Studying the Fundamental Approaches to Critical Discourse Analysis: Disclose the Criticism of Power and Ideology

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ABSTRACT	Published Online: February 12, 2025

Discourse analysis and Critical Discourse Analysis (CDA) investigate the networks constructed through language, encompassing cultural, political, and identical systems. CDA stands as a multidisciplinary approach that critically examines language use in societal contexts. At its core, CDA aims to expose power structures and ideological influences embedded within discourse. This article delves into the fundamental approaches of CDA, emphasizing its role in unveiling the criticism of power and ideology. Through an exploration of key theoretical frameworks and analytical tools, this paper elucidates the ways in which CDA unveils the intricate relationships between language, power, and ideology, contributing to a deeper understanding of societal dynamics. However, CDA diverges by critically examining disparities, inequalities, and discriminatory practices entrenched in power and ideology expressed through language. Despite divergent foundational approaches, CDA aims to uncover the interdependence of language, power, and ideology, spotlighting language's role in both exerting power and perpetuating social inequalities. Dominant ideologies often become naturalized through continuous linguistic use, yet critical discourse analysts strive to expose and contest these embedded power dynamics and ideologies. They serve to awaken individuals complicit in legitimizing these ideologies inadvertently.

KEYWORDS:
Critical Discourse Analysis, Power, Ideology, Language, Societal Dynamics

INTRODUCTION

Critical Discourse Analysis (CDA) serves as an invaluable tool for comprehending the complexities of language and power dynamics within societal contexts. It delves beyond surface meanings, unraveling deeper implications and ideologies embedded within discourse. This study aims to delve into the fundamental approaches underpinning CDA, elucidating its significance in unveiling power structures, social hierarchies, and ideological influences within communication. To understand the CDA we have to apprehend the Discourse Analysis and focus on the usage of language. Hence, through the examination of any form of communication, be it spoken or written, along with other symbolic systems, we uncover that language application encompasses a collection of functions that encourage interaction and engagement within a conversation. Thus,

"[D]iscourse analysis focuses on the thread of language (and related semiotic systems) used in the situation network" (Gee, 1999, p. 85). According to Gee, this collection of functions, including "signals or indicators," assists audiences in executing six specific objectives. "The six building tasks, the tasks through which we use language to construct and/or construe the situation network, at a given time and place, in a certain way, are: semiotic, world, activity, socioculturally-situated identity and relationship, political and connection building" (Gee, 1999, p. 85-86). Undoubtedly, discourse analysis explores language use and examines its application in a given time and place, revealing how it constructs the context of a particular environment and how elements within that environment give significance to the language. In essence, discourse analysis actively engages with these six objectives to illustrate and embody the significance of language within a specific context of the environment.

Initially, I present a concise overview of discourse analysis from various angles, and now I will shift the focus to the subject of this paper, which delves into CDA. It's important to bear in mind that discourse encompasses a wide spectrum, ranging from historical monuments and policies to political strategies, texts, conversations, and any form of

language application. Discourse is "anything from a historical monuments, a policy, a political strategy,…, text, talk, speech,…, conversation" (Wodak and Meyer, 2009, p.3) and any sort of language use. CDA emerged in the early 1990s and stands out due to its divergence from other theories and methodologies within discourse analysis. In general, it "is characterized by a number of principles: … all approaches are problem-oriented and … characterized by the common interest in de-mystifying ideologies and power…" (Wodak and Meyer, 2009, p. 3).

A crucial point to highlight is that CDA has deep roots in critical linguistics. "The term critical linguistics was first used by a group, mainly of linguists (Fowler et al. 1979), at the University of East Anglia in the 1970s" (Frawley, 2003). Their research centered on language variations as an integral aspect of social practices and how language serves as an expression and regulator of social relationships. In their pursuit of understanding the functions and utilization of language, they adopted the term 'critical linguistics' and published a book titled "Language and Control" in 1979. Through this terminology, they aimed to unveil the concealed correlation between power dynamics and ideologies within linguistic texts.

Moreover, critical linguistics surfaced during an era where social theories held significant sway across various facets of human existence, intertwining and aligning language with social theory. Prominent theorists such as Michel Foucault and Jürgen Habermas accord language a pivotal role in both the creation and perpetuation of societal structures, as well as in the establishment of power dynamics (Frawley, 2003). Alongside these scholars, emerging theories of ideology associated with figures like Antonio Gramsci and Louis Althusser have also left their imprint on critical linguistics.

