نظريتي فيركلوف وفان دايك لتحليل الخطاب النقدي

الاستاذ الدكتور حميد حسون بجية المسعودي

جامعة بابل - كلية التربية للعلوم الانسانية - قسم اللغة الانكليزية

Almasudi1@Yahoo.com

المدرس المساعد عامر صغير علوان العامري

جامعة بابل - كلية التربية للعلوم الانسانية - قسم اللغة الانكليزية

amer.amery@Yahoo.com

Fairclough and van Dijk Models of Critical Discourse Analysis

Prof.Dr . Hameed Hassoon Bjaiya Al-Mas'udi
University of Babylon , College of Education for Humanities ,
Department of English
Almasudi1@Yahoo.com
Assistant Lecturer A'mer Sagheer Allwan Al-A'mery
University of Babylon , College of Education for Humanities ,
Department of English
amer.amery@Yahoo.com

Abstract

   This paper aims at surveying two prominent models within the field of Critical Discourse Analysis (henceforth, CDA). These two models are widely used by analysts in order to detect, study and analyze whatever hidden ideologies that might lie behind using language in different contexts and situations. These two models try to reveal any relations that exist among language, ideology and power. This paper is also aiming to help scholars and analysts to get a brief overview these two CDA theories for the sake of adopting them in future studies and research.

   Key Words : Fairclough's theory , Van Dyck's theory , use of language , discourse analysis , ideology , future studies

المستخلص

تهدف هذه الورقة البحثية لعرض اهم نظريتين بارزتين ضمن مجال تحليل الخطاب النقدي واللتان ام استخدامهما من قبل المحللين لرصد ودراسة وتحليل اي ايديلوجيات خفية تكمن خلف استخدام اللغة في مواضع وساقات مختلفةز هاتان النظريتات تحاولان كشف اي علاقات او روابط توجد بين اللغة والايدلوجيا و القوة.

هذه الورقة البحثية تهدف ايضا لمساعدة الباحثين والمحللين بتقديم عرض سريع لهذين النظرتيان من اجل تشجيع استخدامهما في بحوث ودراسات مستقبلية قادمة.

الكلمات المفتاحية : نظرية فيركلوف ، نظرية فان دايك ، استخدام اللغة ، تحليل الخطاب ، الايدلوجيا ، دراسات مستقبلية .

1. Introduction

This paper discusses two prominent and basic models or theories of CDA field. It tries to shed light on the advantages of adopting these two models in analyzing discourse and the ways of detecting any hidden ideologies of dominance and power exercised and imposed by the powerful people.

These two models presuppose the existence of a strong relations among discourse, power, control, dominance and social inequality. In spite the fact of the existence different theories of analyzing such relation but CDA theories attempts to go steps further by offering an attempt to (re)produce the discourse of the powerful people and resisting power and challenging dominance.

2. Definitions and Nature

Scholars engaged in the field of CDA, propose different definitions and provide a variety of statements about its nature and scope. Fairclough (1989), a pioneer in this field whose work has its intellectual impact on the writings of the CDA theories, states that CDA is trying to focus on the discourse strategies that provide legitimation of control and dominance and to resist the relations of inequality and dominance. Fairclough (1995: 132–3) offers the following definition:

By 'critical' discourse analysis I mean analysis which aims to systematically explore often opaque relationships of causality and determination between (a) discourse practices, events and texts, and (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power; and to explore how the opacity of these relationships between discourse and society is itself a factor securing power and hegemony.

Accordingly, Fairclough considers CDA as a part of DA, but it aims to discover and detect the hidden elements in the social system(s) such as power and hegemony in order to denaturalize discourse and uncover the hidden ideologies in text and talk

van Dijk (1993: 249) sees that "critical discourse analysts want to understand, expose, and resist social inequality." He (ibid: 252) also adds that one of the requirements of the study of CDA is studying and analyzing and "the relations between discourse, power, dominance, social inequality and the position of the discourse analyst in such social relationships". van Dijk (1998:1) indicates that CDA tackles the issues of

power abuse, dominance, inequality, etc. that are reflected in discourse production within social contexts. He (ibid.) also says that CDA aims to detect inequality and ways of resistance in different social settings and how the dominant groups exercise their power and dominance over the dominated ones.

