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A Critical Discourse Analysis of Lexical Choice of Moral Values in “Tuesdays with Morrie”

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Abstract

The purpose of this work is to examine the moral values that are framed in Albom’s *Tuesdays with Morrie* and the techniques that he uses through the lens of Critical Discourse Analysis (CDA). CDA helps us understand how a specific text either supports or challenges the values of society. Using Fairclough’s model and qualitative approach, this work focuses on the morals emphasized by Albom through his lexicon, which in this case is compassion, grief, forgiveness, appreciation of life, personal growth, interdependence, authenticity, integrity, selflessness, and resilience. Analyzed excerpts reveal the patterns of value ethnography specific to the emotionally rich lexicon employed throughout the text. This work reveals a consistent pattern of emotionally resonant and morally driven vocabulary that supports the book’s overarching themes. The use of imperatives, metaphors, and key term repetition serves to galvanize ethical engagement. Albom employs a narrative discourse to encourage readers towards self-reflection on cherished human attributes and, with that, challenges them to re-evaluate how they interact with life’s hardships. This work contributes to the discourse by framing these moral systems of discourse more broadly into social culture and exposing the relevance of Albom’s work in answering the moral issues of today. It confirms how literature serves to cultivate empathy and insight while it also encouraging individual development. It further motivates inquiry into the interdisciplinary resonances of how literary language forms the ethics of its readers and reinforces the place of narrative in the cultivation of social values.

Keywords:

Discourse Analysis,
Critical Discourse
Analysis,
Moral Values,
Lexical Choice,
Tuesdays with Morrie



About the Journal

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1. Introduction

Critical Discourse Analysis (CDA) is a popular approach to investigating textual materials originally proposed by Fairclough in 2003. This method examines how language and text are used to express and reinforce dominant values and aims to uncover power structures presented in language interactions (Kivle and Espedal, 2022, p.179). CDA is a field of interdisciplinary research that encompasses a variety of theoretical and methodological approaches to language study. Within CDA, language is viewed as a societal construct and is systematically analyzed to uncover the power dynamics and ideologies that shape discourse. CDA, which can also be understood as 'power analysis in language', is important in understanding how moral ideologies are constructed and sustained in literature.

CDA enables analysts to look beyond words and texts into language, the hidden ideologies and structures that mediate a certain image and understanding of moral values, and portray such images to society (Baumbach, Grabes and Nünning, 2009, pp.1-18). CDA researchers are also interested in examining the social and material consequences of language use. They share a similar perspective with Foucault's discourse theory in which discourse is seen as both influenced by and instrumental in shaping society. CDA researchers are further motivated to take an active role in challenging power structures or societal issues under study. CDA practitioners encourage researchers to be self-reflective and acknowledge their interests and viewpoints. Moreover, CDA research typically focuses on a specific research topic or issue, rather than being restricted to predetermined theoretical or methodological frameworks. (Johnson and McLean, 2020, pp. 377-383)

It is worth noting that every society has its moral values, and literature serves as a powerful tool that helps shape moral values. Authors can instill ideas of morality in their readers at an early age by interweaving nothing but simple stories and the right words to invoke positive traits, including truthfulness, kindness, and humility, within each individual. Classic works of literature, such as Shakespeare's *Hamlet* and Austen's *Pride and Prejudice*, are excellent examples of how authors use themes of morality to drive plot and character development (Afdilila, 2015; Ispriyani, 2008). The core principles that drive behaviour shape a person's character are informed by our values. It is through our values that we can aspire to become the type of person we wish to be and determine how we interact with others. Our values tend to be positive, valuable, and admirable, and they serve as the motivation behind our intentional actions. (BaniAamer and Baniabdelrahman, 2020, pp.43-48).

This research focuses primarily on the ethical principles presented in *Tuesdays with Morrie*, which is a memoir. Earlier scholars have restricted themselves to treating the ethical concerns addressed in the story as content themes and have not considered the functional and tactical deployment of language. This paper aims to fill this void by conducting CDA on lexical strategies to demonstrate how Albom's lexical choices extend beyond the ethical sense to the construction of discourse and the targets of readers' attitudes and actions. It further enhances the scope of scholarship within the realm of CDA and those who appreciate the study of ideology by examining how the two concepts interact in the context of literature.

The specific aims of this paper are first to identify phrases that Mitch Albom uses in his book *Tuesdays with Morrie* that trigger good moral values like compassion, forgiveness, gratitude, and appreciation of life. Second, to identify the language features and vocabulary items from which moral values are constructed. In addition, it seeks to analyze the communicative strategies' effectiveness in controlling the conduct and discussions of the audiences.

