Critical discourse analysis of Martin Luther's speech

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Abstract - This study aims to critically examine Martin Luther's speech through the lens of Critical Discourse Analysis (CDA), focusing on the interaction between language and societal factors such as race, social class, and identity. By analyse the speech at the word, text, social, and discursive levels, this research seeks to uncover the ways in which Luther's rhetoric reflects and influences the socio-political context of his time. The study employs a descriptive and qualitative methodology, utilizing historical transcripts as the primary data source. At the micro-level, the analysis emphasizes lexical features and transitivity, while the macro-level analysis explores grammatical, social, ideological, and discursive characteristics. The findings reveal that Luther's strategic use of language not only challenged the dominant ideologies of his era but also played a significant role in shaping the Reformation movement. The study concludes that Luther's speech serves as a powerful example of how discourse can be used to both reflect and enact social change.

Keywords: socio-political context; power dynamics; rhetoric; linguistics strategies; transitivity

1. Introduction

Language is not just a medium of communication; it is a powerful tool that shapes and is shaped by social realities. Throughout history, influential figures have harnessed the power of language to inspire, challenge, and transform societies. One such figure is Martin Luther, whose speeches and writings played a central role in the Protestant Reformation. Luther's use of language was not merely a reflection of his religious convictions; it was a deliberate strategy to challenge the established order and propose a new way of thinking about faith, authority, and the individual's relationship with God.

The Reformation was a complex social, political, and religious movement that fundamentally altered the course of European history. At the heart of this movement was a struggle over the control of discourse—who had the right to speak, what could be said, and who had the authority to interpret religious texts. Martin Luther's 95 Theses, nailed to the door of the Wittenberg Church in 1517, is often cited as the event that sparked the Reformation. However, it was Luther's subsequent speeches and writings that sustained the momentum of the movement and solidified his role as its leading figure.

Luther's speeches were delivered in a context of intense political and religious turmoil. The Catholic Church, which had dominated European religious life for centuries, was facing growing criticism for its perceived corruption, particularly the sale of indulgences. Luther's challenge to the Church was radical not only because of the content of his arguments but also because of the way he framed those arguments. He used language to undermine the authority of

the Church, to appeal directly to the masses, and to construct a new religious identity centred on the individual's direct relationship with God.

Critical Discourse Analysis (CDA) offers a valuable framework for understanding how Luther's language functioned within this historical context. CDA, as developed by Norman Fairclough and others, is concerned with the relationship between language and power. It seeks to uncover the ways in which discourse shapes and is shaped by social structures, and how it can be used to maintain or challenge those structures. In the case of Martin Luther, CDA allows us to analyse how his language both reflected and contributed to the social and ideological changes of the reformation (Mekt et al, 2024; Amandari et al, 2024).

The study of Martin Luther's speeches through the lens of CDA is important for several reasons. First, it provides a deeper understanding of the Reformation as a discursive event. While much has been written about the theological and political aspects of the Reformation, less attention has been paid to the specific linguistic strategies used by its leaders. By focusing on Luther's speeches, this study highlights the role of language in shaping historical events.

Second, this study contributes to the field of CDA by applying its principles to a historical text. Much of the existing CDA research focuses on contemporary texts, such as media reports, political speeches, and everyday conversations. While these studies are valuable, they often overlook the historical dimension of discourse. By applying CDA to Martin Luther's speeches, this study demonstrates the utility of CDA for analyse historical texts and contributes to a more nuanced understanding of how discourse functions over time.

Third, this study has implications for our understanding of the relationship between language and power. Luther's speeches were delivered at a time when the power of the Catholic Church was being challenged, and new forms of authority were emerging. By analyse how Luther used language to challenge the existing power structures and propose a new social order, this study sheds light on the broader relationship between discourse and social change.

Finally, this study is important because it provides a model for analyse other historical figures and movements. The methodology developed in this study can be applied to other historical texts, allowing researchers to explore how language has been used to shape social and political change in different contexts. In this way, the study contributes to the broader field of historical linguistics and discourse analysis.

