Formation of the Corruption Discursive Order in Iranian Football: CDA of Ninety (90) TV Program

Masoud Taghiabadi * 1 iD | **Hamid Taghiabadi** 2

1. Ph.D. candidate in Communication Science at Allameh Tabatabaii University, Tehran, Iran.
   Email: *masoud.taghiabadi@gmail.com*
2. Ph.D. holder in Persian Literature, Islamic Azad University, Tehran, Iran.
   Email: *khatteman@gmail.com*

A R T I C L E   I N F O

A B S T R A C T

This article aims to discourse analysis the concept of corruption in the Ninety (90) TV program and understands how this program is used to criticize corruption and construct the corruption discourse in football. This research has attempted to analyze three programs on corruption using a CDA method and conflating Laclau, and Mouffe with Fairclough, and Van Dijk's approaches to understand the discursive order of the program and to highlights nodal points and moments. In this TV program, the nodal point of Ferdowsipours' discourse is anti-corruption: poor management, slogan-oriented, Lack of seriousness, institutionalism, Lack of government involvement, democracy, and attention to infrastructure are its moments. In the context of political corruption, the involvement of government and politicians in sports affairs is irrational, and attention to democracy and good governance can be helpful. In the context of competitive corruption and bribery, the most important way out of corruption is to pay attention to the cooperation of institutions and administrative and legal grounds. Regarding the dealings in football, the host criticized the people involved in this case and pointed out that corruption in Iranian football is common. In this program, the signifiers for law, governance, equality, and serious struggle are some of the essential signifiers highlighted. Each participant has considered the entry of politics into sports as a factor of Corruption. Furthermore, the focus of the program is more on the social practices in Iran (the current state of football), and its epistemes are based more on the local context.

Introduction

In the philosophical theory of communicative action, Habermas (1981) argues that when there is no space for communicative action, there is no space for moral considerations concerning

others(Habermas & Habermas, 1981). For this reason, he expresses the existence of a kind of moral insidiousness in contemporary sports. He argues that this issue is due to the accounting strategy about his interests in today's sports (Mehraein, 2008). According to Schaefer et al. (2013), instrumental or Strategic action is purposive-rational action-oriented towards other persons from a utilitarian point of view, for example, calculative manipulation of others. In other words, an actor who acts strategically is primarily trying to achieve his own ends(Schaefer, Heinze, Rotte, & Denke, 2013).

From Habermas' point of view, the critical thing is where utility and instrumental rationality replace communicative rationality, and one's interests take precedence over the collective. Morality disappears, which is common in Sport. Also, Beamish (2017) has argued, "The dominant instrumental rationality of the contemporary games and their enormous profitability has led to questions about child labor, athletes' rights, performance-enhancing substance use, and corruption". Corruption in sports, especially football, has become an integral part of it due to the competitive environment, profit-seeking, consequentialism and utilitarianism, and has caused distortions among managers, clubs, players, Etc. However, one of the most critical dark aspects of sports is corruption, which has caused many shortcomings in the development of sports and football. In this regard, The EU White Paper on Sport – the first EU Community document to recognize the importance of Sport in European society – which was published in 2007 – stated, "Sport is confronted with new threats and challenges, such as commercial pressure, exploitation of young players, doping, corruption, racism, illegal gambling, violence, money laundering and other activities detrimental to the sport".

The question is how to recognize the issue of corruption and become aware of its existence in the broad dimensions of Sport. Perhaps one of the most important answers is the media's involvement in awareness because the media, especially critical media, informs the relevant audiences and officials by clarifying the current affairs in the field of a particular sport while exploring how it occurs and forms. Biriukov (1981) believed that television is a means of shaping public opinion, which, regardless of the type of program it broadcasts, is required to deliver an ideological message(Biriukov, 1981).

However, in the sphere of Iranian sports media, few programs deal with football issues, including its various corruptions, and broadcasting the 90 TV program was perhaps the first step of the media to create a critical atmosphere in sports. This program was one of the first specialized sports TV program that examined and criticized the positive and negative controversies over Iranian football. Due to its nature, and as a program specifically deals with football and its critique, "90" TV program has produced or reproduced terms or discourses in the sports community or the public sphere of Iran. This TV program has introduced terms into popular culture; Terms such as boys in the backroom, last minute, etc., show the importance of this program in the country's sports media, as Hebdige (1979) said it as ideology "Saturates everyday discourse in the form of common sense(Hebdige, 1979)."

This kind of use of football reflects the fact that football has become a part of modern human life. Football is an everyday, mundane practice and an everyday activity; it pervades conversation throughout the week, not just on a match day(Nowell-Smith, 1978; Stone, 2007). As a text that crystallized the issues in football, This TV program, due to its host's structural, content, and linguistic features, was able to gain a place and be considered an essential program during more than 20 years in the Iranian sports field. The text of the "90" TV program reflects and crystallizes the discourse, a discourse that presents itself to the reader in the form of text. Due to its characteristics, such as a football-familiar host, attention to the most sensitive scenes of viewers' interest, being challenging and critical, opening a space for dialogue and criticism about football events and society, and aiming to critique and review Iranian football events. It had emerged and therefore became an influential program in community and football.

