Ideology, Language and Critical Discourse Analysis

Gabriel Ala'a Al Samer[1], Wissam Juma'a Al-Maliki[2]

Abstract

Philosophers, and after them the pioneers of critical analysis, investigate the importance of ideology as a system of thought or discourse in power struggles. Indeed, some of them, including Norman Furlough - the most prominent pioneers of critical discourse analysis - went to the negative meaning of the concept of ideology and that it is in the service of power. Producing and restoring power relations. From here, the methodology of critical discourse analysis was closely linked to ideology, and before it - ideology - was linked to language / discourse, so that some scholars went to the influence of ideology - as an intellectual system - even in the language of purely scientific discourse. This is what we will try to approach in our research, investigating the relationship between ideology and language/discourse.

Keywords: *critical discourse analysis, ideology, discourse and power.*

1. INTRODUCTION

1- The concept of ideology

the word "ideology"-As Dr. Abdullah Al-Aroui sees - it is an alien word to all living languages, as it did not retain its original meaning in French in the sense of the science of ideas, as the Germans borrowed it and changed its meaning, then it returned to French and became alien even to its original language in which it originated. It is not surprising that Arab translators had difficulty translating it satisfactorily. The word has spread in Arabic with its pronunciation, and here Dr. Al-Aroui proposes to fully Arabize it to be identical to the Arabic language, so we see it used under the name "Ideologization" on the weight of "Afola".. ((The innovation of the term ideology goes back to the philosophers (Cabanis) and (Destus de Tracy) and their group in the sense of the theory of ideas or the science of ideas, and when Marx used the term fifty years later, he gave it a completely different meaning..

The concept of ideology - as Laroui sees it - is the set of values, morals, and goals that a group holds, such as a party, for example, and that group intends to achieve this in the short or long term. This gives the concept a positive meaning, but Marxism later presented a concept different from the positive meaning, as it asked about the reasons that made the human thought look at things from its claim that it is, and not from what it is, and this refers the meaning to the negative concept, as its concept corresponds to the concept of truth, for right is what corresponds to the essence of the universe, and the ideology matches the person's self, that is, the one who looks at things ideologically chooses them and interprets them not. Facts in a way that matches what he sees as the truth.For Marx, ideology is the concrete history of materialistic individuals who

---

[1] College of Education, Basra University, Iraq, Jebrail.alsamer1987@gmail.com

[2] (Ph.D.), College of Education, Basra University, Iraq, weesam.lafta@uobasrah.edu.iq

materially produce their existence... Ideology is not a thing as much as it is a pure dream made by those who know power ((And Baechler defines ideology as ((a discursive speech system, through which a desire tries to achieve a certain value, by using power within a specific society)) Baechler's definition is very close to Marx's vision of ideology as seeing things from the perspective of a group.

Lucien Goldman did not deviate from the negative meaning in his vision of ideology, as he sees it as related to expediency and political conflicts. What made it helpless and narrow, its scope is delusion, class interest, utilitarianism, and political conflict. To the contrary goes (Raymond Aron), who does not see in ideology a narrow view, but characterizes it as comprehensive, making its function meet with the concept of seeing the world, and not separate from the social and political space.

And (Norman Fairclough) goes that ideology has many meanings, but this does not make the change in its meaning infinite, as its meanings usually gather in specific forms: the first meaning that appeared in the United States after World War II and is still familiar in Britain, and interprets ideology ((as any social system derived, in whole or in part, from social theory in a conscious manner))And the second meaning belonging to Marxism sees ideology as ((ideas that arise from any set of material interests in the midst of the struggle over power)). As for ideology, according to Fairclough, it is in the negative sense of the concept, as it is at the service of power, as he sees it as structures of meaning that contribute to the production, reproduction, and transformation of power relations. Fairclough also drew on the insights of Gramsci and Althusser in his interpretation of ideology. The latter two see an important role for producing meaning in daily life in maintaining social order.