The other studies here also become the references of the present study. The review of Illahi, 2024) compares the perspectives of Begum Rokeya and Arundhati Roy on women's freedom and examines the current status of women's rights. The study identifies a gap in research, as the works of both authors have not been fully analysed in relation to contemporary issues faced by women. The analysis is based on Begum Rokeya's "Sultana's Dream" and Arundhati Roy's "The God of Small Things," alongside relevant scholarly articles. Despite Begum Rokeya's early advocacy for women's independence, her vision remains unfulfilled today. Arundhati Roy's works further highlight ongoing challenges faced by women. The study underscores the need for continued efforts toward gender equality and the realization of women's freedom. The comparison reveals that both authors provide valuable insights into the struggles for women's independence, emphasizing the importance of addressing contemporary issues to achieve gender equality.

This project investigates the role, importance, and effectiveness of humour in English as a Foreign Language (EFL) classes (Mustafa & Muhammad, 2023). A mixed-method approach was used, combining qualitative and quantitative research. Data was collected through surveys and questionnaires, and analysed using the SPSS software. The results indicate that the application of humour in teaching, particularly in foreign language classes, is an effective technique that enhances the learning experience.

The study of Hamdi (2023) examines and compares the use of grammatical and lexical cohesion in two short stories: Ali Douagi's "Sleepless Nights" and Shirley Jackson's "The Lottery." A qualitative and descriptive approach was used to identify the grammatical and lexical cohesive devices in the two short stories. Both stories effectively utilize grammatical and lexical cohesion to create a coherent narrative. However, "Sleepless Nights" employs all four types of grammatical

cohesion, while "The Lottery" uses three. Lexical cohesion also varies slightly between the two stories.

Dewi (2023) investigates the lexical and grammatical cohesion in the lyrics of Zach Sobiech's song "Clouds." A qualitative descriptive approach was used to analyse the song lyrics, focusing on the types of lexical cohesion (repetition, synonym, antonym) and grammatical cohesion (reference, conjunction). The analysis reveals that conjunctions and repetition are the most frequently used cohesive devices in the song lyrics.

Teja et al (2022) analyses figurative language types and meanings in Alec Benjamin's song lyrics. Utilized Knickerbocker and Reninger's theory for identifying figurative language and Leech's theory for analysing meaning. Data was gathered by listening to songs and reviewing lyrics. It identifies four types of figurative language, with hyperbole and simile being the most common. The lyrics often convey connotative meanings.

An exploration the linguistic and rhetorical features of Indonesia's "LUBER" slogan in the context of the 2024 general election was studied by Wajdi and Asrumi (2024). Critical discourse analysis (CDA) and document study of election materials. The slogan effectively conveys transparency, inclusivity, and democratic values, influencing public perception and participation.

The investigation of language and humour styles in Filipino stand-up comedy (Joser et al., 2023) by applying qualitative research with interpretative phenomenological analysis and thematic analysis. The results of the study identified two language styles (audience-based and colloquial) and three humour styles (audience-centric, observational, and improvisational). Effective humour builds connections and enhances audience satisfaction.

Antari (2022) analyses figurative language and symbolic signs in the song "Zombie" by Day6. Critical discourse analysis and semiotic study resulted six types of figurative expressions were identified, with imagery conveyed through colour schemes and gestures, symbolizing feelings of hopelessness. The examination of lexical and grammatical cohesion in the song "Nothing Like Us" resulted the findings namely repetition and conjunctions are the most common cohesive devices used, which deepen the song's meaning and engage the listener (Dewi, 2023).

Despite the importance of Martin Luther's speeches in the history of the Reformation, there has been relatively little research on the specific linguistic strategies he employed. Most studies of Luther focus on his theological ideas or his role in the broader political and social changes of the Reformation. While these studies are valuable, they often overlook the role of language in shaping Luther's ideas and in enabling him to communicate those ideas to a wider audience.