The purpose of this study is to address the issue of corruption as an essential signifier in the discourse of 90 TV program and then to analyze the discourse of this program and identify its arrangements to criticize corruption. Therefore, this research tries to answer 1) how this program

criticized the issue of corruption in football using discourse and rhetorical arrangements? 2) How were the discourses (order of discourse) formulated in each program? 3) What discursive and communicative techniques did participants and actors use in their speeches to get the audience's attention and to convince them and their competitors? Furthermore, 4) what semantic episodes did 90 TV program highlight?

Research background: Various researches have been done related to the 90 TV program, including in the article "Content Analysis of Media Coverage of corruption in Iran's Football: Case Study of TV Program 90", Mallaei and Salimi (2019) examined the coverage of corruption in media in football and analyzed its content. Over the ten months, the content of this program's items included 612 items during 36 programs(Mallaei & Salimi, 2019). To extract the research data, corruption-related and immoral items were first identified, and their content was assessed for relevance to the research topic. The content of 40 approved items was then reviewed. The original codes were extracted and categorized into seven categories: Immoral behavior of fans, superstition promotion, corruption in management, fixers, betting, match-fixing, and corruption caused by non-athletes. Rezvani and Salehi (2014), in the article "Evaluating Informative Roles, Social Participation, Education, and Culturization of 90 TV program", showed that the highest mean among the variables is related to Culturization and then related to the role of education, information, and social participation, respectively. Also, the observed situation of the four maps of the 90th TV program is significantly different from the typical situation. It shows that the 90th program has been able to perform its plans well in front of society and attract the attention of its viewers.

Jacqueline McDowell and Spencer Schaefer (2013) also conducted a study entitled "Football, it's a man's game: Insult and gendered discourse in The Gender Bowl". They revealed how men sought to preserve the social relations of football and how women sought to contest this masculine domain in part by adopting typically masculine linguistic practices of insult. The analysis revealed the interdiscursivity of two discourses of gender relations: discourses of conservative gender relations iterated by the men, discourses of conflict from both men and women, and discourses of egalitarian gender relations repeated by the women(Schaefer et al., 2013).

What is Discourse & CDA? The term 'discourse' is used in several ways within the broad field of discourse analysis. A discourse is a particular worldview that is socially constructed through spoken or written language use (Fairclough, N, 1995b). (Van Dijk, 2005) defined discourse as text in context. In addition, the basic premise of CDS is that discourse is a type of social practice; that is, discourse is both constitutive of and constituted by social situations, institutions, and relationships. Hence, discourse constructs, reproduces, and maintains social structures and relationships, including gender roles (Fairclough, N, 1995a; Wodak & Meyer, 2009). Foucault (1972) introduces a different view of discourse in terms of his concept of knowledge or 'episteme'; he does not think of discourse as a piece of text but as "practices that systematically form the objects of which they speak (Foucault, 1972) ."By discourse, Foucault means "a group of statements which provide a language for talking about – a way of representing the knowledge about – a particular topic at a particular historical moment" (Hall, 2016). According to Riesigl and Wodak (2001), discourse reflects social phenomena and contributes to shaping and modifying them(Riesigl & Wodak, 2001).

Discourse analysis tries to examine how discourses are formed. As the scientific paradigm that underpins how knowledge is constructed when performing discourse analysis, social constructionism is the view that "reality" is a social construct; therefore, our knowledge of the world is created collectively through our interactions and use of language, which is the main epistemological starting point of this study(Berger, 1991; Snowdon & Eklund Karlsson, 2021). CDA is "a kind of discourse analysis research that basically concentrates on how social power misuse, predominance, and disparity are authorized, reproduced, and opposed by text and talk in friendly and political settings" (Van Dijk, 2005). It isn't just assigned to discuss a language but also the setting connected with the hegemonies, the power issues, and resistance. Mahboob and Paltridge (2013) said that comprehending the ways of the social actors who are treating an oppressed group is crucial(Mahboob & Paltridge, 2013). Van Dijk (2009) Argued that application of CDA in the multidisciplinary field is unrefined to

the analysis of text and talk but, comprises various analyses and methods(Van Dijk, 2009). CDA is an approach keen on examining 'social phenomena that are essentially complex and require a multi-methodical procedure (Wodak & Meyer, 2009).

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Application of CDA in the multidisciplinary field is unrefined to the analysis of text and talk (Van Dijk, 2009) but, it comprises various analyses and methods (Wodak & Meyer, 2009). CDA is an approach interested in analyzing 'social phenomena that are necessarily complex and thus require a multi-methodical approach (Wodak & Meyer, 2009). Van Dijk (2005) asserted that CDA is a proposition which focuses on how power abuse, dominance and inequality are practiced in the discursively of the social and political context(Van Dijk, 2005). However, Jørgensen and Phillips (2002) perceived CDA as a multidisciplinary approach to analyze the relation between 'discourse and social and cultural developments in cross Nonetheless, Jørgensen and Phillips (2002) saw CDA as a multidisciplinary way to investigate the connection among 'discourse and social and cultural advancements in cross-cultural domains(Jørgensen & Phillips, 2002). Concerning this approach, Fairclough (1995, 132) contended that CDA aims to "systematically investigate the obscure relationship of casualty and decide between a) discursive practices, events, and texts, and b) more extensive social and cultural structures, relations and processes". From Van Dijk, in a broad sense, discourse is a communicative event that includes oral interactions, written text, body movements, pictures, and other semiotic signifiers (Ahmadvand, 2011). According to this research, the "90" program is considered a discourse and communicative event. Interviews, broadcast clips, and conversations are among the special communicative events in this program.