Both theory and practice receive significant contributions from the outcomes of this work, as noted in the previous sections. Theoretically, the work contributes to the body of knowledge on how language affects the moral aspects in literary works by presenting how language affects readers'

attitudes and actions. Practically, this work makes a significant contribution to practitioners such as educators and writers. It shows the impact language can have in shaping empathy, compassion, and moral reasoning. Language is a main tenet in this work, and the focus on purposeful language use in *Tuesdays with Morrie* highlights how readers should approach texts more critically to understand what the texts address in society and how one can use literature to effect positive change in society.

This first part of this paper is the introduction, which includes the problem statement that comprises the research gap, aims, and objectives of the study, and its significance. Another section of the literature review explores previous studies of moral values through literature sources and the CDA application in disputes. The methodology describes the key features of CDA, how the data were obtained, and the procedures that are applied for the analysis. The results sections focused on the CDA strategies used by Albom for the lexical choices. The discussion section explains these findings. Finally, the last part of the paper includes the contributions made in this work, and limitations of the work, together with recommendations for future research.

2. Literature Review

The link between CDA and the study of ethics in the literary sphere aims to understand and appreciate the significance of language as a medium of ethical expression and communication. This chapter draws on findings from a number of studies to highlight the structural elements of language that promote moral ideals, particularly about the selection of words and organization of narrative frameworks.

2.1 Moral Themes and Character Development in *Tuesdays with Morrie*

The memoir *Tuesdays with Morrie* written by Mitch Albom, and its moral word choices are rather captivating, one case at hand being the construction of the author's meaning. Essentially, the book critiques American individualism through consumerism, careerism, and male stereotypes, thereby critiquing the ideology that supports these.

The Thesis of Lestari (2007) investigates the development of moral and interpersonal relations found in the work of Mitch Albom, who is the author of *Tuesdays with Morrie*. On his part, the analysis implies that Morrie, the focus of the story and the character who acts as a guide, significantly influences Mitch on his path to self-discovery. During weekly conversations, Morrie offers him moral perspectives and poses as a philosopher. Their weekly meetings gradually include life's significant inquiries and the question of man itself, as Mitch sought to know more from Morrie. These lessons, in turn, become one of the motivators of the development of Mitch's character. As a result, Morrie and Mitch imbue with tremendous energy, Mitch feels it is important to collect strength and tenderness in order to protect those around him. The changes in the relationship of Mitch and Morrie, together with other interrelated stories of Morrie's life, support transformational powers in the relationship of both characters. There are several Mentor connections in the text across a bridge that, throughout the narrative, strengthen the characters' individual arcs and contribute towards the overall character development, which is sociometric. In the end, the analysis outlined by Lestari brings out the most important aspects of the book, which is that most of its content offers excellent insight into human behavior and, more importantly, the moral aspect of beholding an individual in contrast with their biography perspective.

Rohmah's (2020) work also agrees with the analysis of *Tuesdays with Morrie*, which suggests that Morrie teaches his audience several lasting lessons about love, acceptance, and death. Throughout their regular interactions, Mitch is guided to understand the uplifting emotion of life. His philosophy demonstrates that without deep and loving bonds in life, nothing significant can truly be connected to it. Moreover, Morrie's acceptance of his death and the natural prospects in death re-evaluate the values and priorities of Mitch's character. Overall, Rohmah's analysis highlights how relevant

Morrie's ideas and principles are in difficult times, especially when one confronts life and the certainty of death, in a very thoughtful manner.

The existing works provide a comprehensive framework for understanding the integration of language, literature, and morality. They highlight the importance of conducting a stylistic analysis of vocabulary choice and plot structure as a means of revealing the ethical dimensions of texts. Building on these foundational insights, the present study seeks to contribute to the field by offering deeper insights into the area under investigation.

2.2 Critical Discourse Analysis (CDA)

Critical Discourse Analysis (CDA) looks at the intersection of language with social and political processes, considering aspects like gender, ethnicity, ideology, and identity. It examines, explains, interprets, and breaks down texts to uncover their deeper meanings and the hidden ideologies and assumptions that shape them (Saeed, 2024, p. 346). The approach taken by CDA researchers is explicitly political, to expose and challenge social inequalities. Thus, CDA can be interpreted as an anti-racist campaign orchestrated by activist intellectuals (Van Dijk, 2008, pp. 85-102).

