



**A SPEECH ACT OF MARTIN LUTHER KING, JR.'S
SPEECH ENTITLED “*I HAVE A DREAM*”**

a final project

submitted in partial fulfilment of the requirements

for the degree of *Sarjana Pendidikan*

in English

Muhammad Agus Nur Sholeh

2201405556

**PERPUSTAKAAN
ENGLISH DEPARTMENT
FACULTY OF LANGUAGES AND ARTS
SEMARANG STATE UNIVERSITY**

2009

APPROVAL

This final project was approved by the Board of Examiners of the English Department of the Faculty of languages and Arts of Semarang State University on
The Board of Examiners

1. Chairperson

NIP.

2. Secretary of Examination

NIP.

3. First Examiner

NIP.

4. Second Examiner/Second Adviser

NIP.

5. Third Examiner/First Advisor

NIP.

Approved by
The Dean of Faculty of Languages and Arts

Prof. Dr. Rustono, M. Hum
NIP. 131281222

PERPUSTAKAAN
UNNES

PERNYATAAN

Dengan ini saya,

Nama : Muhammad Agus Nur Sholeh

NIM : 2201405556

Prodi/Jurusan : Pendidikan Bahasa Inggris/Bahasa dan Sastra Inggris

Fakultas Bahasa dan Seni Universitas Negeri Semarang

Menyatakan dengan sesungguhnya bahwa skripsi/final project yang berjudul:

A SPEECH ACT OF MARTIN LUTHER KING, JR.'S SPEECH ENTITLED "I HAVE A DREAM"

Saya tulis untuk memenuhi salah satu syarat guna memperoleh gelar sarjana ini benar-benar merupakan karya saya sendiri yang saya hasilkan melalui penelitian, pembimbingan, diskusi, dan pemaparan/ujian. Semua kutipan baik yang langsung maupun tidak langsung, baik yang diperoleh dari sumber keputusan, wahana elektronik, wawancara langsung maupun sumber yang lainnya dengan cara sebagaimana mestinya dalam penulisan karya ilmiah. Dengan demikian walaupun tim penguji membubuhkan tanda tangan sebagai tanda keabsahan skripsi saya, seluruh skripsi ini tetap menjadi tanggung jawab saya sendiri. Jika kemudian hari ditemukan pelanggaran terhadap tata cara atau konvensi penulisan ilmiah, saya bersedia menerima akibatnya.

Demikian, harap pernyataan ini digunakan seperlunya.

Semarang, 9 September 2009

M. Agus Nur Sholeh
NIM. 2201405556

Learn who you are from mistakes you have done.

Walk on!

To my beloved parents, my late grandfather and my late grandmother, my beloved
sister and brothers.

PERPUSTAKAAN
UNNES

ACKNOWLEDGEMENT

Foremost, the writer would like to express his higher gratitude to The Almighty Allah S.W.T for giving him strength and patience to finish this final project entitled “*A Speech Act of Martin Luther King, Jr.’s Speech Entitled I Have a Dream*”. In this special occasion, the writer also wants to express his gratitude to many peoples who help and give support her finished her final project:

1. The dean of Faculty of Languages and Arts, Prof. Dr. Rustono.
2. Dr. Djoko Sutopo, MSi, as the first advisor for the patience, guidance and encouragement in making this final project.
3. Drs J. Mujiyanto, M.Hum. as the second advisor in providing the very valuable guidance, advices and encouragement as well.
4. All of lectures of English Department of UNNES, for the very valuable lesson during the whole semesters.
5. My beloved mother, Septi Nurochmi, and my Father, Siyamuji, for the support, everlasting love till the end of time. My young sister and brothers, Dewi, ‘Izza and Fathan (Ahan). My grandmother and grandfather. I miss you so much and I believe that we will be together in the best place later, Amin. I would also like to thank The Muhtadi’s. I love you all.
6. All of students of English Department, especially people in Class D Parallel ‘05, The Rancid (Bayz, Bodong, Gunkz and Well) thanks for the friendship, all great times and the classic memories. I will never forget us.
7. Sheila Gank and Sephia (Lu-Lu) all around the world. Walk On!
8. To those who I cannot mention one by one, I just want to say thanks a million for helping me in making this all this time.

Finally, I realize that this final project is still far from being perfect. Hence, the writer expect for critics and suggestion in making this final project. I have a great expectation that my study will be beneficial and gives contribution for English Department students and others.

The writer

ABSTRACT

Agus Nur S, Muhammad. 2009. *A Speech Act of Martin Luther King, Jr.'s Speech Entitled "I Have a Dream"*. A final project. English department, Faculty of Languages and Arts, Semarang State University. First advisor: Dr. Djoko Sutopo, MSi. Second advisor: Drs J. Mujiyanto, M.Hum.

Key words: *Speech Act, Speech*

Communication is the activity of exchanging meaning, ideas, feeling and information. It needs two participants or more. There are several ways of communication. Besides interpersonal communication and small group of communication, there is speech as one way of communication.

Speech is one of the real forms of communication activities that cannot be unconnected from language use. It will only be delivered in a special occasion and some preparations are needed there. Listeners should know what actually the speaker wants through his speech. By knowing it, we can decide what action that we will take, whether we will agree the message or even refuse it. Listeners could know what the speakers wants or the meaning of a speech by studying speech act. The writer uses Yule's speech acts theory to do the analysis since he thinks that the theory is the most proper theory.

This is a qualitative study. The theory includes; (1) *representatives*, which is speech acts that state what speaker believes to be the case or not. It is a speech acts that commits the speaker to the truth of the expressed proposition, (2) *directives*, which is speech acts that speaker use to get someone else to do something, (3) *commisives*, which is speech acts that speaker use to commit them to some future action, (4) *expressive*, which is speech acts that state what the speaker feels. It is to express the speaker's inner state toward a certain thing, (5) *declarations*, are those kinds of speech acts that change the world or situation trough speaker's utterances.

The result of the study showed that the total data found in the speech, it can be known that there are 50 data or utterances contain speech acts. Among five speech acts, representative speech act exists in 25 utterances. The second commonly used is directive speech act. It is used in 13 utterances. The third commonly used is declaration speech act. It is used in 7 utterances. The forth commonly used is Commisive speech act. It is used in 4 utterances. And the most rarely used is expressive speech act since it only exists in one utterance.

From the explanation above, the writer can draw some conclusion. First, among the five kinds of speech act, representative is the most commonly used in speech. Second, the directive is the second commonly used after the representatives speech act. Third, the other kind of speech act, declaration is the third. Fourth, the commisive speech act is the fourth speech acts that commonly used. Fifth, the expressive is the most rarely used in the speech. Besides, he also has some suggestion to the readers. First, there are various topics in pragmatics that have not been explored like deixis, maxims, implicatures, etc. Second, it is better to give pragmatics study to the students of educational program since pragmatics is needed if we want to study about linguistics in depth.

TABLE OF CONTENTS

ACKNOWLEDGMENT.....	vi
ABSTRACT.....	viii
TABLE OF CONTENTS.....	ix
LIST OF APPENDICES.....	xii
CHAPTER	
1. INTRODUCTION.....	1
1.1. Background of the Study.....	1
1.2. Reason for Choosing the Topic.....	4
1.3. Statement of the Problem.....	5
1.4. Objective of the Study.....	5
1.5. Significance of the Study.....	5
1.6. Scope of the Study.....	6
1.7. Outline of the Report.....	6
2. REVIEW OF RELATED LITERATURE.....	7
2.1. Review of Previous Studies.....	8
2.2. Review of Theoretical Study.....	9
2.2.1. Pragmatics.....	9
2.2.1.1. History of Pragmatics.....	10
2.2.1.2. Definition of Pragmatics.....	11
2.2.2. Speech Acts.....	13
2.2.2.1. Felicity Condition.....	14
2.2.2.2. Locutionary, Illocutionary, Perlocutionary.....	15
2.2.2.3. Speech Act Classification.....	17
2.2.2.4. Direct and Indirect Speech Act.....	19
2.2.3. Speech.....	21
2.2.3.1. Objectives.....	22
2.2.3.2. Preparing a Speech.....	24
2.2.3.3. Speech Structure.....	25
2.3. Theoretical Framework.....	27

3.	METHOD OF INVESTIGATION	29
3.1.	Type of Research.....	29
3.2.	Object of the Study.....	29
3.2.1.	The Biography of Martin Luther King Jr	30
3.2.2.	The Racial Segregation and the Civil Rights Movement in America.....	32
3.3.	Types of Data	34
3.4.	Role of the Researcher	35
3.5.	Technique of Collecting Data	35
3.6.	Technique of Analyzing Data	36
4.	RESULT OF THE ANALYSIS	39
4.1.	Representatives	39
4.2.	Directives	46
4.3.	Commisives.....	50
4.4.	Expressive	51
4.5.	Declarations.....	52
4.6.	Percentage of the Existing Speech Acts Found in the Speech	55
4.7.	Pragmatic Impacts of Using Representative Speech Act in <i>I Have a Dream</i> speech	56
5.	CONCLUSION AND SUGGESTION.....	58
5.1.	Conclusion.....	58
5.2.	Suggestion.....	59
	BIBLIOGRAPHY	60
	APPENDICES	63

LIST OF APPENDICES

1. Martin Luther King Jr.'s <i>I Have a Dream</i> Speech.....	63
2. Table of Representatives.....	67
3. Table of Directives.....	74
4. Table of Commisives.....	78
5. Table of Expressives.....	79
6. Table of Declarations.....	80



CHAPTER I

INTRODUCTION

This first chapter will present The Background of the Study, Reason for Choosing the Topic, The Statement of the Problem, The Objective of the Study, Significance of the Study, Scope of the Study and The Outline of the Study. This introduction helps the readers in understanding the final project and provides a brief guideline about it.

1.1 Background of the Study

Man is a 'zoon politicon' who has to live in a community and needs company in his life. It can hardly be imagine that he should live alone by himself without anyone to accompany him. In order to facilitate their efforts to provide themselves with their necessities, human beings have to cooperate each other, which can only be carried out in a community. In order to reach the purpose of cooperation human beings need a means of communication, which is called 'language' (Ramelan, 1992:8). By using language, men can convey his ideas, wishes and his feelings to other people. Oxford Advanced Learner's Dictionary defines a language as "the system of sounds and words used by humans to express their thoughts and feelings" (1995:662). B. Carrol (1980) defined language as follows:

Language is arbitrary system of speech sounds or sequences of speech sounds which is used or can be used in interpersonal communication by an aggregation of human beings, and which rather exhaustively catalogs things, processes, and event in the human environment (John B. Carrol, 1980:53)

From the definitions above it is clear that a language can also be used to persuade other people and it is the principal unit of human communication. Hornby (1995:179) defines that communication is the action or process of communicating. Communication occurs if both the speaker and the hearer exist. In general, communication is described as an action, which there is relationship between what the speaker says and what the hearer receives, and the purposes is the transforming of information or message. Instead of interpersonal communication and small group of communication, there is speech as one way of communication.

Speech is one of the real forms of communication activities that cannot be unconnected from language use. It will only be delivered in a special occasion and some preparations are needed there. In a speech there is the speaker who becomes the centre of attention and audience of it. Speech has important role in human life. It can be use to deliver messages to the audience, to stimulate enthusiasm or even to persuade them to do what the speaker says. In persuading the listener through speech, the speakers have to consider about the content of the speech related to the basic wants of the listeners. The listeners cannot be asked to do what the speaker want if it is opposite to what they really want. An instance of persuasive acts is politician presenting a campaign speech to attract vote. In order to get audience's

attention and to be able to persuade them, a speaker have to make preparation as well as possible.

In real life, we may face speeches in different places. On TV, radio, college, school and so on. Listeners should know what actually the speaker wants through his speech. By knowing it, we can decide what action that we will take, whether we will agree the message or even refuse it. Listeners could know what the speakers wants or the meaning of a speech by studying speech act.

Speech act is the study deals with meaning, so in order to make a good communication between the listeners and the speaker, listeners must be careful in catching the meaning.

