promote social cohesion. By pointing out this ideology, the anthem has also underscored the progressivity of country of Nepal towards achieving prosperity and stability in the global world.



4. Maldives' Anthem - "National salute"

Textual Analysis

Maldives' national anthem through textual analysis has explored that repetition has been powerfully employed by emphasizing the term 'salute' multiple times. The act of saluting is served to be a unifying thread that has highlighted the collective outpouring of love, dedication, patriotism and respect towards nation. The anthem has also effectively used terms like 'national unity' and 'national language' to which people of Nepal represent their salute to honor the integrity of their nation. In the lyrics, hyperbole has also been observed to emphasize the significance of flag that involves exaggerating the exaltation of flag and bowing in respect towards this national emblem to show utmost reverence. It is found that this anthem is extensively relied on symbolism by connecting different colors of flag including green, red and white with numerous abstract qualities i.e., victory, blessing and success. Green is interpreted as a symbol of victory, red as blessing and white as success. Such choice of words like 'victory', 'blessing' and 'success' all have positive connotations that have promoted anthem's overall optimistic and patriotic tone.

Discursive Practice analysis

Discursive practice analysis of Maldives' anthem has highlighted historical and cultural context embedded in text. By elucidating historical context, the anthem has scrutinized the concept of paying tribute to nation by saluting it in national unity that is a reflection of historical struggles to get freedom and sovereignty. It reminds of that time when everyone in the country joined together to fight for their independence. The anthem has paid homage to those historical events by focusing on unity. Using the term 'national language' for salutations and also for offering the prayers has carried cultural importance of language. Using language in this context has illustrated the distinctive linguistic heritage and cultural assets of the nation. It has underscored how crucial it is to guard cultural traditions from external forces. The representation of flag colors have frequently carried cultural significance and particular social connotations. For instance, red may denote bravery and tenacity, green may stand for hope and coherence with nature, and white may stand for peace and virtue. However, it can be said that this anthem is intricately intertwined with cultural and historical contexts that have reinforced love and patriotism towards nation.

Social Practice Analysis

Examining the national anthem of Maldives through social practice analysis has uncovered an ideology "Patriotic respect for national emblem" that is central to this anthem. It has signified the strong expressions of love and devotion for the nation as shown by the acts of showing respect, reverence and salute to the national emblem - flag. National emblem is typically described as a representation or a particular symbol that can reflect the values and ideals of a nation (Onditi, 2018). The significance of this national emblem is highlighted through the symbolic value of flag by indicating its colors that have reflected powerful patriotic emotions. In essence, the national anthem has not only focused on the ideology of patriotism and respect for national emblem but it also served as an encouragement to action for the people to promote the development and unity of their country. It is functioned as a powerful catalyst to unite the people not only on sentimental level but also urged them to actively contribute in country's prosperity and growth by forging the feeling of shared identity.



5. Bhutan's Anthem - "The Thunder Dragon Kingdom"

Textual Analysis

Textual analysis of Bhutan's anthem has delved into powerful linguistic patterns using vivid imagery, symbolism and metaphors. Imagery has been used for the words 'cypresses' to evoke mental pictures of tall, evergreen trees used to show tenacity and fortitude signifying the enduring nature of Bhutan's culture or traditions as well as 'shining of the sun' like it's spreading peace and happiness. The symbolism of the anthem has been extensively relied on metaphors. The metaphorical term 'precious sovereign' is referred to the King of Druk as an individual of great value and significance. It is indicated that Bhutan's monarchy is cherished and irreplaceable as a part of its identity by comparing the king to a priceless gem. There has been a strong emphasis on 'king's eternal nature' and 'prosperity of his reign' too. Symbolism has also been employed for terms like 'enlightenment teachings' that symbolize spiritual and moral direction by highlighting its contribution to the formation of the country's values and principles. Representing the sun as a symbol of 'peace and happiness' has represented the primary goal of Bhutanese society, which is to bring about inner peace and well-being for its people. In this anthem, 'people' have been personified with sun as this personification has given the people of Bhutan an inanimate attribute of 'shining' like sun. It is implied that they have the capacity to spread happiness and peace through their deeds and collective efforts.