According to Wodak and Meyer (2009: 1), they mentioned that "[T]the terms Critical Linguistics (CL) and Critical Discourse Analysis (CDA) are often used interchangeably. In fact, recently, the term CDA seems to have been preferred and is being used to denote the theory formerly identified as CL". However, it's undeniable that both can be categorized as "a shared perspective on doing linguistic, semiotic or discourse analysis" (van Dijk, 1993, p. 131). This unified approach is utilized under the critical framework.

Considering these aspects, it's highly probable that both critical linguistics and critical discourse analyses share an interest in visible or concealed structural hierarchies involving dominance, prejudice, authority, and regulation, as they emerge within language. To put it differently, the aim of CDA revolves around a critical evaluation of social disparities as reflected in language usage, wherein this utilization contributes to its establishment, reinforcement, and validation. Hence, a majority of critical discourse analysts endorse Habermas's assertion. Wodak references

Habermas's statement, affirming that "language is also a medium of domination and social force. It serves to legitimize relations of organized power" (Habermas quoted in Wodak 2001, p. 2). Consequently, it appears that three pivotal concepts persist throughout various approaches to CDA: critique, authority, and ideology. In this article, I aim to delve into each of these concepts, examining their central and fundamental roles within CDA approaches. CDA has emerged as a crucial analytical tool for understanding the complexities of language and discourse within social, cultural, and political contexts. It originated from critical linguistics and aims to uncover the underlying criticisms, power structures, ideologies, and inequalities embedded within language use. According to Fairclough (1995) "Language is not a transparent medium that simply reflects an external reality; it is itself a major site of social reality" (p. 23). This idea serves as the cornerstone of CDA, highlighting the inherent correlation between language and society, wherein discourse operates as a mechanism for shaping and perpetuating societal standards, identities, and hierarchies.

Despite the shared concepts and overarching objectives evident in all approaches to CDA, there exist differences in theoretical underpinnings and analytical tools. Hence, four principal methodologies in CDA can be delineated:

1. Norman Fairclough: discourse and language as a social practice
2. Teun A. van Dijk: sociocognitive model
3. Ruth Wodak: discourse historical and social approach
4. Ganter Kress and Van Leeuwen: social semiotics

NORMAN FAIRCLOUGH: DISCOURSE AND LANGUAGE AS A SOCIAL PRACTICE

Norman Fairclough stands as a pivotal figure in the realm of CDA. According to his perspective, CDA serves as a method utilized in conjunction with other social scientific research methods, focusing on social and cultural transformation, and serving as a tool in resisting exploitation and control (Fairclough, 1993, p. 133-134). He contends that while language usage constructs social identity, relations, and knowledge, it is similarly shaped by these elements.

Fairclough asserts his approach as a critical examination of language and provides two primary reasons for discussing it. The first, primarily theoretical, aims to rectify the prevalent undervaluation of language's significance in establishing, preserving, and altering power relations within society. The second, more pragmatic, endeavors to enhance awareness regarding how language contributes to the subjugation of certain individuals by others, as awareness marks the initial stride toward liberation (Fairclugh, 1989, p. 1). In this latter objective, he emphasizes the importance of individual consciousness and perception, suggesting that "in discourse people can be legitimizing (or delegitimizing) particular power relations without being conscious of doing so" (Fairclough, 1989, p. 41).

Text and Discourse

According to Fairclough, language functions as a social practice, entailing several implications. He suggests that language is an integral component of society, not separate from it, it's a process influenced by social factors and conditioned by other societal elements that aren't linguistic (Fairclough, 1989, p. 22). Let's begin by elaborating on the initial concept. In numerous books addressing language, various sections discuss the correlation between language and society. Most often, these sections present these aspects as distinct entities that frequently interact. Fairclough, however, posits that this interaction is not external but internal. "Language is a part of society; linguistic phenomena are social phenomena of a special sort, and social phenomena are (in part) linguistic phenomena" (Fairclough, 1989, p.23). When we assert that linguistic phenomena are social, it implies that whenever and wherever language is used—be it spoken, written, or in any form—it is influenced by societal norms and prevailing social conditions. Even individuals seemingly detached from broader society, residing within the confines of their personal sphere such as their family, still conform to social language norms. It's crucial to note, from Fairclough's perspective, that all linguistic phenomena are social, but the inverse is not necessarily true. For instance, when discussing the meanings of political terms like democracy or terrorism, we rely on linguistic characteristics. However, the relationship between language and society is asymmetrical; society encompasses the whole, whereas language constitutes a part of it.

