Reappraising Ideology in CDA Approaches

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Abstract:

During the 1970s, two influential publications were released: Fowler, Hodge, Kress, & Trew (1979) and Kress & Hodge (1979/1993). These works provide a novel perspective on literary ideologies. CL, an analytical framework, is derived from Halliday's Systemic Functional Grammar. The architects of this project aimed to explore the ideology embedded in language and examine the underlying value systems and belief systems present in texts (Simpson, 1993, p. 5). Shortly after that, in 1989, Fairclough elevated CL to a higher degree, including linguistic analysis as only one of three distinct levels. In the first two levels, we examined language from the perspective of a social reaction and how that response is comprehended within the limitations of existing institutions and norms. Halliday's paradigm significantly impacted the linguistic component of Critical Discourse Analysis (CDA), also known as CDA for short. After that, many more theories in Critical Discourse Analysis (CDA) emerged over the next 20 years. Each theory had its unique theoretical foundations but had a similar focus on investigating the recurrence of ideological language. Jeffries released Critical Stylistics (hereinafter CS) in 2010, emphasizing the importance of language. Although not completely dependent, computer science extensively utilizes the linguistic features of computational linguistics (CL) and corpus-driven analysis (CDA). This study critically evaluates the changes in textual ideologies during the last thirty years (from 1971 to 2010) by analyzing linguistic theories and constructions.

Key words: Ideology in Texts , Language and Discourse Analysis , Critical

       Stylistics

إعادة تقييم الأيديولوجيا في مقاربات التحليل النقدي للخطاب

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الملخص:

خلال السبعينيات، تم إصدار منشورين مؤثرين: فاولر وهودج وكريس وترو (١٩٧٩) وكريس وهودج (١٩٧٩/١٩٩٣). توفر هذه الأعمال منظورًا جديدًا للأيديولوجيات الأدبية. CL، وهو إطار تحليلي، مشتق من القواعد الوظيفية النظامية لهاليداي . يهدف اصحاب هذا المشروع إلى استكشاف الأيديولوجية المضمنة في اللغة وفحص أنظمة القيم الأساسية وأنظمة المعتقدات الموجودة في النصوص (سيمبسون، ١٩٩٣، ص ٥). بعد ذلك بوقت قصير، في عام ١٩٨٩، رفع فيركلاف اللسانيات المعرفية إلى درجة أعلى، بما في ذلك التحليل اللغوي باعتباره واحدًا فقط من ثلاثة مستويات متميزة. في المستويين الأولين، قام بفحص اللغة من منظور رد الفعل الاجتماعي وكيف يتم فهم هذا الرد ضمن حدود المؤسسات والأعراف القائمة. أثر نموذج هاليداي بشكل كبير على العنصر اللغوي في التحليل النقدي للخطاب (CDA)، المعروف أيضًا باسم CDA للاختصار. بعد ذلك، ظهرت العديد من النظريات في التحليل النقدي للخطاب (CDA) على مدار العشرين عامًا التالية. كان لكل نظرية أسسها النظرية الفريدة ولكن كان لكل منها تركيز مماثل على التحقيق في تكرار اللغة الأيديولوجية. أصدر جيفريز الأساليب النقدية (المشار إليها فيما يلي باسم CS) في عام ٢٠١٠، مؤكدا على أهمية اللغة. على الرغم من أن علوم الكمبيوتر لا تعتمد بشكل كامل، إلا أنها تستخدم على نطاق واسع السمات اللغوية لعلم اللغة الحاسوبي (CL) والتحليل المبني على المتون (CDA). تقوم هذه الدراسة بتقييم نقدي للتغيرات التي طرأت على الأيديولوجيات النصية خلال الثلاثين سنة الماضية (من ١٩٧١ إلى ٢٠١٠) من خلال تحليل النظريات والتركيبات اللغوية.

الكلمات المفتاحية : الأيديولوجيا في النصوص، تحليل اللغة والخطاب، الأسلوبية النقدية.