Speech acts are commonly used in casual conversation. For example, a speaker asks, "Would you like to meet me for coffee?" and another replies, "I have class." The second speaker used an indirect speech act to reject the proposal. This is indirect because the literal meaning of "I have class" does not entail any sort of rejection ([www.wikipedia.com/speech act](http://www.wikipedia.com/speech_act) – Wikipedia, the free encyclopedia.htm).

Besides the use of speech act in casual conversation, it can be used in public speaking especially in persuasive speech. One of persuasive speech is the speech of Martin Luther King Jr. entitled *I Have a Dream*. He delivered his speech on the steps at the Lincoln Memorial in Washington D.C. on August 28th, 1963. He was a great man in history of the civil rights movement in America. *I Have a Dream* is one of his speeches he had during his effort in campaigning nonviolence resistance. He had chosen appropriate and impressive words since he

spoke in front of 250.000 American people, black and white, who supported the movement of black American in fighting against racial segregation in the country.

Based on the background above, *I Have A Dream* is going to be analyzed further on this thesis with special attention to its use of speech acts.

1.2 Reason for Choosing the Topic

This study is about Speech Act in pragmatic approach, where the language of someone speech has a speech act study. The writer prefers to analyze the speech act of Martin Luther King, JR's "I Have a Dream" speech text because of several reasons as follows:

Firstly, *I Have a Dream* is a persuasive speech that full of speech acts. The styles of language are very important in a speech because they can be used to attract the hearers' attention and persuade them to follow the speaker's saying. Martin Luther King, Jr is a great man in history. With his powerful and touching *I Have a Dream* speech he could raise African people spirit to get freedom and the same rights with the White. That's why, it is important to study this speech for the improvement for our knowledge.

Secondly, finding out the speech acts used in it can help the readers understand the meaning and the purpose of *I Have a Dream*. By describing the speech acts used in that speech, the readers who do not know about speech acts at all will hopefully get some description what is stated in the speech.

1.3 Statement of the Problem

Studying the speech of Martin Luther King Jr., *I Have a Dream* is interesting and also useful for the enrichment of our knowledge. We can find some valuable messages of human equality in the speech. Unfortunately the readers sometimes have difficulties in catching the meaning or the purpose of that speech due to the use of speech acts on it. Based on the condition, this thesis is developed to analyze a problem: -What kinds of speech acts are used in *I Have a Dream*?

1.4 Objective of the Study

To give the readers some description about the speech acts that is used in the speech of Martin Luther King Jr. entitled *I Have a Dream*, this thesis has one main objective that is: -to describe what kind of speech acts which are used in *I Have a Dream*.

1.5 Significance of the Study

The advantages that can be gained from this study are as follows:

- (1) Practically, this study can be used by the readers who do not know about speech acts at. They, then, may have some description about the use of it in the speech of Martin Luther King Jr. entitled *I Have a Dream*. Therefore, they can easily understand the speech and catch the meaning of it. Besides, the result of the study can be used by the writers themselves and other students to increase their knowledge and skills in analyzing speech act.

- (2) Theoretically, this study proves the theories of speech acts that are found in a book entitled 'Pragmatics' by George Yule.
- (3) Pedagogically, the result of this study can provide description of speech acts which are used in a speech text and it can assist the language teaching of speech acts.

1.6 Scope of the Study

In this study, the writer will analyze the speech act that is used in the speech of Martin Luther King, Jr. entitled *I Have a Dream*. The text was taken from holidayboss@holidays.net, issued in March 2008.

I Have a Dream is the popular name given to the historic public speech by Martin Luther King, Jr. It is a speech which had taken apart in convincing all people in the world, especially American people, that segregation between races had to be abolished. The message of human equality found in this speech is universal. It is not only for the interest of the civil rights movement in 1960's but also for all people in the world all the time.

1.7 Outline of the Report

The research report consists of five chapters, chapter I is the introduction which consists of the background of the study, the reason for choosing the topic, statement of the problems, the purpose of the study, the significance of the study, scope of the study and the outline of the study. Chapter II is the review of the related literature which discusses pragmatics, speech act and speech. Chapter III is

the method of investigation which discusses object of the study, data and data resources, population, sample including technique of sampling, instrument and method of collecting and analyzing data. Chapter IV describes the data analysis and the result of the study which consists of the analysis of speech acts found in the text of Martin Luther King, Jr.'s *I Have a Dream* speech and their attitude to the hearers. Chapter V is the conclusions of the research and the suggestions of the research.



CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter deals with review of related literature which consists of the preview of previous study, review of theoretical studies, and theoretical framework. This chapter gives readers the theories and previous studies which are related to this final project.

2.1 Review of Previous Study

The writer found two studies about speech acts which are “The Use of Performative Speech Acts in Harriet Beecher Stowe’s *Uncle Tom’s Cabin or Live among the Lowly*” by Niken Wahyu Ratih and “The Use of Performative Speech Acts in Lorraine Hansberry’s *A Raisin in the Sun*” by Ulfah Normawati.

“The Use of Performative Speech Acts in Harriet Beecher Stowe’s *Uncle Tom’s Cabin or Live among the Lowly*” was a study about the use of speech acts in a novel entitled *Uncle Tom’s Cabin or Live among the Lowly* by Harriet Beecher Stowe. The problem of the study was how the speech acts are used in the novel. The purpose of the study was to identify and analyze the use of speech acts in Harriet Beecher Stowe’s novel. This was a qualitative study. The data included all utterances from Harriet Beecher Stowe’s novel *Uncle Tom’s Cabin or Live among the Lowly* containing performative speech acts.

“The Use of Performative Speech Acts in Lorraine Hansberry’s *A Raisin in the Sun*” was a study about the use of speech acts in a drama entitled *A Raisin in*

the Sun by Lorraine Hansberry. The problem of the study was how the speech acts are used in the drama manuscript. The purpose of the study was to identify and analyze the use of speech acts in Lorraine Hansberry's drama manuscript, based on Austin's theory. This was a qualitative study. The data included all utterances from Lorraine Hansberry's *A Raisin in the Sun* containing performative speech.

From the description above, there are two studies about the use of speech acts. First was a study about the use of speech acts in drama manuscript and another one was a study about the use of speech acts in a novel. So, there is a chance for me to do a research about the use of speech acts in a speech by Martin Luther King Jr's entitled *I Have a Dream*.

2.2 Review of Theoretical study

This subchapter provides theories which are related to the study. They are pragmatics, speech acts, speech, and the biography of Martin Luther King Jr.

2.2.1 Pragmatics

Pragmatics is a subfield of linguistics developed in the late 1970s, pragmatics studies how people comprehend and produce a communicative act or speech act in a concrete speech situation. It distinguishes two intents or meanings in each utterance or communicative act of verbal communication. One is the informative intent or the sentence meaning, and the other the communicative intent or speaker meaning (Leech, 1983). The ability to comprehend and produce a communicative act is referred to as pragmatic competence (Kasper, 1997) which often includes one's knowledge about the social distance, social status between the speakers

involved, the cultural knowledge such as politeness, and the linguistic knowledge explicit and implicit. Besides, context is also an important aspect in pragmatics.

Context is usually understood to mean the situation of the participants. Werth in Elizabeth Black (2006) argues that context is dynamic, the mutual creation of the discourse participants. This applies equally to written or spoken discourse. Typically, situation of discourse is face-to-face interaction; but there is no reason to suppose that discourse is not created in written texts.

Yule (1996) states that pragmatics is concerned with the study of meaning as communicated by a speaker (or writer) and interpreted by listener (or reader). It needs more to do with the analysis of what people's utterances mean than what the words or phrases in those utterances mean by themselves. In short, pragmatics is the study of speaker meaning.

Pragmatics is a branch of linguistics, which deals with meaning. It has been learnt and developed by many linguists. Below, the writer provides a review on pragmatics, its history and its definition.

2.2.1.1 History of Pragmatics

Although pragmatics is a relatively new branch of linguistics, research on it can be dated back to ancient Greece and Rome where the term *pragmaticus*' is found in late Latin and *pragmaticos*' in Greek, both meaning 'being practical'. Modern use and current practice of pragmatics is credited to the influence of the American philosophical doctrine of pragmatism. Pragmatics was defined by Charles W. Morris (1938) as the branch of semiotics that studies the relation of signs to interpreters.

In studying language we have to consider the context in order to understand or interpret utterances. When someone delivers speech to the listeners, they cannot ignore the situation in which speech is uttered. There is strong relation between utterance and its situation. Linguists pay attentions to the context in their studies. They study the relation between language meaning in speech and its situation by pragmatic approach.

"Pragmatics" was defined by Charles W. Morris (1938) as the branch of semiotics that studies the relation of signs to interpreters. It studies how the transmission of meaning depends not only on the linguistic knowledge (e.g. grammar, lexicon etc.) of the speaker and listener, but also on the context of the utterance, knowledge about the status of those involved.

2.2.1.2 Definition of Pragmatics

Charles W. Morris introduces 'pragmatic' in 1980. He defines pragmatics as the study of the relations between signs and their interpreters. In general pragmatics is the study of how language is used to communicate.

Liu Shaozhong argues that pragmatics is the study of how the meaning of a sentence (or other linguistic unit) changes depending on how and where it is expressed, or on the structural ambiguity in language.

Here is an example of structural ambiguity, what does "You have a green light" mean? Without knowing the intent by the speaker and who the speaker is, it is impossible to conclude because there is no language without a motive, will or intent. The utterance "you have a green light" may be interpreted in some

meaning: (1) You are holding a green bulb, (2) You have a green light, (3) Or it could be indicating that you can go ahead with the project

Pragmatics is also often described as the study of language use, and contrasted with the study of language structure. However, the definition of pragmatics is more complex now. Pragmatics is considered as a study of how contextual factors interact with linguistic meaning in the interpretation of utterances. It contrasts with semantics, the study of language meaning.

Yule (1996:3) argues that pragmatics is concerned with the study of meaning as communicated by a speaker (or writer) and interpreted by listener (or reader). It is not enough to analyze what the words or phrases of utterances mean, but more analysis needed there.

This approach also necessarily explores how listeners can make conclusions about what is said in order to arrive at an interpretation of the speaker intended meaning. Listeners have to explore what is unsaid or the invisible meaning of speaker utterances. So, they will more get communicated than is said.

This type of study necessarily involves the interpretation of what people mean in a particular context and how contexts influence what is said. It requires a consideration of how speaker organize what they want to say according to who they are talking to, where and when the situation takes place.

Kordula De Kuthy (2001) in Anas Yasin defines pragmatics as the study of how language is used and of the effect of context on language. It is a systematic way of explaining language use in context. It seeks to explain aspects of meaning

which cannot be found in the utterances by analyzing simple sense of words or structures, as explained by semantics.

Sperber and Wilson in Elizabeth Black (2006) argue that context is the responsibility of the hearer. Different people may interpret the same utterance differently depend on their knowledge of when and where the situation taking place and also the speaker and their social status. For example, a mother asks her son, "Peter ...!" while pointing her index finger to the dishes. Peter will immediately realize that he has to wash the dishes because the one who asks him is his mother, not his friend, his young brother or sister. It shows that knowledge of social status takes a part in one's interpretation.

2.2.2 Speech Act

Yule states that in attempting to express themselves, people will not only produce utterances with grammatical structure and words, they perform actions through those utterances. If you are working for a very dictatorial boss with a great deal of power, then your boss says, "You're fired", it more than just a statement. That statement also performs the act of ending your employment. Action performed through utterances generally called speech act.

The speaker normally expects that his communicative intention will be recognized by the hearer. Both speaker and hearer are helped by circumstances surrounding the utterances. These circumstances, including other utterances, are called the speech event. It is the nature of speech event that determines the interpretation of an utterance in performing a particular speech act. On a wintry day, the speaker reaches for a cup of tea, believing that it has been freshly made,

take a sip, and produces an utterance “The tea is really cold”. It is likely to be interpreted as a complaint. If the circumstances are changed into a really hot summer’s day with the speaker is being given a glass of iced tea, taking a sip and produces the utterance “The tea is really cold”. It is likely to be interpreted as praise.