Fairclough articulated a second concept suggesting that language operates as a social process, distinct from mere textuality, a notion drawing from Michael Halliday's perspective. He contends that text embodies the same significance proposed by Michael Halliday, encompassing both spoken and written forms. Fairclough views text as an outcome, "a product of the process of text production" (Fairclough, 1989, p. 24). Employing the term 'discourse,' he refers to the entire spectrum of social interactions, wherein the text represents merely a fragment. Fairclough outlines three fundamental elements constituting discourse: text, interaction, and social context. His focus lies in examining linguistic components within texts, the societal practices generating and perpetuating these texts, and the broader structures shaping discourse. This approach underscores language's role in upholding power imbalances and dominant ideologies in society (Fairclough, 1995). The process of social interaction, beyond the textual realm, encompasses both text production and interpretation. Therefore, texts serve as resources and references for interpretation due to their position as outcomes of the production process. Considering the hierarchical relation between discourse and text, text analysis becomes a part of discourse analysis. Fairclough highlights that texts function both as traces of the production process and as cues aiding in the interpretive process

(Fairclough, 1989, p. 24). In the illustrative diagram (Figure 1) presented by Fairclough, one can visualize discourse, its constituent elements, and the interplay among these components.
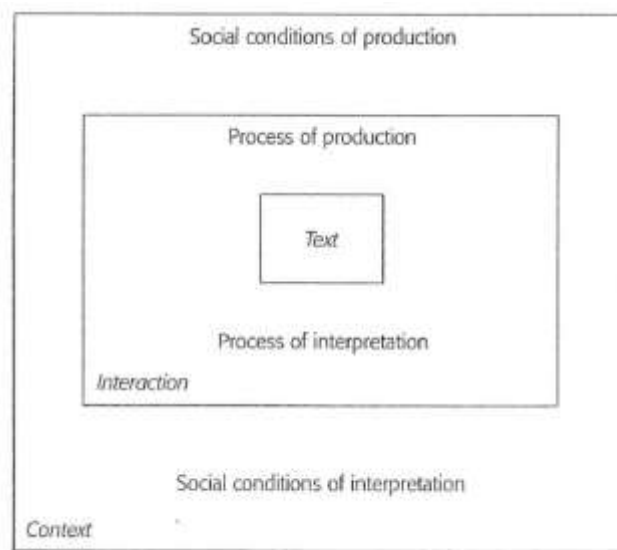

Figure (1) Discourse as text, interaction and context (Fairclough, 1989, p. 25)

In the depiction found in Figure 1, Fairclough delineated and differentiated three primary functions (description, interpretation, and explanation) within CDA. As per Fairclough (1989: 26):

A) Description is the stage which is concerned with formal properties of the text.

B) Interpretation is concerned with the relationship between text and interaction, with seeing the text as the product of a process of production and as a resourse in the processof interpretation.

C) Is concerened with the relationship between interaction and social context, with the social determination of the processes of production and interpretation, and their social effects.

This framework elucidates the intricate essence of CDA, highlighting the intricate interplay among linguistic examination, societal customs, and wider social frameworks. According to Fairclough, the textual aspect concentrates on scrutinizing linguistic elements such as vocabulary, grammar, and rhetorical strategies, whereas the discursive aspect delves into how texts are generated, circulated, and construed within specific contexts. Crucially, the sociocultural facet contextualizes discourse within power dynamics, ideologies, and socio-political frameworks, unveiling how language functions as a platform for negotiating and perpetuating prevailing ideologies. Consequently, the most comprehensive explanation we can arrive at is that all three stages involve analysis, yet each possesses a distinct nature, with the analytical approach varying from one stage to another. In the initial stage, analysis centers on the "labeling" attributes of a text, treating the text as an "object" of description.

Subsequently, in the second stage, discourse analysis concentrates on examining the cognitive processes of participants and their interactions. Lastly, in the third stage, analysis focuses on scrutinizing the connections among social events and interactions, unveiling the social structures impacted and shaped by these events.

Ideology and Power

Fairclough's key objective in delving into critical language analysis stems from his grounding in linguistics, particularly in the realm of sociolinguistics. Fairclough (1989) posited that within sociolinguistics, which investigates language within social contexts, lies evidence linking language and power dynamics. For instance, the analysis of standard and non-standard dialects reveals the dominance and prevalence of a specific dialect among individuals, illustrating the power and influence wielded by its users. Numerous studies explore the correlation between power and language across diverse societies. While these studies dissect and outline sociolinguistic regulations and language norms, they often fall short in individually explicating and defining these regulations. It's essential to note that the creation and contention over power dynamics lie beyond the scope of sociolinguistic inquiry. While numerous issues are undeniably intertwined with language and its usage, the formation of power struggles remains outside sociolinguistics' purview. Fairclough, however, aims to elucidate the established regulations and norms, which are a product of power dynamics and the ensuing debates surrounding them. He accentuates the tacitly accepted presumptions that govern people's interactions, assumptions often unnoticed yet profoundly embedded within regulations. These assumptions constitute the ideology closely entwined with power, as they are ingrained within social norms whose nature is governed by the prevailing power structures.