The two major dimensions in Fairclough discourse analysis are 'the communicative event' and 'order of discourse,' and there is a dialectical relationship between the two. Since the discursive order is not a system a structuralism sense, the communicative event may reproduce, or by a creative use of language, change the discursive order (Jørgensen & Phillips, 2002). Different genres interfere with the discursive order in different ways; for example, humorous, critical, and ironic programs, including the 90th program, create more challenges for the discursive order due to the type of discursive genre and their communicative event. Program 90, as a communicative event, usually tries to reveal the discursive-ideological events in the social space of society and challenges its discourse order in the light of a specific type of communication event (Interviews, lectures, telephone, and in-person interviews, etc.).

Corruption& sports: corruption is "a form of secret social exchange through which those in power (political or administrative) take personal advantage, of one type or another, of the influence they exercise in virtue of their mandate or their function" (Amundsen, 1999; De Sardan, 1999). Treisman (2000) defines it as " the misuse of public office for private gain," and indicates that corruption is " misuse of power for personal, or organizational gain," In Colin Nye's classical and most widely used definition, corruption is "behaviour which deviates from the formal duties of a public role because of private regarding (personal, close family, private clique) pecuniary or status gains; or violates rules against the exercise of certain types of private-regarding influence" ((Treisman, 2000).

In Sport, (Maennig, 2008)defined sports corruption as "behaviors by athletes who refrain from achieving the levels of performance normally required in the sport in question to win the competition and instead intentionally permit others to win, or behavior by sporting authorities who deliberately play out their dispensed assignments in a way at difference with the objectives and moral values of the relevant club, association, competitive sports in general and/or society at large. "Doping is not mentioned in the definition of corruption by Maennig, which is why Gorse and Chadwick (2010) provided a relatively more comprehensive definition of corruption in Sport, which is as follows: corruption in Sport is understood as any illegal, immoral or unethical activity that attempts to deliberately distort the outcome of a sporting contest for the personal material gain of one or more parties involved in that activity (Gorse & Chadwick, 2010).

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Maennig (2005, 2008) also provided one of the first demarcations of sports corruption by distinguishing competition (e.g., athlete behaviors, intentionally not trying to win) and non-competition corruption(e.g., sporting officials' behaviors who neglect their expected positional tasks)(Maennig, 2005, 2008). Andreff (2016) has recognized six kinds of sports corruption: It begins with cases presently considered insignificant corruption between sports insiders (1). Now and again, corruption works without vast measures of cash that are instituted bargain corruption (2). Corruption might influence the most elevated Sport overseeing bodies, for specific known take these examples (3). With expanded inflows of cash into Sport, new types of corruption arose through the primary game wagering scandals (4). With monetary and Sport globalization, worldwide crook networks entered the games betting business; presently, they sort out match-fixing on a wide scale connected with worldwide internet-based false games bets (5). Notwithstanding immense worldwide wagering outrages associated with match-fixing, the requirement of worldwide tax collection imposed on sports bets is suggested (6)(Andreff, 2016).

Corruption as Discursive Signifier: There is no stable or fixed relation between corruption as a signifier and what it signifies. Corruption means different things in different contexts. However, the point here is not simply that we have a polysomic coexistence of different meanings of corruption. This is true of any concept. What is important is that the various meanings of corruption end to negate and substitute each other in the course of a political struggle. This turns corruption into a floating signifier to which different political actors seek to attach different signified. According to Laclau and Mouffe (2001) floating signifiers allow for political articulations that attempt to hegemonies the discursive field. In the absence of floating signifiers, there would be no possibility of political articulations, which, after all try to connect a given signified(s) to a given signifier (Smith, 2012).

Part of the political struggle is the battle over the meaning of different concepts. This made corruption a floating signifier that overflowed with meaning as it was attached to different signified(s). The floating signifier consists in 'the sliding of the signified under the signifier' (Torfing, 1999). It is a 'signifier that overflowed with meaning because it is articulated differently within different discourses' (Torfing, 1999).

According to Torfing (1999) any dislocation creates an acute need for 'a hegemonic project able to rearticulate the floating signifiers within a new discursive order'. Laclau also gives the example of 'order' as a concept that can function as an empty signifier in times of severe disorder: Since corruption is presented as a disorder of order, Torfing (1999) believes that corruption produced poverty, inequality, criminality, exclusion, underdevelopment; it distorted the markets; it undermined democracy, it expanded the state as bureaucrats and politicians sought to expand their monopolies(Torfing, 1999). Hence, anti-corruption became an empty signifier that meant everything and nothing in particular at the same time.

The power is vested in the position and not the person. This explains why removing an official will not end corruption rather, the focus should be on changing institutional relationships. Within

these institutional relationships, political power is deployed as a strategy to amass wealth (Foucault, 1972). Yamamoto (2014) believes that the "the type of corruption morphed into a patronage form which politicians severely backed(Yamamoto, 2014)."