Discursive Practice analysis

Bhutan's anthem has been deeply rooted in religious context by underscoring the religion of 'Buddhism'. In Bhutan, Buddhism has not been considered only a religion but also a way of life. The anthem's allusions to 'enlightenment teachings' and the desire for 'peace and happiness' have their roots in Buddhist ideas. Bhutan has also given great importance to social harmony and community. The use of the word 'people' in the anthem has emphasized the social context of interconnectedness and collective responsibility that has traditionally prioritized group well-being over individual success. Furthermore, the cultural context of Bhutan is closely intertwined with natural environment by including references to cypress trees as well as the wish for people to 'shine like the sun'. Therefore, it is observed that the anthem is deeply ingrained in Bhutan's religious, social and cultural contexts and reflected its powerful sense of community as a whole.

Social Practice Analysis

Bhutan through social practice analysis has skillfully revealed a central ideology "Bhutanese Buddhism" by relating it with 'Monarchism' to highlight their complementary contributions in establishing nation's values and identity. Bhutanese Buddhism is a guiding principle that has emphasized significance of Buddhist ideals, enlightenment teachings, and the pursuit of inner peace and happiness as the fundamental tenets of Bhutanese culture. This ideology has been served as the foundation for Bhutan's distinctive Gross National Happiness (GNH) development philosophy, which has placed a higher priority on people's happiness and well-being than on materialistic measures of progress (Bates, 2009). The anthem has also honored 'Monarchism' by portraying the king as a 'precious sovereign' with an everlasting reign. The anthem's allusion to the king's successful rule has been consistent with the Buddhist idea of righteous leadership. The coexistence of Bhutanese Buddhism and the monarchy within this framework of ideologies has strengthened the values of spiritual well-being, compassion, and cultural preservation as fundamental components of the Kingdom of Druk's ethos. Together, these ideologies have helped to shape Bhutan's unique national identity.



Table 1: Comparative Analysis of National anthems of Developed and Developing Countries

Developed Countries			Developing countries		
Country	Key Linguistic Patterns	Hidden Ideology	Country	Key Linguistic Patterns	Hidden Ideology
United States	Land of the free	American Exceptionalism	Pakistan	Sacred land	Umma Nationalism
	Home of the brave			Citadel of Faith	
	Star-spangled banner			Flag of crescent and star	
	In God is our trust			Symbol of Almighty's protection	
United Kingdom	God save the king	Monarchism	India	Punjab, Sindh, Gujrat, Maratha	Unity in Diversity
	Scattering of enemies			Himalayas, Vindhyas, Bengal	
	Confound their politics			Ganges, Jamuna and Indian sea	
	Defend their laws			India's destiny towards victory	
Germany	Unity, right and freedom	Call for Unity, Right and Freedom	Nepal	Hundreds of flowers	Unity in Diversity
	German Fatherland			The one garland	
	Bloom in splendor			Mechi, Mahakali, Terai hills	
				Diversity of race, culture, language and religion	
Canada	O Canada	Canadian Exceptionalism	Maldives	National unity and national language	Patriotic Respect for National Emblem
	True north - free and wide			We salute	
	Strong and free			Bow in respect	
	Stand on guard			Exaltation of flag	
	God keep our land			Victory, blessing, success	
Australia	One and free		Bhutan	King of Druk	
	Rich and rare				
	Nature's gifts (golden soil, boundless plains, seas)			Precious sovereign	



	Commonwealth	Civic Nationalism		Prosperous reign	Bhutanese Buddhism (Monarchism)
	Advance Australia Fai			Enlightenment teachings	
				Peace and happiness	

From the table 1, it can be seen that all the developed and developing countries have used different key linguistic patterns that has intrigued insights into how language is used to reflect central hidden ideologies embedded in their national anthems. Among the developed countries like the United States, linguistics patterns are marked by strong and stirring expressions like ‘star-spangled banner’, ‘land of the free’, ‘home of the brave’ and ‘in God is our trust’. The emphasis on the fundamental ideals of freedom, bravery, religious faith and unity under American flag. They perfectly uncover the essence of the ideology of ‘American Exceptionalism’. It is a belief that United States is a special, unique and superior country that is designed just for greatness. It portrays America as a great nation that is governed by a divine sovereignty and established by its historical battles for freedom and bravery (Madsen, 1998).