Italian Marxist Antonio Gramsci extensively explored the interplay between common sense and ideology. Fairclough (1989: 84) elaborates on Gramsci's view, defining ideology as an implicit philosophy that permeates art, law, economic activities, and all facets of individual and collective social life. Often existing in the background, it's generally unquestioned and taken for granted. This perspective of ideology appears closely tied to common sense. Gramsci frequently referenced common sense within this context. However, Fairclough presents a nuanced view, asserting that while common sense possesses an ideological nature, it is not solely ideological. He posits that ideological common sense functions "as common sense in the service of sustaining unequal relations of power" Fairclough, 1989, p. 84).

Furthermore, Fairclough (1989) highlights:

"Ideologies are closely linked to language, because using language is the commonest form of social behaviour, and the form of social behaviour where we rely most on 'common-sense' assumptions… the exercise of power, in modern society, is increasingly achieved through ideology, and more particularly through the ideological workings of language". (p. 2)

He also emphasized that power operates and manifests itself in diverse ways, exercising control through various methods, including "coercion of various sorts," encompassing physical force or violence, as well as exerting influence through the creation of "consent." In this context, ideology emerges as a primary mechanism for crafting consent.

Fairclough highlighted the existence of "asymmetrical relations of power, leading to domination." He favors the conventional viewpoint of power, opposing Michel Foucault's divergent concept, which significantly differs from traditional perspectives. Michel Foucault's contributions remain influential in CDA, focusing on how discourse shapes and sustains social power dynamics. Foucauldian Discourse Analysis examines the formations of discourse, discursive practices, and the intersections of knowledge and power within discourse. This method underscores discourse's role in generating and regulating knowledge, contributing to the construction of societal reality (Foucault, 1972). As per Fairclough, "Foucault's work, in particular, has popularized a different understanding of power as a ubiquitous property of the technologies which structure modem institutions, not possessed by or attached to any particular social class, stratum or group" (Fairclough, 1995, p. 17). airclough believes that Foucault perceives power as an all-encompassing and symmetrical force dominating all aspects and levels of society. It shapes and governs society without being confined to particular individuals or groups. Conversely, Fairclough contends that power relations are asymmetrical and unequal, belonging to specific individuals or groups.

TEUN A. VAN DIJK: SOCIOCOGNITIVE MODEL

Teun A. van Dijk stands as a significant figure in CDA research. His extensive critical works primarily focus on examining the creation and perpetuation of stereotypes, prejudices, and racism within discourse. In his earlier studies, he delved into the manner in which white Dutch and Californians communicate and behave towards other racial minorities, illustrating how their discourse shapes and reshapes ideologies and attitudes. Essentially, the topics and discussions that people engage in during their daily conversations serve as reflections of their ideas and mindsets. Van Dijk holds the viewpoint that these conversations are manifestations of individuals' mental and personal perceptions regarding racial matters. He states, "People have better memory for positive ingroup behavior, and for negative outgroup behavior if the latter corroborates stereotypical beliefs" (van Dijk, 1984, p. 19).

In the realm of CDA, van Dijk presents practical principles and guidelines, asserting the absence of a specific method, school, or approach attributed to him. Essentially, he adopts divergent and contrasting methodologies to expound

on CDA. He explicitly states, "I have no such method, Nor do I lead or represent an approach, school, or other scholarly sects.." (van Dijk, 2001, p. 95). According to van Dijk (2001: 95-97), CDA doesn't align with any particular approaches within social sciences, nor does it fit neatly as a subcategory within discourse analysis. Instead, van Dijk recommends researchers concentrate on understanding the intricate relationship between discourse and society, amalgamating it with various adaptive approaches. He suggests viewing CDA as a multidisciplinary field encompassing diverse cultures, countries, and a wide array of humanities subjects and disciplines.

Van Dijk's multidisciplinary orientation leads him to advocate for cognitive-social discourse analysis within CDA. This perspective underscores the significance he places on cognition in analyzing critical discourse. However, this viewpoint doesn't confine CDA solely to cognitive and social discourse analysis. Instead, van Dijk emphasizes the need for historical, cultural, socio-economic, philosophical, and other approaches due to the complexities and challenges present in real-life situations and personal experiences.