1. Introduction:

Although discourse studies frequently prioritize language, it is not the only means by which individuals interact with their surroundings. Two rival ideas have the ability to provide light on the issue. According to language and representation specialists, the first component is the fundamental ideological role of language (Hall, 2013). Hence, scholars specializing in discourse and representation emphasize the significance of language, asserting that any attempt to recognize ideology would be fruitless if we disregard it (Fairclough, 2013; Fowler, 1997; Hall, 2013; Trew, 1979; van Dijk, 1993). According to Hall (2013), language encompasses all ideologies, and plays a crucial role in analyzing and understanding ideologies. Traynor (2004) asserts that language serves an important and essential role in representational discourse, much as Hall. Here is his linguistic explanation:

> [T]he most significant and colossal work that the human spirit has evolved, it maintains itself as the source of all arts and the core of all science. It is always known as the most massive and inclusive art we know, a mountainous and anonymous work of unconscious generations (Traynor, 2004, p. 1).

This aligns with the perspective of Chilton (2004), who asserts that language serves as the optimal and most refined means for individuals to engage with each other and convey information. According to him, language has two main functions: firstly, it facilitates verbal communication, and secondly, it allows us to construct our own subjective reality.

The second argument is grounded on language theory. While often acknowledged as a system of representation, it goes beyond just depicting reality; it re-presents it (Scannell, 1998). This viewpoint diverges from conventional linguistics by dismissing the notion of language as a collection of impersonal regulations dictating grammar (van Dijk, 2002). Alternatively, one may claim that the media is too ideological. According to Bell and Garrett (1998), language is a medium of teaching that is inherently influenced by its environment. Language usage is intrinsically linked to social relationships, occurring within a wider context. Language, in this perspective, serves as a political instrument that may both mirror and shape the development and manifestation of culture, politics, and social life by the meanings it conveys, the pictures it presents, and the ideas it communicates.

An ideology may be described as the fundamental concepts, convictions, and behaviors that guide a social or political movement, as well as the mindset of a culture, community, or person (Marriam Webster, 2024). According to Collins, ideology refers to a collection of ideas, particularly in the realm of politics, that direct the behavior of governments, political factions, and individuals. A political

ideology, according to the Cambridge Dictionary (2024), refers to the fundamental concepts that serve as the foundation for a political system, party, or organization.

The word ideology, which has a recognized origin, has been in use since the late 18th century, making it one of the few English phrases having a documented history. The phrase "science of ideas" was first used by the French writer A. L. C. Destutt de Tracy, from which the English term "science of ideas" is derived. Despite its profound philosophical foundations, Napoleon's disdainful use of the term in the early 19th century elevated it to a state of impracticability. Merriam-Webster (2024) defines the current predominant use of the term as referring to "a methodical collection of ideas," particularly those embraced by a particular institution or political faction.

The name "ideology" may be traced back to its origins in the Greek words "idéā" (meaning 'notion, pattern'; closely related to the idea in Lockean thinking) and "-logíā" (meaning 'the study of'), from whence the French word "idéologie" originated.In 1796, while imprisoned during the Reign of Terror, Antoine Destutt de Tracy coined the word "ideology" and developed a corresponding framework of ideas after studying the works of Locke and Condillac (Vincent, 2009; Roucek, 1944, Murashima, 1988).

According to Antoine Destutt de Tracy, ideology refers to a liberal perspective that advocates for personal freedom, open markets, and constitutional mechanisms for oversight and control. He argues that ideology is the broadest word among these characteristics, since it encompasses the examination of ideas in terms of both their expression and their source. Tracy continued her job uninterrupted after Maximilien Robespierre's removal from government in a coup. Tracy aimed to establish a logical framework of concepts to counteract the irrational tendencies of the masses during the tumultuous period of the revolution under Napoleonic authority. This endeavor proved to be very challenging for Tracy, as he faced the imminent threat of being overwhelmed by the unruly mob (Kennedy & Marshall, 1982; Kennedy, 1979; Hawkes, 1996).

A more refined definition of ideology may be found in later works by writers such as Hippolyte Taine, namely in his writings on the Ancien Régime and the Origins of Contemporary France I. The author establishes a connection between Socratic philosophy and the instruction of ideology, contending that the former does not rely on empirical evidence like scientific inquiry and does not use specialized terminology beyond the comprehension of an average reader. Taine mentions the term Condillac while talking about his predecessors, connecting it to both his environment and Destutt De Tracy (Taine, 1974).