2- Ideology and discourse

Twain Van Dyck went on to study ideology, explaining its impact on society through a more comprehensive theory of ideology. Van Dyck began his project on ideology in 1995, linking his ideas derived from the cognitive study of discourse in collaboration with Waltz Kinnish, and his subsequent ideas resulting from the study of social perception, power, racism, and the reproduction of power through discourse, seeking at the same time to study the relationships between ideology and social perception on the one hand, and Ideology and society on the other hand, and then the relationship between ideology and discourse. Based on Van Dyck's vision, we find the close relationship between ideology, perception, and then language. In his study of the grammar of the text, the idea of "strategic understanding" appeared to him. This idea tried to explain what the users of the language do: Complementers and listeners, with a realistic interpretation, as language users try to interpret sentences from its first words before completing reading or hearing the sentence, so the understanding process is a sequential process, not a dimensional one. The language user represents the sentences and their meanings in his memory. This concept skips over the concept of microstructures: the structure of a sentence or a successive group of sentences representing information already known in its abstract form, which is the domain of grammar. This concept jumps to the concept of the grand structure, which goes beyond limiting the relationships within texts to the narrow relationships between successive sentences. The grand structure extends to include the overall structures of the text that give the text its general coherence and organization. The grand structure, in turn, is divided into two types:The summary of Van Dyck's idea of the relationship of language to ideology is that the representation of texts takes place in the long-term personal memory in which a person's personal experiences are stored, and the grand structure has a fundamental role in this representation. It is created by the language user in order to organize the representation of the text in memory. And what Van Dyck went to opposes what was stated in Halliday's functional linguistics, ((as Halliday ignored the basic role of knowledge in the text and speech, the theoretical development of Halliday's grammar accepts social and reductive experimentation that prevents the interpretation of how the elements of social attitudes affect the production and

understanding of the text, Halliday's linguistics completely ignores the problem of mediation between society and the use of language)).

This vision is completely identical to what Fairclough went to, with a slight difference in the terminological device, as Fairclough uses the term "organ resources" in reference to the experience and knowledge accumulated by the producer and interpreter of the text. The process of text production and interpretation for Fairclough is subject to social control; ((The "resources of members" that individuals draw from in order to be able to produce texts and interpret them are cognitive materials in the sense that they exist in their heads, but they are social in the sense that they have social origins.. From all of this we see that the ideology based on one's cognitive experiences: an individual from this world and between them mutual influence in varying proportions, is what constitutes the texts and what interprets them.

We learn from all this that ideology imposes its control over language / discourse in a continuous and inseparable manner. Roger Fowler and his group argued in their joint book (Language and Hegemony) that the language that we use or addressed to us embodies specific viewpoints - or theories - of reality. Depending on the structures of his language, and the same applies to speakers of one language, according to their multiple choices of words and structures in them. The use of language is not merely an effect or a reflection of social processes. The use of language constitutes social meanings and thus social practices. There is a dialectical relationship between language and domination. The links between language, ideas and social structure are the focus of that relationship, as the structure of language can be mobilized to control or limit thinking.

All of this necessarily leads to the fact that language (any language) is not neutral in terms of the ideas it carries. As long as it is an embodiment of reality, the activities and activities of language are at the heart of life, and not just a mirror that reflects life. So there is no neutral language of discourse, but rather it is necessarily biased in one way or another, as it is immersed in the daily life of society as a scientific awareness of it, and it is inevitable that this awareness will be biased in some way. This awareness can be called "ideology" if we define ideology as an organized structure of ideas.

Language in the context of linguistic philosophy is a "game" that everyone shares under compulsion. This great global game imposes entry into it by force, and it has its origins and conditions that regulate its events and methods, and it is binding on every player (speaker). unified system and has specific goals; Each game has a specific pattern that partially parallels and partially intersects, and the language also has a set of patterns and systems: the grammatical system, the semantic system, and the functional system. These systems partly parallel and partly intersect in order to achieve the goals of language: control, as well as the function of the first language (the communication).