In the same vein, van Dijk (2001:325) extends the definition of CDA and describes it as an "analytical research" that detects not only the level above linguistic dimension but also to show the ways, methods, and types of power resistance during interaction of social, legal and political context by adopting an explicit stance. As CDA asks about how discourse is positioned in the enactment of social, political, historical contexts and structures, van Dijk (2000: 353- 4) expands the key notions that are central to the study of CDA into dominance, hegemony, class, gender, discrimination, race, etc. In other words, CDA aims to offer a different mode of theorizing, methods of analysis, and application throughout the whole field rather than forming a new school, direction, or specialization next to the other many *approaches* in the field of discourse studies (ibid.)

To conclude, CDA can be defined as critically analyzing the hidden structures ideologies of social control, power, dominance, inequality, discrimination as exercised constituted and legitimized in language.

3. Aims of CDA

CDA theorists offer their views concerning the different aims of this field. Some of these views are the basic for the common ground of all CDA methods and approaches while others can be seen as separate route for each method and approach. This variation of opinions is because CDA is of a multidisciplinary nature.

Fairclough (1989:5) remarks that the aim of CDA is to "show up connections which may be hidden from people such as the connections between language and power". He (1992:6) also indicates that one of the main aims of CDA is to uncover and detect any kind of ideological deception and manipulation that are hidden in texts and go unnoticed by the average audience in addition to providing them with the necessary critical thinking and tools to recognize them (ibid.).

van Dijk (1995b: 18) stresses that the main aim of CDA is to "uncover, reveal, or disclose" the hidden structures, features, strategies and manifestations of social power, dominance, inequality, discrimination, bias, etc. that are used and exercised by the elite

dominating groups over the dominated ones. He (ibid.) observes that the dominated groups try to legitimize, support, conceal manifestations of control, dominance and power by employing different mechanisms of language and discourse. Wodak and Meyer (2001: 2) agree and state that the main aim of CDA is to critically investigate the social inequality among people and groups, which results from language use.

Fowler et al (1979: 186) state that CDA tries to pinpoint the relationship of power and control and present a "powerful tool for the study of ideological processes" of dominance and power. Wodak and Meyer (2001:10) indicate that the concentration of CDA on the concept and dimension of ideology aims at *increasing the awareness* of people of the way(s) they have been deceived by. That is why CDA is considered an important factor of detecting the formation and sustaining ideological types, dimensions and manifestations of the unequal power relations among people and groups. This ultimately leads to the enlightment of human actions and behaviour in order to "demystify discourses by deciphering ideologies" (Eagleton, 1994:15).

To conclude, CDA aims to provide people of whatever tools of description, explanation, interpretation and critique to detect and distinguish the textual strategies that are used by writers and speakers to "naturalize" discourses and to show whatever ideologies are hidden in texts. It also tries to offer tools of critical thinking of social intervention that are able to denaturalize and demystify the shaped ideology of texts formed by relations of power in a scientific systematic procedure by adopting a stance and distance from the targeted data and setting them in their context. It also tries to expose the use of any manipulative discursive practices of discourse adopted by the dominating and elite groups.

4. Principles of CDA

Many scholars have attempted to study, identify and present the main principles of CDA which are still raising controversial inquiries. Scholars employing methods of CDA show how this is done and they seek to *spread and raise awareness* of this aspect of language use in society and to argue explicitly for the change on the basis of its findings.

The most widely popular view is that of Fairclough and Wodak's (1997, 271-80) principles of CDA are the following:
1. Critical discourse analysis addresses social problems
2. Power relations are discursive

3. Discourse constitutes society and culture

4. Discourse does ideological work

5. Discourse is historical

6. The link between text and society is mediated

7. Discourse analysis is interpretive and explanatory

8. Discourse is a form of social action

5. The Concept of Ideology

Some who believe it is rather difficult to provide a precise definition of this concept because it refers to a variety of concepts; therefore, ideology is intensively but differently investigated by many scholars and researchers.

van Dijk (1995a:21) believes that ideology is "a specific basic framework of social cognition with specific social structures and specific and social functions". For him, it is manifested during communication in language and discourse. van Dijk (1996:7) states "ideologies also establish links between discourse and society. In a sense, ideologies are the cognitive counterpart of power". This means that ideologies link the cognitive representation of action and discourse production with the societal situation of people and groups. van Dijk (2008: 34) also defines ideology as "a form of social cognition, shared by members of a group, class, or other social formation"; he also adds that ideology "is a complex cognitive framework that controls the formation, transformation and application of other social cognition, such as knowledge, opinions and attitudes, and social representation, including social prejudices" (ibid.).