McElhinny, B. (2003). Fearful, forceful agents of the law: Ideologies about language and gender in police officers' narratives about the use of physical force.

Pragmatics. Quarterly Publication of the International Pragmatics Association (IPrA), 13(2), 253-284.

2. The Concept of Ideology

The term "ideology" often arises in political debates, news reporting, and scholarly studies pertaining to social concerns. The notion was first proposed by the French philosopher Destutt. Ideology refers to the collective political, social, or religious convictions that are embraced by a group or movement. Communism, anti-communism, liberalism, socialism, feminism, sexism, racism, antiracism, pacifism, militarism, and several other beliefs have gained significant appeal. Individuals who subscribe to these ideologies support a set of comprehensive principles that shape their social behavior, explain contemporary occurrences, and provide the foundation of their own perspectives (van Dijk, 2004).

Language proficiency is a valuable endeavor that contributes to the betterment of society as a whole. According to Fairclough and Wodak (1997), language primarily serves to organize social life by representing objects and assigning specific functions to individuals. Consequently, it has evolved into a platform for conflicting viewpoints, which may have significant ideological ramifications.

The word "ideology" has elicited several meanings from researchers across different fields since its introduction in the eighteenth century by the French philosopher Destutt de Tracy. These definitions, while differing in emphasis, have similar themes. The study of ideology encompasses several disciplines within the social sciences, such as sociology, linguistics, political science, and socio-psychology, among others. The first three areas failed to acknowledge the role of language in the development and communication of ideas until discourse-oriented linguistics started to take notice (Wodak, 1989). Eagleton (1991) enumerates sixteen distinct interpretations of ideology that were prevalent throughout his lifetime, mostly centered on issues of social and political hegemony, despite the absence of a universally satisfactory definition of ideology as far. Eagleton critiques their responses for being insufficient, vague, indifferent, or derogatory. Eagleton attempts to elucidate ideology via his progressive critiques, using six distinct approaches.

Eagleton (1991) defines ideology as the whole process by which ideas, beliefs, and values are produced in social life. Based on his more limited interpretation, it refers to "concepts and convictions (regardless of their accuracy) that represent the circumstances and life encounters of a particular, socially important group or category" (p. 28). Therefore, ideology serves as a depiction of the established methods by which society has historically functioned.

In his work, he characterizes ideology as a "discursive domain in which self-

aggrandizing social forces clash and intersect regarding fundamental issues related to the perpetuation of social dominance as a unified entity" (1991, p. 29). The fourth definition emphasizes the prevalence of social power and asserts that a social formation is primarily influenced by the ideologies that benefit its rulers. It is not merely a matter of imposing ideas from those in authority, but also involves gaining the cooperation of subordinate classes and groups, among other factors (p. 30 [original emphasis]).

Eagleton's sixth formulation, proposed in 1991, confines ideology to a certain ruling class. The main point he makes is that "ideology refers to concepts and beliefs that serve to justify the interests of a governing group or social class, particularly through distortion and deception" (p. 30). According to Eagleton's recent assessment, ideologies maintain a focus on erroneous or misleading ideas. However, these notions are shaped by society as a whole rather than a ruling elite.

The concept of ideology remains elusive, despite Eagleton's (1991) diligent efforts to define it. Since the publication of Eagleton's book Ideology: An Introduction in 1991, along with other related titles such as Cormak's 1992 work, Hawkes' 1996 publication, Huck and Goldsmith's 1995 book, Schieffelin et al.'s 1998 work, Simpson's 1993 publication, and van Dijk's 1998a work, the word "ideology" has captured the interest of researchers.

According to Simpson, the term "matrix of beliefs" refers to the framework we use to understand the world and the value systems that govern our interactions in society (Simpson, 2004, p. 78). Van Dijk (1998a) provides a comprehensive description of ideology, including its connection to three interconnected domains: society, discourse, and cognition. Ideology may be defined as the process of communicating a collection of common beliefs and practices among individuals belonging to a certain social group or class.

The preceding formulations have examined the idea of ideology as beliefs in detail. When referring to ideology, we are essentially referring to a group's collection of ideas and how these beliefs influence their worldview (Eagleton, 1991, p. 2). It is a collection of principles that dictate an individual's worldview.