This study seeks to fill this gap by analyse the linguistic features of Luther's speeches and exploring how those features contributed to the effectiveness of his rhetoric. The research problems guiding this study are:

- **What are the specific lexical categories and grammatical structures used in Martin Luther's speech?**
- **How do these linguistic features reflect and reinforce the social, ideological, and discursive characteristics of his time?**
- **In what ways did Luther's language contribute to the socio-political changes associated with the Reformation?**

By addressing these research problems, this study aims to provide a comprehensive analysis of Luther's speeches and to contribute to a deeper understanding of the relationship between language and social change.

The primary objectives of this research are to:

- **Identify and categorize the types of lexical categories and grammatical structures present in Martin Luther's speech.** This involves a detailed analysis of the language used by Luther, focusing on how he constructed his arguments and how his choice of words and grammar contributed to the overall impact of his speeches.
- **Analyse the social, ideological, and discursive characteristics reflected in Luther's language.** This objective involves situating Luther's language within the broader social

and political context of his time, exploring how his language both reflected and contributed to the ideological shifts of the Reformation.

- **Explore the role of Luther's discourse in shaping and challenging the socio-political context of his time.** This involves examining how Luther's speeches challenged the authority of the Catholic Church and contributed to the development of a new social order based on different ideological and religious principles.

Through these objectives, the study aims to provide a comprehensive analysis of Luther's speech, contributing to both the fields of historical linguistics and Critical Discourse Analysis.

The Reformation has been the subject of extensive research in both historical and theological studies. Scholars such as Alister McGrath (2001, see Miller, 2005) have explored the theological aspects of the Reformation, focusing on Luther's challenge to Catholic doctrine and his development of Protestant theology. McGrath's work provides a detailed account of Luther's theological contributions, but it does not focus on the linguistic strategies Luther used to communicate his ideas.

In the field of history, scholars such as Scott Hendrix (2015; see Wendebourg, 2019) have examined the social and political impact of the Reformation, exploring how Luther's ideas influenced the broader social and political landscape of 16th-century Europe. Hendrix's work highlights the importance of Luther's ideas in shaping the course of European history, but like McGrath, it does not focus on the specific linguistic features of Luther's speeches.

In the field of linguistics, there has been relatively little research on Martin Luther's speeches. Most linguistic studies of the Reformation focus on the development of vernacular languages, particularly the role of the Bible in promoting literacy and language standardization. While these studies are valuable, they do not address the specific ways in which Luther used language in his speeches.

Critical Discourse Analysis (CDA) has been applied to a wide range of contemporary texts, from media reports to political speeches. Norman Fairclough (1995) and Ruth Wodak (2009) have been instrumental in developing and applying CDA to explore the relationship between language and power. Fairclough's work, in particular, has focused on how discourse shapes and is shaped by social structures, providing a valuable framework for analyse how language functions in different social contexts.

However, there has been relatively little application of CDA to historical texts, particularly those from the Reformation period. This study seeks to fill this gap by applying Fairclough's CDA model to Martin Luther's speeches. By doing so, it not only contributes to a deeper understanding of Luther's rhetoric but also expands the application of CDA to historical discourses.

In the context of Martin Luther, Wodak's (2001) approach to discourse-historical analysis (DHA), which emphasizes the importance of historical context in discourse analysis, is particularly relevant. The discourse-historical approach integrates historical, social, and political contexts into the analysis of texts, allowing for a more nuanced understanding of how discourse functions in specific historical moments. This study will draw on Wodak's approach to situate Luther's speeches within their broader historical context, exploring how his language both reflected and influenced the social and ideological changes of the Reformation.

Another relevant study is Teun A. van Dijk's work on ideology and discourse (van Dijk, 1998). Van Dijk's approach to analyse the ways in which discourse reflects and reproduces ideology is particularly useful for understanding how Luther's language functioned as a tool for ideological change. By applying van Dijk's approach to Luther's speeches, this study will explore how Luther's language both reflected the emerging Protestant ideology and contributed to its development.