Discourse, Cognition, and Society

Van Dijk's research suggests that the connection between discourse structures and social structures isn't direct; rather, it occurs through individuals and social cognitions. Notably, cognition often remains overlooked in many critical linguistics studies and CDA. Therefore, he introduces the concept of a triangular relationship among society, cognition, and discourse (refer to figure 2). Van Dijk assigns a significant and pivotal role to cognition in his studies, presenting the socio-cognitive approach to discourse analysis. This approach underscores "the fundamental importance of the study of cognition (and not only that of society) in the critical analysis of discourse, communication, and interaction" (van Dijk, 2001, p. 97). Figure 2 visually represents the conceptualized socio-cognitive approach.
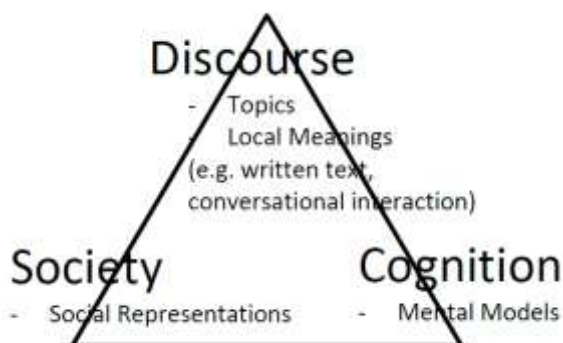

Figure (2) Graphic representation of relationship between discourse, society, and cognition

Within van Dijk's triangular framework, discourse denotes a communicative occurrence encompassing spoken interactions, written content, body language (inclusive of hand and facial movements), visuals, and diverse semiotic indications. Cognition, in this context, pertains to both individual and social consciousness, incorporating beliefs, aspirations, emotions, and various other cognitive structures. In essence, discourse here represents a broad spectrum of any communicative event, spanning "conversational interaction, written text, as well as associated gestures, facework, typographical layout, images and any other 'semiotic' or multimedia dimension of signification" (van Dijk, 2001, p. 98). Within this definition, discourse can be dissected into two primary components: topics and local meanings. Topics serve as a semantic macrostructure, encapsulating the discourse's overarching subject matter. They encapsulate vital information within discourse and contribute to its overall coherence. These topics can be explicitly expressed within discourse, such as in titles, headlines, summaries, abstracts, thematic sentences, or conclusions (van Dijk, 2001, p. 102). Since topics offer a comprehensive idea of the discourse's subject, they exert influence over other textual aspects and the subsequent analysis.

The specific modes of these collaborative interactions encompass various elements such as sentence structures, the formal connections between clauses or sentences in sequences (including ordering, pronominal relationships, active-passive voice, nominalizations, and other formal attributes), lexical meanings, and rhetoric (Fairclough, 1995; van Dijk, 2001). Local meanings emerge from choices made by speakers or writers in their mental representations of events or their broader, socially shared convictions. Simultaneously, these meanings represent the type of information that, under the overarching influence of global topics, most directly shapes mental representations, consequently impacting the opinions and attitudes of recipients (van Dijk, 2001, p. 103).

Ideology, Power, Domination, and Hegemony

The history of ideology has garnered attention from various authors. Emmet Kennedy (1979), in his study, acknowledged George Lichtheim's concise yet comprehensive article and Hans Barth's more extensive German work, outlining the concept's historical development (Kennedy, 1979, p. 353). However, these discussions predominantly revolve around philosophical interpretations, diverging from Destutt de Tracy's 1979 proposal of ideology as a "science of ideas" or the examination of our manner of speaking and thinking. Over time, the concept of ideology underwent transformations, particularly within social sciences, especially Marxism, where it evolved into a notion of false self-awareness. Van Dijk views ideologies as "belief systems" devoid of "private or personal ideologies." These belief systems are considered "fundamental" and "gradually acquired," maintaining a "relatively stable" nature. Essentially, he asserts that "ideologies consist of social representations defining a group's social identity,

encompassing shared beliefs regarding their essential conditions, ways of existence, and perpetuation" (van Dijk, 2006, p. 116). Ideologies, in essence, represent a social group's fundamental thoughts and beliefs, constituting part of the knowledge and attitudes of various groups, including socialists, neoliberals, feminists, and anti-feminists. They likely possess a schematic structure illustrating the group's activities, norms, fundamental principles, and attitudes. Van Dijk introduces an unbiased and neutral definition of ideology, recognizing its potential for either positive or negative connotations. In a negative context, ideology serves as a mechanism legitimizing domination, whereas in a positive light, it legitimizes resistance against domination and social inequality, such as feminism and anti-racism.