Power from a Foucauldian perspective is also defined from a social relationship perspective which allows for an analysis of corruption as a social act. In this way, the focus is on the social institutions and not individuals in understanding the origins, mechanisms, and solutions to the problem of corruption. That is why a focus on power emphasizes the social nature of corruption: "corruption can be seen not so much as an objective practice existing in a vacuum, but as a social act whose meaning needs to be understood with reference to social relationships" (Harrison, 2006). It is evident that the occurrence of the phenomenon of corruption is a practice that, despite its individuality, is primarily understood in the collective dimension; both in terms of the fact that it is effective in the community and that social and group relationships can be considered an essential factor in facilitating it. Since corruption is regarded as a disruptor of order, it is also considered a factor of underdevelopment.

Methodology

This research has been done with a qualitative method and critical discourse analysis (CDA) approach. This research is organized using the approaches of the most famous critical discourse analysts, namely van Dijk, Fairclough, Laclau, and Mouffe. The main reason for combining these approaches has been to arrive at a theory capable of presenting micro and macro combinations simultaneously. Sampling in this research has been done purposefully according to the issues raised; three programs about corruption were selected as the sample size of this study. The main topics of these programs are:

Table1. Selected programs

The Subject of the program	Airtime
Transfer of Naft (oil) football team from Tehran to Arak	**June 16, 2011**
Bribery and corruption of referees	**September23, 2013**
fixer (Match Fixing) and bribery and corruption	**December 26, 2011**

Operationalization: The categories used in the critical discourse analysis of the (90) TV program are:

Van Dijk (Van Dijk, 1997)	**Lexical Items**: Words may refer to that generally or contextually express values or norms, and therefore are used to express a value judgment (e.g. 'terrorist', 'racist'). But although many predicates are normally used to express an opinion (e.g. 'beautiful', 'dirty' etc.), others may be used either factually or evaluatively (e.g. 'democratic', 'intelligent'), depending on whether a knowledge or value system is presupposed in their use.
	Propositions: propositions are usually analyzed in term of the main predicate (usually interpreted as a property, event, or action) and several arguments with different semantic roles, such as Agent, Patient, and so Cm, as in the proposition. Moreover, the sentence's syntactic structure expressing such propositions may vary such that the agency of a particular person or group is de-emphasized.
	Metaphor: Van Dijk (1997) sees metaphor as part of the system of rhetorical 'figures of speech`. According to Baker (2011: 70), Metaphor is a way of representing something in terms of something else. The metaphor is not only used as the rhetoric element but also it introduces the use of stylistic too. Van Dijk (1997) gives examples of war metaphors to represent the fighting action in the news report. This means that there are conflicts that happened, such as between the civil society and the military army(Van Dijk, 1997).

	Irony: Irony is the deliberate contrast between what is said and what the speaker intends to convey through language use, often humorously. Van Dijk (2005) asserts that "accusations may come across as more effective when they are not made point-blank (which may violate face constraints), but in apparently lighter forms of irony(Van Dijk, 2005).
	Quoting: Quoting the text with the speech of a natural or legal person directly or indirectly to document the text and persuade the audience(Van Dijk, 1997)
	Perspective: Perspective Inherent in the notions of ideology, attitudes, and the specific opinions based on them is the notion of 'position'. Events are described and evaluated from the speaker's position, point of view, or perspective. This perspective may be cultural, social, personal or situational, and may apply to all levels and dimensions of discourse(Van Dijk, 1997).
	Presuppositions: Propositions may be implied because they are presumed to be known (to be true) or presupposed, given a model of an event. They may be strategically used to obliquely introduce Propositions into a text that may not be true. This is also the case for Presuppositions that embody opinions.
Fairclough	**Order of discourse:** This can be operationalized as a potentially conflictual configuration of all genres, styles, and discourses used in a particular field (Jørgensen & Phillips, 2002). Chouliaraki and Fairclough (1999) introduce the term "order of discourse": "An order of discourse is the socially ordered set of genres and discourses associated with a particular field, characterized in terms of the shifting boundaries and flows between them"(Fairclough & Chouliaraki, 1999).
	Experimental values (content & semantic episodes): Fairclough (2001) explains, "a formal feature with experimental value is a trace of and a cue to the way in which the text producer's experience of the natural and social world is represented. Experimental is to do with *contents* and *knowledge*, and *beliefs*."
Laclau and Mouffe	**Articulation**: Laclau and Mouffe defined articulation as the process of building relationships between various groups so that their identities change(Narwaya, 2021). In other words, The process of transforming elements into moments (in a specific discourse) is what Laclau calls *articulation*. What happens in the process of articulation is that several discursive elements (signifiers, subjects, objects, practices) are connected to each other, as a result of which the identity (meaning) of the individual elements and the discursive totality as a whole is fixed(Stengel & Nabers, 2019).
	Nodal points: Nodal points are privileged signifiers whose meaning within a discourse has already been established(Müller, 2011).
	Floating signifier: floating signifiers are potential nodal points whose meaning is still subject to struggle and contestation between different discourses(Müller, 2011).
	Hegemony: domination or hegemony of meaning can occur when the articulation process succeeds in realizing the fixation (partial determination of meaning). According to Muller (2010) hegemony is the fixation of meaning in an antagonistic terrain naturalizing a particular articulation(Müller, 2011).