Bach in Routledge Encyclopedia of Philosophy states that, in general, speech acts are acts of communication. To communicate is to express a certain attitude, and the type of speech act being performed corresponds to the type of attitude being expressed. For example, a statement expresses a belief, a request expresses a desire, and an apology expresses regret. As an act of communication, a speech act succeeds if the audience identifies, in accordance with the speaker's intention, the attitude being expressed.

We will produce well-formed utterances with specific purpose. We form utterances with some kind of function or special purpose in our mind.

2.2.2.1 Felicity Condition

Felicity conditions have four conditions, there is (1) *Propositional condition*, this condition specifies the content of the utterance. The preparatory condition requires that the speaker should be in position of authority over the hearer. For example: (1) Request, it is about future act by the hearer. “I don’t really expect you to tell me your age, but how old are you?” the utterance shows that the speaker wants to see the future act by the hearer that is answering the question. (2) Promise, it is about the future act by the speaker. “I will tell you where your son is”. The utterance shows that the speaker will do a future act for the hearer that is telling

the position of the hearer's son. (2) *Preparatory condition*, this condition specifies the circumstances that must hold prior to the act. For example, (1) request, the speaker believes that the hearer can do the requested act and would not do without being asked by the hearer. "I know that you do not know where Semarang is; but can you tell me where it is?" Speaker believes that hearer has already known where Semarang is and so he can answer the question, but he will not do it without being asked. (2) Promise, speaker believes that the hearer will like the promised act. "I will send your son to Harvard". Speaker believes that the hearer will like the promised act that is his son will be sent to Harvard. (3) *Sincerity condition* is that the speaker wants the ordered act done. For example, (1) request, speaker wants hearer to do the act. "I don't want you to lend me your car, but can I borrow it from you?" The speaker wants the hearer to lend his car. (2) Promise, speaker intends to do his promise. "I will lend you some money". The speaker only intend to lend the hearer money, he is not sincerely says that utterance. What is in his mind is "Of course I won't". (4) *Essential condition*, it covers the fact by the act of uttering promise. This essential condition combines what the content must be included into the utterance, the context, and speaker's intentions.

2.2.2.2 *Locutionary, Illocutionary, Perlocutionary*

Austin (1962:109) in <http://wikipedia.com/Speech act - Wikipedia, the free encyclopedia.htm/> identifies three distinct levels of action beyond the act of utterance. He classifies the three levels of acts that begin the building blocks of words and end with the effects those words have on an audience. They are called locutionary act, illocutionary and perlocutionary act.

Locutionary act is the act of simply uttering a sentence from a language; it is the description of what the speaker says. It is the act of using a referring expressions and a predicating expression. It is the act of saying something in which each word in the sentences is uttered exactly the same as its meaning in the dictionary. Austin states that the content of locutionary (what is said) is not always determined by what is meant by the sentence being uttered.

Illocutionary act is considered to be the most significance level of action in a speech act is determined by the force, which has been desired by the speakers. Illocutionary act can be the real description of interaction condition. It would include stating, promising, apologizing, threatening, predicting, ordering and requesting. According to Searle (1977) as quoted by Yule (1996:53) states that Searle gives the classification of illocutionary acts, which is based on varied criteria. Searle categories are namely representative, directive, commissive, expressive and declaration.

Whereas perlocutionary act is the effect on the hearer of what the speaker says. So perlocutionary act is the hearer's behavioural response to the meaning of utterance. It can be physical or verbal response, perhaps merely a mental or emotional response of some kind. Perlocutionary act would include such effect as persuading, embarrassing, intimidating, boring, irritating or inspiring the hearer.

2.2.2.3 Speech Act Classification

Searle, a student of Austin, formalized Austin words, building rules for speech acts and defining indirect speech acts. According to Searle (1977) as quoted by Yule speech acts can be categorized as follows:

(1) Representative speech act

Representative speech acts are those kinds of speech acts that state what speaker believes to be the case or not. It is a speech acts that commits the speaker to the truth of the expressed proposition. It has a truth-value, show words –to world fit, and express speaker’s belief toward something. Representative speech acts can be noted by some speech act verbs, such as: assert, deny, correct, state, tell, guess, predict, report, remind, describe, inform, insist, assure, agree, claim, beliefs, conclude and etc. For examples: (1) The earth is square, (2) Searle did not write about bananas, (3) It was a hot sunny day.

Statements or facts, assertion, conclusion, and description, as illustrated in examples above, are all examples of speaker representing the world as he or she believes it is true. In using representative speech acts, speaker makes his utterance fit his believes.

(2) Directive speech act

Directive speech acts are those kinds of speech acts that speaker use to get someone else to do something. The form can be requesting, asking, questioning, interrogating, urging, encouraging, discouraging, appealing, inviting, begging, demanding, ordering, proposing, advising, suggesting and etc. For examples: (1) Give me a cup of tea. Make it sweet, (2) Could you lend me you car, please? (3) Do not disturb me.

Those three examples express the speaker wants. Directive speech acts can be a command, order, request, suggestion, and they can be positive or negative. In

using directive speech acts, speaker attempts the realization fit his utterances through hearer's future act.

(3) Commissive speech act

Commissive speech acts are those kinds of speech acts that speaker use to commit them to some future action. Commissive speech act can be noted by some speech act verb, such as: commit, offer, promise, guarantee, threatened, swear, reject, dedicate. For examples: (1) I'll be back, (2) I'm going to go to your house next time, (3) We will not do that.

Those examples express what the speaker intends. Commissive speech acts can be promises, threats, refusals, pledges, and they can be performed by the speaker alone or by the speaker as a member of group. In using a commissive speech act, promises to make the realization fit his utterances.

(4) Expressive speech act

Expressive speech acts are those kinds of speech acts that state what the speaker feels. It is to express the speaker's inner state toward a certain thing. The speech act is preceded by some speech act verb, such as: praise, protect, cheer, regret, fear, condole, congratulate, thank, apologize, welcome, greet. For examples: (1) I'm really sorry, (2) Congratulations, (3) Oh, yes, great, fantastic, hmmm.

Those three examples express the feeling of the speaker. Expressive speech acts can be statements of pleasure, thanking, condolence, an introduction, pain, likes, dislikes, joy or sorrow. They can also be caused by something the speaker does or the hearer does, but they are about the speaker's experiences. In using expressive speech acts, the speakers make their utterances fit their feelings.

(5) Declaration speech act

Declaration speech acts are those kinds of speech acts that change the world or situation through speaker's utterances. Speech act verbs of declarations speech act are: declare, announce, approve, appoint, bless, curse, speculate, name, call, define, nominate, establish, authorize. For examples: (1) Priest: I now pronounce you husband and wife, (2) Referee: You are out, (3) Judge: We find the defendant guilty.

This speech act is performed by someone who is especially authorized to do so within some institutional framework. It is used in specific context in order to perform a declaration appropriately. In using declaration, the speaker changes the world via words. Declaration are typically broadcast within a social group and rely for their success on speaker being sanctioned by the community, institution, committee, or even a single person within the group to perform such acts stipulated condition.

2.2.2.4 *Direct and Indirect Speech Act*

Yule states that a different approach of distinguishing types of speech act can be made on the basis of structure. A simple structural distinction between three general types of speech acts is provided, in English, by the three basic sentence types. For examples: (1) You wear a seat belt (declarative), (2) Do you wear a seat belt? (interrogative), (3) Wear a seat belt (imperative).

From the examples above, we could know that there is an easily recognized relationship between the three structural forms, which are declarative, interrogative and imperative, and the three general communicative functions,

which are statement, question, command or/request. Whenever there is a direct relation between a structure and a function, we have a *direct speech act*. On the contrary, whenever there is an indirect relation between a structure and a function, we have an indirect speech act. Thus, a declarative used to make a statement is direct speech act, but a declarative used to make a request is an indirect speech act. For example, a teacher says to a student, "It is cold outside", while seeing the window. The teacher uses a declarative to make a request to a student, that the student is requested to close the window.

Different structure can be used to construct the same basic function, as in the following examples where the speaker wants the addressee not to stand in front of the TV: (1) Move out the way!, (2) Do you have to stand in front of the TV?, (3) You are standing in front of the TV.

The basic function of all those three utterances is a command or request. The interrogative in (2) is not being used as only a question, so it is an indirect speech. The declarative in (3) also functions as a command or request, so it is also an indirect speech act.

One of the most common indirect speech act used in English is utterances in the form of interrogative. It is not only used to ask question and an expected answer, but action is also expected. For examples: (1) Would you open the door? (2) Could you lend me some money?

Those two examples of interrogative utterance not only ask questions and expect answers, but they also expect actions done by the hearer. In (1) the speaker not only asking the hearer whether he will able to open the door, but at the same

time the speaker requesting the hearer to do action of opening the door and in (2) the hearer is expected to do action of lending the speaker some money.

Besides, indirect speech acts are commonly used to reject proposals. For example, a speaker asks, "Would you like to meet me for coffee?" and another replies, "I have class." The second speaker used an indirect speech act to reject the proposal. This is indirect because the literal meaning of "I have class" does not have any sort of rejection.

2.2.3 Speech

Baird (1981) argues that communication activity has many different forms. Most theorists seem to feel that oral communication should be distinguished from written, and that oral communication consists of five general types:

- (1) Intrapersonal communication, in which an individual communicates with himself or herself, usually by thinking but usually aloud.
- (2) Interpersonal communication, the most common way in communication, in which two individual communicate with each other face to face. For examples, communication in a job interview or an informal conversation between acquaintances.
- (3) Group communication, in which several people meet face to face to discuss whatever matters, and in which those people share the source and receiver roles.
- (4) Public communication (or public speaking), in which one speaker presents a message to a group of receivers in a face-to-face setting. While the receivers

occasionally adopt the source role, generally the speaker does most or all of the talking.

- (5) Mass communication, in which the speaker transmits a message to a group of receivers via some mass medium, such as radio or television.

The writer's concern in this final project is public communication or public speaking. Public speaking, or to be more specific we can call speech is one way of communicating with other people. In this case speech is different because it has special characteristics in its forms. It is only held in certain occasions and needs some preparation.

The public speech is a formal communication event, where the speaker becomes the centre of audience's attention. So, in this situation, there is a speaker as a person who delivers the speech and the audience of the speech. Speaker is the one who should be active in giving opinions or thoughts while the audiences only act as the listeners.

2.2.3.1 Objectives

A speech is delivered for different purposes in different occasions. In general, there will be one specific purpose that has to be achieved in one occasion. Baird (1981: 16) states that, generally, the objectives of public speaking can be divided into three categories:

(1) Informative

If we want to provide the listeners with the new information, our objective belongs to this category. For example, "I want the company's board of directors, when I have finished speaking, to understand the result of the employee opinion

surveys which I will present to them” or “I want my department to be able to complete their travel expense reports when I have finished showing them how”.

(2) Persuasive

If we want to change the direction or strength of listeners’ attitudes and behaviour, our objective is persuasive. For instance: “I want this football team to play with more intensity in the second half than you did in the first half” or “I want this social club to vote for me in the next election” or “I want this rifle club to change their minds and support gun control”. From the examples above, persuasive objectives is different from informative objectives. In persuasive objectives the speaker wants to produce a change in the audience or intensify listeners’ feelings and behaviours while in informative objectives the speaker wants to add information.

(3) Entertaining

Occasionally, speaker may only want to provide his or her listeners with momentary entertainment. The speaker does not want to change their attitudes or behaviours; he only wants to give the listeners a good time with some entertainment while they are listening to the speaker. For example, “I want this audience to chuckle or laugh while I tell them a story about my career”. The speaker only wants to provide his audience a good time while they are listening to him. The speaker typically only wants to provide the audiences some entertainment.

2.2.3.2 Preparing a speech

Generally, the first step in preparing a speech is determining and developing the topic that will be delivered. Then, the most important thing is how the topic will be delivered.

Before presenting a speech, steps or preparations should be well conducted (Baird: 1981). There are at least 5 steps before delivering a speech.