One of the concerns surrounding CDA, which remains quite popular, is a misconception that requires clarification. CDA is not a singular method but rather a composite of methods drawn from various disciplines, including discourse studies, the humanities, and social sciences. Scholars Wodak and Meyer (2008, pp. 1-15) and Titscher et al. (2000, pp. 104-144) have emphasized this. To acknowledge this diversity, the term "critical discourse studies" (CDS) has been introduced, although the abbreviation CDA is still widely used (van Dijk, 2008, pp. 85-102). CDA covers various disciplines within discourse studies, such as discourse grammar, Conversation Analysis, rhetoric, and sociolinguistics, among others, and is not confined to a specific research area (Wodak and Meyer, 2008, pp. 1-15). It adopts a critical perspective rather than functioning as a single research method, with origins in the Frankfurt School and Critical Linguistics of the 1970s. Fowler et al. (1979, p. 185) highlight the lack of understanding of particular tasks when summarizing cross-disciplinary theories.

At the core of CDA is the critical reading of text; as such, one must understand what goes into such framing to better appreciate it. It should be noted that CDA is not a theory of language and, consequently, does not offer rules of correctness regarding grammatical, phonological, or other linguistic features of any speech form. The focus of CDA is not to exhaustively describe individual texts but rather to identify text features that are of critical interest, especially those used to manipulate or serve undemocratic purposes. Some concepts from linguistic or discourse analysis textbooks may not be equally applicable when conducting CDA. Furthermore, even within the community of CDA analysts, there are variations in the tools they use. Even those trained in Systemic Linguistics, a prominent strand within CDA, do not always prioritize the same text features (Huchin, 1997, pp. 78-81).

2.3 Moral Values in Literature: Lexical Choices

In most books, the authors take great lengths to choose words and phrases that portray moral messages on compassion, courage, empathy, righteousness, or any other broad moral value concept. Words and phrases carry meaning, so they should be used in the right context. There is a term that describes the use of words and phrases contextually, which is lexical choice; along these lines is the creation of narratives. The proper use of language is essential in creating the desired effect, in stirring the individual's conscience to action, which is the main reason why the use of lexical choice in literature should be explored more often.

One dimension that CDA elucidates is the use of language in the construction and transformation of characters. The ethical conflicts, character, and moral values of the actors in the novel are always

well articulated through the selected lexicon and phrases. The tension and pressures of their characters' development and their moral transformation are brought to view by the moral language employed by the writers. In the novel *Great Expectations* by Charles Dickens, for example, a focus is shifted from the ignorant and selfish traits of Pip to morally aware lexical depictions as he develops. Through the critical examination of the linguistic signs concerning his development, CDA assists the readers in the ethical comprehension of the text as well as the development of the characters (LESTARI, 2017, pp.1-20).

Indexing plays a vital role in discourse; it facilitates the construction of storylines related to behavior, justice, or ethical choices. Certain words are used within the texts in order to refer to the ethical issues, social conventions, and philosophical dilemmas within the narrative. They aim to embed important motifs into the reader's mind through repeated use of words and the employment of antonyms. For instance, in George Orwell's *1984*, where words such as 'freedom', 'truth', and 'rebellion' occur frequently, the significance lies in how they emphasize the central theme – totalitarianism and its moral distortion in a society on the verge of dystopia. According to CD analysis, readers are capable of viewing the narrative through moral and ethical perspectives, and consequently appreciate the importance of word choice to advance the story's ideas (Paudel, 2021, pp. 88–101).

3. Methodology

This work adopts CDA as its guiding methodology. CDA views language as a form of social practice that both reflects and shapes power relations and ideologies (Gavriely-Nuri, 2011, pp. 77–85). In line with this view, *Tuesdays with Morrie* is treated as a cultural text in which moral values like compassion, forgiveness, and selflessness are encoded through language. CDA allows us to interrogate how these values are constructed in the narrative and how they relate to broader social or ideological forces.

In this work, CDA is implemented using a qualitative design. The focus is on the meaning and context of key terms rather than on quantifying word frequencies. This method requires demonstrating the connections between the distinctive social and historical contexts of lexical choices, metaphors, and narrative devices, thereby explaining the "micro (word-level)" and "macro" (social structure) dimensions of discourse (Talib and Fitzgerald, 2016, pp. 531–547). In practical terms, the author's word choices, sentences, and storytelling techniques are analyzed to explain how Mitch Albom's language enacts and legitimizes particular moral principles in the memoir.