Wodak (2007: 209) contends that ideology is considered as "an important means of establishing and maintaining unequal power relations. CDA takes a particular interest in the ways in which language mediates ideology in a variety of social institutions". van Dijk (2008: 34) observes that the dominant groups or classes tend to conceal their ideology and interests, and naturalize them to be "general" or "natural" to be accepted by others as a system of beliefs, values, norms and goals. To Fairclough (1992) the main function of ideology is to create/ produce texts which constantly and cumulatively 'impose assumptions' upon other (hearers/writers), typically without being aware of them.

Out of the different proposed definitions, it is clear that the concept of ideology is based on the unequal relationship of power, power abuse and domination that are manifested in language and discourse.

6 CDA Theories:

6.1 Norman Fairclough's (1989/1996) CDA Models

Fairclough (1989/1996) presents his three-dimensional model to analyze texts/discourse from a critical point of view. His model is considered the core/nucleus of the entire field of CDA. This is because he was the first who created a theoretical framework that provided guidelines to the future development of CDA research. He (1989:5) describes the aim of his approach is to reveal any hidden relations between language, power and ideology for the sake of *raising of consciousness or awareness* of the less lay people of the hidden ideologies of dominance and power of the powerful people in society. This raising of awareness ultimately leads to provide tools for the sake of the dominated people to refuse and resist power (ab)use and exercise of the dominating groups as he clearly (1989:1-2) states. The model consists of three stages (Fairclough,1989:26):

1. Description: The first stage is concerned with the examination of the formal linguistic features of texts or "discourse fragment" including the visual verbal and visual texts. This stage provides the researcher with an amount of freedom and flexibility of choosing whatever linguistic elements that are suitable and fit for the targeted data as Fairclough himself indicates that this stage is "selective"

2. Interpretation: The second stage is concerned with the exploration of the processes of production (writing, speaking, and designing) and consumption (reading, listening, and viewing) of texts, i.e., the discursive practice level which includes the relation between text and interaction as follows:

i. The situational context which represents the time and place of the production of texts.

ii. The inter-textual context which represents the different participants of the discourse.

3. Explanation: The third stage is concerned with the level of the socio-cultural practice represented by the covert ideologies of "power behind discourse" that are hidden behind the entire process and governs the relations of power in discourse. Analyzing critically at this level aims at revealing the shaping of ideological patterns and the socio-cultural practices. Thus, the contextual analysis implies "the situational context (questions about time and place and the intertextual context (looking for additional texts/information about or

from producers and their product) as central for the process of interpretation" (Janks, 1997: 37).

Moreover, Fairclough (1989: 2) emphasizes that each stage of this model requires a different mode of analysis which has its own nature and aims. The first stage is description, i.e., "text analysis". It limits itself to the description of the text as an object; the second stage is interactional, i.e., "processing analysis". It goes through the participants and their interaction from a cognitive perspective; and the third stage is explanatory, i.e., "social analysis". It aims to explain the social events and structure and their effect on both the participants and the process of interaction. Janks (1997:27) believes that the three dimensions are inter-dependent and "mutually explanatory" i.e. it is free to begin with any kind of analysis/any dimension as long as ultimately all the dimensions will be included and the texts are described, interpreted, and explained. The model presents a multiple analytic starting point.

This model of analysis moves beyond the description of linguistic levels "whatness" to reach the "howness" and "whyness" levels of explanation and interpretation. This assumes that the selection of discourse elements is never value-free or innocent, but they are ideologically motivated. This model tries to detect and discover the social process and the embedded ideologies within them. i.e., the hidden agenda.

Moreover, throughout the different methods of interpretation and explanation that follow the process of description, the researcher is able to demystify texts that are ideologically shaped and produced to detect relations and patterns of power and dominance that are created and formed by discoursal and societal structure.
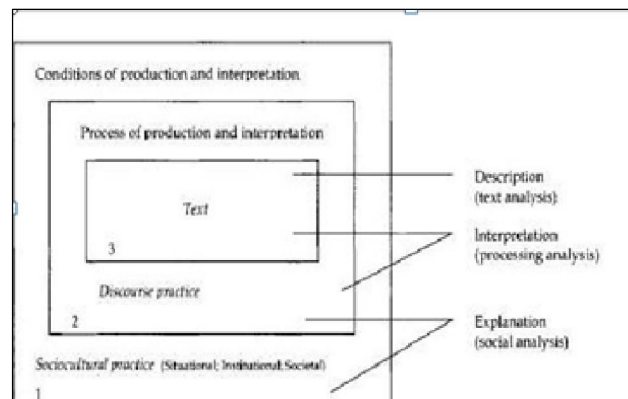
Figure (1): The Stages of Fairclough (1989) Model of Analysis

Fairclough (1989, 22) sees language as a form of social practice. This way of thinking implies some other notions. Firstly, language is a central part of the society and not somehow external to it; Secondly, language is a social process, which implies/indicates that language or linguistic phenomena are social or part of society, not the opposite. and Thirdly, language is a socially conditioned process by other (non-linguistic) parts of society.