- (1) Chose the topic. Select something that interest you and, if possible, your audience. Be sure that the topic is appropriate to the setting and the occasion and that you also already know something about the topic.
- (2) Analyze the audience. You have to try to judge how much your audience who know about your topic and determine what things relevant to your topic might interest your audience most.
- (3) Choose the purpose. You have to decide what you want to accomplish in your speech. Whether you want to give your audience new information, to change their attitudes, to convince them to do something or to entertain them.
- (4) Gather information. Through consideration of your own knowledge and experience and through research in the library you will get information you need to present a speech.
- (5) Organize the material. Subdivide your topic into three or four main categories or ideas. Subdivide those subdivisions into two or three supporting ideas. Then use the factual materials to support or illustrate those specific ideas.

2.2.3.3 Speech structure

A good speech is like a good building; both grow from a careful plan. We have to apply the words or the content to the structure of the speech through outlining. Like any other form of plan, a speech outline is the framework on which the message is built. It contains the main ideas and shows how they relate to one another. An outline of a speech in skeleton form according to Adler and Rodman looks (2006: 354) like this:

TOPIC: _____

GENERAL PURPOSE: _____

SPECIFIC PURPOSE: _____

THESIS: _____

INTRODUCTION

- I. Attention-getter
- II. Thesis statement
- III. Preview

BODY

- | | | |
|--|---|---------------------------|
| <ol style="list-style-type: none"> I. II. III. IV. V. | } | Three to five main points |
|--|---|---------------------------|

CONCLUSION

- I. Review
- II. Final remarks

BIBLIOGRAPHY

Often the difference between a successful and an unsuccessful speech is the choice of topic or the title. The topic should be familiar enough for your audience to understand, and be innovative enough to hold its attention. For example, *Can the Internet cure the common cold?* After choosing the topic, the

speaker should determine the general purpose of his or her speech. There are at least three general purpose of speech: (a) to entertain, which means to relax your audience by providing it with a pleasant listening experience, (b) to inform, which means to explain to your audience by teaching it something, (c) To persuade, which means to move your audience toward a new attitude or behavior (Adler and Rodman, 2006: 330). A clear understanding of general purpose will lead you into the right track for choosing and developing a topic. The next step is determining the specific purpose. It is expressed in the form of a purpose statement—a complete sentence that describes exactly what you want your speech to accomplish. For instance, *After listening to my speech, my audience members will use the information available on the World Wide Web to be better informed before they see their doctors.* Afterwards, the speaker has to formulate his or her thesis statement. The thesis statement tells what the central idea of the speech is. It tells the idea that the speaker want the audience to remember after it has forgotten everything else the speaker had to say. The thesis statement might be worded like this: *Online medical data can save you the cost and hassle of an unnecessary trip to the doctor.* The next part is introduction, it is very important. There are four function of the speech introduction. It serves to capture the audience's attention, preview the main points, set the mood and the tone speech, and demonstrate the importance of the topic (Adler and Rodman, 2006: 362). The Introduction part is followed by the Body. Here, each of main points is discussed in detail. After discussing the main points in detail, speaker has to draw a conclusion. The conclusion, like the introduction, is an important part of a speech. The audience

will have a tendency to listen carefully when the speech comes to a close; they will consider what the speaker says at the end of his or her speech is important and they will remember it. For this reason, the conclusion has three essential functions: to review the thesis, to review your main points, and to provide a memorable final remark (Adler and Rodman, 2006: 366). The last part is Bibliography. It is a list of the books and articles that have been used by the speaker when writing the speech.

2.3 Theoretical Frame Work

In conducting this study, the writer uses George Yule's theories in his book entitled *Pragmatics* published by Oxford University Press in 1996. It provides theories about pragmatics which includes the theory of speech acts which is directly related to the writer's study "A Speech Act Analysis of Martin Luther King, Jr.'s Speech Entitled *"I Have a Dream"*". Here, the writer will analyze the use of speech acts from the text of Martin Luther King Jr's speech entitled "I Have a Dream". Therefore, the writer uses his theories about speech acts.

Yule states that in attempting to express themselves, people will not only produce utterances with grammatical structure and words, they perform actions through those utterances. If you are working for a very dictatorial boss with a great deal of power, then your boss says, "You're fired", it more than just a statement. That statement also performs the act of ending your employment. Action performed through utterances generally called speech act.

Yule (1996: 53) states that speech acts can be categorized into five classifications which are representative, directive, commissive, expressive, and declaration.

The writer analyzes the use of speech act in Martin Luther King Jr.'s speech entitled "I Have a Dream" based on those five classification of speech acts.



CHAPTER III

RESEARCH METHODOLOGY

This chapter deals with research methodology which consists of type of research, object of the study, types of data, role of the researcher, technique of collecting data, technique of analyzing data, and technique of reporting result.

3.1 Type of Research

This study uses qualitative research since the data engaged are displayed in the form of words. Miles and Huberman state that such data are supposed to be qualitative data (Niken Wahyu Ratih: 2005). Qualitative research doesn't focus on numerals or statistics but give most attention to how deep the researcher's knowledge toward the interaction among concepts, which is being learnt.

This consideration leads me to support my study by conducting library research. I explore some reference source books, jot down important information and ideas from significance authors to support my final project.

3.2 Object of the Study

The purpose of the study is to find out the use of speech act in the speech of Martin Luther King entitled *I Have a Dream*. I chose that speech text because of the following reasons. First, speech is the way of communicating to other people in a special characteristic. Because we know instead of speech there is another

way of communication, such as small group communication and interpersonal communication.

Second, the language use of speech is more complex and different with other language communication. Utterances in Martin Luther King Jr.'s are very interesting and it gives many good examples of the use of speech acts by the speaker. Moreover, speech's language is an interesting object to be analyzed, because in understanding the speech we should try to understand speaker's meaning if we are positioned as him or her. So, it is an enjoyable thing when I explore it.

3.2.1 The Biography of Martin Luther King Jr.

It is told by Valeire Scholect and Pam Brown ([www.nobelprize.org/Martin Luther King Jr.html](http://www.nobelprize.org/Martin%20Luther%20King%20Jr.html)) that January 15, 1929 was born Michael Luther King, Jr., but later his name had changed to Martin. His grandfather began the family's long tenure as pastors of the Ebenezer Baptist Church in Atlanta, serving from 1914 to 1931; his father has served from then until the present, and from 1960 until his death Martin Luther acted as co-pastor. Martin Luther attended separated public schools in Georgia, graduating from high school at the age of fifteen; he received the B. A. degree in 1948 from Morehouse College, a distinguished Negro institution of Atlanta from which both his father and grandfather had graduated. After three years of theological study at Crozer Theological Seminary in Pennsylvania where he was elected as the president of a predominantly white senior class, he was awarded the B.D. in 1951. With a fellowship won at Crozer, he enrolled in graduate studies for the doctorate at Boston University in 1953 and receiving the

degree in 1955. In Boston he met and married Coretta Scott, and then two sons and two brothers were born into the family.

In 1954, Martin Luther King became pastor of the Dexter Avenue Baptist Church in Montgomery, Alabama. He was a strong worker for civil rights for members of his race. At this time, King was a member of the executive committee of the National Association for the Advancement of Colored People. He was ready, to accept the leadership of the first great Negro nonviolent demonstration of contemporary times in the United States early in December, 1955, the bus boycott described by Gunnar Jahn in his presentation speech in honor of the laureate. The boycott lasted 382 days. On December 21, 1956, after the Supreme Court of the United States had declared unconstitutional the laws requiring segregation on buses, Negroes and whites rode the buses as equals. During these days of boycott, King was arrested, his home was bombed, he was subjected to personal abuse, but at the same time he became as a Negro leader of the first rank.

In 1957 he was elected president of the Southern Christian Leadership Conference, an organization formed to provide new leadership for the development of civil rights movement. The models for this organization he took from Christianity and its operational techniques from Gandhi. In the eleven-year period between 1957 and 1968, King traveled over six million miles and spoke over twenty-five hundred times, appearing wherever there was injustice, protest, and action; and meanwhile he wrote five books as well as numerous articles. In these years, he led a massive protest in Birmingham, Alabama, that caught the attention of the entire world, providing what he called a coalition of conscience,

and inspiring his "Letter from a Birmingham Jail", a manifesto of the Negro revolution. He planned the movements in Alabama for the registration of Negroes as voters; he led the peaceful march on Washington, D.C., and delivered his speech "I Have a Dream" in front of 250,000 people. He discussed with President John F. Kennedy and campaigned for President Lyndon B. Johnson. He was arrested for more than twenty times and assaulted at least four times. He was awarded five honorary degrees; was named Man of the Year by *Time* magazine in 1963 and became not only the symbolic leader of American blacks but also a world figure.

At the age of thirty-five, Martin Luther King, Jr., was the youngest man who has received the Nobel Peace Prize. When notified of his selection, he announced that he would turn over the prize money of \$54,123 to the progress of the civil rights movement.

On the evening of April 4, 1968, while standing on the balcony of his motel room in Memphis, Tennessee, he was assassinated.

3.2.2 The Racial Segregation and the Civil Rights Movement in America

Martin Luther King Jr. was known as a man who always fought against the segregation between races, especially in America. The segregation itself has become a way of life in America for years before Civil War. Berry and Goldman (html) states that black lived and worked separately from Whites. In daily activities, black were required to live in separate and generally inferior areas. They were restricted to separate and inferior sections of hospitals, separate section

of streetcars, train, school, jails, and parks. Each day they were reminded of the inferior status accorded them by white society.

The civil rights movement began in 1955. The call to action was first sounded by Rosa Parks, a black woman living in Montgomery, Alabama. City's Jim Crow ordinances were tougher than those in most southern cities, where blacks were required to sit in the back of the bus and white in the front.

In December 1955, Parks boarded a city bus on her way home from work. Tired after the day work, Parks took an available seat in front of the bus; she refused to give up her seat when asked to do so by the driver and was arrested and fined \$ 10 for violating the city ordinance.

Parks united the 45,000 blacks of Montgomery in a successful massive resistance that eventually caught the attention of the whole country. With the help of ministers and other prominent black citizens, the local chapter of the National Association for the advancement of colored people (NAACP) organized a boycott of the city bus that would last for more than a year. Leadership of the boycott was soon conferred on Martin Luther King Jr.

He advocated civil disobedience as the willful but nonviolent violation of unjust law. By the early 1960s boycott, lawsuit, protest marches, and sit-in demonstration were all being used by civil rights activist to fight injustice and inequality. It is told by Thornton-Hencke (1989: 18) that the president Kennedy urged the U.S congress, in June 1963, to pass civil rights legislation. Two months later, Martin Luther King Jr. organized and led a march on Washington D.C., to show support for civil rights movement. More than 250,000 people, black and

white, gathered peaceably at the Lincoln Memorial to hear King's speak, "I Have a Dream".

Unfortunately, king who won the Noble Peace Prize in 1964 was assassinated in 1968 in Memphis, Tennessee. Yet, people still remember him. Every year in January, Americans celebrate Martin Luther King's birthday –which become one of just 10 national holidays in 1968 –by honoring and remembering his life and his involvement in the civil rights movements. For millions of black Americans, king was the prophet who gave them hope in their struggle for equality. For millions of white Americans, King built a bridge of communication between races.

3.3 Types of Data

The data are in form of utterances that use various kinds of speech act. By analyzing the speaker's utterances in the speech text, the use of speech act can be explored. The data, for instance, would be drawn like this:

- (1) *We hold these truths to be self-evident that all men are created equal.*
(p.2 1.95)
- (2) *But one hundred years later, the Negro still is not free.* (p.1 1.7)
- (3) *It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned.* (p.1 1.20)

3.4 Role of the Researcher

By doing this study, the writer gives his role as data analyzer. I try to analyze the use of speech acts based on George Yule theories. The kinds of speech acts are

implemented through the speaker's utterances in the speech text and then the writer analyzes the function of those utterances.

3.5 Technique of Collecting Data

Collecting the data is the important thing in every study. In collecting the data the writer will not need a lot of instrument because he will not involving student or people as the object of the study. This is a qualitative study in the form of utterances. In this study, I describe the use of speech acts in the speaker's utterances found in the speech by Martin Luther King Jr's entitled *I Have a Dream*. Thus, the writer will only need the text of Martin Luther King, Jr.'s *I Have a Dream* speech.