The contemporary interpretation of "ideology" diverges from its original definition, which posited it as a distinct approach to exploring ideas and experiences in contrast to the scientific method.One In contemporary times, ideology has transitioned from being a field of study to being primarily a topic of inquiry. Thoughts, beliefs, and perspectives are interconnected components of an indirect association. Ideology encompasses more than a mere collection of ideas, beliefs, and perspectives. Essentially, they are just the thoughts themselves, as opposed to ideologies, which are grounded on more comprehensive systems of belief, worldviews, or explanations of how the world works. Public relations is a crucial aspect of social reality, as it pertains to the perception of individuals in

relation to each other in the public sphere, particularly within the context of organizations they are affiliated with (Verschueren, 2012).The number is 8. Power dynamics and dominance often coexist. In order to further our objectives, it is crucial that research on ideology focuses on analyzing "the methods through which meaning is used to establish and maintain relationships of dominance," as described by Thompson (1990, pp. 7, 56).

Ideology provides a framework to establish links between items in the world. Thus, it is incumbent upon researchers of ideology to provide concrete examples that substantiate this assertion and, preferably, provide feasible alternatives. Hence, ideological research encompasses a multitude of diverse perspectives that may be included (Verschueren, 2012, p. 15).

Eagleton argues that the concept of "discourse" has more importance in ideology compared to the concept of "language" (2007, p. 9). The primary emphasis of this area is the analysis of how individuals use language to achieve certain objectives. Just as it is impossible to determine the ideological beliefs expressed in a remark without considering its surrounding context, it is also impossible to determine the literary merit of a piece of literature by isolating it from its larger context (Verschueren, 2012, p. 17).

The definition of the word "ideology" varies depending on the surrounding circumstances. The use of the phrase in a positivistic manner is often evaded in critical examinations of language usage. Individuals use this expression to characterize their deceitful convictions, which they endeavor to conceal by statements conveying an appearance of apathy. The analyst's role is to identify the process by which these perspectives have gained widespread acceptance and bring them to light. The domain of textual ideological control was first investigated in the 1970s by a trio of linguists affiliated with the University of East Anglia. The power structures inherent in languages have been a central focus for influential groups since the 1980s and persist to this day.

A pivotal moment in the examination of the relationship between ideology and language occurred with the inclusion of the Critical Linguistics chapter in the book Language and Control (1979) authored by Fowler and Kress. The writers assert unequivocally that it is imperative to adopt a strategy for investigating ideology in literature. Fowler and Kress argue that this method should prioritize language and critical thinking. The process of interpreting ideologies and the methods by which texts influence power and control is sometimes referred to as "a powerful instrument" offered by language analysis. The technique is remarkable not just for its linguistic analysis but also for the philosophy it deduces from the text and its underlying language.

Critical linguistics used the descriptive tools of Systemic Functional Grammar, as proposed by Halliday in 1978 and 1985, to achieve the same objective. Language is considered to be both inherent and socially constructed, as

per both perspectives. According to Simpson and Mayr (2010), critical linguists aim to show that grammatical and semantic structures can be employed as tools of ideology to create meaning in texts and categorize objects, individuals, and occurrences. The authors assert that language reinforces prevailing ideologies and unequal power dynamics (p. 50).

Fowler and Kress (1979) build upon critiques of contemporary linguistics in their work. They refute the assertions of the structuralist linguistic school of thought, which asserts its ability to separate form from meaning. One distinguishing characteristic of Cognitive Linguistics (CL) in comparison to structural and Chomskyan linguistics is its emphasis on studying language within its social environment. According to Fowler and Kress in 1979. Fowler and Kress assert that lexical elements, linguistic forms, and linguistic processes possess distinct meanings, as mentioned on page 186.

In addition, they refute Chomsky's claims that pragmatics, syntax, and use are distinct from syntax and semantics, and that language is inherently impersonal. Fowler and Kress critique the linguistic school that posits that human language proficiency is solely determined by social structure (p. 187). According to Critical Linguistics, language plays a role in reinforcing and strengthening the structures that influence it. It is used to influence and control people, to establish and uphold their economically advantageous positions and social statuses, and to maintain the authority of government agencies, corporations, and other institutions (p. 189).