As a result, Fairclough (1989:24) views, following Halliday's traditions, leads to a distinction between text and discourse. This means that "text is a product rather than a process, a product of the process of text production" (ibid.). Fairclough (1992) asserts that analyzing the dimension of discursive practice should involve the micro and macro analysis of text. Micro analysis involves a detailed focused on:

i. how the text is produced?
ii. who are the participants?
iii. what are the circumstances? and
iv. what linguistic devices have been used?

In order to reach a vivid, valid, and reliable account of hidden ideologies and interpretation of texts, both levels of analysis should be conducted as *micro analysis*. This type of analysis concentrates on formal linguistic features/elements as a frame of interpretation while macro analysis investigates the people's *resources and ways* of producing and interpreting texts which are closely related and complement each other to reach the goals of analysis.

Fairclough (1995) believes that the micro analysis of texts helps expose and reveal whatever hidden ideologies, a simultaneous macro analysis is important and necessary to gain information about the order of discourse and the producer's intentions behind selecting the specific lexical or syntactical and even semiotic preferences. According to Fairclough (1995: 58-9), this dimension of analysis has two facets; institutional (legal) process and changing discourse processes through production and consumption.

Fairclough (1992) sees that discourse practice is a way of straddling the division between sociocultural dimension and discourse, language and text dimensions. Detecting and analyzing discourse practice aim at investigating the potential influence and role of discourse on social

structures and changing which includes various dimensions such as the ideological, cultural, economic, political, institutional, etc; as one of the social factors of shaping them (Fairclough, 1992: 66).
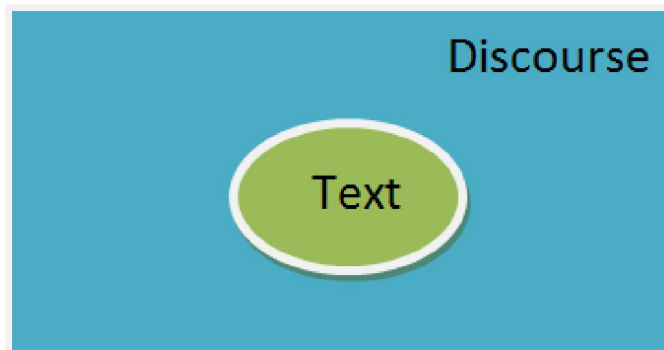
Figure (2) The Relation between Text and Context

6.2 van Dijk (1988/1995) Model of Dominance and Power:

van Dijk (1995) tends to adopt a cognitive approach to dealing with power issues. He believes that whatever tools that are adopted and used in exercising power ultimately aim at controlling, changing and directing the minds and beliefs of others to the benefit of the more powerful dominating people. Therefore, he thinks that both discourse and *social interaction* are shaping and shaped by the cognitive interface of different mental knowledge, ideologies and attitudes (van Dijk, 2009: 64). As CDA is more interested in issues of power, domination and social inequality and tends to focus on individuals, groups, organizations and institutions, it has to put into consideration the various forms of social cognition that are shared by these social collectivities (van Dijk, 2001: 113).

van Dijk (1995: 22) concludes that powerful participants have the ability of controlling at least some parts/aspects of the minds of the recipients in their own interest. This ability is based on some kinds of mental models of actors that "embody social knowledge and attitudes" and affect the actions of others whether directly or indirectly (ibid.).

Generally speaking, van Dijk (1995) suggests two dimensions of CDA framework analysis:

    i. Micro and Macro Levels of analysis.

    ii. Discourse, Cognition and society.