Finally, the work of Jürgen Habermas on the public sphere (Habermas, 1989) is relevant to this study. Habermas's concept of the public sphere, where individuals come together to discuss and debate issues of public concern, provides a useful framework for understanding the social context in which Luther's speeches were delivered. This study will explore how Luther's

speeches functioned within the public sphere of his time, contributing to the formation of a new public discourse centred on Protestant ideas.

2. Method

This study adopts the methodology and model developed by Norman Fairclough, widely recognized as one of the most effective frameworks for conducting Critical Discourse Analysis (CDA). Fairclough's three-dimensional model provides a comprehensive approach to analysing discourse, encompassing the following three levels: description, interpretation, and explanation.

2.1 Description: Formal Properties of the Text

At the first level, the **description** involves a detailed examination of the formal properties of Martin Luther's speech. This includes a meticulous analysis of lexical and grammatical features, such as vocabulary choice, syntax, verb agreement, and sentence structure. The researcher systematically identifies and categorizes these linguistic elements, focusing particularly on the types of lexical-grammatical characteristics present in the text. This level of analysis provides a foundation for understanding how the language is constructed within the speech and sets the stage for deeper interpretative analysis.

2.2 Interpretation: Interaction Between Text and Context

The **interpretation** phase involves analysing how the formal properties of the text interact with the context in which the speech was delivered. This phase examines the relationship between the linguistic features identified in the descriptive phase and the broader social, political, and ideological context. The researcher interprets how these lexical-grammatical choices reflect the speaker's intentions, the audience's expectations, and the prevailing socio-political climate. Special attention is given to how verb agreement and other grammatical structures contribute to the overall meaning and persuasive power of the speech.

2.3 Explanation: Linking Text to Social Practices

Finally, the **explanation** phase seeks to link the findings from the descriptive and interpretative phases to broader social practices. This involves situating the speech within its historical and socio-political context, explaining how the linguistic and discursive features of the text contribute to the maintenance or challenge of existing power structures. The researcher explores how the speech reflects and potentially influences societal ideologies, such as race, social class, and identity. This level of analysis provides insights into the ways in which language functions as a tool for social action and change.

2.4 Data Sources and Collection Procedure

The primary data source for this study is the historical transcript of Martin Luther's speech. The researcher collected the text from authenticated historical archives, ensuring the accuracy and reliability of the data. The text was then subjected to a detailed linguistic analysis, focusing on the lexical-grammatical features as outlined in Fairclough's model. The analysis was conducted using qualitative methods, with the researcher manually coding and categorizing the relevant linguistic features.

This multi-level approach allows for a comprehensive analysis of the speech, revealing how Martin Luther's language choices are intricately linked to the broader social and ideological context of his time.

3. Results and Discussion
3.1 Analysis at Word Level (Text)

And (coordinating conjunction), the term *discourse marker* is mostly used for conjunctions. A discourse marker is a word or a phrase that plays a role in managing the flow and structure of discourse. Discourse Markers are *syntax independent* and do not change the *truth conditional meaning* of the sentence. The term discourse marker was coined by *Deborah Schifrin* in her 1988 book ***Discourse Markers***. E.g., *oh, well, now, then, you, know, I mean, so, because, and, but, or, you know, actually, basically, like, okay, well* (adverb), *in fact* (prepositional phrase).

A word in English can be a preposition or a conjunction depending on the syntax of the sentence. e.g., *He left after* (preposition) *the fight. He left after* (conjunction) *they fought*.

A conjunction is an invariable non-inflected grammatical particle and it may or may not stand between the items co-joined. A sentence may begin with a coordinating conjunction like *and*, *but*, or *yet*. There is a historical or grammatical foundation that a sentence may begin with a conjunction e.g., ***and, but, so.*** The word **"because"** is a subordinating conjunction and introduces a dependent clause. It may start a sentence when the main clause follows the dependent clause.