Kress and Hodge's collaboration work, "Language as Ideology" (1979/1993), is a significant contribution to the Critical Linguistics canon, alongside their previous works "Language and Control." Similar to Fowler and Kress (1979), Kress and Hodge (1979/1993) use Halliday's functional approach as a set of tools. Furthermore, their objective is to produce a linguistics that is "socially responsive" and to develop a linguistics that has social implications by uncovering the power dynamics inherent in language use (p. 61, Lindstrand 2008).

Kress and Hodge (1988) broaden the range of critical ideology analysis to include more than only language. Hodge and Kress expand the notion of ideology and textual power presentations by considering language choices as signs created by speakers or writers, so including the examination of signals.

Lindstrand (2008), on page 62, supports the claim made by Hodge and Kress that signals might really reflect our "disposition, habitus, identity," but with some reservations. In spite of the ongoing focus on ideology in Hodge and Kress's recent CL, critical linguistic analysis is now directing its attention towards non-verbal representations such as signs, photographs, sculptures, children's drawings, and other forms of social semiotics (Lindstrand, 2008). According to Hodge and Kress, paintings and other systems possess significance that beyond

the limitations of verbal expression.

Fowler's 1991 work, Language in the News: Discourse and Ideology in the Press, is a noteworthy and influential addition to the topic. Like Mills (1995), Fowler (1991) examines the role of gender in speech and identifies many discursive tactics that seem to reinforce attitudes such as prejudice. For example, he discovers that the procedure of selecting and discussing women is used to advance men's professionalism in their work relative to women. Fowler highlights that the Sunday Times, the Independent, and the Guardian, among other English newspapers, use various discursive tactics to amplify the media's sensationalist coverage of health matters.

Within these discursive strategies, one can discern the presence of the "rhetoric of animation" (particularly in connection to "bugs"), the utilization of melodramatic and metaphorical language (implicitly alluding to science fiction and horror movies), and the potential estrangement of the audience through the employment of unfamiliar technical and medical terminology. For instance, the discursive technique of "rhetoric quantification" is used to provide numerical representations that signify significant amounts or quantify the number of individual organisms in cases of food poisoning, Salmonella poisoning, and Salmonella enteritidis poisoning (Fowler, 1991).

3. CDA Approaches to Ideology

Theorists and linguists at the University of East Anglia initiated a study on the ideology embedded in language patterns in the late 1970s. This research, conducted by Fowler et. al. (1979) and Kress & Hodge (1979/1993), suggests that Critical Linguistics (CL) may have originated from this investigation. The new approach adheres to the methodology outlined by CL, which is grounded on Fairclough's (1989) theory of Language and Power. Van Dijk (1995) and Wodak and Chilton (2005) argue that CDA further explores these challenges in relation to historical, cultural, and sociological factors.

There is an extensive amount of literature about CDA over the last two decades. Incorporating the majority of supplementary CDA concepts may be achieved by relying on the informative definitions provided by Van Dijk (1997) and Fairclough (1995). The objective of critical discourse analysis (CDA), as articulated by van Dijk (1997), is to discern the discursive underpinnings of oppression, inequality, power, and domination by meticulous scrutiny of both written and spoken texts. According to van Dijk, CDA aims to protect and convey many sources of discourse in their social, political, and historical forms.

According to Fairclough (1995), Critical Discourse Analysis (CDA) is a method of analyzing language to understand the complex connections and patterns that exist inside and between texts, events, and discursive practices. The main goal of CDA is to systematically investigate these links and their impact on

broader social and cultural processes. This perspective contradicts the prevailing notion that discourse analysis just encompasses the examination of written or spoken language. In fact, this approach shifts attention away from individual texts and towards the socially constructed language known as the order of discourse (Fairclough, 2003). The language in issue is a constituent of the well-established and closely interconnected social behaviors. Given Fairclough's premise that language is an essential and interrelated component of social activity, it is imperative for CDA to consistently include language.

Fairclough (2003) proposes using discourse analysis and emphasizing language as an effective method for doing fruitful social research. It is important to note that Fairclough firmly believes that anything may be understood as discourse, including more than only social interactions. This implies that his CDA approach does not aim to simplify social action to language. Contrarily, he seems to be using a solitary analytical approach among several options. In his perspective, it is a logical decision to integrate discourse analysis with other approaches such as ethnography or institutional analysis. He underscores that CDA focuses on both the alteration and persistence at a more elevated level of conceptualization and organization, in addition to the occurrences within specific texts. Fairclough's method examines the influence of power dynamics and ideological struggles on behaviors, events, and texts, given the unclear connections between discourse and society.