Van Dijk asserts that individuals conducting CDA must possess a comprehensive comprehension of power's essence and social control. Only then can they elucidate how discourse contributes to the establishment and perpetuation of power dynamics and control. In the realm of CDA, the focus revolves around delineating the dynamics among social groups and accentuating social influence, while sidelining personal or individual authority, unless the individual's authority aligns with and embodies the characteristics of a larger social group. According to van Dijk (2001), social power hinges upon exclusive access to communal resources such as income, economic status, educational opportunities, and is wielded by institutions or collectives that perpetuate political disparities, gender biases, racial divisions, and the like. CDA delves into linguistic aspects—like lexical preferences, syntax, and rhetorical strategies—to uncover underlying ideologies and dominant discourses. The goal is to expose how language serves to marginalize specific groups and fortify prevailing societal standards (Van Dijk, 1993). Furthermore, drawing insights from Foucault's concepts of power, van Dijk (1993) underscores discourse's role in shaping and upholding social control. He argues that discourse functions as a tool for legitimizing power dynamics, constructing societal identities, and marginalizing certain factions. This Foucauldian standpoint emphasizes the importance of analyzing discourse not solely as a linguistic entity but as a mechanism that both influences and mirrors societal power intricacies.

Power and dominance stem from the possession of social resources, granting privileges in accessing discourse and communication. However, there appears to exist a correlation between social power and discourse access. In essence, more influential social groups and institutions exert greater control and influence over discourses, contexts, and participants. From van Dijk's standpoint, the influential and dominant segments within societies encompass figures like the president, prime minister, leaders of political factions, newspaper editors, judges, professors, doctors, and law enforcement officials. Conversely, the lack of power is often gauged by the absence of discourse access. The general populace typically engages in active discourse within their immediate circles—family, friends, or colleagues. However, in public arenas, they possess limited access, primarily in an observatory role, when encountering government officials, doctors, professors, and police officers. In various scenarios, they become regulated participants, subject to the control of dominant figures, observed as witnesses in court or as part of audiences in political gatherings and mass media events. Individuals in these situations might be perceived as opposing the established authority, labeled as anti-establishment in various scenarios such as writing letters to political figures, participating in demonstrations with slogans or placards, or even posing critical queries in educational settings.

RUTH WODAK: DISCOURSE HISTORICAL AND SOCIAL APPROACH

Ruth Wodak and her team in Vienna have constructed their model of CDA based on sociolinguistics. This model draws from the tradition of Bernstein and ideas originating from the Frankfurt school, particularly those of Jürgen Habermas. Zienkowski et al. (2011: 61) note that Wodak's studies encompassed institutional communication, speech barriers within legal, educational, and healthcare settings (Wodak, 1996). Subsequently, her focus shifted towards examining sexism, contemporary antisemitism, and racism across settings of varying formality, as well as national and transnational identity politics. The primary objective of Wodak and her colleagues is to practically apply critical research. They achieve this by offering guidance on non-discriminatory language use, aiding doctors in improving patient communication, and providing expert opinions on antisemitic and racist language within journalism for court cases (Wodak, 2011: 61).

Wodak and her team delved into studying antisemitism in Austria post-World War II, leading them to adopt a historical approach to discourse. According to Wodak et al. (2011: 70), they analyzed linguistic expressions of prejudice within discourse, embedded in linguistic and social contexts, contrasting these texts with other contextual phenomena. This methodology enables the identification and portrayal of distortions in facts and realities. Notably, this approach stands out for its adeptness in dissecting and interpreting various layers within written or spoken text.

In her work, Wodak (2001: 69-70) delineated key aspects of the historical approach to discourse. She emphasized its interdisciplinary nature, operating on multiple theoretical, practical, and methodological levels. It is problem-oriented rather than fixated on specific linguistic elements, incorporating eclectic theory and methodology, blending fieldwork and ethnography. This approach engages in abductive reasoning, a continuous interplay between theory and data. It scrutinizes various issues and consistently considers historical contexts. Additionally, Wodak and Meyer (2009) stress the significance of interdisciplinary

approaches in CDA, advocating for integrating sociological, anthropological, and linguistic perspectives to comprehensively analyze discourse. Their socio-cognitive approach merges linguistic analysis with insights from social cognition, highlighting the cognitive processes shaping discourse production and interpretation. This interdisciplinary framework offers an intricate comprehension of how discourse influences and mirrors social cognition, ideologies, and power dynamics.