The data-gathering process is based on the methodology of text analysis, where selected pages from the memoir will be used as case studies of the promotion of core ethical values. These texts are subject to qualitative content analysis to describe and categorize lexical selections and ethical considerations. The examination focuses on the interplay between Albom's choices of words or language and themes of moral values. The data consist of selected passages from Mitch Albom's *Tuesdays with Morrie* that exemplify moral values. Purposive sampling is employed because it contains themes of interest (compassion, forgiveness, appreciation of life, resilience, etc.). Passages are included if they explicitly state or implicitly suggest a moral lesson or value. In practice, this means closely reading the dialogue and narration to identify moments when Morrie or Albom discusses life lessons (for example, advice on gratitude or self-development). Each quote is chosen for its relevance to this work. In analyzing these excerpts, both the text itself and its position in the narrative (who is speaking, to whom, and under what circumstances) are noted. This targeted data collection process gives rise to a distinctive collection of representative excerpts that capture specific core values. For instance, Morrie's discourse on love and Albom's contemplation of virtue

are clustered together because these passages capture underlying values of interdependence and acceptance. The values in question are sufficiently represented in the chosen excerpts.

The analysis method of this work is based on the use of the Three-Dimensional Model by Norman Fairclough, as it includes the dimensions of text, discursive practice, and social practice. This model examines vocabulary and structure in language, the contexts in which texts are created and used, and how the outcomes of such activities are positioned within broader ideologies and social cultures. This paper follows an interconnected sequence of steps. First, a foregrounded micro-analysis is conducted alongside contextual interpretation. Each of the selected excerpts first undergoes a lexical-semantic examination. Terms and expressions deemed emblematic of moral valuation—compassion, forgiveness, appreciation of life, and selfless devotion—are identified, and their usage, connotations, and habitual collocational patterns are assessed. Such scrutiny reveals how the selective use of vocabulary subtly frames ideas as moral values. As one study notes, “the choice of vocabulary and syntax in any discourse is not as arbitrary as it appears and carries certain social significance” (Yang, 2023, p. 58). The resulting data are treated qualitatively; each quotation is used as a case for discourse analysis rather than as a numerical sample. Throughout, the source of each quote (chapter, characters involved, situation) is documented to preserve its context for later analysis.

In practice, the focus is on patterns of repetition, motifs, or the metaphor of love as a bond, as well as the impact of the words chosen that contribute to the meaning of each value. Second, a stylistic and rhetorical analysis of each passage is performed. This includes examining metaphors, imagery, sentence structure, and narrative tone. For example, if Morrie uses a metaphor of growth when speaking about personal development, that metaphor, as part of how the text encourages resilience or wholeness, is interpreted. Lexical features such as emphasis (italicized words, exclamation) and pronouns like “we” versus “I”, as well as the narrative voice, are considered because these features seek to assert control or closeness in moral teaching. Each of these findings, in turn, is articulated within its theatrical framework. For every quote, the *dramatis personae* (who is speaking and listening) is recorded, the location and setting, and the broader storyline at the point. In CDA terms, this bridges the micro-level of language with the macro-level of social meaning (Talib and Fitzgerald, 2016, pp.531-547). For example, this work takes into consideration whether Morrie is speaking as a wise teacher to a student (emphasizing pedagogical authority) or whether Mitch Albom is reflecting retrospectively (adding personal humility). These contextual factors influence how the moral message is interpreted: the same words may carry different force depending on who says them and why.

These steps form the analysis model of this work:

- Identify key excerpts: locate the narrative segments where moral concepts appear. Passages are chosen purposively for their thematic richness, values like gratitude or interdependency.
- Code vocabulary and semantics: for each excerpt, the explicit values are coded and examined to reveal the ideological coloring in word choice.
- Analyze rhetorical devices: metaphors, analogies, and syntax are examined in the passages to see how moral ideas are emphasized or illustrated.

- Contextual interpretation: for each model statement, it is interpreted in the light of the speaker's role, audience, and situational context. This ensures that not just what is said, but how and why it is said is understood in the narrative.
- Synthesize meanings: Finally, the linguistic patterns are connected back to broader moral themes, where it explains how Mitch Albom's choices, like forgiveness in dialogue, or framing compassion with certain adjectives, articulate an underlying ethical viewpoint.

4. Results

The analysis of *Tuesdays with Morrie* using Fairclough's three-dimensional model revealed nine overlapping moral values: compassion and empathy, forgiveness, gratitude, appreciation of life, personal growth, interdependence, authenticity, moral integrity, selflessness, and resilience. Textually, these values were expressed using intentional word choices such as imperatives, metaphors, and contrasts, along with repetitions of urgency, reflection, and moral guidance. Discourse practice deals with these choices and is used to influence conversations in the text by sustaining dialogue: Morrie and his audience, the author and the audience, allowing for moral principles to be stated and reflected upon. On a more abstract scale, the discourse practice connected individual moral exhortations to compassion, forgiveness, and resilience. This positioned the text as a personal reflection with broader moral considerations. Therefore, the results support the claim that narrative as well as moral instruction and criticism are applied in the use of language, which in turn interweaves socio-ethical reflection with the real-life experiences of the readers.