In English, the mnemonic acronym FANBOYS can be used to remember the coordinators ***for, and, nor, but, or, yet, so.*** *So* (intensifying adverb of manner), *even though* (subordinating conjunction), *we* (first person plural personal pronoun), *face* (transitive verb), *the* (definite article), *difficulties* (abstract noun), *of* (preposition of possession), *today* (singular common abstract noun), *and* (coordinating conjunction), *tomorrow* (singular common abstract noun), *I* (personal pronoun), *still* (adverb of time), *have* (main verb), *a* (indefinite article), *dream* (abstract noun).

It (personal pronoun) *is* **(**auxiliary verb) *a* (indefinite article) *dream* (abstract noun) *deeply* (adverb of manner) *rooted* (transitive verb) *in* (preposition of place) *the* (definite article) *American* (proper noun) *dream* (abstract noun).

I (Personal pronoun) **have (Main verb)** a (Indefinite Article) dream (Abstract Noun) that (Demonstrative Determiner) one (Demonstrative) day (Common Noun) this (Demonstrative Determiner) nation (Common Noun) **will (Auxiliary Verb) rise (Intransitive verb)** up (Adverb) and (Coordinating Conjunction) **live (Transitive verb)** out (Adverb) the (Definite Article) true (Adjective) meaning (Abstract Noun) of (Preposition of possession) its (Strong Absolute Possessive Pronoun) creed (Countable Noun): "we (Generic personal pronoun) **hold (Transitive Verb)** these (Demonstrative Determiner) truths (Abstract Noun) to (Preposition of Place) **be (Copular Verb)** self-evident (Adjective), that (Demonstrative Determiner) all (Adjective) men (Common Noun) **are (Auxiliary Verb) created (Transitive verb)** equal (Adjective)."

I (Personal pronoun) **have (Main verb)** a (Indefinite Article) dream (Abstract Noun) that (Demonstrative Determiner) one (Demonstrative) day (Common Noun) on (Preposition of place) the (Definite Article) red (Adjective of quality/Descriptive) hills (Common Concrete Noun) of (Preposition of possession) Georgia (Proper Noun), the (Definite Article) sons (common noun) of (Preposition of possession) former (Descriptive adjective) slaves (Common Noun) and (Coordinating Conjunction) the (Definite Article) sons (common noun) of (Preposition of possession) former (Descriptive adjective) slave (Common Noun) owners (Common Noun) **will (Auxiliary Verb) be (Copular verb) able (Transitive verb)** to (Preposition of Movement/Direction) **sit (Transitive Verb)** down (Adverb of Place) together (Adverb of Place) at (Preposition of place) the (Definite Article) table (Concrete Countable Noun) of (Preposition of possession) brotherhood (Abstract noun).

I (Personal pronoun) **have (Main verb)** a (Indefinite Article) dream (Abstract Noun) that (Demonstrative Determiner) one (Demonstrative) day (Common Noun) even (Adjective) the (Definite Article) state (Common Concrete Noun) of (Preposition of possession) Mississippi (Proper Noun), a (Indefinite Article) state (Common Concrete Noun) **sweltering (Transitive Verb)** with (Preposition of Manner) the (Definite Article) heat (Uncountable Abstract Noun) of (Preposition of possession) injustice (Abstract Noun), **sweltering (Transitive Verb)** with (Preposition of Manner) the (Definite Article) heat (Uncountable Abstract Noun) of (Preposition of possession) oppression (Common Abstract Noun), **will (Auxiliary Verb) be (Copular verb) transformed (Transitive verb)** into (Preposition of place) an (Indefinite Article) oasis (Uncountable Abstract Noun) of (Preposition of possession) freedom (Uncountable Abstract Noun) and (Coordinating Conjunction) justice (Uncountable Abstract Noun).

I (Personal Pronoun) **have (Main verb)** a (Indefinite Article) dream (Abstract Noun) that (Demonstrative Determiner) my (Possessive determiner) four (Determiner) little (Descriptive adjective) children (Plural Common Noun) **will (Auxiliary Verb)** one (Determiner) day (Common Noun) **live (Transitive Verb)** in (Preposition of place) a (Indefinite Article) nation (Common Noun) where (Adverb of place) they (Third person personal pronoun) **will (Auxiliary Verb)** not (Adverb of Negation) **be (Copular Verb) judged (Transitive verb)** by (Preposition of Measure) the (Definite Article) color (Concrete Noun) of (Preposition of possession) their

(Possessive determiner) skin (Concrete Noun) but (Coordinating Conjunction) by (Preposition of place) the (Definite Article) content (Abstract Noun) of (Preposition of possession) their (Possessive determiner) character (Abstract Noun).