Results

First program: June 6, 2011

Subject: Transfer of (oil) Naft football team from Tehran to Arak; **Type of corruption**: Political corruption, **Communicative Event**: Studio Debate, Telephone Interview

The participants and actors of this event-action and the relationship between them are:

- Adel Ferdowsipour: host
- Seyyed Ahmad Lotfi Ashtiani: Representative of the people of Arak (fundamentalist)
- Ali Asghar Yousefnejad: Representative of the people of Sari and Miandorod (reformist)
- Mostafa Kavakebian: Former representative of the people of Semnan and Mahdishahr

Lexical Items: **negative**: unprofessional/irrational/meaningless act/bad/talent burning/inappropriate action/ineffective/power rent/ oppression / failed plan / unforgivable sin / wrongdoing / political lobby. **Positive**: compassionate / sincere / political legitimacy / Policy-making /Honestly/fair/ justice /Originality of identity

Propositions: Everyone who has had a stronger power has used his power and rent /

It is not good for anyone who has more lobby and political power to take that team to another city/ Sports development should be from the bottom up/ I believe that if something happens, it should be a sporting event, not that whoever is stronger should make a series of conspiring behind the scene/ We hope that the country's sports decision-makers will pay attention to the people's opinion because their opinion will be helpful for them.

Irony: The funeral of football/ we plunder social capital / Do not let the iron nail in the stone†

Metaphor: The seedling we plant has no roots / aimless wave

Quote: In his speeches, Yousefnejad used a quote from Martyr Motahhari and stated: "Justice according to Martyr Motahhari means "putting everything in its place."

Presuppositions: Here, the speaker is trying to build common ground based on past experiences of abusing political position and its destructive impact on transferred teams .He also tries to address the role of politics in the destruction of sports and football in the provinces and the country, emphasizing the failed outcome of this plan and the need to pay attention to the people's vote and not use his position politically. He seeks to create a common ground for articulating the crucial role of good governance, paying attention to infrastructure, and clearing the impact of politics on football to accept the proposition with less opposition from the audience.

Perspective: The guests and the host discussed views from two perspectives, opposing and agreeing with the intervention of political figures and this transfer. In this conversation, Yousefnejad opposed political power in non-political areas such as sports and considered this to be the cause of the destruction of sports. On the other hand, Lotfi Ashtiani, referring to the property law, believed that the government had the right to transfer this team and that the people's vote did not matter.

Articulation: The only articulation of this program is the anti-corruption discourse created from the perspective of the opponents of the team transfer. In this articulation, the concepts and Signifiers of the rule of law, democracy, good governance, and non-abuse of power together have created an anti-corruption discourse.

Discourse: corruption discourse, reformist discourse, fundamentalist discourse

Nodal points: Lotfi: role of government and politics in affairs and the involvement of politicians in sports,

Yousefnejad: the government's non-interference in non-political and sports activities, management, and infrastructure
Ferdowsipour: the government's non-interference in non-political and sports activities

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† This Persian term is synonymous with "You can't teach an old dog new tricks".

Floating signifier: justice, democracy

• **Hegemony or consolidation of the signifier**: The consolidating signifier among the reformists was the attention of the people, but Mr. Lotfi, as a fundamentalist member of parliament, cared about government intervention.

The semantic episodes that are highlighted in this program are:

1. Non-interference of the government and politicians in sports and football
2. The need to pay attention to people and Democracy
3. The importance of managerial discourse and attention to infrastructure
4. Learn from past experiences
5. Discrediting the discourse of justice by justice-seeking fundamentalists (Ahmadinejad)
6. De-Sanctification of the actions of the then government
7. Redefine the legal and political responsibilities of individuals in their position

Table 2. The discursive order of the first program

ACTORS	Discourse and signifier	Propositions
Lotfi Ashtiani	The role of government and politics in affairs and advocates for the involvement of politicians in sports	– The government has owned this team – We can't decide for the government alone. – In my opinion and many other people, the team's transfer was an expert task. – We are not going to consider the people's vote for these transfers.
Yousefnejad	non-interference of the government in non-political activities and sports -management and attention to infrastructure	– Football has deviated from its logical path due to non-expert and non-sports decisions. – Football decisions must be based on logic – According to Article 33 of the Constitution of the Islamic Republic of Iran, the government cannot transfer the team.
Kavakebian	Democracy	– If the government is committed to the people's vote, it must respect their opinion now.
Ferdowsipour	Non-interference of the government in non-political activities and sports -management and attention to infrastructure	– Football is a sport and not political at all. – We always said that politicians have nothing to do with football. – Is the work of the government wholly correct, and you take it as gospel**?**
Akhavan	Democracy	– We respect and submit to the votes of people across the country.