Those two dimensions are not independent; rather, they are interrelated and interactional. *The micro level* of analysis includes

discourse, communication and verbal interaction, language use while *the macro level* extends to the phenomena of social order, power manifestation, dominance hierarchy, inequality among the different participants of the interaction. It follows that the fundamental task of CDA approaches is to bridge the gap between the two dimensions of micro and macro approaches which is however, a sociological construct (van Dijk, 2000: 354).

van Dijk (2000: 354) also sees that the relation between discourse and society is firstly manifested through the presentation of the relations between the members of society and the structure of society, Secondly, through the two levels of micro and macro situation and interaction of society and discourse. In van Dijk's proposed triangle, there are several elements such as:

i. *Discourse* which refers to the communicative event that includes a variety of oral interactions, written text, body movements, pictures, and other semiotic signifiers, etc. van Dijk (1995) considers discourse as an essential part of the analysis of ideology. To him, ideologies are typically not specifically, expressed and reproduced in discourse and communication, and social cognition mediates between society and discourse.

i. *Cognition* which refers to any set of beliefs, values, emotions, goals, and other mental structures both personal and/or social cognition.

ii. Society which includes both local *micro* structures and political, social and universal *macro* structures which are defined in terms of groups and their relationships such as control, power, dominance and inequality.
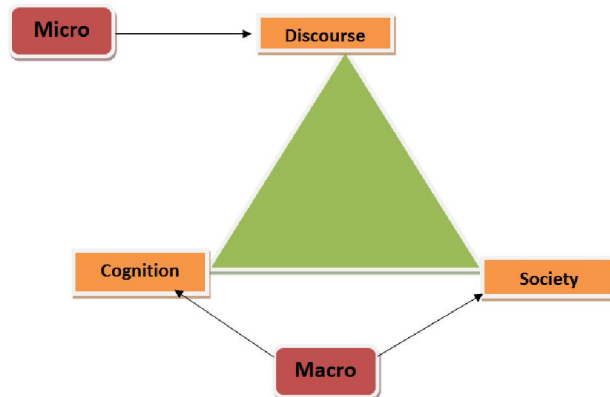
Figure (3) The Stages of van Dijk (1988/1995) Model of Analysis

In defining the *context* of discourse production and consumption in this triangle social and cognitive dimension are deemed. In fact, context is of two types; macro and micro. *Macro* context refers to the broader historical, cultural, political, and social structure (s) in which a communicative event occurs is produced and consumed, whereas *micro* context shows the different features of the immediate interaction and situation of the occurrence of communicative event. van Dijk calls micro context as contextual model as he defines it in terms of cognition and considers it as a form of a mental model or representation of a communicative situation. According to him, researchers, while detecting any hidden ideological in discourse in their analysis, need to:

i. Evaluate all formal structures.

ii. Examine the historical, political, or social background and context of discourse, such as the conflict and argumentation and its main participants.

iii. Analyze power relations, hierarchies and conflicts involved.

iv. Identify positive and negative opinions, stance, attitudes,

v. Make explicit the implied and the presupposed,

Context models are basically mental representations exist in people's long-term memory in which people reflect their knowledge, views and attitudes about the events they experience. They control the different features of text production, forming, consumption and comprehension such as genre, choice of topic and cohesion on one hand and speech act, style and imagery, on the other hand.

One of the aims of van Dijk (1988/1995) models of dominance and power relations, manifestations, conflicts is to relate the linguistic or discoursal level or dimension with the social and cognitive structures. This aim ultimately leads to investigate the discursive dimensions of misuse of power, injustice, inequality, dominance, and authority that are resulted from the discourse production and consumption (van Dijk, 2003). For van Dijk (2009: 67), discourse is produced, processed and understood on the basis of the above cognitive structure in that the components of discourse linguistic elements such as words, phrases, clauses, sentences, paragraphs or turns etc. are processed, represented and even controlled by those mental models, knowledge and sometimes ideologies. In other words, "contexts should be defined and dealt with

according to the participants' mental models of specific communicative events (van Dijk, 2002: 225).

The reason of adopting these two approaches of CDA, i.e. Fairclough (1989) and van Dijk (1988/1995), is that the researcher finds that there is a close and clear resemblance of the different components or dimensions of the two. However, the researcher finds this resemblance as a suitable framework that is able to detect and analyze the hidden ideologies of dominance and power in courtroom settings.
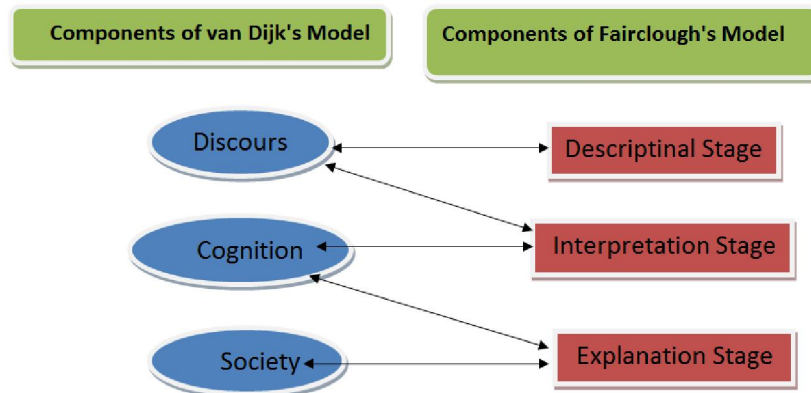