Scholars van Dijk and Fairclough, who are highly recognized in the field of discourse studies, uphold the aforementioned opinions of Critical Discourse Analysis (CDA). Bell and Garrett (1998) acknowledge that their research has expanded to include significant topics within the field, such as racism, globalization, and capitalism. However, there are still several diverse interpretations of CDA. The many interpretations of CDA arise from practitioners' distinct views and their inclination to define it by the specific issues they want to address. CDA is an interdisciplinary method that aims to connect the study of language with the study of society and ideology (Richardson, 2004, p. 6). Due to its importance and extensive applicability, critical discourse analysis (CDA) now has a central position in the area of media studies (Bell & Garrett, 1998).

The dominant position, as described by Teo (2000) and Richardson (2004) in Critical Discourse Analysis (CDA), is important via several research that analyzes different datasets, perspectives, and objectives. The primary objective of CDA is to have a significant impact on social behavior by addressing and challenging the interconnected issues of oppression, domination, prejudice, and discrimination.

Several specialists in various scholarly publications have recognized the significance and practicality of CDA. According to Bell and Garrett (1998),

CDA served as the foundation for much of the research on media discourse carried out throughout the 1980s and 1990s. Within European discourse and linguistics, Critical Discourse Analysis (CDA) is often considered to be the officially recognized framework for examining media materials.

In recent decades, the subject of ideology has been the focal point of analytical discourse studies. Scannell (1998) contends that the primary aim of analytical speech studies is to advance ideological aims. Speech studies place a significant focus on ideology, which he concurrently emphasizes. Hall (1982) also highlights the substantial ideological significance of language. The author contends that while analyzing language from a critical standpoint, it is essential to include ideological factors since language serves both as a means of representation and a mode of communication. In addition, Richardson (1998) argues that the majority of discourse techniques first focus on the theme of representation in conversation, aiming to uncover the ideological nature of representation.

Due to the significant role of ideology in language, several analytical methods aim to examine and analyze it (Richardson, 1998). The CL and CDA methodologies were developed by prominent linguists such as Fairclough, Fowler, Kress, Trew, van Dijk, and Wodak, among others, to examine the presence of ideology in discourse (Scannell, 1998). These analytical frameworks are extensively used for textual analysis in the fields of language and discourse studies. Analyze and uncover the underlying assumptions that form group representation is a frequent use for them. The pioneers of these media techniques aimed to explore the role of ideology in language and how it is perpetuated and transmitted via certain historical and social settings (van Dijk, 1998a).

Many scholars in the area of social and discourse sciences highlight the conceptual ambiguity of the ideology term due to its challenging nature for investigation and definition (van Dijk, 1998a). Ideologies have always been linked to the prevailing beliefs of a culture, irrespective of their precise definition. The social and political portrayals of concepts, topics, principles, perspectives, and classifications enable individuals to comprehend and interpret the world (van Dijk, 1998a). Essentially, they are just frameworks. In the field of critical discourse studies, especially about politics, ideologies are seen from two distinct perspectives. Firstly, as a comprehensive phrase including any cohesive framework of ideas and ideals, such as Catholicism, Marxism, Thatcherism, and others. Furthermore, it is important to note that the phrase "defective belief systems" refers to ideologies that primarily serve the interests of a privileged few (Scannell, 1998). According to Fairclough (2003), ideologies, within the context of the CDA method, are seen as representations of reality that play a role in creating, sustaining, and changing social relationships marked by dominance, exploitation, and power. According to Fairclough, ideology is seen as a kind of

power, unlike other descriptive approaches that consider ideology as social group viewpoints, attitudes, beliefs, perspectives, etc., without acknowledging power dynamics and dominance relations. Fairclough (2008) highlights the possibility of discerning ideological significance in texts, which serves as a means of exercising authority. Hence, an ideological portrayal of certain facts may seem to be only a reflection of those facts. Fairclough argues that ideologies are evaluated based on their social ramifications rather than their truth values.