Discourse and Text

Wodak's perspective on the historical approach to discourse regards both written and spoken language as integral parts of social practice. She aligns with other approaches in CDA, acknowledging that written and spoken language form a significant aspect of social engagement (Wodak, 2001, p.65-66). Similar to Fairclough, she highlights a "dialectical relationship between specific discursive practices and the specific fields of action, in which they are embedded" (Wodak, 2001, p. 66). Put simply, discourse, as a social-linguistic practice, is both influenced by non-discursive social actions and constructs them in turn. Wodak asserts that the discourse-historical approach is closely associated with Teun van Dijk's socio-cognitive theory (1998). She draws a distinction between discourse and text, viewing them as separate entities. In her view, 'discourse' encompasses structured forms of knowledge and social practice memory, while 'text' refers to concrete oral expressions or written documents (Wodak and Meyer, 2009, p. 6). Additionally, she regards discourse as a complex interplay of simulations and linked linguistic acts that unfold within and across genres and texts. Text, on the other hand, is seen as the outcome or product resulting from these linguistic acts.

Notion of Critical, Ideology, and Power

Regarding the critical theories involved in comprehending CDA, the concepts of "critical" and "ideology" hold significant importance. Wodak emphasized the varied interpretations of the critical notion within CDA. She noted that "some adhere to Frankfurt school, others to a notion of literary criticism, some to Marx's notions" (Wodak, 2001, p. 9). However, Wodak's perspective suggests that the concept of criticality should involve maintaining a distance from the data, situating the data within the social context, taking an explicit political stance, and focusing on self-reflection among scholars conducting research (Wodak, 2001, p. 9).

The ideology concept emerged in the late 18th century and has been interpreted diversely by various individuals. Nevertheless, in CDA, However, "[I]ideology, for CDA, is seen as an important aspect of establishing and maintaining unequal power relations" (Wodak, 2001, p. 10). Despite the diverse interpretations, critical theory aims to awaken individuals to the deception surrounding their own needs and interests (Wodak, 2001, p. 10). Within CDA, a significant

objective is to unveil and clarify ideologies, considering ideology as the primary factor in shaping, preserving, and reinforcing uneven power structures.

Yet, it's essential to recognize that studying ideology involves exploring how meaning is crafted through symbolic forms and delving into the social contexts in which these symbols are employed. The primary task of the analyst is to discern the impact of linguistic forms on the establishment and continuation of power and dominance relations. Moreover, in the investigation of ideology, the diversity of theories and theorists warrants consideration.

Another fundamental aspect integral to CDA is the concept of power. According to Wodak and Meyer (2009: 9), CDA researchers are keenly interested in how discourse contributes to the reproduction of social dominance, depicting the abuse of power by one group over others, and how groups subjected to such dominance may resist it through discourse. Various social and discursive theories offer diverse notions and interpretations of power. For instance, Foucault examines accepted knowledge regarding the exercise of power and delves into the "technologies of power." However, Wodak and Meyer (2009: 10) highlight that "[P]power is central for understanding the dynamics and specifics of control (of action) in modern societies, but power remains mostly invisible".

GANTER KRESS AND VAN LEEUWEN: SOCIAL SEMIOTICS

Gunter Kress stands as a prominent figure in the establishment of critical linguistics, drawing significant inspiration from the Halliday school. His ideas and methodologies were rooted in Halliday's perspective but evolved toward social semiotics. Kress (1993: 177) emphasized, "[T]the notion of sign which I am putting forward makes it possible to connect the specificities of semiotic forms, in any medium, with the specificities of social organizations and social histories, via the actions of social individuals in the production of signs". He established correlations between the characteristics of semiotic forms and both social structures and historical circumstances. This theory refuted the conventional linguistic system, suggesting that meaning should be conveyed directly within a semiotic system, rather than indirectly associated with linguistic forms.

Later, Kress ventured into exploring semiotics, specifically delving into the description, analysis, and theoretical framework of visual cues and design in mass media (Kress and van Leeuwen, 2021). His studies also encompassed the examination of curricular content and the influence of cultural policies on educational frameworks.