Second program: Date: October 1, 2013

Subject: Bribery and corruption of Arbitration; **Type of corruption**: competitive corruption (Arbitration), **Communicative Event**: Studio Debate, Telephone Interview

The participants and actors of this event-action and the relationship between them are:

• Adel FerdowsiPour: host
• Ali Daei: Head coach of Persepolis
• Mohsen Ghahremani: Referee
• Hedayat Membini: expert arbitrator

Lexical item's: **Positive**: Basic Struggle / Development / Human Rights / Courage / People's Consciousness / Justice / A long-standing friendship. **Negative**: Charges / Severe Punishment / Punishment / corruption/ Bribery / Guilty / Corrupt / Brokerage / Slander / slurring over/ Betrayal / Defined Scenario / Victim playing/ tumult / fault/ Mistake / Fraud

Propositions: The big problem with our football is that everyone hates and has something over each other / we have to see whether anyone is found in football to fight this corruption or not? / I hope that all institutions will unite and fight hard against corruption/ not all people are healthy; In any case, the ministers, lawyers, teachers, referees, coaches, and journalists may also be corrupt / Those who did not stop these issues betrayed our football / the kiss of death for football (The Fateha of this football should be recited) / There is not enough will in the federation to deal with these issues

Irony: referee has fainted on the opponent side‡/ the kiss of death for football (recited the Fateha of this football)

Metaphor: Defined scenario / to blindly obey

Presuppositions: The mental presupposition of the host in this program is that the attitude of the responsible institutions in dealing with corruption and similar cases has remained silent;

There also is no strong will to deal with this issue. Institutions should deal severely with offenders if they commit a crime, and if they are not found guilty, they should deal with the person who mentions the accusation.

Perspective: In this program, the host discusses from the perspective of a person who is aware of corruption in football and tries to clarify its dark sides; Mombeini also participated in the program from the perspective of a judge who should judge fairly among individuals. Ali Daei and Mohsen Ghahremani have also participated in this media trial as plaintiffs and defendants and are trying to defend the integrity of their statements and arguments.

Quote: In this conversation, the host uses indirect quotations to make statements quoting the FIFA Statutes, and by referring to them, along with mentioning the original name of the law, emphasizes the validity of his claim and its legality. He is trying to show that dealing with offenders in Iranian football is not correct, and the FIFA statute explicitly mentions the right way and known crimes.

Discourse: corruption and anti-corruption,

Nodal points: The nodal point of Mr. Ghahremani's speeches were oppression. Ali Daei's words show that the nodal point of his discourse is the law.

 The nodal point of the host's (Ferdowsipour) speeches is criticism

Floating signifier: Institutionalist, Management

Hegemony: The only action agreed and consolidated upon in the program was criticizing corruption.

The semantic episodes that are highlighted in this program are:

1. Inefficiency of existing internal controls

2. Lack of supervision

3. Establish an independent regulatory body to combat corruption

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‡ In Persian, it means that the referee has supported a team and has been biased towards that team

4. The need for the rule of law

5. Lack of strong will to fight corruption in all pillars of Sport

6. Discrediting the ruling power

Table 3. The discursive order of the Second program

ACTORS	Discourse and signifier	Propositions
Ferdowsipour	-Anti-corruption discourse - Institutionalism -Anti-mismanagement)	- We have to see whether anyone is really found in football to fight this corruption or not? - I hope that all institutions will unite and fight hard against corruption
Daei	- Discourse of the rule of law - Anti-mismanagement	- I tell these issues to the competent authority so that they can handle them - If there is a strong will, it is easy to recognize these issues
Mombeini	-Anti-corruption discourse	- corruption must be stopped as soon as possible - Brokerage has expanded due to not preventing it
Ghahremani	- Discourse of oppression	- Although I may not be able to force anyone, I also have a god - I have gained a bit of reputation during this period

Third program: December 26, 2011

Subject: Brokerage and bribery and corruption; **Type of corruption**: financial and economic corruption, **Communicative Event**: Studio Debate, Telephone Interview, and Recorded Face-to-Face Interview

The participants and actors of this event-action and the relationship between them are:

- Adel Ferdowsi-Pour: host
- Aziz Mohammadi: Head of the league organization
- Hossein Hedayati: Owner of Azin Steel Club
- Khashayar Mohseni: Managing Director of Slovakia Dunajská Streda team and broker

Lexical Items: **Negative**: Brokerage / Slander / Forgery / Fraud / Shame / Hateful Issues / Concerned / Corruption/ Immorality / Abuse / Upset / Dirty Money / Corruption Network / Doping. **Positive**: Clean football / courage / cleaning / Friendly relationship/ smart / capable

Propositions: In our Sport, everything can be found from heinous issues to corruption/ Footballers take money from everyone for the most minor job / Officials should not abuse their job position in any way / I wish you would call me to tell you what Corruption is going on in this football / there is always a pyramid that is involved in football corruption/ We are just chanting that we are fighting corruption/ the network of corruption is widespread in all our pillars / it must be determined how far the chain of corruption continues and it must be fought without fear of name and position.

Metaphor: boys in the backroom/ corruption chain

Irony: Hedayati is like a man who only has a stylish car and only knows how to start, but he does not know anything about driving rules/ bursting with health

Quote: In this debate, Hedayati, in order to sanctify his own words and invalidate the terms of Aziz Mohammadi, made a direct quote: "Prophet Mohammad says: "Hold yourself accountable before you are held accountable". These are all tests. There is a resurrection, and we must be held accountable for our actions."

Perspective: In this program and conversation, the host is in the position of a person who tries to question the poisonous atmosphere of the country's football and tries to achieve the truth with a dialogue trajectory by inviting and controlling the discourse of his program.

Aziz Mohammadi is also present in this program as a person who must answer and clarify corruption issues for the audience and respond to the accusations against him, the federation, and others. In this conversation, due to his position in the league organization, he tried to defend himself and his affiliated institution in every possible way.