The two characteristics of language (its functions): communication and control, carry a great danger to social systems. To the extent that language is a communication tool, it allows for the falsification of the news transmitted by it. Which puts the recipient under misinformation and illusion, and this makes the language of an ideological nature aimed at achieving the purpose of the speaker. As for the second property: control (dominance), it is more dangerous than the first; Because it makes the recipient obedient - to varying degrees - to what the speaker wants. The language's realization of this counterfeiting lies in the elusive content of the linguistic text, in a way that is difficult to control in the way that grammar or phonology makes. The great meanings are embodied in a limited number of linguistic formulas, and this leads to the creation of a distance between the synthetic (grammatical) formulas and the semantic content of the phrase. Let us take, for example, the phrase ((alarm sirens sounded)), for the relationship between the two pillars of the sentence from a purely grammatical point of view is the relationship between a verb and its subject, but in the real significance, the matter is different. As the whistles are not active in warning, as they did not sound by themselves, rather there is someone who

triggered them. The synthetic (grammatical) form announces the active state, but on the semantic level it implies the passive state.

The procedural system of grammar is highly abstract and unconscious, so it contains an implicit ideology, especially when the fields of grammar have no diversity, and therefore there is no room for choice by alternatives, but when the choice is possible, it is expressive towards the apparent ideology. From the perspective of cognitive linguistics, ideology is able to seep into all areas of grammatical formulation, even the most abstract among them. The presence of ideology does not stop at this limit of abstraction, but rather extends to the most abstract field, which is the language of scientific discourses. This is through the conceptual metaphor, as the metaphor at its best can be illustrative, but at its worst it is misleading. There were many opinions on this subject:

It is clear from all this that ideology has the ability to infiltrate through language, to get used to the socially tamed souls. This vision has gained its legitimacy in the field of analyzing daily conversations and discourses. This critical approach shows the extent of the intersection between ideologies.

Dominant and circulating letters.

3- Ideology and critical analysis of discourse

Ideology represents an important and influential element in social practices: discursive and non-discourse, ((In the opinion of John Thompson, ideology refers to the social forms and processes through which symbolic forms are circulated in the social world, as for the critical analysis of discourse, it is seen as an important means for establishing and maintaining unequal relations of power. involved in various social institutions...))

A group of researchers goes to ((that critical theories - including critical analysis of discourse- are given a special place as a guide for human action, these critical theories do not only seek description and explanation, but rather seek to eradicate a certain kind of illusion, and even with different ideological concepts these theories seek to create awareness among consumers (consumers of discourses) * of their own needs and interests... One of the goals of critical analysis of discourse is to remove the ambiguity of discourses through Deciphering ideologies... An important perspective in the critical analysis of discourse related to the concept of "power" is that it is very rare for a text to be an individual work, as the discursive differences in texts are governed by differences in power, as they are encoded in part and determined by discourse and genre, and therefore texts are often sites of conflict as they show traces of differences The ideology that competes for hegemony.

Ruth Woodak argues that ideology in its general sense, especially in the field of political science, such as the ideology of new capitalism, for example, is not the focus of the critical analysis of discourse, as the critical analysis of discourse, in her opinion, "is not concerned with that type of superficial cultural ideology, but is concerned with another type of it that is more implicit and hidden, linked to belief and often appears in the form of imaginary metaphors and similes…" This is an incorrect opinion, as some of Fairclough's studies were concerned with criticizing the post-capitalist world, as in his analysis of university discourse or Tony Blair's discourse.

Through all of this, we notice that the concern of the critical analysis of discourse is not ideology alone, but rather is linked to what gives it strength and effectiveness in achieving the goals of domination. This is what gives it its strength and effectiveness and always accompanies it is the "authority", which is one of the axes of critical analysis of discourse and the objectives of its studies.

Critical analysis of discourse does not see language as authoritarian on its own, ((power is gained through the use of authoritarian persons; this explains why critical analysis of discourse selects those who suffer (the brunt of domination)* and critically analyzes the

use of language for those in power, those responsible for the lack of equality, who have the opportunity to improve conditions (the conditions of the dominated class)*)).