4.1 Moral Value: Compassion and Empathy

Example: "Love each other or perish" (Albom, 2017, p. 91).

Textual analysis: The command word "love" directly faces the stark outcome "perish," manifesting a sharp lexical contrast that highlights the importance of compassion. The lexical choice forces the reader to reconceive "love" not as sentiment, but as binding responsibility with coercive, life-affirming force.

Discursive practice: Morrie frames this quote as transgenerational advice, presuming joint participation in the moral dialogic space. The statement transcends its pedagogical work, thereby encoding the demand for compassion within the mentor-student relationship.

Social practice: the statement here a manifestation of widespread social preconceptions, which liken empathy to what is critical for mankind, thereby criticizing individualism in favor of interdependence.

4.2 Moral Value: Forgiveness

Example: "Forgive yourself before you die. Then forgive others" (Albom, 2017, p. 164).

Textual analysis: The use of "forgive" repeated in the imperative tone gives an insistence is rhythmic, underlining the necessity of the act. The adverbial clause of time "before you die" heightens the urgency.

Discursive practice: The term presents forgiveness as a moral action done within and outside the self. By emphasizing self-forgiveness, Morrie constructs reconciliation as a personal need before it is made available for others.

Social practice: The system is discussed in ways that accord with cultural narratives which recognize that forgiveness has productive effects and that individual healing and communal wellbeing are related.

4.3 Moral Value: Gratitude

Example: "Be grateful for what you have" (Albom, 2017, p. 120).

Textual analysis: the choice of the word "Grateful" instead of "thankful" or "appreciative" conveys depth and solemnity. Direct moral teaching is emphasized by the imperative be.

Discursive practice: Speaking to an implied “you” the text encourages readers to reconsider their current situation to discourage dissatisfaction.

Social practice: By portraying thankfulness as a moral counter-discourse to materialism, the statement reflects cultural narratives that promote contentment and resist consumerist tendencies

4.4 Moral Value: Appreciation of Life

Example: “Life is a series of pulls back and forth” (Albom, 2017, p. 123).

Textual analysis: By depicting life as a dynamic process rather than a straight line, the metaphor “pulls back and forth” embodies tension and struggle

Discursive practice: Morrie encourages readers to accept conflict rather than fight it by redefining adversity as a necessary part of the human experience.

Social practice: This discourse supports resilience in the face of life’s instability and is consistent with larger philosophical traditions that see adversity as essential to development.

4.5 Moral Value: Personal Growth

Example: “So many people walk around with a meaningless life” (Albom, 2017, p. 43).

Textual analysis: The negative adjective “meaningless” conveys emptiness, while the verb phrase “walk around” conveys a life devoid of purpose.

Discursive practice: By criticizing passive living, the text pushes readers and Albom to consider their priorities and choices carefully.

Social practice: The statement responds to critiques of modern materialism by placing more emphasis on lives based on moral values than material belongings.

4.6 Moral Value: Interdependence

Example: “Love wins. Love always wins” (Albom, 2017, p. 52).

Textual analysis: By using the intensifier always, and the repetition “love wins”, “love” is portrayed as an unstoppable moral force.

Discursive practice: The statement presents “love” as a reliable way to end conflict and division, and acts as a comforting statement.

Social practice: The phrase presents love as a unifying social fabric reflecting cultural ideologies that prioritize community cooperation and strong relationships over isolation.

4.7 Moral Value: Authenticity

Example: “The most important thing in life is to learn how to give out love, and to let it come in” (Albom, 2017, p. 52).

Textual analysis: Reciprocity is highlighted by the contrast between “give out” and “let it come in”. By using the word “learn” authenticity is framed as an ongoing active process.

Discursive practice: Morrie frames relationships as places that demand vulnerability and openness, and he positions love as both expressive and receptive.

Social practice: By contrasting the prevailing cultural values of independence and self-sufficiency, this discourse advances relational authenticity as a valuable social practice.

4.8 Moral Value: Moral Integrity

Example: “The truth is, once you learn how to die, you learn how to live” (Albom, 2017, p. 82).

Textual analysis: The parallelism between “learn how to live” and “learn how to die” produces a counterintuitive yet well-balanced framework that equates a greater commitment to life with accepting death.