Mr. Mohseni and Mr. Hedayati also discuss the incident from the perspective of individuals who have been charged or have accused others.

Presuppositions: The program raises the Presuppositions that Iranian football has an atmosphere where corruption is rampant. This causes families to worry about their children, which causes football to underdeveloped.

The host's other presupposition conveys to the audience that corruption has a vast network that is knowing the top of the pyramid can help fight rather than deal with other people and players

• **Discourse**: corruption and anti-corruption,

• **Nodal points:** The nodal points of Mr. Aziz Mohammadi's speeches is legal management and equality

The nodal points of the presenter's speeches (Ferdowsipour) is criticism and the fight against corruption

Floating signifier: law, justice, management, Pay attention to the slogan and no serious fight

• **Hegemony**: The consolidated signifier in this debate, especially between Mr. Ferdowsipour and Aziz Mohammadi, is the management.

The semantic episodes that are highlighted in this program are:

1. Lack of strong will to fight corruption in all pillars of Sport
2. The prevalence of corruption in all sports organizations and institutions
3. The destructive effect of brokerage on the future of football

Table 4. The discursive order of the Third program

ACTORS	Discourse and signifier	Propositions
Ferdowsipour	Widespread corruption, lack of seriousness, central slogan, poor management	– It must be determined how long the chain of corruption continues and it must be fought without fear of name and position. – We are just chanting that we are fighting corruption, but nothing happens – There does not seem to be a strong will to fight here
Aziz Mohammadi	Management, equality and justice, the supremacy of law	- What difference does it make to us? - We are looking for cleanup - The door of my room is open to all football fans

Discussion and Conclusion

This article aims to discourse analysis of corruption in the Ninety (90) TV Program and identify the corruption discursive order in Iranian football. In this program, the host, using his language and discourse arrangements, blames the people responsible for the occurrence of corruption and considers recklessness and mismanagement as the nodal points of futility underdevelopment and corruption. In response to the research question and based on the analysis of the words and propositions expressed,

the metaphors and irony that were extracted based on Van Dijk's approach, the mechanisms and discourse techniques of different participants (actors) in these debates are:
Interrupting others / Gossiping / Dodging the answer / Failure to convey complete information/ Attack on the host by some officials / Criticism of rival/ inattention/ denunciation others/ Blaming/ Truth-telling/ Character assassination/ Disclosure / host's question from officials / incitement / denial / quotation / secrecy / control of the subject matter

Examination of these strategic mechanisms due to the discursive nature of the debate and the dialogue and dominance of discourse actions over the atmosphere of these televised interviews showed that each actor, especially in programs where there is a schismatic and discourse conflict, sought personal and institutional success. Sometimes they validated some norms because of the success of their speeches.

In the conversations of this program, we see oppositional statements and negative evaluations by the presenter about corruption in sports. He uses several linguistic strategies such as "Formatting" the words "heinous issues, corruption, distrust, worry, slogans, lack of strong will, corruption network, dirty money, etc." and using the technique of "linguistic exaggeration," "blame." "Disclosure", "Prophecy" tries to influence the beliefs of its audience and "warn" them about the abnormal situation in the sports environment and the lack of serious struggle in this field and widespread Corruption in sports in all micro and macro elements. By encouraging them with their feelings, thoughts and ideas by instilling a kind of sympathy with the fact that corruption has a chain. An important Signifier that was a hegemonic signifier among the participants in all programs was the need to pay serious attention to the managerial dimension in dealing seriously with Corruption. The most important type of corruption dealt with the most was managerial corruption.

Discourse analysis of the statements shows that corruption is widespread in all organizations, and therefore, we need a serious approach from institutions to combat it. For example, the text of the programs, with explicit and direct reference to team management or special managers, refers only to senior managers and speaks directly about the management style in the Iran's sports. Here, managers are considered as individuals and implicitly criticize the management style with the addition of management.

In this program, corruption is accompanied by lobbying, political use of power, rent, bribery, poor management, disobedience to the law, slogan-driven and poor treatment, and the fight against corruption is accompanied by proper management, adequate oversight, and the rule of law, cooperation of institutions, a comprehensive struggle and the creation of an independent institution. To eliminate corruption, we must pay attention to management, background, democracy, the non-political nature of sports, and so on. According to the participants, there is also a special relationship between the government and the people. Mr. Lotfi prefers the government's words and actions to the will of the people, and this is in stark contrast to the discourse of justice that the fundamentalists and Ahmadinejad sought to hegemonic. Mr. Lotfi's remarks imply that he does not believe in the widespread participation of the people in political affairs and articulates his discourse around the fundamental role of government and politics in matters.

In addition, Yousefnejad had a discursive conflict with Mr. Lotfi Ashtiani and, contrary to him, considered the people's will and popular justice to take precedence over the government's actions and the involvement of politicians in sports. He believed that sports development should be based on bottom-up growth and attention to infrastructure and foresight and considered the participation of politicians in sports and their abuse of their position as destructive for the future of football and national football. Aziz Mohammadi's nodal point was also the law due to his position. According to him, justice, equality, and good management as his floating signifiers can reduce the issue of corruption.