Likewise, in the national anthem of United Kingdom, linguistic patterns are exemplified by strongly emphasizing the words like ‘God save the king’ in which the entire United Kingdom is dependent on the king that his rule is divinely blessed by God. The linguistic patterns embedded in this national anthem have denoted the continuity of the royal heritage and reveals a deep reverence for the ideology of ‘Monarchism’. Deeply ingrained in British history, monarchism distinguishes the UK from republics and reflects the country’s unique governance system by confounding the politics of opponents and scattering its enemies.

On the other hand, Germany’s national anthem has cherished the value of three ideals ‘Unity, Right and Freedom’ through its linguistic patterns. It has emphasized the importance of freedom, the need for a united country, and the significance of individual rights. That’s is the motto of Germany’s national anthem to echo that this country is truly based on these principles.

In Canada’s national anthem, the linguistic patterns are intended to arouse feelings of patriotism and ideology of Exceptionalism. Words like ‘true north’, ‘far and wide’, ‘strong and free’ and ‘God keep our land free’ highlight Canadian Exceptionalism and the values of liberty, freedom and patriotism that have shaped the country. It has exquisitely conveyed that Canada is a strong, stable, and free country, and embodied Canada’s dedication to both individual freedom and societal strength. It has also acknowledged Canada’s geographic diversity while highlighting how vast the country’s landscape is. In essence, Canada is unique among developed nations because of its multiculturalism, respect for individual rights, and appreciation of the distinctive Canadian experience.

Correspondingly, Australia’s national anthem has used linguistic patterns like ‘one and free’, ‘rich and rare’, ‘commonwealth’ and “Advance Australia fair” to promote the ideology of ‘Civic Nationalism’ and celebrated the country’s prosperity and freedom. It has highlighted Australia’s dedication to democracy and equality. Australia’s identity, which reflects its democratic values, is founded on principles of citizenship, equality, and civic engagement.

Comparatively, linguistic patterns in the national anthems of developing countries have been conveyed differently. For instance, national anthem of Pakistan has employed linguistic patterns like ‘sacred land’, ‘citadel of faith’, ‘flag of crescent and star’ and ‘symbol of Almighty’s protection’ to highlight the country’s religious identity and belief in Allah’s



protection. These linguistic patterns have supported the ideology of 'Umma Nationalism' that has emphasized Pakistan's sacred position within the Muslim world.

In India's national anthem, linguistic patterns are encompassed by mentioning numerous geographical regions like 'Punjab, Marathi, Bengal, Sind, Himalayas, Ganges and Jamuna' to explore the ideology of 'Unity in Diversity' and evoked a shared goal of India towards victory. In historical and cultural context, it has reflected struggle of India towards independence and its vision of a diverse but a united country.

Similarly, the national anthem of Nepal has also revealed the ideology of 'Unity in Diversity' by employing linguistic patterns such as 'hundreds of flowers', 'the one garland', 'Mechi', 'Mahakali' 'bloom in splendor' and 'progressive nation'. These patterns have promoted the sense of unity in diversity by conveying a strong message that diversity does not lead to division but rather it's a strength of nation. The anthem has also underscored the progressivity of country of Nepal towards achieving prosperity and stability in the global world.

Furthermore, Maldives' national anthem has focused on the linguistic patterns like 'we salute', 'national unity', 'national language', 'bow in respect', 'exaltation of flag' and 'victory, blessing and success' to explore the ideology of 'Patriotic Respect and National emblem'. This ideology is deeply aligned with the extreme love and respect for specifically the national flag of Maldives by comparing its colors with the notions of victory, blessing and success to reflect the powerful emotions of patriotism. It is also served as an encouragement to action for the people to promote the development and unity of their country.