Discursive practice: the expression constructs integrity as rooted in honesty about life’s limits to redefine mortality as a teacher.

Social practice: The statement connects personal mortality to more general cultural thinking about meaning. It is consistent with ethical traditions that emphasize moral clarity in facing death.

4.9 Moral Value: Selflessness and Resilience

Example: “Giving to other people is what makes me feel alive” (Albom, 2017, p. 81); “You have to find what’s good and true and beautiful in your life as it is now” (Albom, 2017, p. 122).

Textual analysis: The gerund “giving” establishes selflessness as an active, ongoing process. The imperative “find” directs readers toward resilience, while the tricolon “good and true and beautiful” elevates moral pursuit to an aesthetic plane.

Discursive practice: Morrie presents giving as life-affirming and resilience as a conscious search for meaning amid adversity. Both utterances encourage readers to adopt proactive stances toward challenges.

Social practice: These discourses echo collective cultural ideals of altruism and endurance, advocating for inner strength and outward generosity as vital moral foundations.

5. Discussion

The results of this work indicate that for Albom, what he captured in Tuesdays with Morrie was a memoir as well as a narrative that supports and reiterates moral values from a broader perspective. Using Fairclough's three-dimensional model, it can be seen that Albom's narrative attempts to reach readers via three levels: text, discourse, and society. At the textual level, the strategic use of imperatives, metaphors, opposites, and repetition serve the discourse level and explanatory genre through the use of language that beckons and urges the audience to reflect and achieve moral decisiveness. “Love each other or perish” and “Forgive yourself before you die” serve as phrases to illustrate Albom's moral prescriptions. Such phrases demonstrate the way Albom employs direct moral prescriptions to simplify abstraction, rendering it a set of urgent, actionable responsibilities. At the discursive level, these choices foster a dialogic relationship, positioning the reader within Morrie’s mentor–student framework and extending the conversation beyond the confines of the text.

The teacher-student type of pedagogy here allows moral reflections to be not only narrated but actively shared, thereby eliminating the boundaries between the author, the subject, and the audience. In the last dimension, socially, the author's concepts of empathy, forgiveness, strength, and authenticity seem to align with Albom's broader moral arguments that echo cultural critiques of individualism and foster interdependence, gratitude, and moral responsibility. The findings indicate that, similar to other texts, Albom's work also attempts to instruct readers with moral lessons. For example, Keen (2007, pp. 65–75) emphasises the role of empathy in narrative fiction as a way of developing ethical awareness, while Toepfer, Cichy, and Peters (2012, pp. 187–201) identify gratitude as a recurring theme in contemporary literature that challenges consumerist ideologies. Likewise, Schippers and Ziegler (2019, pp. 462–158) highlight the importance of resilience and meaning-making as key elements of human flourishing, concepts that are reflected in Albom’s text. In Albom's work, one can find an overarching thematic framework which is also present in classical literature such as Tolstoy's *The Death of Ivan Ilyich*, in which death serves as a catalyst for ethical reflection, as well as in modern self-help books which combine personal stories with philosophical ideas. Unlike others, Albom’s work features a dialogic form in which the warmth of the conversation is the principal carrier of the moral lesson. The text, therefore, contains not just a set of values, but also exemplifies the relational process through which these values are surfaced, negotiated, and internalized.

When considering the results as a whole, Albom's work appears to be more than autobiographical. It also offers, in a unique way, a moral and cultural text which juxtaposes ethical reflection with real life, intertwining it with his unique moral literary legacy. In Albom's narrative, personal accounts, teaching, and cultural calls to action are blended to exemplify how literature influences the moral development of society and engages with international discussions of social and cultural renewal.

6. Conclusion

This work proves that *Tuesdays with Morrie* performs more than the function of a memoir. It is discourse that strategically builds, conveys, and reinforces more complex moral systems and constructs them through concrete word choices. Taking Fairclough's three-dimensional model (Fairclough, 2003) helps in understanding how Albom's imperatives, metaphors, repetitions, and contrasts use abstract ethical ideas such as compassion, forgiveness, gratitude, resilience, and authenticity and render them into moral imperatives that are concrete for readers. Discursively, the use of a conversational structure sets up a mentorship relationship with the text that extends through the text into a participatory stream of moralism that positions the readers as active recipients of moral instruction. Sociologically, the text is aligned with strong critiques of individualistic and consumerist attitudes, and proposes that the fundamental moral structure of life is interdependence, sympathy, and moral integrity (Rohmah, 2020).