I (Personal Pronoun) **have (Main verb)** a (Indefinite Article) dream (Abstract Noun) today (Singular common abstract Noun)! I (Personal Pronoun) **have (Main verb)** a (Indefinite Article) dream (Abstract Noun) that one (Demonstrative Determiner) day (Singular common abstract Noun), **down (Transitive verb)** in (Preposition of place) Alabama (Proper noun), with (Preposition of Manner) its (Possessive pronoun) vicious (Adjective of Quality/ Descriptive) racists (Common Countable Noun), with (Preposition of Manner) its (Possessive pronoun) governor (Proper noun used for a specific Governor) **having** (Present participle/The form of a **Verb**, Ending in –ing in English, which is used in forming continuous tenses) his (Possessive pronoun) lips (Common Concrete Noun) **dripping** (Present Participle/**Transitive Verb**) with (Preposition of Manner) the (Definite Article) words (Abstract Common Noun) of (Preposition of Possession) "interposition" (Abstract Noun) and (Coordinating Conjunction) "nullification" (Abstract Noun).

One (Demonstrative Determiner) day (Singular common abstract Noun) right (Adverb of Manner) there (Adverb of Place) in (Preposition of place) Alabama (Proper noun) little (Adjective of Quality/Descriptive) black (Adjective of Quality/Descriptive) boys (Common Countable Concrete Noun) and (Coordinating Conjunction) black (Adjective of Quality Descriptive) girls (Common Countable Concrete Noun) **will (Auxiliary Verb) be (Copular Verb) able (Transitive verb)** to (Preposition of movement/Direction) **join (Transitive Verb)** hands (Common Countable Concrete Noun) with (Preposition of Manner) little (Adjective of Quality/Descriptive) white (Adjective of Quality/Descriptive) boys (Common Countable Concrete Noun) and (Coordinating Conjunction) white (Adjective of Quality/Descriptive) girls (Common Countable Concrete Noun) as (Adverb of manner) sisters (Common Countable Concrete Noun) and (Coordinating Conjunction) brothers (Common Countable Concrete Noun).

I (Personal pronoun) **have (Main verb)** a (Indefinite Article) dream (Abstract Noun) today! I (Personal pronoun) **have (Main verb)** a (Indefinite Article) dream (Abstract Noun) that one (Demonstrative Determiner) day (Common Countable Noun) every (Quantifier determiner) valley (Common Countable Concrete Noun) **shall (Auxiliary Verb) be (Copular Verb) exalted (Intransitive Verb)**, and (Coordinating Conjunction) every (Quantifier determiner) hill (Common Countable Concrete Noun) and (Coordinating Conjunction) mountain (Common Countable Concrete Noun) **shall (Auxiliary Verb) be (Copular Verb) made (Transitive Verb)** low (Descriptive Adjective), the (Definite Article) rough (Descriptive Adjective) places (Common Countable Noun) **will (Auxiliary Verb) be (Copular Verb) made (Transitive Verb)** plain (Descriptive Adjective), and (Coordinating Conjunction) the (Definite article) crooked (Descriptive Adjective) places (Common Countable Noun) **will (Auxiliary Verb) be (Copular Verb) made (Transitive Verb)** straight (Descriptive Adjective); "and (Coordinating Conjunction) the (Definite article) glory (Abstract Noun) of (Preposition of Possession) the (Definite article) lord (Proper Noun/For Jesus Christ only) **shall (Auxiliary Verb) be (Copular Verb) revealed (Intransitive Verb/**Past participle) and (Coordinating Conjunction) all (Adverb of Degree) flesh (Common Uncountable Concrete Noun) **shall (Auxiliary Verb) see (Transitive Verb)** it (Personal Pronoun) together (Adverb of Place)."