In essence, the objective of ideology criticism is to reveal how ideologies establish their stability by adhering to certain conceptions and facts. To exemplify this, it may provide insight into how different ideologies, such as feminism and racism, elucidate issues such as abortion and gender inequality, immigration, and public policy (Scannell, 1998).

According to cognitive researcher van Dijk (1998), ideologies may be understood as social representations that shape the collective identity and ideals of a group. He believes that viewpoints about the philosophy and techniques used in newspaper writings are mostly influenced by social, institutional, or political factors rather than being objective and detached. Van Dijk has established a socio-cognitive theory that combines two schools of thought to address the construction and use of shared social representations. Van Dijk provides a comprehensive explanation of the interconnections between ideology, media, and discourse by utilizing this theory to examine the relationship between society, discourse, and cognition. The triangle shown above symbolizes van Dijk's (1998b) social cognitive viewpoint, whereby ideologies are conceptualized as "interpretation frameworks" that structure the collective perspectives of individuals towards certain societal matters. These perspectives have the potential to shape the articulated viewpoints of the mental models. Van Dijk argues that individuals' behaviors, language, and understanding of others' social behaviors are influenced by these cognitive frameworks known as mental models. In addition, he observes that prepositions that evoke ideas like "us" and "them" are often used to express these internal representations. Engaging in discussions on this topic often leads to one group engaging in self-praise or promoting their group, while simultaneously portraying the other group in a bad manner (van Dijk, 1998b). The contrastive feature of "us-against-them" is extensively analyzed and prominently highlighted in van Dijk's work.

Cognitive analysis enables van Dijk (1993) to concentrate on discursive techniques that reveal power struggles, social disparities, and other political and social issues. Van Dijk (2006) examines racism and its expressions in public speech, with a particular focus on how individuals in positions of power use language to rationalize and perpetuate racial disparities. Van Dijk says that racists often use denial, normalization, and rationalization as techniques in their discourse. He illustrates the common tactic used by interviewees to evade

responsibility for racist comments or actions, while simultaneously attributing the blame on victims for their social, economic, or cultural constraints. According to his research, ethnic minorities use two complementary methods: positive representation tactics for one group and negative representation strategies for another, while using explanation techniques to elucidate racism or injustice. Van Dijk argues that these two methods seek to highlight the subordinate status of the "other" and the "self." For instance, he observes that several individuals use affirmative portrayal tactics to disavow or evade accountability for racist actions, and he discovers that this is often executed in a self-aggrandizing manner. On the flip hand, negative other-representation tactics include criticizing other persons by bringing up their apparent lack of discipline or other potentially hazardous actions. In racist speech, the rationalization technique is commonly used to underline our tolerance while bringing emphasis to the unpleasant social or cultural qualities of others, as well as any deviations or hazards related to them. When people repeatedly adopt polarized representation tactics that emphasize the other, they risk sustaining their unfavorable attitudes and maybe generating new negative concepts and perceptions of others (Van Dijk, 2006). For instance, van Dijk (2006) argues that racist language might use these methods to justify the ongoing cycle of African Americans' low earnings, limited work opportunities, and eventual integration into drug and criminal subcultures (p. 375).

Using van Dijk's (2006) socio-cognitive approach to critical discourse analysis, Alazzany (2014) investigates the political objectives and themes in the speeches of Ali Abdullah Saleh, Yemen's former president. In an effort to influence public opinion, Saleh brings up democratic principles, patriotism, and legitimacy, as stated by Alazzany. One of Saleh's most striking rhetorical methods is his depiction of the demonstrations as an unlawful act that violates democratic ideals and poses a threat to national security. At the same time, he depicts himself as the lawful president of a democratic country. Saleh made considerable use of discursive tactics, including speech acts, categorization, and conspiracy allegations, in his utterances.