The results of this work add to the growing intersection between CDA and moral philosophy in literature by demonstrating the role of lexical strategies in ethical discourse (Yang, 2023). It also brings to the forefront literary discourse pedagogy by illustrating that language does not only mirror moral reasoning and social consciousness, but also serves to construct them (Keen, 2007). These insights strengthen the case for studying literature as a site of ideology and ethics and as a medium of language that can nurture empathy and readers' resilience.

Subsequent studies might build on this work by conducting CDA on different literary genres or other cultures in order to examine variation in moral discourses across literary traditions. More contrastive analyses between *Tuesdays with Morrie* and other works of moral instruction might provide deeper insight into the role of language in both universal and culture-specific understandings of moral values. Ultimately, this work proves the enduring role of literature in shaping moral awareness and demonstrates the importance of CDA in bringing to light the moral power embedded in language.

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شديكاربييه كى گوتارى ره خنه گرانه له هلبژاردنى وشهيه به ها نه خلاقبييه كان له "سيشه ممه له گهل مري ري" دا

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پوخته

ئه ده ب به شيوهيه كى نهرىتى وهك ره ننگدانه وهى چوارچيوهيه ئه خلاقى كومه لگه يه كه سهير دهكرىت، به دوا داچوون بؤ ئه وه به ها و نورمانه ي كه رهفتارى مروف به ريوه ده بن. ده توارىت شيكارى گوتارى ره خنه يي (CDA) به كار به ينرىت بؤ ليكوليه وه له وهى كه چوون دهق هه ده بيه ه كان به ها ئه خلاقبييه كان دروست ده كن، ته حه داى ده كن و دانوستاندن ده كن. ئه م بابه ته به به كار هينانى CDA په يوه ندى زمان و به ها ئه خلاقبييه كان له "سيشه ممه له گهل مري" ميچ ئه لبؤمدا ده كوليته وه. تويژينه وه كه به سوود وه رگرتن له كار ه بنه ره تيبه كانى فيركلو، شيكارى هله بژاردنى وشهيه ئه لبؤم دهكات بؤ به ره و پيشبردى بنه ما ئه خلاقبييه كانى وهك به زه بيه، ليوردن، سوپاسگوزارى، قه در زانينى ژيان، گه شه كردنى كه سى، وابه سته يي يه كتر، ره سه نايه تى، يه كپارچه يي ئه خلاقى، خو نه ويستى و خو ر اگري. تويژينه وه كه به به كار هينانى شينوازه چو نايه تيبه كان له شيكردنه وهى پارچه هله بژيردرا وه كاندا، هه ولده دات باس له وه بكات كه ئه م نو سه رانه چوون به ها ئه خلاقبييه كان پيناسه ده كن و له هه نجامدا هه ولده دن كار يه ريبان له سه ر هلو يست و كرداره كانى خو نيه رانيان هه ييت.

دواى ئه وهى له به ره ممه كانى پيشووى په يوه ست به به ها ئه خلاقبييه كان له دهق هه خه يالبييه كان و به كار هينانى CDA وهك ئامراز يك بؤ شيكارى گوتار، چه مكه كه تيبه گه يشتوه، كار ه تويژينه وهك ده بيزاينيكى ميتودولوژى په يره وه دهكات كه پشتى به هه ر دوو ده ستر يژيكردى داتا سيستماتيكى و شيكارى ناوه روكى چو نايه تيبه بر گه كانى نو سه رانى ئوباما به ستو وه. ئامانجى تويژينه وهك به ريتيبه له ده ستنيشان كردنى هه ند يك بوارى ستر اتيزى كه نو سه ر داكوكى له بنه ما ئه خلاقبييه تايبه ته كان دهكات له ريگه ي هله بژاردنى وردى هه نديك له به رگه يه كه وه، به چور يك كه ورد ه كار يه وه رتد ره كانى هله بژاردن زمانه وانبييه كانى نو سه ر كه هه روه ها په يوه نديبان به ته وه رى كار ه كه وه هه يه، ده ر به ينرىت. دوزينه وه كانى تويژينه وهك ده دوباره بوونه وهى سيستماتيكى هله بژاردن وشه ييه كان نيشان ده دن كه له گهل بابه ته كانى ئه و گريانه وه يه دا يه كده گرنه وه كه له لايه ن به ريز ئه لبؤم وه باس ده كرين. كار ه كانى به ريز ئه لبؤم وا يكر د خو نيه ران بتوانن بير له گرنكى ميه ره بانى، قوربانيدان، سوپاسگوزارى و خو ر اگري بكه نه وه له ريگه ي ئاميره كانى وهك ده نكي باوه ر داران، وينه سازى و به كار هينانى وشه ي سه ره كى دوباره و سي باره .