This (Demonstrative Determiner) **is (Transitive Verb)** our (Possessive Determiner) hope (Abstract Common Uncountable Noun), and (Coordinating Conjunction) this (Demonstrative Determiner) **is (Verb)** the (Definite Article) faith (Abstract Common Uncountable Noun) that (Demonstrative Determiner) I (Personal Pronoun) **go (Intransitive Verb)** back (Adverb of Place) to (preposition of place) the (Definite Article) south (Adverb of Place) with (Preposition of Manner).

With (Preposition of Manner) this (Demonstrative Determiner) faith (Abstract Common Uncountable Noun), we (First person, plural, subjective, personal pronoun) **will (Auxiliary verb) be (copular Verb) able (Transitive Verb)** to (preposition of place) **hew (Transitive Verb)** out (Adverb of Degree) of (Preposition of Possession) the (Definite article) mountain (Concrete

Countable common noun) of (Preposition of Possession) despair (Abstract Uncountable Noun) a (Indefinite Article) stone (Uncountable concrete noun) of (Preposition of Possession) hope (Abstract uncountable noun).

With (Preposition of Manner) this (Demonstrative Determiner) faith (Abstract Common Uncountable Noun), we (First person, plural, subjective, personal pronoun) **will (Auxiliary verb) be (copular Verb) able (Transitive Verb)** to (preposition of place) **transform (Transitive Verb)** the (Definite Article) **jangling** (Gerund/Uncountable Concrete Noun**/Verbal** Noun) discords (Abstract Uncountable Noun) of (Preposition of Possession) our (Possessive Determiner) nation (Common countable noun related with the proper noun America) into (Preposition of Place) a (Indefinite Article) beautiful (Descriptive Adjective) symphony (Uncountable Abstract Noun) of (Preposition of Possession) brotherhood.

With (Preposition of Manner) this (Demonstrative Determiner) faith (Abstract Common Uncountable Noun), we (First person, plural, subjective, personal pronoun) **will (Auxiliary verb) be (copular Verb) able (Transitive Verb)** to (preposition of place) work (Abstract Uncountable Noun) together (Adverb of Place), to (Preposition of Place) **pray (Intransitive Verb)** together (Adverb of Place), to (Preposition of Place) **struggle (Intransitive Verb)** together (Adverb of Place), to (Preposition of Place) **go (Transitive Verb)** to (Preposition of Place) jail (Common Concrete Noun) together (Adverb of Place), to (Preposition of Place) **stand up (Intransitive Verb)** for (Preposition of Place) freedom (Abstract Uncountable Noun) together (Adverb of Place), **knowing (Transitive Verb/**Present Participle) that (Demonstrative Determiner) we (Personal Pronoun) **will (Auxiliary Verb) be (Copular Verb) free (Transitive Verb)** one (Demonstrative Determiner) day (Common Noun).

Free (Transitive Verb) at (Preposition of Place) last (Adverb of Time)! **Free (Transitive Verb)** at (Preposition of Place) last (Adverb of Time)! **Thank (Transitive Verb)** god (Uncountable Proper Noun) almighty (Descriptive Adjective), we (Personal Pronoun) **are (Auxiliary Verb) free (Transitive Verb)** at (Preposition of Place) **last (Adverb of Time)**!

3.2 Analysis at Text Level (Discursive Practices) (Interpretation)

The American nation was built up on the credible doctrine and principle that there is no discrimination between the white and the black people. All men and women are equal in the United States of America regardless of their colour, caste and ethnicity. The black boys and brown girls should not feel marginalized in America. The insolent traditions of feudalism and imperialism in American society should be abolished. The brutalities against the slave's especially Negro slaves must be stopped. The Americans should be judged by their integrity, honesty and moral characteristics. The black boys and girls should laugh, play and get educated in colleges and universities with the white boys and white girls. Martin Luther King is a firm believer of Bible and Jesus Christ. King emphasizes and discusses through a course that the ethical teachings of Bible and Jesus Christ should be implemented and used intensively in American society. King states that for achieving these goals, we should strive with strenuous efforts, visit the church and pray regularly, fight for the educational and employment rights. King states that the sadness and dehumanization of the black men, women and children should end and let's pray for a peaceful and swift resolution.