In collecting the data, the writer will do several steps as follows:

- (1) Reading the text carefully. Here, the researcher will read text in several times carefully so that he will understand.
- (2) Identifying the data. After reading the text, the researcher will make some notes on the text containing the speech act classification. In order to make the notes, he will underline and give bracket the sentence or utterance.
- (3) Classifying. After getting the data from the speech text, the researcher will classify the data. The utterances are classified into representative, directive, commissive, expressive, and declaration. Since the data is a long speech, so he must be careful in doing the process in getting the data which convey the speech acts to be used to the next step.

- (4) Simplifying. The last step will be simplifying. After classifying the data into their categories, the writer will simplify the data which contain speech act will be analyzed.

3.6 Technique of Analyzing Data

The writer will analyze the collected data and to find out their speech acts. In analyzing the data, he will conduct several steps as follows:

- (1) The writer will search for speech acts which are used in the text of Martin Luther King, Jr.'s *I Have a Dream* speech.
- (2) The writer will give a sign on each data derived from the classification of speech acts.
- (3) The writer will analyze the speech acts found in the speech text and their attitude to the hearers.
- (4) On the last step, the writer will describe a conclusion based on the analyzed data.

To make it easier in this step a table is needed. The table consists of the data that have been identified before. Below is the form of the table also the example of data analysis:

No	Kind of Speech act	Number of Data	Utterance	Comment
1.	Expressives	1	I am <i>happy</i> to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.	Utterance in expressive speech act usually express feeling. Utterance (1) shows the speaker's feeling. The speaker feels happy because they will conduct the greatest demonstration for their freedom.
2	Directive	2	Now is the time to make justice a reality for all of God's children. (p.2 1.36)	One of directive speech act verbs is 'ordering'. 'Ordering' has stronger force than 'asking'. The utterance above contains directive speech act verb ordering. King orders Negro to smash the segregation and racial injustice up.

The card is divided into four columns: (1) Kind of speech acts is contained the kind of speech act from George Yule; they are namely representative, directive, commissive, expressive, and declaration. (2) Data are numbered, which

included speech acts that would be analyzed. (3) The speaker's utterances containing speech act. (4) Comment contained analysis of the data based on George Yule classification of speech act. It is in the form of sentences.

After all data, which have been arranged, were analyzed, I report them by giving a description of the use of speech acts on Martin Luther King Jr.'s speech entitled *I Have a Dream* to the reader.



CHAPTER IV

RESULT OF THE ANALYSIS

This chapter elaborates in detail the result of the analysis about the use of speech acts in a speech entitled *I Have a Dream*, which will be presented qualitatively. In analyzing the data, I used the theory of speech acts from George Yule. There are five types of speech acts based on George Yule (2008:53) theory, they are: representatives, directives, commissives, expressives and declarations.

The following is the finding collected from the speech, which has been arranged and analyzed based on Yule's theory of speech acts. Additionally, number indicators (pages and lines) are also displayed in the end of quotations to enable fast access to the original data.

4.1 Representatives

Representative speech acts are those kinds of speech acts that state what speaker believes to be the case or not. It is a speech acts that commits the speaker to the truth of the expressed proposition. It has a truth-value, show words –to world fit, and express speaker's belief toward something. Representative speech acts can be noted by some speech act verbs, such as: assert, deny, correct, state, tell, guess, predict, report, remind, describe, inform, insist, assure, agree, claim, beliefs, conclude and etc. The data of representative speech acts are as follows:

- (1) *Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation.* (p.1 l.3)

Look up the utterance above. It contains representative speech act verb “tell”. The speaker, Martin Luther King Jr., tells the addressee that five score years ago a great American sign the Emancipation Proclamation.

(2) But one hundred years later, *the Negro still is not free.* (p.1 l.7)

The utterance number (2) also contains representative speech act. Look up the italic utterance above, King gives statement about the Negro condition one hundred years after the Emancipation Proclamation. So, he tells the addressee especially Negro people to realize their miserable condition.

(3) One hundred years later, the life of the *Negro is still sadly crippled by the manacle of segregation and the chains of discrimination.* (p.1 l.7)

The utterance above contains the speaker’s statement, while the function is to tell the addressee about something. He tells the addressee that Negro still live sadly due to the segregation and discrimination.

(4) *One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity.* (p.1 p.9)

King tells the addressee that Negro lives in poverty while the White lives in prosperity. This utterance gives more assertion to his addressee that there is still injustice in America.

(5) One hundred years later, the *Negro is still languish in the corners of American society and finds himself an exile in his own land* So we've come here today to dramatize a shameful condition.(p.1 l.10)

Utterance number (5) also contains representative speech act verb 'tell'. King tells the addressee that Negro still is not free in their own country; they live sadly due to segregation and discrimination. They are still live in poverty while the white had been living in prosperity.

(6) We have also come to this hallowed spot *to remind* America of the fierce urgency of Now. (p.1 1.28)

Look up the utterance number (6). Representative speech act verb "remind" is directly used in the utterance. King and all Black intend to remind America that the condition of United States of America is very urgent. Segregation and racialism have become worse where Black cannot do many things.

(7) *It is obvious* today that America has defaulted on this promissory note insofar as her citizens of color are concerned. (p.1 1.20)

The utterance above contains representative speech verb assert. King gives assertion that America has defaulted on the promissory note by treating Negro people badly. The promissory note says that all men would be guaranteed the inalienable rights of the liberty and the pursuit of happiness. However, the realization is totally wrong, only White who get their rights.

(8) *This is no time* to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. *Now is the time* to make real the promises of democracy. (p.1 1.29)

This utterance shows us the use of representative speech act. King tries to assert the addressee that now is the time to get all Black's rights as citizens and human being. Now is the time to come out of segregation racialism. Now is the time to get freedom, justice and equality. Now is the time, not other time.

(9) In the process of gaining our rightful place we *must not* be guilty of wrongful deeds. (p.2 l.46)

One of representative speech act verb is "insist". See the italic words above: "must not" has a strong force to the addressee to do something asked by the speaker. In other words, we can say that the speaker insists the addressee. The speaker, King, really wants the addressees not to be guilty of wrongful deeds in the process of gaining the rightful place.

(10) We *must* forever conduct our struggle on the high plane of dignity and discipline. (p.2 l.49)

Again, King uses the word must directly. He tries to insist the addressee to do their struggle orderly; they must not break the law for the sake of their dignity.

(11) We must *not* allow our creative protest to degenerate into physical violence. (p.2 l.50)

Utterance number (11) also contains representative speech act verb "insist". He demands forcefully the addressees not to make physical violence in their protest.

(12) Again and again we *must* rise to the majestic heights of meeting physical force with soul force. (p.2 l.51)

Once more, King tries to insist the addressee not to do the protest with physical force; they have to obey the rule and the regulation.

(13) And as we walk, we *must* make the pledge that we shall always march ahead. (p.2 1.58)

Again, King insists the addressee to do what he asked. Utterance number (13) has strong force to the addressees to struggle and work together in the process of gaining freedom and their rights.

(14) *We hold these truths to be self-evident that all men are created equal.* (p.2 1.95)

Utterance (14) contains representative speech act verb 'belief'. It tells about the speaker believe that all men are created equal.

(15) *It would be fatal for the nation to overlook the urgency of the moment.* (p.2 1.37)

The speaker gives the prediction about the nation condition. King predicts that it would be fatal for the nation to overlook the urgency of the moment.

(16) *I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.* (p.3 1.102)

The utterance (16) contains speaker's statement. King states that he has a dream that freedom and justice will one day spread evenly to all of the states of America.

(17) *I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.* (p.3 1.105)

In utterance (17) the speaker states his dream that one day America will be a nation with no racism and segregation.

(18) *I have a dream that one day, down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of "interposition" and "nullification" — one day right there in Alabama little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.* (p.3 1.109)

Again, King gives his statement. He states that he hopes that someday, in Alabama, Black men and White men will be able to live together peacefully.

(19) *I have a dream that one day every valley shall be exalted, and every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight; "and the glory of the Lord shall be revealed and all flesh shall see it together.* (p.3 1.115)

King also gives his statement in utterance (19). He states that he has a dream that one day there will be equal social strata between Black men and the White men.

- (20) *I say to you today, my friends, so even though we face the difficulties of today and tomorrow. I still have a dream. (p.3 l.91)*

Look up the utterance above. It contains representative speech act verb.

Speaker states something to the addressees. He states that he still have a dream.

- (21) *With this faith, we will be able to hew out of the mountain of despair a stone of hope. (p.4 l.120)*

One of representative speech act verb is 'assure'. In utterance (20), the speaker wants to assure the addressee that with their faith they will able to awaken their hope and spirit to struggle their rights.

- (22) *With this faith, we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. (p.4 l.121)*

In utterance (21) King tries to assure the addressee that they will able to remove the racism and replace it with a peaceful brotherhood.

- (23) *With this faith, we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day. (p.4 l.121)*

Again, the speaker tries to assure the addressee that they will able to struggle their freedom and rights together and they will get them one day.

- (24) *And this will be the day — this will be the day when all of God's children will be able to sing with new meaning "My country 'tis of thee, sweet land of liberty, of thee I sing". (p.4 l.125)*

Utterance (24) also contains representative speech act verb 'assure'. The speaker tries to assure that this day will be the day that Black men will get the Liberty they deserve, not other days.

(25) And when this happens, when we allow freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual "Free at last! Free at last!". " Thank God Almighty, we are free at last!" (p.4 l.141)

It is clearly seen that the speaker gives description about the condition when there is no more racism and segregation in America. Black men and White men will be able to live together peacefully, no matter the religion they believe in.

4.2 Directives

Directive speech acts are those kinds of speech acts that speaker use to get someone else to do something. The form can be requesting, asking, questioning, interrogating, urging, encouraging, discouraging, appealing, inviting, begging, demanding, ordering, proposing, advising, suggesting and etc.

(26) *This momentous decree came as a great beacon light of hope to millions of Negro slaves, who had been seared in the flames of withering injustice. (p.1 l.4)*

The utterance (26) contains directive speech act verb appealing. King tries to appeal his addressees' spirit to get freedom, the freedom of Negro who had been

in labor as slaves, by using the italic words which mean the momentous decree (Emancipation Proclamation) brings new expectation for Negro to get freedom.

(27) In a sense we've come to our Nation's Capital *to cash a check*. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the inalienable rights of life liberty and the pursuit of happiness. (p.1 l.14)

Look up the utterances above. It contains directive speech act. King wants to encourage the addressees to cash a check, a check of freedom and equality of rights. King, then, explains that all men, black as well as white men would be guaranteed the inalienable rights of life liberty and the pursuit of happiness.

(28) *So we have come to cash this check*, a check that will give us upon demand the riches of freedom and the security of justice. (p.1 l.25)

Directive speech act exists in the utterance number (28). Again, Kings tries to encourage the addressees to fight for their rights that they deserve. Negro people have to cash the check (Declaration of Independence) that will give us upon demand the riches of freedom and the security of justice.

(29) Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. (p.1 l.32)

One of directive speech act verb is 'ordering'. Utterance number (29) contains the directive speech act verb 'ordering'. King orders the addressee to get up from the dark time and break the segregation and replace it with justice.

(30) Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood. (p.2 1.34)

Again the speaker orders the addressee to bring a peaceful country, a country where there is no racial injustice, where the Black and the White can live together as brother.

(31) Now is the time to make justice a reality for all of God's children. (p.2 1.36)

Once more, in utterance number (31) the directive speech act verb 'ordering' exists. 'Ordering' has stronger force than 'asking'. The utterance above contains directive speech act verb ordering. King orders Negro to smash the segregation and racial injustice up.

(32) We cannot walk alone. (p.2 1. 56)

The utterance above uses contains directive speech act verb. King orders Negro to struggle freedom and their rights together, not individually.

(33) We cannot turn back. (p.2 1.58)

Again in utterance (33), the speaker also orders the addressees to do something indirectly. King performs the act of ordering. He orders the Black to continue their struggle, not to stop it.

(34) *Continue to work* with the faith that unearned suffering is redemptive. (p.3 1.86)

Look up the italic words above. King also performs the act of ordering. Once again, he orders the addressees to continue their fight.