Since "every utterance is a link in a very complexly organized chain of other utterances" (p. 42), texts are essentially ideological, according to Fairclough (2003) within the context of the Critical Discourse Analysis (CDA) approach. Still, he demonstrates that texts range in tone and implies that the interaction between utterances can be about building upon or arguing with them. Reason being, writings may have several meanings depending on the reader's point of view and context. Various social factors influence discourse, and ideological processes play a significant role in this.

groups of people whose perspectives may be valuable to include into the story. However, as he demonstrates, exact identification could be challenging

since many sets are quite big and complex. Thus, Fairclough theoretically commits to the premise that texts have intertextual relations and that ideological readings of texts have assumptions built into them. He comes to the conclusion that every text's ideological activity relies on intertextuality, which is the study of how texts include, draw from, recontextualize, and converse with other texts. Everything that is stated in a book is always framed by what is not said; what is obvious is always derived from what is left unspoken. He also claims that assumptions—the hidden meanings of texts—are a component of intertextuality.

The primary focus of intertextuality is on what is absent from events and texts, in contrast to assumption, which, as Fairclough points out, aims to portray texts by including other voices into them. In contrast, assumptions reduce disagreements by assuming shared ground. According to Fairclough (2003), ideologies should be addressed thematically, regardless of whether they are assumed, intrinsic to events, or structural.

4. Conclusions

The 1970s serve as a fundamental milestone in the exploration of the relationship between ideology and language. The innovative approach of computational linguistics (CL) is described in two influential works: Fowler et al. (1979) and Kress and Hodge (1979/1993). CL aims to examine the ideological frameworks and guiding principles present in several types of texts, including media (Trew, 1979), university enrollment requirements (Fowler, 1981), and swimming pool regulations (Fowler & Kress, 1979). Linguistics criminologists believe that it is the responsibility of the analyst to uncover these ideas, provide contextual information to the speakers, and empower the audience. CL utilizes the descriptive apparatus of systemic functional grammar to accomplish this goal.

From 1979 to 2010, researchers have used many methods to examine the correlation between ideology and language across different sorts of texts, such as news items and political literature. Fairclough presents a novel viewpoint on Critical Linguistics in his works published in 1989 and 1992. According to Simpson and Mayr (2010, p. 51), critical linguists argue that the relationship between language, power, and ideology has not been fully recognized. According to Fairclough (1992), CL's excessive focus on the final text, rather than the process of communication and the significant role of language choices (such as grammar, semantics, and vocabulary), has caused it to overlook the broader social, economic, and political ideologies that influence and are influenced by texts. Theories of ideology and language within the framework of Critical Discourse Analysis (CDA) have been more prevalent in recent years due to the examination of language within wider social settings (Fairclough & Wodak, 1997). "The manner in which communication (re)creates social control, specifically the exploitation of power by one group over others, and how oppressed groups can verbally oppose such exploitation" (Wodak and Meyer, 2009, page 9). This is the ultimate goal for CDA researchers.

Typically, CDA and CL are used interchangeably to describe the same kind of literary criticism (Wodak & Meyer, 2009). In addition, Rahimi and Riasati (2011) use Halliday's tripartite framework, consisting of the tenor, mode, and field, to assess language in these domains. Contrary to CL's emphasis on text, some CDA techniques are characterized as being "more sociological and political than linguistic" (Jeffries & McIntyre, 2010, p. 193). Various perspectives under this category including sociocognitive, social actor, dialectical-relational, and discourse-historical methods (e.g., Reisigl & Wodak, 2009; Fairclough, 2009; Dijk, 2009). Nevertheless, CDA adopts a unique methodology for integrating language-related categories into its analyses and does not always include a wide array of linguistic categories in each individual analysis, as stated by Wodak and Meyer (2009, p. 21). However, the latter technique is more focused on language.

Critical Stylistics (CS) focuses on the analysis of ideology via linguistic categories, drawing attention to CL's study. According to Alaghbary (2013), Jeffries's (2010) analysis of "the language-power" is essentially a continuation of the study conducted by Fowler et al. (1979) (p. 137). CS contributes to the current body of literature by providing a systematic way to uncovering damaging ideological content and emphasizing the importance of language in critical discourse analysis.

These approaches have the common goal of comprehending how discourse practices depict processes and the roles people assume in those processes. These ideas are based on the assumption that language not only reflects social patterns but also actively influences their creation and preservation. The research seeks to empower discourse receivers by revealing the impact and persuasive methods used by discourse producers. Nevertheless, they vary in the thoroughness of their linguistic studies and the multidisciplinary character of their methodologies. CS and CDA are diametrically opposed, but CL occupies an intermediate position.

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