Theo van Leeuwen, similarly influenced by Halliday's social semiotics, engaged in extensive work on semiotics in films, cartoons, images, and various other forms of media. His research spanned diverse areas, encompassing the

analysis of tonal and rhythmic elements among news anchors, the linguistic patterns within TV shows such as interviews and news broadcasts, and the exploration of semiotics in visual and musical communication. Additionally, van Leeuwen distinguished two types of connections between discourse and social action (Van Leeuwen, 1993):

> "There are two kinds of relation between discourses and social practices. There is discourse as itself (part of) social practice, discourse as a form action, as something people do to or for or with each other. And there discourse in the Foucauldian sense, discourse as a way of representing social practice(s), as a form of knowledge, as the things people say about social practice". (p. 193)

Critique of Power and Ideology in Multimodal Discourse Analysis

Multimodal Discourse Analysis (MDA) stands as a powerful framework that delves into the intricate interplay between various modes of communication and the construction of meaning within discourses. Amidst this exploration, the work of Gunther Kress and Theo Van Leeuwen shines a critical light on the pervasive nature of power and ideology embedded within multimodal texts.

Kress and Van Leeuwen's (2006) seminal work emphasizes that communication extends beyond mere linguistic elements and encompasses a wide array of visual, spatial, and gestural modes. In "Reading Images: The Grammar of Visual Design," they advocate for an expanded understanding of discourse, one that recognizes the multimodal nature of communication. This expanded perspective enables a deeper comprehension of how power relations and ideologies are not solely conveyed through language but are also embedded in visual and other semiotic resources.

Central to their critique is the notion that all modes of communication carry ideological implications and power dynamics. In analyzing multimodal texts, Kress and Van Leeuwen (2006) assert that semiotic choices, such as framing, color, layout, and design, are not neutral but rather imbued with cultural, social, and political ideologies. These choices often operate subtly, shaping perceptions, constructing meanings, and reinforcing existing power structures within society. For instance, the analysis of visual representations in media reveals how power is constructed and maintained. The use of specific camera angles, visual hierarchies, or framing techniques can subtly convey dominance, subordination, or societal norms. Advertisements, for instance, often employ visual cues and imagery that reinforce traditional gender roles or uphold certain beauty standards, thereby perpetuating societal power imbalances.

Furthermore, Kress and Van Leeuwen highlight the agency of multimodal texts in either perpetuating or challenging prevailing power relations. They emphasize that

through multimodal resources, individuals and groups can resist dominant ideologies and subvert power structures. The deliberate choice of visual elements, design principles, or combinations of modes can serve as a form of resistance, aiming to disrupt established norms and challenge hegemonic discourses.

CONCLUSION

Discourse analysis focuses on the array of roles utilized by individuals to construct and shape systems of networks, encompassing identical, cultural, and political networks. Conversely, CDA reveals disparities within these networks, critically examining inequalities and discrimination in power and ideology as expressed through language. Fairclough posits that while sociolinguistics can unveil the link between language and power, the creation of power and individuals' struggles with it aren't directly related to sociolinguistic work. However, there exist common ideologies regarding roles and regulations that disclose the relationship between language and power. Therefore, the exercise of power through language is achieved through ideology. Van Dijk argues that CDA cannot be confined to any specific social approach and isn't merely a subcategory of discourse analysis; rather, it delves into the intricate relationship between discourse and society. He believes that CDA should encompass all subjects of humanity. Thus, cognition plays a fundamental role in Van Dijk's perspective on CDA. He contends that anyone delving into CDA must possess an efficient understanding of power and domination. Wodak's primary objective is to apply critical research in practical settings. According to her, discourse is interdisciplinary, problem-oriented, and not fixated on specific linguistic items. These characteristics aid in understanding how discourse shapes and reflects social cognition, ideologies, and power structures. The work of Kress and Van Leeuwen in multimodal discourse analysis underscores the pervasive presence of power dynamics and ideologies within multimodal texts. These texts possess the potential to either reinforce or challenge established norms.

Despite varying foundational approaches in CDA, they share a common objective: unveiling the interdependent relationship between language, power, and ideology. They aim to highlight language's influential role in both exerting power and reinforcing unequal social structures. Dominant ideologies often become ingrained through continuous linguistic use, appearing natural and unquestionable. Critical discourse analysts endeavor to unveil and challenge these entrenched power dynamics and ideologies concealed within linguistic texts. In this process, they inadvertently awaken individuals who inadvertently perpetuate and legitimize these ideologies.

From the standpoint of CDA, language itself doesn't possess power; rather, its power stems from its users. This is why critical linguistics frequently scrutinizes the language employed by those in authority, individuals perpetuating

gender and racial biases, and those with the capability to address social issues. In essence, language doesn't eradicate power; instead, it is employed to confront, dismantle, and alter prevailing power structures.

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