(35) *Go back to Mississippi, go back to Alabama, go back to South Carolina go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed.* (p.3 1.88)

The utterance (35) shows speaker statement in giving direction to the addressees. It also tells King's order to the addressees to go back to Mississippi, Alabama, South Carolina, Georgia and Louisiana.

(36) *Let us not* wallow in the valley of despair. (p.3 1.91)

The use of italic words in the utterance (36) gives a kind of suggestion from the speaker to the addressees. King suggests the Black to leave their despair and start to fight.

(37) *Let us not* seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. (p.2 1.48)

See the italic words in the utterance above. Here, King performing the act of suggesting. King suggests the addressees not to do any kind of violence in struggling the freedom and justice for Black.

(38) I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners *will they be able to sit down together at the table of brotherhood?*. (p.3 1.99)

Utterance number (38) belongs to directive speech acts. The speaker does not only give question to the addressees. He also tries to request the White to live together with Black as their brother.

4.3 Commisives

Commissive speech acts are those kinds of speech acts that speaker use to commit them to some future action. Commissive speech act can be noted by some speech act verb, such as: commit, offer, promise, guarantee, threatened, swear, reject, dedicate.

(39) But *we refuse* to believe that the bank of justice is bankrupt.
(p.1 1.24)

The commissive speech act in utterance above is shown by existence of speech act verb 'refuse'. King and also Negro people refuse to believe that there is no more justice for them.

(40) We *refuse* to believe that there are insufficient funds in the great vaults of opportunity of this nation. (p.1 1.24)

Again, commissive speech act is used in this utterance. It uses word 'refuse' directly. Black refuses to believe that they have no opportunity to live as well as White who get all their rights.

(41) There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. (p.2 l.42)

The utterance above contains speaker's statement that is used to commit some future action. King and Black will keep fighting until they get their citizenship rights.

(42) *The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.* (p.2 l.43)

Once more in utterance (42) the use of commissive speech act exists. The speaker promises that Black men will continue their massive demonstration until they get justice, freedom and their rights.

4.4 Expressives

Expressive speech acts are those kinds of speech acts that state what the speaker feels. It is to express the speaker's inner state toward a certain thing. The speech act is preceded by some speech act verb, such as: praise, protect, cheer, regret, fear, condole, congratulate, thank, apologize, welcome, greet.

(43) *I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.* (p.1 l.1)

Utterances in expressive acts are usually express feeling. This utterance shows speaker's feeling. He is happy because he can join in a very great demonstration for freedom in America.

4.5 Declarations

Declaration speech acts are those kinds of speech acts that change the world or situation through speaker's utterances. Speech act verb of declarations speech act are: declare, announce, approve, appoint, bless, curse, speculate, name, call, define, nominate, establish, authorize.

(44) Nineteen sixty-three is not an end but a beginning. (p.2 1.39)

The utterance (44) contains declarative speech act verb. King declares that Nineteen-sixty-three is not an end. Yet, it just the beginning of Black struggle for freedom and justice.

(45) We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. (p.2 1.60)

The speaker, King, declares that Negro will never be satisfied and will continue struggling as long as they become the victims of police brutality.

(46) We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. (p.2 1.62)

Again, King declares that Negro can never be satisfied till they get their rights to use the public facilities and they feel safe to travel anywhere they want to go.

- (47) We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one. (p.2 1.64)

Utterance number (47) also contains declaration speech act verbs 'declare'. Negro cannot be satisfied till they get a larger mobility than before just like the white.

- (48) We can never be satisfied as long as our children are stripped of their selfhood and robbed of their dignity by signs stating "for white only." (p.2 1.66)

Utterance (48) also shows declaration speech act verb. King declares that we, Negro, can never be satisfied till they get their rights as a human including their children.

- (49) We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. (p.2 1.68)

See the utterance above. King, once more, declares that Negro cannot be satisfied if they cannot give their vote in their own country.

- (50) No, no we are not satisfied and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream. (p.2 1.70)

Those utterances contain declaration. King declares that ‘we’, Black people, can never be satisfied as long as they are living in segregation and racial discrimination. They can never be satisfied as long as they do not get freedom and their citizenship rights.

After analyzing the kinds of speech acts contained in Martin Luther King Jr.’s speech entitled “I Have a dream”, the result of the analysis can be sum up in the table 4.1. The table is formulated to make the readers easier in getting information about the result of the study.

Table 4.1 The Sum of Speech Act Found in the Speech

No.	Kinds of Speech Acts	Total Data
1.	Representatives	25
2.	Directives	13
3.	Commisive	4
4.	Expressive	1
5.	Declarations	7
Total data		50

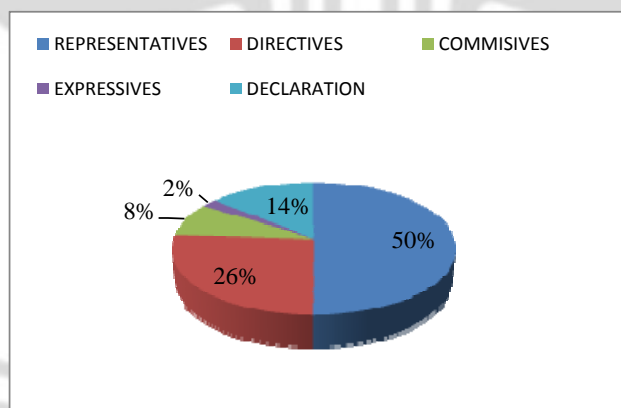
Based on the table 4.1 the total data found in the speech, it can be known that there are 50 data or utterances contain speech acts. Among five speech acts, representative speech act is the most commonly exists in the speech. It exists in 24 data/ utterances. The second commonly used is directive speech act. It is used in 13 utterances. The third commonly used is declaration speech act. It is used in 8 utterances. The forth commonly used is Commisive speech act. It is used in 4

utterances. And the most rarely used is expressive speech act since it only exists in one utterance.

4.6 The Percentage of the Existing Speech Acts Found in the Speech

This last part of Chapter IV shows the existence of speech acts in Martin Luther King Jr.'s speech entitled "I have a dream". This part will be in the form of chart to facilitate the readers in finding the percentage of the existing speech acts. Moreover the chart will be help the readers in finding the speech acts which is commonly used also the most rarely used in the speech. Chart 4.1 is the chart of existing speech acts found in the speech. We can see the total percentage of the existing speech acts.

Chart 4.1 The Percentage of the Existing Speech Acts Found in the Speech



After analyzing the utterances in the speech, as we can see from the chart 4.1, representatives is the speech act which is commonly used in the speech. It takes

50% among the other kinds. The second commonly used is directives which take 26%. Declaration is used for about 14%, commissives is 8% and the last is expressives takes only 2% which is the most rarely used in the speech.

4.7 Pragmatic Impacts of Using Representatives Speech Act in *I Have a Dream* Speech

King's *I Have a Dream* speech not only change history for the black community, but also gave hopes to black throughout the world. King's speech was so successful because he was able to arouse his audience to fight against racial segregation. In his speech, he uses different types of speech acts. He uses five kinds of speech act which are representatives, directive, commissive, expressive and declaration. Among those five speech acts, representative speech acts is the most commonly used in *I Have a Dream* speech. It appears in 25 utterances or 50% among other kinds. From the 25 utterances consisting representative speech act, the speaker states numerous utterances which are preceded with 'I have a dream'. For instance, 'I have a dream that one day every valley shall be exalted, and every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight; and the glory of the Lord shall be revealed and all flesh shall see it together', 'I have a dream that one day on the red hills of Georgia, the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood', etc. He tells his addressee that he has a dream, and someday it will happen. He dreams that someday Black people will one day live in a nation where they will not be judged by the colour of their skin, but by the content of their character and Black people

can live together with White people as brotherhood. After stating that he has a dream, King does not state any utterances which ask his addressee whether they have the same dream or not such as 'How about yours?'. King does not also state any utterances which demand his addressee to have the same dream with him like 'I am sure that we have the same dream, don't we?'. The pragmatic impact of using utterances preceded by 'I have a dream' without being followed by any utterances which demand or ask his addressee about the dream is that King wants his addressee to have desire to fight against racial segregation and struggle for their rights from their own hearts without being ordered by someone else. King hopes that they will someday get freedom they deserve because of their sincere desire and determination.

Martin Luther King is able to effectively give *I Have a Dream* speech to arouse Black's will power to struggle for the sake of their rights as citizens and as human beings. He has given them hope that someday they will be free from racial segregation.

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

After performing every activity in this study, such as: choosing the topic, developing the topic, gathering the references, gathering and analyzing the data obtained, the writer could draw the conclusion and suggestion as follows:

5.1 Conclusions

After analyzing the utterances in the Martin Luther King Jr.'s speech there are some conclusions can be drawn. First, among the five kinds of speech act, representatives, kinds of speech acts that state what speaker believes to be the case or not and commits the speaker to the truth of the expressed proposition, is the most commonly used in the utterances of the speech. It is used in 25 utterances or 50% among others. Second, the directive, kinds of speech acts that speaker use to get someone else to do something, is the second commonly used after the representatives speech act. This kind of speech act exists in 13 data or 26%. Third, the other kind of speech act used in the speech is declaration that is kinds of speech acts that change the world or situation through speaker's utterances. It is found in 7 data or 14%. Fourth, the commissive speech act, kinds of speech acts that commit the speaker to do something in the future is used in 4 data or 8% of the whole data. Fifth, the expressive, kinds of speech acts that state what the speaker feels and it is to express the speaker's inner state toward a certain thing,

is the most rarely used in the speech. Its total number of usage is only found in an utterance or it only takes 2%.

5.2 Suggestions

After drawing some conclusions, there are some suggestions that I propose to readers, especially those who are concerned with the study in pragmatics.

First, since there are various topics in pragmatics that have not been explored, I suggest that the English Department students would read this final project before constructing their final project which explore other topic in pragmatics. For examples, deixis, maxims, implicatures, etc.

Second, the pragmatics study in English Department of Semarang State University has not given in detail to the students of educational program. It is better to give this kind of study to the students of educational program since pragmatics is needed if we want to study about linguistics in depth. Besides, it is also useful in teaching learning process such as in teaching speaking class because students may get better knowledge about how to use language in a certain situation or context.

BIBLIOGRAPHY

- Adler, R. and George R. 1985. *Understanding Human Communication*. New York: Holt, Rinehart and Winston.
- Austin, J. L. 1962. *How to Do Things with Words*. Cambridge, Mass: Harvard University Press.
- Bach, K. 1987. *Routledge Encyclopedia of Philosophy Entry*. London: Routledge.
- Bach, K. and R. M. Harnish. 1979. *Linguistic Communication and Speech Acts*, Cambridge, Mass.: MIT Press
- Baird, J. E, and Jr. 1981. *Speaking for Results: Communication by Objectives*. New York: Harper and Row, Publisher.
- Black, E. 2006. *Pragmatics Stylistics*. Edinburgh: Edinburgh University Press.
- Bormann, E. G. and Nancy C. B. 1981. *Speech Communication: A Basic Approach*. Third Ed. New York: Harper Row, Publisher.
- Carroll, J. B. 1980. *Testing Communicative Performance: an interim study*. New York: Pergamon.
- Grice, P. 1989. *Studies in the Way of Words*. Cambridge, Mass: Harvard University.
- Hornby, A.S. 1995. *The Advanced Learner's Dictionary*. London: Oxford University.
- Leech, G. 1983. *Principles of Pragmatics*. London: Oxford Basil Blackwell.
- Malmkjær, K. 2000. *The Linguistics Encyclopedia*. Cambridge, Mass: Harvard University Press.
- Marmaridou, S. S.A. 2000. *Pragmatic Meaning and Cognition*. Amsterdam: John Benjamin Publishing Company.
- Mey, J. 1993. *Pragmatics: And Introduction* London: Oxford Basil Blackwell.
- Searle, J. 1979. *Expression and Meaning studies in the Theory of Speech Acts*. Cambridge, Eng.: Cambridge University Press.
- Van Dijk, T. 1985. *Handbook of Discourse Analysis*. Academic Press.
- Yule, G. 1996. *Pragmatics*. London: Oxford University Press.