Moreover, linguistic patterns in the national anthem of Bhutan are comprised of terms like 'king of Druk', 'precious sovereign', 'prosperous reign', 'enlightenment teachings', and 'peace and happiness' to uncover the ideology of 'Bhutanese Buddhism' incorporated with 'Monarchism'. This ideology has been served as the foundation for Bhutan's distinctive Gross National Happiness (GNH) development philosophy, which has placed a higher priority on people's happiness and well-being than on materialistic measures of progress (Bates, 2009). . The coexistence of Bhutanese Buddhism and the monarchy within this framework of ideologies has strengthened the values of spiritual well-being, compassion, and cultural preservation as fundamental components of the Kingdom of Druk's ethos.

Overview of Similarities and Dissimilarities in National anthems of Developed and Developing Countries

In comparing the linguistic patterns and ideologies between national anthems of developed and developing countries, several striking similarities and dissimilarities have been emerged. Both developed and developing countries have focused on the common theme of national unity, national pride and their identity but they have been expressed differently in each national anthem. Religious elements are also somehow similar in the national anthems of developed and developing countries by keeping their faith on God for progress and prosperity. For instance, the countries including United States, United Kingdom, Canada, Pakistan, Nepal, Maldives, and Bhutan have referenced to God for his divine blessings upon their country.

It is also found that both developed and developing countries have shown patriotic respect for their national flag like United Kingdom's repeated reference to 'star-spangled banner', Pakistan's emphasis on its flag by representing crescent and star on it, and Maldives' utmost reverence to its national flag by exalting and bowing in respect for it.

In addition, it can be seen that developed countries' national anthems are revolved around the ideologies of 'exceptionalism, monarchism, strength, oneness, unity, rights, freedom and civic



nationalism' that reinforce their unique and distinct social, economic and political status on the global stage. These ideologies reflect their political and economic stability that they are superior, one, free and unique entities that can achieve anything according to their desired goal.

In contrast, developing countries have frequently emphasized the ideologies like 'respect for national symbols, unity within diversity, and religious or cultural identities like 'Umma Nationalism and Bhutanese Buddhism'. Their efforts to build nations, historical legacies, and ambitions for progress and unification are intricately entwined with these ideologies.

In essence, it is asserted that socio-economic and political stability of developed countries have been reflected in their national anthems too by their ideals of strength and freedom. They are uncovering the hidden perceptions that these countries are the only one, unique, strong, dominant and the free nations in the global sphere. While, the developing countries have shown that they are struggling for progressivity and prosperity in the global world through their national anthems.

Conclusion

In conclusion, this research has delved into the journey of critical exploration by analyzing the language used in the national anthems of both developed and developing countries through employing Fairclough's three-dimensional model of critical discourse analysis as the theoretical framework. From the findings, it is found that a complex tapestry of similarities and differences between developed and developing country national anthems emerges from comparative analysis of linguistic patterns and ideologies. Nationalism, pride, and identity are universal themes that are expressed in various ways. Surprisingly, religious themes, the act of mentioning God and significance of national flag can be seen in national anthems of both developed and developing countries. However, it becomes clear that the national anthems of developed and developing nations represent different ideological narratives. The ideologies of 'exceptionalism, monarchism, strength, oneness, unity, rights, freedom, and civic nationalism' are frequently favored by developed countries. They project themselves as distinct, unified, free, and powerful nations capable of achieving their goals as a result of these themes, which support their position as socially, economically, and politically advanced entities on a global scale.

Contrastingly, ideologies like 'respect for national symbols, unity within diversity, and religious or cultural identities' like "Umma Nationalism and Bhutanese Buddhism", are frequently emphasized in developing nations. These ideologies, which honor historical legacies and foster aspirations for progress and unification, are intricately woven into their efforts to build a nation.