3.3 Analysis at Norm Level (Social Practices) (Explanation)

Martin Luther King Jr. (January15, 1929-April 4, 1968) was an inhabitant of America basically of African race. He performed religious ceremonies at a protestant church and became a commander from 1955 until his assassination in 1968 in the American civil rights trends by stopping the progression of prejudice and discrimination based upon race, scarcity of means of subsistence, production and investment of money for profit only, high levels of wage labor, private ownership and the large-scale military conflicts in Vietnam. King greatly developed civil rights movement through peaceful responses to violent acts and civil contumacy. King was motivated by the religious and moral convictions of Bible and Jesus Christ and the peaceful actions of Mahatma Gandhi against the destructive and painful actions.

A judgment was passed for giving Nobel peace prize to Martin Luther in 1964 for the struggle and fruitful battle against the oppression of blacks and racist attitudes, and for the

peaceful liberation against the brutal and forceful occupations. King assisted for the orderly arrangement of the August 28, 1963 protest on Washington for increasing employment ratio and acquisition of liberty, where he expressed in spoken words his well-known "I Have a Dream" speech in front of the erected foots of the structured monument of Abraham Lincoln. The quintessential characteristics in the speech portray a reminiscent picture of King's knowledge of social events of the unjust and corrupt ethnocentric attitudes, the opprobrium and contumacious exploitation of blacks. The speech sketches out the whole America's commonly held but false belief as a nation which is to provide liberty, impartiality and fairness to all the people.

The abandonment of prejudice and discrimination based upon race is also in agreement and concurrence with God's faculty of choice. So, the word-craft of the speech provides salvation to America for its crimes of prejudice and discrimination based upon race. King represents in words the oaths and affirmations constructed by America as an agreement on which America has failed to meet an obligation. He states America has dealt the black people with an evil or unpleasant examination but they have come to assemble and exuberantly protest in Washington for abolishing discrimination against the blacks. Toni Morrison also points out in his novels about the brutalities and oppression against the African and black people. The phrase African-American portrays progeny of enslaved black people. They are the third largest foreign cultural and second largest racial collection of people in America. During the complete past accounts of the United States race has been habitually accustomed by whites for making their actions lawful and conceiving dissensions and societal, financial and governmental forced expulsion of Blacks. The thirty -nine per hundred of jail confinements in United States are African-American.

The fundamental values in the current era suggest a chance of advancement for Americans to accomplish and obtain weal via perseverance. The social inclusions are the favorable circumstances for one's offspring to fully develop and acquire a worthwhile and reasonable education and occupations without false and misleading obstacles and impediments. The United States will exclude the former limitations that restricted folks correspondingly to their social and cultural class, social stratification and classification which confers status, sacred belief system, and classification of humans based on physical traits. The American Dream is a collection of fundamental values of the United States, the principles or values that U.S citizens actively pursues as ethical goals (system of government of, for and by the people, fundamental principles of freedom according to social conventions, Ability of people to have agency, opportunity and equality) in which liberty includes the favorable chances for good fortune and achievement of one's aims. There should be favorable and equal chances for every black American according to dexterity and faculty, heedless of social class or circumstances of birth.

4. Conclusion

The researcher finds that the main themes of hatred, violence and oppression against the blacks were experienced by Martin Luther King. King believed that a strong civil rights movement against the discrimination of blacks will be fruitful and banish all the brutalities that have crippled the great American nation. The research analysis at word level should be done with detailed syntactic analysis. King was determined to hate all the white supremacy and white men. King's parents advised him that we are firm religious Christians and we should love everyone including white men and women. King was shot dead by a white American "James Earl Ray".

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