له به شى گفتوگو كاندا، نو سه ران ئه م دوزينه وانه له چوارچيوهيه كومه لايه تى-فه ره نكي گه وره تر دا تيكه ل ده كن و تيشك ده خنه سه ر په يوه ندى گوتارى ئه خلاقى ئه لبؤم سه باره ت به و ئاسته نگانى كه رو به رووى كومه لگه ي ئه مروف و دو ور يانه كانى ئه خلاقى ده بيته وه. تويژينه وه كه به جه ختكر دنه وه له سه ر گورانى هيزى ئه ده ب كه تواناى چاندى هاوسوزى و دو وفاقى ئه خلاقى و گور انكارى پيشكه و تنخو زانه ي هه ي له كومه لگادا كوتايى ديت و داواى ليكوليه وه له داها تودا دهكات له سه ر رولى زمان له ده ستورى تريوانيد هه خلاقبييه كان له هه ده بدا. وشه سه ره كه يه كان: شيكارى گوتار، شيكارى گوتارى ره خنه يي، به ها ئه خلاقبييه كان، هله بژاردنى وشه يي

تحليل نقدي للخطاب لاختيار المفردات للقيم الأخلاقية في رواية "أيام الثلاثاء مع موري"

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الملخص

لطالما اعتبر الأدب انعكاساً للإطار الأخلاقي للمجتمع، إذ يدرس القيم والمعايير التي تحكم السلوك البشري. ويمكن استخدام التحليل النقدي للخطاب لاستكشاف كيفية بناء النصوص الأدبية للقيم الأخلاقية، وتحديدها، والتفاوض بشأنها. تتناول هذه المقالة العلاقة بين اللغة والقيم الأخلاقية في رواية ميتش ألبوم "أيام الثلاثاء مع موري" باستخدام التحليل النقدي للخطاب. واستناداً إلى العمل التأسيسي لفيركلو، تُحلل الدراسة اختيارات ألبوم للكلمات لتعزيز المبادئ الأخلاقية مثل التعاطف، والتسامح، والامتنان، وتقدير الحياة، والنمو الشخصي، والترابط، والأصالة، والنزاهة الأخلاقية، والإيثار، والمرونة. وبتطبيق الأساليب النوعية في تحليل مقتطفات مختارة، يحاول البحث وصف كيفية تعريف هؤلاء المؤلفين للقيم الأخلاقية، وبالتالي محاولتهم التأثير على مواقف قرائهم وأفعالهم. بعد استيعاب مفهوم القيم الأخلاقية في النصوص الروائية من الأعمال السابقة، وتطبيق تحليل الخطاب النقدي كأداة لتحليل الخطاب، يتبع البحث تصميمًا منهجيًا يعتمد على كل من التغلغل المنهجي في البيانات والتحليل النوعي لمحتوى مقتطفات كتاب أوباما. تهدف الدراسة إلى تحديد بعض المجالات الاستراتيجية التي يدافع فيها المؤلف عن المبادئ الأخلاقية المحددة من خلال الاختيار الدقيق لبعض المقتطفات، وذلك

لاستخلاص التفاصيل الدقيقة لاختياراته اللغوية، والتي ترتبط أيضاً بموضوع العمل. تُظهر نتائج الدراسة تكراراً منهجياً للاختيارات المعجمية التي تتوافق مع موضوعات السرد التي يتناولها السيد ألبوم. أتاحت أعمال السيد ألبوم للقراء التأمل في أهمية اللطف والتضحية والشكر والمرونة من خلال أدوات مثل صوت المؤمن، والصور، واستخدام الكلمات المفتاحية بشكل متكرر. في قسم المناقشات، يُدمج المؤلفون هذه النتائج في السياق الاجتماعي والثقافي الأوسع، ويسلطون الضوء على أهمية خطاب ألبوم الأخلاقي فيما يتعلق بالتحديات التي تواجه مجتمع اليوم ومعضلاته الأخلاقية. وتختتم الدراسة بالتأكيد على القوة المتغيرة للأدب القادرة على غرس التعاطف، وحل المعضلات الأخلاقية، والتغيير التدريجي في المجتمع، وتدعو إلى إجراء بحوث مستقبلية حول دور اللغة في تشكيل الرؤى الأخلاقية في الأدب .

الكلمات المفتاحية: تحليل الخطاب، تحليل الخطاب النقدي، القيم الأخلاقية، الاختيار المعجم، أيام الثلاثاء مع موري