Based on the above findings, it can be concluded that the ideals of strength and freedom are reflected in the national anthems of developed nations to reflect their socioeconomic and political stability. They make claims about their special position and dominance on the international stage, implying that they represent the ideal of independent, powerful, and free nations. The national anthems of developing nations, on the other hand, reflect their ongoing struggle for progress and prosperity and convey a narrative of aspiration and perseverance in the global arena.

Delimitations

The present study is delimited to only a small sample size consisting of ten national anthems which may not adequately reflect the variety of linguistic and ideological dimensions found in



all national anthems worldwide. Furthermore, textual analysis has just concentrated on prominent linguistic patterns without delving into more intricate syntactic, semiotic, stylistic or multimodal elements. The discursive practice analysis has only focused on exploring various contextual factors by taking less account into discourse production and consumption and also other social structures that can impact the anthems' discourse. Moreover, through social practice analysis, the study has identified only one central hidden ideology from each national anthem without acknowledging the fact that ideologies tend to be multifaceted and dynamic. Lastly, this study has not taken consideration into possible changes in national anthems over time, since they can evolve in response to changing national identities and values.

Implications

The present research can be academically contributed to the field of linguistics and critical discourse analysis. It deepens the comprehension of not just the role of language but the contextual and hidden ideological nuances too for constructing national identities and pride. In the domain of international relations, the research provides useful insights into the national anthem's global significance by determining that how economic advancement, historical legacies, and geopolitical factors influence linguistic choices. Moreover, the research findings can also be encapsulated into educational curriculum development by creating such a curriculum that can enhance the sense of multicultural awareness, linguistic diversity and ideological variations among students.

References

- Abril, C. R. (2007). Functions of a national anthem in society and education: A sociocultural perspective. *Bulletin of the Council for research in Music Education*, 69-87.
- Amenorvi, C., & Grumah, G. Y. (2019). A thematic analysis of the national anthems of English West Africa. *Journal of Applied Linguistics and Applied Literature: Dynamics and Advances*, 7(1), 141-151.
- Amerian, M., & Esmaili, F. (2015). Language and gender: A critical discourse analysis on gender representation in a series of international ELT textbooks. *International Journal of Research Studies in Education*, 4(2), 3-12.
- Arab Yousofabady, A. (2019). Critical discourse analysis of national anthems of Arabic countries located at Levant area based on Van Dijk model. *Lisān-i Mubīn*, 10(36), 122-101.
- Arslan, M. F., Mehmood, M. A., & Haroon, H. (2021). Stylistic and Textual Analysis of Pakistani National Anthem. *Journal of Social Sciences and Humanities*, 1(2), 21-29.
- Awoyale, Y. (1991). Towards an Integrated Theory of Text Linguistics. *Ife African Language and Literature*, 48-1.
- Ayinola, O. A. (2020). Lexicalization of Ideology in National Anthems of Selected African States. *Issues in language and Literary Studies*, 6(1).
- Bates, W. (2009). Gross national happiness. *Asian-Pacific Economic Literature*, 23(2), 1-16.
- Cannadine, D. (2004). From biography to history: writing the modern British monarchy. *Historical Research*, 77(197), 289-312.
- Cerulo, K. A. (1993). Symbols and the world system: National anthems and flags. In *Sociological Forum* (Vol. 8, pp. 243-271). Kluwer Academic Publishers-Plenum Publishers.



Cusack, I. (2005). African National Anthems: 'Beat the drums, the red Lion has roared'. *Journal of African Cultural Studies*, 17(2), 235-251.

Durkheim, E. (1995). *The elementary forms of religious life*, translated by Karen E. Fields. New York: Free.

Erden, Y. (2019). National anthems as unifying tools: A comparative analysis of selected western national anthems. *Eurasian Journal of English Language and Literature*, 1(2), 44-50.

Fairclough, N. (1989). *Language and power*. London: Longman Group.

Fairclough, N. (1995). *Media Discourse*. London: Arnold, p.214.

Fairclough, N. (2013). Critical discourse analysis. In *The Routledge handbook of discourse analysis* (pp. 9-20). Routledge.