According to the deconstruction of the discourses in the 90 TV program, to answer the research question, its discursive order was articulated as follows, which the formation of the signifiers is considered by the actors of the programs:
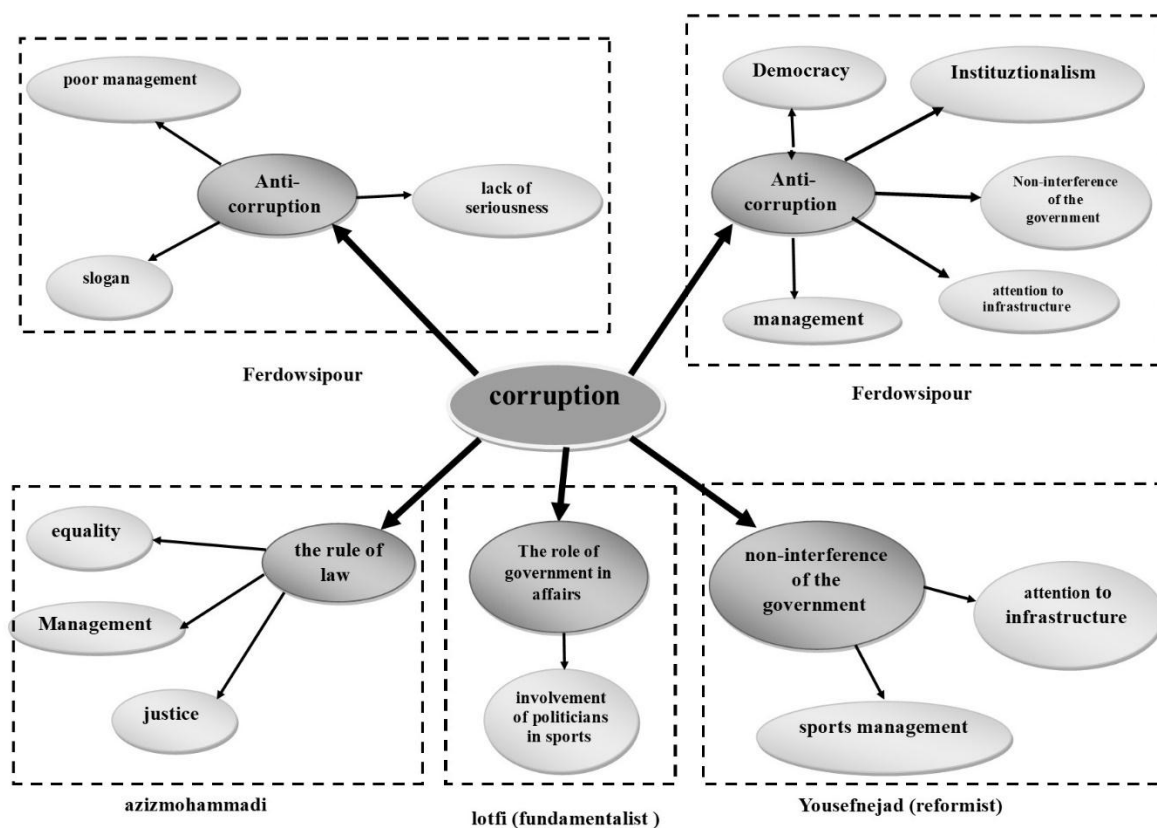
Figure 1. Order of discourse and 90 TV program articulation on corruption

Lack of strong will to fight corruption in all pillars of sports, the pervasiveness of corruption in all sports organizations and institutions, The destructive impact of brokerage on the future of football, inefficiency of existing internal controls, lack of supervision, the need to establish an independent regulatory body to combat corruption, the need for the rule of law, non-interference of the government and politicians in sports and football, the need to pay attention to the people and democracy, the importance of managerial discourse and attention to infrastructure, learning from past practices and redefining the legal and political responsibilities of perpetrators. These are the episodes that have been discussed in this program. Based on these cases, the most important factors for progress and prevention of corruption can be identified.

In addition, each participant has considered the entry of politics into sports as a factor of corruption, the lack of attention to the sports institution and the lack of attention to the people and sufficient will and managerial weaknesses in the body of the federation are essential factors in corruption.

The important point in the discourse analysis of 90 TV program is that this program's discourse (communicative event) created a dialectical atmosphere with the existing discourse order and revealed the ideology of the participants and the presenter, and challenged this discourse order. The focus of the program is more on the social practices in Iran (the current state of football), and its epistemes are based more on the local context;

In this regard, the host tries to consider them as basic knowledge in sports (football) and, according to them, express his anti-corruption speeches and refers his central signifier to these formulations of knowledge. The discourse analysis of this program shows that achieving a corruption-free football requires the elements and components that, if implemented, can reduce corruption as much as possible. Understanding the discursive order of this program indicates the need to review the rules of management and political action in sports, which, if guided and managed wisely by the trustees, provides the requirements for healthy activity and development and elimination of corruption.

In the end, it should be said that due to the large audience of the 90 TV program among managers, youth, etc., it is necessary to pay attention to the discourse practices that are produced by critical

programs such as the 90 TV program in society. Making sports programs of this kind can help create semantic changes in sports and constructive planning and implement a proper culture according to the needs of Iranian community. For this reason, recognizing influential discourses in sports programs to transform culture into an ideal field and implementing it to prevent and eliminate undesirable sports practices is the place of research.

Acknowledgments

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