The power accompanying ideology is not determined by the political power ruling the country only, but rather by the types of power. Everyone who exercises hegemony of some kind is an authority, and we can identify the three most important types that represent different directions of power, namely: ((power as a product of certain sources of active individuals, power as a specific feature of social exchange in every social interaction, and power as a systemic and constituent element and a defining feature of society)). Ruth Woodak argues that what represents the vision of the critical analysis of discourse is the third type of authority, that is, the authority associated with and characteristic of society. The methodology of the critical analysis of discourse considers the text an expression of the social action defined on a large scale through the social structure, and it is rare for the critical analysis of discourse to be interested in interactive texts such as dialogue texts.But this view is contradicted by Fairclough's analyzes of many dialogue texts.

The relationship - then - between power and its synonyms on the one hand: power, domination. And ideology, on the other hand, has a close and inseparable relationship, as ideology gives those who believe in it strength and authority, and those with authority give their ideology strength and influence, and whoever possesses authority is the most capable of perpetuating, defending and legitimizing his ideology, and their most important weapon in that is "language". For application, as long as there is language (discourse), there is authority and ideology.

 Norman Fairclough believes that the ideological features in the discourse are embedded and made existing in the background and taken for granted, and are not perceived by the consciousness of the people (the recipient) or subject to explicit questioning. For the ideology to be effective, it must be embedded in certain features of the discourse in order for it to be taken for granted by the recipient as a feature of common sense. The norms in the discourse embody assumptions that can be considered Ha from "common sense"; Thus, these norms contribute to the maintenance of existing power relations. This common sense - as Fairclough sees it - has an ideological rank, that is, it is ideological in its essence. There is an important relationship between ideology and common sense. This relationship was discovered by the Italian Marxist philosopher (Antonio Gramsci), portraying ideology as a philosophy implicit in the practical activities of social life. This philosophy lurks in the background and is recognized for its existence. This perception is what linked ideology to common sense.

In order to encode (encode) some ideological perspectives in the discourse and make them more implicit and hidden, reliance is placed on the possibility of language in this. On the synthetic (grammatical) level, there are several alternatives to use: including the passive construction and the accusative (transforming the actual sentence into the nominal); To hide the real agent, this strategy called "self-concealment" prepares the real agent for how to avoid taking responsibility for the negative consequences of his action.

It is clear from all this that ideology is effective according to the degree of its concealment and recognition in the texts, as it achieves its maximum effectiveness when it works with the utmost degree of concealment, and here is the sound logic, which is not sound if one realizes that this logic works in maintaining the unequal relations of power at his expense and / or at the expense of the entire dominated class; Thus, this logic loses its ability to maintain unequal power relations, that is, to perform its ideological function.

The invisibility in which ideology must operate in order to achieve common sense is achieved when the ideologies leaking into the text are assumptions in its background and not explicit elements. In order to push the producer of the text to draw a picture of the world in a certain way, and push the interpreter of the text to interpret it in the same way, and to provide him with the keys that make him use ideology in interpreting the text, so

that these ideologies are reproduced as a result of this work. Verkloff calls this work "bridging the gaps" or "providing the missing links" that achieve the interdependence of the successive parts of the text, without the need to automatically achieve alignment between the text and the world. .

Ideology in the critical analysis of discourse is no longer just systems of ideas and beliefs as it is in the classic critical position of philosophy, but rather it has become a discourse of domination, and a symbolic structure that searches for a way to serve the unequal relations of power, through those with power, and thus the meaning of ideology has shifted from belief systems to the concept of serving power. This conceptual shift led to a critical epistemological shift, exemplified by the transition from general conceptual criticism to critical analysis of discourse, as the latter believes that every discourse involves power relations, hence the importance of linking any discourse to its social and political context, as Michel Foucault sees. The critical analysis of discourse has transformed ideology into a focus that pursues forms of power in discourses. Therefore, it has become axiomatic to say that the first and most important task of critical discourse analysis is to criticize the use of ideology in constructing discourses and convictions.

Ideology infiltrates the language of discourse in several ways, forming a set of formal features of texts that can be seen as deliberately chosen choices among the options available to the text producer, these choices being in vocabulary, grammatical structures, textual structures, and/or punctuation. And when the critical discourse analysis interprets these options, it takes into account other options that the text producer could have resorted to, and then it is the responsibility of the critical discourse analyst during his analysis to pay attention between what is actually in the text and other types of texts from which the analyzed text can draw. At the level of the individual, the critical analyst's observation of the experiential values of the individual, and the ideological view of it, may be an ideological difference around it. The research also includes at the individual level: synonymy, inclusion, and antagonism.