Hamerow, T. S. (1954). History and the German Revolution of 1848. *The American Historical Review*, 60(1), 27-44.

Kyridis, A., Vamvakidou, I., Mavrikou, A., Golia, P., Zagkos, C., & Fotopoulos, N. (2009). Nationalism through state constructed national symbols. *The International Journal of Interdisciplinary Social Sciences*, 4(IKEEART-2014-1843), 1-14.

Madsen, D. L. (1998). *American exceptionalism*. Univ. Press of Mississippi.

Mehrpour, S., Ahmadi, H., & Naderi, M. (2014). A Discourse Analysis of Selected National Anthems of the World Countries. *Quarterly Journal of Social Development (Previously Human Development)*, 8(3), 75-96.

Mirza, P. G. (2019). Recurrent Themes and Iconographic National Symbols: A Formalist Approach in the Comparative Study of the Selected National Anthems of Libya, France and Albania. *Eurasian Journal of English Language and Literature*, 1(2), 51-56.

Mustafa, E. (2015). Semantic framing of nationalism in the national anthems of Egypt and England: A cognitive study. *Linguistics and Literature Studies*, 3(5), 179-193.

Mwinlaaru, I. N., & Nartey, M. (2022). 'Free men we stand under the flag of our land': a transitivity analysis of African anthems as discourses of resistance against colonialism. *Critical Discourse Studies*, 19(5), 556-572.

Odebode, I. O. (2020). A Socio-Pragmatic Study of the Nigerian National Anthem. *International Journal of Linguistics, Literature and Culture*, 7(3), 23-40.

Oluga, S. O., Seng, T. C., & Rajoo, G. S. R. (2016). Replication, evocation and revocation of linguistic sexism in translated national anthems. *3L, Language, Linguistics, Literature*, 22(2).

Oyeyemi, A. S. (2018). The Nigeria's national anthem: A text linguistic exploration. *International Journal of English Language and Linguistics Research*, 6(1), 31-38.

Perry, M. (2000). *National anthems: A call to arms*.

Peter, M., Benjamin, A., & Nicholas, A. O. (2020). Creating institutional solidarity: A transitivity analysis of anthems of selected Ghanaian universities. *Advances in Language and Literary Studies*, 11(2), 74-83

Podeh, E. (2022). Anthems in the Arab world: A hybrid national symbol. *Nations and Nationalism*, 28(4), 1379-1394.



Raento, P., Hämäläinen, A., Ikonen, H., & Mikkonen, N. (2004). Striking stories: a political geography of euro coinage. *Political Geography*, 23(8), 929-956.

Rahimi, A. (2015). Corpus study of World National Anthems.

Rahimi, F., & Riasati, M. J. (2011). Critical discourse analysis: Scrutinizing ideologically-driven discourses. *International journal of humanities and social science*, 1(16), 107-112.

Spencer, P. (2001). Civic nationalism, civic nations and the problem of migration. In *Migration and Mobility: The European Context* (pp. 83-108). London: Palgrave Macmillan UK.

Surjowati, R. (2021). Exploring interpersonal meanings on the discourse of the Indonesian national anthem from the CDA perspectives. *Studies in English Language and Education*, 8(1), 360-380.

Thompson, J. B. (1990). The concept of culture, Ideology and Modern culture.

Ursa, A. (2023). The Legitimizing Toolkit of the Romanian Communist Anthems. Ideology and Linguistic Imaginary. *Studia Universitatis Babes-Bolyai-Philologia*, 68(1), 163-180.

Wait, E. M. (1999). *America and the War of 1812*. Nova Publishers.

Widdowson, H. G. (2007). *Discourse analysis* (Vol. 133). Oxford: Oxford University Press.

Wodak, R. (2001). What CDA is about-a summary of its history, important concepts and its developments. *Methods of critical discourse analysis*, 1, 1-13.

Yates, N. (2014). *Eighteenth Century Britain: Religion and Politics 1714-1815*. Routledge.