- Wahyu, R. N. 2005. The Use of Performative Speech Acts in Lorraine Hansberry's *A Raisin in the Sun*. Final Project UNNES.
- Cohen, P. R. and Perrault, C. R. 1979. *Elements of a Plan-Based Theory of Speech Acts*, *Cognitive Science: A Multidisciplinary Journal*, 3:3, 177 — 212
- Mellish, C. and Pain, H. 2000. *Aspects of Speech Act Categorisation: Towards generating Teachers' Language*. *International Journal of Artificial Intelligence in Education* 11, 254-272 University of Edinburgh.
- Anas Yasin at http://www.geocities.com/anas_yasin/pragmatic_def.html downloaded on 18th March 2009.
- Kasper, G. 1997. 'Can Pragmatic Competence Be Taught?' at Network #6: <http://www.lll.hawaii.edu/sltcc/F97NewsLetter/Pubs.htm> downloaded on March 18th 2009.
- Morris, C. 1938. 'Foundations of the Theory of Signs', in Carnap, R. Et al (eds.) *International Encyclopedia of Unified Science*, 2:1, Chicago: The University of Chicago Press. at <http://www.scribd.com/doc/6360566/Pragmatics.htm> downloaded on March 18th 2009.
- Shaozhong, L. "What is pragmatics?" (html) at <http://www.gxnu.edu.cn/Personal/szliu/definition.html> downloaded on 18th March 2009.
- <http://en.wikipedia.org/wiki/>, downloaded on 18th March 2009.
- <http://nobelprize.org/king-bio.html>, downloaded on 21st March 2009.

APPENDIX 1

Martin Luther King's 'I Have a Dream' speech

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity.

But one hundred years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languished in the corners of American society and finds himself an exile in his own land.

And so we've come here today to dramatize a shameful condition.

In a sense we've come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the "unalienable Rights" of "Life, Liberty and the pursuit of Happiness." It is obvious today that America has defaulted on this promissory note, insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked "insufficient funds."

But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. And so, we've come to cash this check, a check that will give us upon demand the riches of freedom and the security of justice.

We have also come to this hallowed spot to remind America of the fierce urgency of Now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate

valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children.

It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. And those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. And there will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people, who stand on the warm threshold which leads into the palace of justice: In the process of gaining our rightful place, we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again, we must rise to the majestic heights of meeting physical force with soul force.

The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny. And they have come to realize that their freedom is inextricably bound to our freedom.

We cannot walk alone.

And as we walk, we must make the pledge that we shall always march ahead.

We cannot turn back.

There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the negro's basic mobility is from a smaller ghetto to a larger one. We

can never be satisfied as long as our children are stripped of their self-hood and robbed of their dignity by signs stating: “For Whites Only.” We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until “justice rolls down like waters, and righteousness like a mighty stream.”

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. And some of you have come from areas where your quest — quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive. Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed.

Let us not wallow in the valley of despair, I say to you today, my friends.

And so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: “We hold these truths to be self-evident, that all men are created equal.”

I have a dream that one day on the red hills of Georgia, the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a dream today!

I have a dream that one day, down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of “interposition” and “nullification” — one day right there in Alabama little black boys and black

girls will be able to join hands with little white boys and white girls as sisters and brothers.

I have a dream today!

I have a dream that one day every valley shall be exalted, and every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight; “and the glory of the Lord shall be revealed and all flesh shall see it together.”

This is our hope, and this is the faith that I go back to the South with.

With this faith, we will be able to hew out of the mountain of despair a stone of hope. With this faith, we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith, we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

And this will be the day — this will be the day when all of God’s children will be able to sing with new meaning:

My country ’tis of thee, sweet land of liberty, of thee I sing.

Land where my fathers died, land of the Pilgrim’s pride,

From every mountainside, let freedom ring!

And if America is to be a great nation, this must become true.

And so let freedom ring from the prodigious hilltops of New Hampshire.

Let freedom ring from the mighty mountains of New York.

Let freedom ring from the heightening Alleghenies of Pennsylvania.

Let freedom ring from the snow-capped Rockies of Colorado.

Let freedom ring from the curvaceous slopes of California.

But not only that. Let freedom ring from Stone Mountain of Georgia.

Let freedom ring from Lookout Mountain of Tennessee.

Let freedom ring from every hill and molehill of Mississippi.

From every mountainside, let freedom ring.

And when this happens, when we allow freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God’s children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual:

Free at last! Free at last! Thank God Almighty, we are free at last!

APPENDIX 2

1. TABLE OF REPRESENTATIVES

No.	Kinds of speech acts	Utterances	Comment
1.	tell	Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation.	Look up the utterance above. It contains representative speech act verb “tell”. The speaker, Martin Luther King Jr., tells the addressee that five score years ago a great American sign the Emancipation Proclamation.
2.	tell	But one hundred years later, the Negro still is not free.	The utterance number (2) also contains representative speech act. Look up the italic utterance above, King gives statement about the Negro condition one hundred years after the Emancipation Proclamation. So, he tells the addressee especially Negro people to realize their miserable condition.
3.	tell	One hundred years later, the life of the Negro is still sadly crippled by the manacle of segregation and the chains of discrimination.	The utterance above contains the speaker’s statement, while the function is to tell the addressee about something. He tells the addressee that Negro

			still live sadly due to the segregation and discrimination.
4.	tell	One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity.	King tells the addressee that Negro lives in poverty while the White lives in prosperity. This utterance gives more assertion to his addressee that there is still injustice in America.
5.	tell	One hundred years later, the <i>Negro is still languish in the corners of American society and finds himself an exile in his own land</i> So we've come here today to dramatize a shameful condition.	Utterance number (5) also contains representative speech act verb 'tell'. King tells the addressee that Negro still is not free in their own country; they live sadly due to segregation and discrimination. They are still live in poverty while the white had been living in prosperity.
6.	remind	We have also come to this hallowed spot <i>to remind</i> America of the fierce urgency of Now.	Look up the utterance number (7). Representative speech act verb "remind" is directly used in the utterance. King and all Black intend to remind America that the condition of United States of America is very urgent. Segregation and racialism have become worse where Black cannot do many things.

7.	assert	<i>It is obvious</i> today that America has defaulted on this promissory note insofar as her citizens of color are concerned.	The utterance above contains representative speech verb assert. King gives assertion that America has defaulted on the promissory note by treating Negro people badly. The promissory note says that all men would be guaranteed the inalienable rights of the liberty and the pursuit of happiness. However, the realization is totally wrong, only White who get their rights.
8.	assert	<i>This is no time</i> to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. <i>Now is the time</i> to make real the promises of democracy.	This utterance shows us the use of representative speech act. King tries to assert the addressee that now is the time to get all Black's rights as citizens and human being. Now is the time to come out of segregation racialism. Now is the time to get freedom, justice and equality. Now is the time, not other time.
9.	Insist	In the process of gaining our rightful place we <i>must not</i> be guilty of wrongful deeds.	One of representative speech act verb is "insist". See the italic words above: "must not" has a strong force to the addressee to do something asked by the speaker. In other

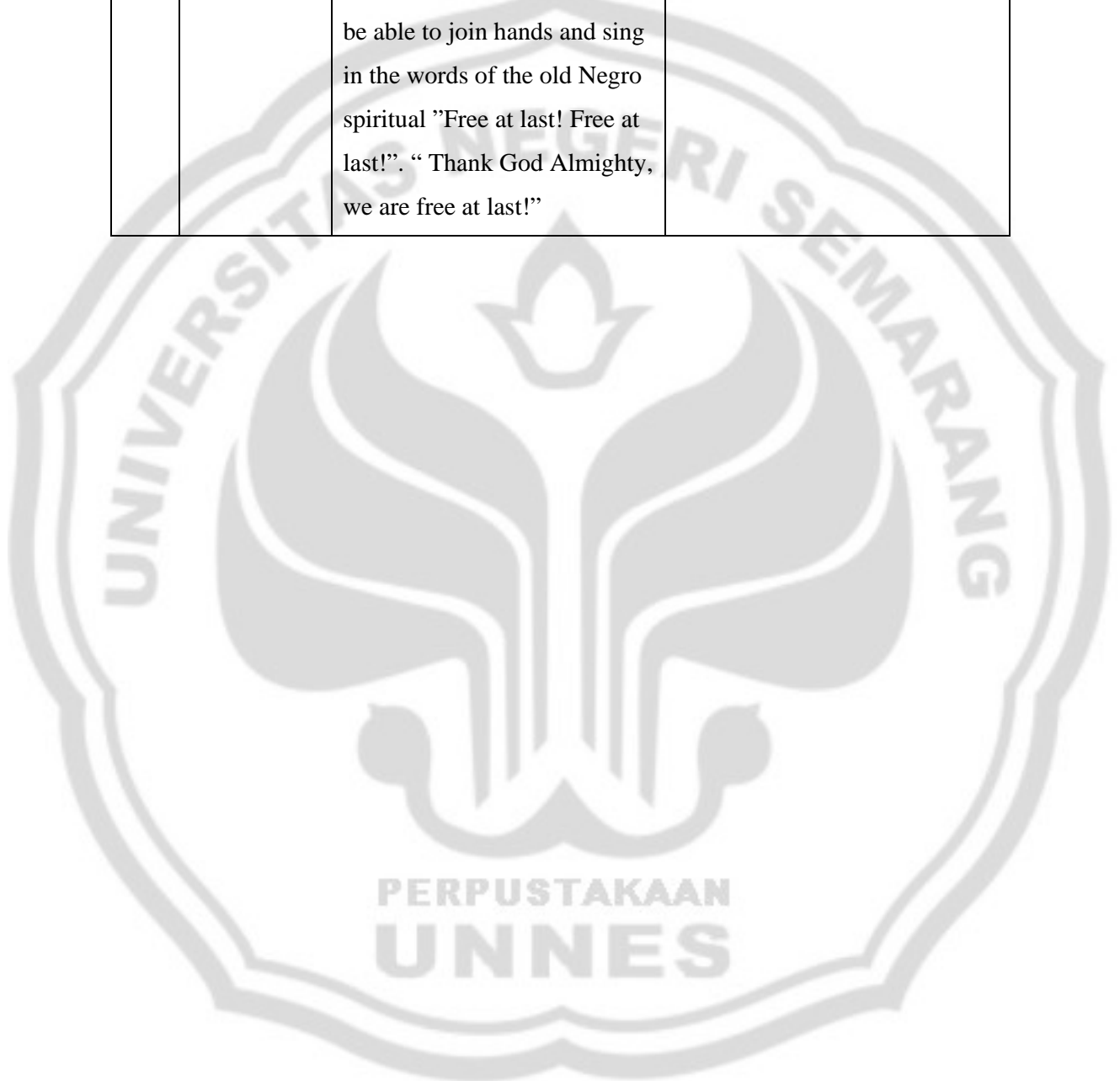
			words, we can say that the speaker insists the addressee. The speaker, King, really wants the addressees not to be guilty of wrongful deeds in the process of gaining the rightful place.
10.	insist	We <i>must</i> forever conduct our struggle on the high plane of dignity and discipline.	Again, King uses the word <i>must</i> directly. He tries to insist the addressee to do their struggle orderly; they must not break the law for the sake of their dignity.
11.	insist	We must <i>not</i> allow our creative protest to degenerate into physical violence.	Utterance number (11) also contains representative speech act verb “insist”. He demands forcefully the addressees not to make physical violence in their protest
12.	Insist	Again and again we <i>must</i> rise to the majestic heights of meeting physical force with soul force.	Once more, King tries to insist the addressee not to do the protest with physical force; they have to obey the rule and the regulation.
13.	Insist	And as we walk, we <i>must</i> make the pledge that we shall always march ahead.	Again, King insists the addressee to do what he asked. Utterance number (13) has strong force to the addressees to struggle and work together in the process of gaining

			freedom and their rights.
14.	Believe	<i>We hold these truths to be self-evident that all men are created equal.</i>	Utterance (14) contains representative speech act verb 'belief'. It tells about the speaker believe that all men are created equal
15.	Predict	<i>It would be fatal for the nation to overlook the urgency of the moment.</i>	The speaker gives the prediction about the nation condition. King predicts that it would be fatal for the nation to overlook the urgency of the moment.
16.	State	I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.	The utterance (16) contains speaker's statement. King states that he has a dream that freedom and justice will one day spread evenly to all of the states of America.
17.	State	I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.	In utterance (17) the speaker states his dream that one day America will be a nation with no racism and segregation.
18.	State	<i>I have a dream that one day, down in Alabama, with its vicious racists, with its governor having his lips</i>	Again, King gives his statement. He states that he hopes that someday, in Alabama, Black men and