On the synthetic (grammatical) level, the critical analyst's observations of the discourse are related to the experiential, relational, and expressive values that characterize the grammatical features, noticing the clarity of the real subject in the sentences, and the grammatical methods of incorporation and construction of the passive or known, negation, interrogative, and command, as well as the use of pronouns, means of linking between sentences, and means of referral inside and outside the text.

As for the three types of values that Fairclough distinguishes and that characterize the formal features of the text, their concepts can be defined, and they are:

1- The experiential value: This value represents the experience of the text producer with the social world, which is manifested in the way the text is represented. This value is related to content, knowledge and beliefs.

2- Relational value: the social relations that are embodied in the text, which are manifested in its formal feature, especially in the use of pronouns and referrals.

3- Expressive value: It is related to selves and social identities, as it was evident in the formal teacher, which contains the text producer's evaluation of the aspect of reality. The formal parameter of the text may collect more than one of the three values.

As for the formal parameter of the text at the level of textual structures, it relates to the characteristics of the complete organization of the text, including the organizational features of the dialogue: conversations, lessons, personal interviews. As well as the milestones of single speech: speeches, essays. The chart below shows the dimensions of meaning and values and the constructive implications of that:

structural effects	feature values	dimensions of meaning
knowledge/beliefs	my experiences	secured
Social relations	relational	relations
social identities	expressive	selves

References

1- Discourse Analysis: Theory and Method, Marian Jurgensen, Louise Phillips, Dr. Shawki Anani, Bahrain Authority for Culture and Antiquities, Bahrain, 1st edition, 2019.

2- Language and Power, Norman Fairclough, ed. Muhammad Anani, The National Center for Translation, Cairo, 1st Edition, 2016.

3- The Concept of Ideology, Abdullah Al-Aroui, Arab Cultural Center, Casablanca-Morocco, Beirut-Lebanon, 8th Edition, 2012.

4- From the verbs of language to the rhetoric of political discourse: simplifying deliberativeness, Dr. Bahaa El-Din Mohamed Mazyad, Shams for Publishing and Distribution, Cairo, 1st edition, 2010.

5- Critical Discourse Analysis: Theory and Interdisciplinarity, Edited by Gilbert Weiss and Ruth Wodak, Palgrave Macmillan Ltd, New York, 2007.

6- Discourse and context: A socio-cognitive approach, Teun A. van Dijk, Cambridge University Press, New York, 2008

7- Language and control, Roger Fowler · Bob Hodge · Gunther Kress · Tony Trew, Routledge Library Editions: sociolinguistics, 2019, New York

8- Lenin and philosophy and other essays, Louis Althusser, Translated from French by Ben Brewster, Edward Miner Gallaudet Memorial Library, Gallaudet College, Washington, 1971

Journals and Courses:

9-Cognitive Linguistics: Ideology and Critical Analysis of Discourse, Rene Devern, Frank Bolzenhagen, Hans-Georg Wolf, T.D. Mohamed Al-Malakh, Al-Omda International Journal of Linguistics and Discourse Analysis, Vol. 3, p. 3, 2019.

10-The Ideology of Language, Izz al-Din Ismail, Fusoul Magazine, Vol. 5, p. 4, 1985.

11-Literature, Criticism, and Forms of Ideology, Auspicious Course, Fosoul Magazine, Volume 5, Issue 4, 1985.

12-Ideology / Discourse / Text: Towards a Conceptual Approach, A. Amouri Al-Saeed, Al-Athar Magazine, Issue 18, June 2013.

13-From Text Syntax to Critical Analysis of Discourse, Twain Van Dyck, T. Ahmed Seddik Al-Wahi, Fusoul Magazine, p. 77, 2010.

Websites:

Criticism of Ideology in Contemporary Critical Analysis of Discourse, Hussein Akhdoush, Takamol Center for Studies and Research (website):https://bit.ly/3I9gMGb