Figure (4) The Relation between Stages of Analysis of Fairclough (1989) and van Dijk (1988/1995) Models of Analysis

Conclusions

It is clear that CDA is a well-established field within the studies of critical discourse studies, discourse analysis and linguistic in general. the theories of Fairclough (1989) and van Dijk (1988/1995) are the most widely comprehensive and successful model to adopt in detecting and analyzing any hidden ideologies and relations with power, dominance and control of using language.

These two models can answer any questions concerning the use of language by powerful elite people against the powerless people during interaction whether in institutions and on personal levels.

These two models can also help achieving the two main aims of CDA which are raising the awareness of the powerless people of the different powerful tools and strategies exercised by elite and reproducing the powerful produced texts and discourse.

Reference

Eagleton, T. (2007). *Ideology: an introduction*. New York: Verso.

Fairclough, N. (1989). *Language and power*. London: Longman.

Fairclough, N. (1992). *Discourse and Social Change*. London: Polity Press.

Fairclough, N. (1995). *Critical Discourse Analysis*. London: Longman.

Fairclough, N., and Wodak, R. (1997). *"Critical Discourse Analysis"*. In T. A. van Dijk (ed.), *Discourse Studies: A multidisciplinary introduction*: Vol. 2. *Discourse as Social Interaction*. London, UK: Sage Publications.

Fowler, R., and Kress, G. R. (1979a). *"Critical Linguistics"*. In R. Fowler, R. Hodge, G. Kress and T. Trew (Eds.) *Language and Control* (pp. 185-213). London: Routledge and Kegan Paul.

Janks, H. (1997) Critical Discourse Analysis as a Research Tool. Discourse: Studies in the cultural politics of education, 18(3): 329-42.

van Dijk, T. A. (1993). Elite discourse and racism. London: Sage Publications. pp. (242-282).

van Dijk, T. A. (1995a). *'Discourse Analysis as Ideology Analysis'*, in C. Schäffner and A. I. Wenden (eds), *Language and Peace*. Ashgate: Aldershot, pp. 17 – 36.

van Dijk, T. A. (1995b). *'Aims of Critical Discourse Analysis'*. Japanese discourse Vol. I, 17-27.

van Dijk, T. A. (1996). 'Opinions and ideologies in editorials. Paper for the 14th International Symposium of Critical Discourse Analysis: Language, Social Life and Critical Thought. Athens, 14–16 December 1995, Second Draft, March 1996.

van Dijk, T. A. (1998). *Ideology: A multidisciplinary approach*. Thousand Oaks, CA: Sage.

van Dijk, T. A. (2000). *Critical discourse analysis*. Retrieved June 16, 2019, from
http://www.discousrse.org.oldarticles/critical%20discourse%20analysis.pdf.

van Dijk, T. A. (2001). *"Critical Discourse Analysis"*. In D. Schiffrin, D. Tannen, & H. E. Hamilton (ed.) *The Handbook of Discourse Analysis*. Oxford: Blackwell.

van Dijk, T. A. (2003). 'Critical discourse analysis?', in D. Schiffrin, D. Tannen and H. Hamilton (eds), *The Handbook of Discourse Analysis*. Oxford: Blackwell, pp. 352 – 71.

van Dijk, T. A. (2008). *Discourse and Power*. Basingstoke: Palgrave Macmillan.

van Dijk, T. A. (2009). *Society and Discourse: How Social Contexts Influence Text and Talk*. Cambridge: Cambridge University Press.   at:
www.hum.uva.nl/teun/editoria.htm

Wodak, R. (2007). *Pragmatics and Critical Discourse Analysis: A Cross-Disciplinary Inquiry*. Pragmatics & Cognition, *15*(1), 203-225

Wodak, R., and M. Meyer (2001). Methods of Critical Discourse Analysis. Great Britain: SAGE Publications.