		<i>dripping with the words of “interposition” and “nullification” — one day right there in Alabama little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.</i>	White men will be able to live together peacefully.
19.	State	<i>I have a dream that one day every valley shall be exalted, and every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight; “and the glory of the Lord shall be revealed and all flesh shall see it together.</i>	King also gives his statement in utterance (19). He states that he has a dream that one day there will be equal social strata between Black men and the White men.
20.	State	<i>I say to you today, my friends, so even though we face the difficulties of today and tomorrow. I still have a dream.</i>	Look up the utterance above. It contains representative speech act verb. Speaker states something to the addressees. He states that he still have a dream.
21.	assure	<i>With this faith, we will be able to hew out of the mountain of despair a stone of hope.</i>	One of representative speech act verb is ‘assure’. In utterance (20), the speaker wants to assure the addressee that with their faith they will

			able to awaken their hope and spirit to struggle their rights.
22.	Assure	<i>With this faith, we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood</i>	In utterance (21) King tries to assure the addressee that they will be able to remove the racism and replace it with a peaceful brotherhood.
23.	Assure	<i>With this faith, we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day</i>	Again, the speaker tries to assure the addressee that they will be able to struggle their freedom and rights together and they will get them one day.
24.	Assure	And this will be the day — <i>this will be the day</i> when all of God's children will be able to sing with new meaning "My country 'tis of thee, sweet land of liberty, of thee I sing	Utterance (23) also contains representative speech act verb 'assure'. The speaker tries to assure that this day will be the day that Black men will get the Liberty they deserve, not other days.
25.	Describe	And when this happens, when we allow freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's	It is clearly seen that the speaker gives description about the condition when there is no more racism and segregation in America. Black men and White men will be able to live together peacefully, no matter

		children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual "Free at last! Free at last!". " Thank God Almighty, we are free at last!"	the religion they believe in.
--	--	---	-------------------------------



APPENDIX 3
2. TABLE OF DIRECTIVES

No.	Kinds of speech acts	utterances	comment
26.	appealing	<i>This momentous decree came as a great beacon light of hope to millions of Negro slaves, who had been seared in the flames of withering injustice.</i>	The utterance (25) contains directive speech act verb appealing. King tries to appeal his addressees' spirit to get freedom, the freedom of Negro who had been in labor as slaves, by using the italic words which mean the momentous decree (Emancipation Proclamation) brings new expectation for Negro to get freedom.
27.	encourage	In a sense we've come to our Nation's Capital <i>to cash a check</i> . When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the inalienable rights of life liberty and the pursuit of happiness.	Look up the utterances above. It contains directive speech act 'encourage'. King wants to encourage the addressees to cash a check, a check of freedom and equality of rights. King, then, explains that all men, black as well as white men would be guaranteed the inalienable rights of life liberty and the pursuit of happiness.
28.	Encourage	<i>So we have come to cash this check,</i> a check that will give us upon	Directive speech act exists in the utterance number (27).

		demand the riches of freedom and the security of justice.	Again, Kings tries to encourage the addressees to fight for their rights that they deserve. Negro people have to cash the check (Declaration of Independence) that will give us upon demand the riches of freedom and the security of justice.
29.	Order	Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice.	One of directive speech act verb is 'ordering'. Utterance number (28) contains the directive speech act verb 'ordering'. King orders the addressee to get up from the dark time and break the segregation and replace it with justice.
30.	Order	Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood.	Again the speaker orders the addressee to bring a peaceful country, a country where there is no racial injustice, where the Black and the White can live together as brother.
31.	Order	Now is the time to make justice a reality for all of God's children.	Once more, in utterance number (30) the directive speech act verb 'ordering' exists. 'Ordering' has stronger force than 'asking'. The utterance above contains

			directive speech act verb ordering. King orders Negro to smash the segregation and racial injustice up.
32.	Order	We cannot walk alone	The utterance above uses contains directive speech act verb. King orders Negro to struggle freedom. and their rights together, not individually
33.	order	We cannot turn back.	Again in utterance (33), the speaker also orders the addressees to do something indirectly. King performs the act of ordering. He orders the Black to continue their struggle, not to stop it
34.	Order	<i>Continue to work</i> with the faith that unearned suffering is redemptive.	Look up the italic words above. King also performs the act of ordering. Once again, he orders the addressees to continue their fight.
35.	Giving direction and Order	<i>Go back to Mississippi, go back to Alabama, go back to South Carolina go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed.</i>	The utterance (35) shows speaker statement in giving direction to the addressees. It also tells King's order to the addressees to go back to Mississippi, Alabama, South Carolina, Georgia and Louisiana.
36.	Suggest	<i>Let us not seek to satisfy our thirst</i>	See the italic words in the

		for freedom by drinking from the cup of bitterness and hatred.	utterance above. Here, King performing the act of suggesting. King suggests the addressees not to do any kind of violence in struggling the freedom and justice for Black.
37.	Suggest	<i>Let us not</i> wallow in the valley of despair.	The use of italic words in the utterance (36) gives a kind of suggestion from the speaker to the addressees. King suggests the Black to leave their despair and start to fight
38.	request	I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners <i>will they be able to sit down together at the table of brotherhood?</i>	Utterance number (37) belongs to directive speech acts. The speaker does not only give question to the addressees. He also tries to request the White to live together with Black as their brother

APPENDIX 4
3. TABLE OF COMMISIVE

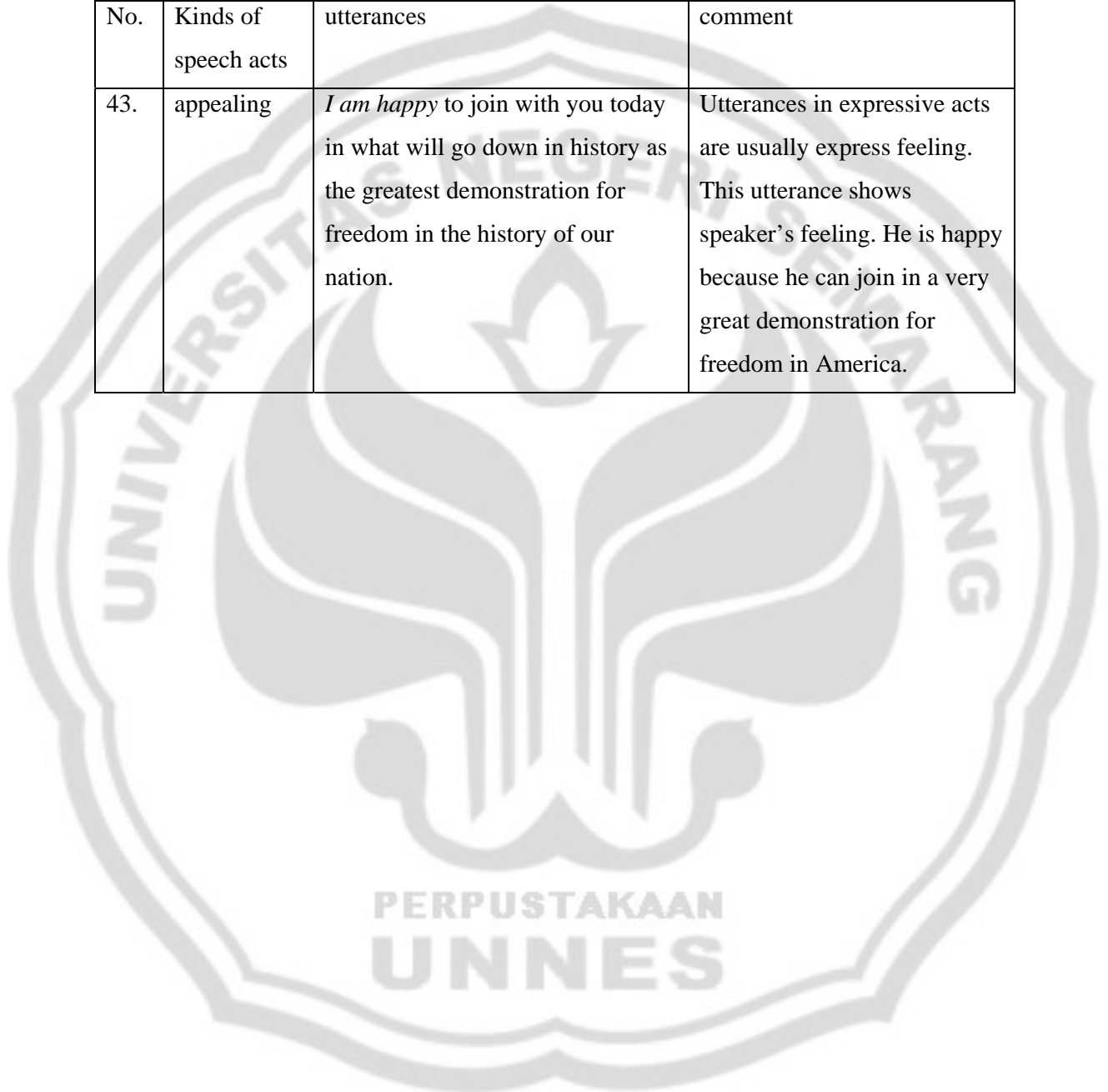
No.	Kinds of speech acts	utterances	comment
39.	refuse	But <i>we refuse</i> to believe that the bank of justice is bankrupt.	The commissive speech act in utterance above is shown by existence of speech act verb 'refuse'. King and also Negro people refuse to believe that there is no more justice for them.
40.	Refuse	We <i>refuse</i> to believe that there are insufficient funds in the great vaults of opportunity of this nation.	Again, commissive speech act is used in this utterance. It uses word 'refuse' directly. Black refuses to believe that they have no opportunity to live as well as White who get all their rights.
41.	promise	There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights.	The utterance above contains speaker's statement that is used to commit some future action. King and Black will keep fighting until they get their citizenship rights.
42.	promise	<i>The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.</i>	Once more in utterance (41) the use of commissive speech act exists. The speaker promises that Black men will continue their massive

			demonstration until they get justice, freedom and their rights.
--	--	--	---



APPENDIX 5
4. TABLE OF EXPRESSIVE

No.	Kinds of speech acts	utterances	comment
43.	appealing	<i>I am happy</i> to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.	Utterances in expressive acts are usually express feeling. This utterance shows speaker's feeling. He is happy because he can join in a very great demonstration for freedom in America.



APPENDIX 6
5. TABLE OF DECLARATIONS

No.	Kinds of speech acts	utterances	comment
44.	declare	Nineteen sixty-three is not an end but a beginning.	The utterance (43) contains declarative speech act verb. King declares that Nineteen-sixty-three is not an end. Yet, it just the beginning of Black struggle for freedom and justice.
45.	declare	We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality.	The speaker, King, declares that Negro will never be satisfied and will continue struggling as long as they become the victims of police brutality
46.	Declare	We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities.	Again, King declares that Negro can never be satisfied till they get their rights to use the public facilities and they feel safe to travel anywhere they want to go
47.	declare	We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one.	Utterance number (46) also contains declaration speech act verbs 'declare'. Negro cannot be satisfied till they get a larger mobility than before just like the white
48.	Declare	We can never be satisfied as long as our children are stripped of	Utterance (47) also shows declaration speech act verb.

		their selfhood and robbed of their dignity by signs stating "for white only"	King declares that we, Negro, can never be satisfied till they get their rights as a human including their children
49.	declare	We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote	See the utterance above. King, once more, declares that Negro cannot be satisfied if they cannot give their vote in their own country.
50.	Declare	No, no we are not satisfied and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.	Those utterances contain declaration. King declares that 'we', Black people, can never be satisfied as long as they are living in segregation and racial discrimination. They can never be satisfied as long as they do not get freedom and their citizenship rights.