

**Liberalism of Peter Ferrara's**  
*What is an American?*



*Building  
Future  
Leaders*

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**A Thesis Submitted In Partial Fulfillment of the Requirements for the  
Degree of "Sarjana Sastra"**

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**February 2011**

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## ABSTRAK

**Retno Satiti Kusumaningrum.** 2011. Liberalisme dalam *What is an American?* karya Peter Ferrara. Skripsi, Jurusan Bahasa dan Sastra Inggris, Fakultas Bahasa dan Seni, Universitas Negeri Jakarta

Tujuan penelitian ini adalah untuk melihat representasi liberalisme melalui klausa-klausa dalam teks 'What is an American?' karya Peter Ferrara melalui pendekatan deskriptif analisis. Teks ini mengangkat topik mengenai cerminan kebebasan orang Amerika dan sikap mereka terhadap terorisme di sekitar mereka. Teks ini mendapat perhatian lebih dari masyarakat khususnya pengguna internet karena Peter Ferrara menanggapi terbitnya pengumuman di surat kabar Pakistan untuk membunuh orang-orang Amerika dengan imbalan sejumlah uang. Pengungkapan definisi orang Amerika oleh Peter Ferrara dapat dianalisis untuk melihat representasi liberalisme Amerika. Penelitian ini berfokus analisa bahasa pada 49 klausa yang merepresentasikan liberalisme dan dianalisis dengan menggunakan Sistemik Fungsional Linguistik dan analisis wacana kritis (*Critical Discourse Analysis*) untuk menjelaskan metafungsi ideasional, interpersonal, dan tekstual. Hasil dari penelitian ini dapat disimpulkan bahwa liberalisme dalam 'What is an American?' direpresentasikan melalui penggunaan dominasi *material process* (20 klausa) untuk menggambarkan aksi liberalisme yang ada dalam kehidupan mereka (*happening, being created, creating, changing, doing and acting*). Dalam teks ini juga lebih cenderung menggunakan kalimat deklaratif (47 klausa) yang menunjukkan bahwa penulis mengambil peran sebagai pemberi informasi yang kuat. Peter Ferrara menggunakan pemilihan kata, fitur tata bahasa, dan struktur tekstual yang mewakili liberalisme dalam teks. Ideologi Amerika diwakili dalam penggunaan kata yang berhubungan dengan kebebasan individu dan kebebasan bersama berdasarkan hukum, contohnya dalam penggunaan kata '*free to believe*', '*free to worship*', '*free to believe in no religion*', '*generous*', '*free to criticize*', '*America welcome people*', dll. Liberalisme dalam text juga diungkapkan dengan penggunaan *relational process* dan modalitas untuk meyakinkan para pembaca bahwa sifat-sifat liberalisme atau mencari kebebasan dalam politik sosial dan budaya bukan hanya ciri warga Amerika tetapi juga ciri tiap individu yang memahami makna kebebasan itu sendiri.

**Kata kunci:** *Sistemik Fungsional Linguistik, Analisa Wacana Kritis, liberalisme*

## ABSTRACT

**Retno Satiti Kusumaningrum.** 2011. Liberalism of Peter Ferrara's *'What is an American'*. A Thesis, English Language and Literature Department, Faculty of Languages and Arts, State University of Jakarta.

The purpose of this study is to see a representation of liberalism through the clauses in the text 'What is an American?' By Peter Ferrara using a descriptive analysis approach. The topic of the text reflects freedoms among Americans and their attitude towards terrorism around them. This text gets more attention from the public, especially Internet users because Peter Ferrara responded to the announcement in Pakistan newspapers to kill Americans with money prized. The definition of Americans by Peter Ferrara can be analyzed to see the representation of liberalism among the Americans. This study is focused on analyzing 49 clauses that represent liberalism using Systemic Functional Linguistics (SFL) and critical discourse analysis (CDA) to describe the ideational, interpersonal, and textual metafunctions. The results from this study can be concluded that the liberalism in the 'What is an American?' is represented through the use of the dominance of material process (20 clauses) to describe the action of liberalism that exists in their lives (happenings, being created, creating, changing, doing and acting). In this text, are also more likely to use declarative Moods (47 clauses), which indicates that the author took the role as an information provider. Peter Ferrara uses choice of words, grammatical features, and textual structure that represents liberalism in the text. American ideology is represented in the use of words related to individual freedom and liberty for example in the use of the word '*free-to-believe*', '*free to worship*', '*free-to believe in no religion*', '*Generous*', '*free to criticize*', '*America welcome people*', etc.. Liberalism in the text is also expressed with the use of relational process and modalities to convince the reader that the characteristics of liberalism on political, social and culture are not only the characteristics of Americans but also the characteristics of each individual who appreciate the meaning of freedom itself.

**Key words:** *Systemic Functional Linguistic, Critical Discourse Analysis, liberalism*

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## ACKNOWLEDGMENT

*Shalom Aleichem.* I am heartily thankful and I praise to Jesus Christ who lead me to finish my education smooth and full of blessing. This *skripsi* would not have been possible without Him besides me. I also would like to express my gratitude to all wonderful people below:

1. *Ibu* Betty Lestari, my mother and my inspiration who keeps encourage me to pray and do the best for my future, Gilang Cempaka my beautiful sister and Bagaskara L. Adam, my lovely nephew.
2. Mrs. Rahayu Purbasari, as my *skripsi* advisor, who gave me assistance, guidance, advice, and time from the ignition to the final level enabled me to develop in understanding of the subject. I owe my deepest gratitude to you.
3. My beloved husband to be, Michael L. Svihel for your endless love, prayer, patience, understanding, encouragement, and help especially when I get stuck on this the grammatical problem and rough sentences I made. You are the best American!
4. Mrs. Andriastuti, my academic adviser, Mr. Ifan Iskandar as the head of English Department, Mrs. Atikah Ruslianti, Mrs Hasnini Hasra, Mrs Siti Drivoka who examined me kindly and all of the lecturers in UNJ and English Department specifically. It is an honor for me to get knowledge from you.
5. I am indebted to my many of my colleagues to support me, my best friends, *D' Compromers* plus plus (Panji, Puja, Putri, Ica, Singgih, Aki, Neneng, Fijar, and Puput). We had a wonderful time together. The best memories were Anyer trip and when we ran out from several classes together.
6. Big hugs for all my classmates in NDB 06 and my ED's friends, thank you for spending so many great moments. You are all precious.
7. Lastly, I offer my regard and blessing to all of those who supported me in any respect during the completion of the project.

February 2011

Retno Satiti Kusumaningrum

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## CHAPTER I

### INTRODUCTION

#### 1.1 Background of the Study

On September 11<sup>th</sup>, 2001, for the first time the United States as a nation had been attacked by a foreigner force and it brought such a tragedy for the American people from the 911 WTC bombing. This tragedy also brought up some action for certain society to fight against the American. ‘What is an American?’ was the question to answer after Pakistani militants announced in a local newspaper to kill every American with some price and pride. ‘What is an American?’ was written by Peter Ferrara for National Review Magazine and published September 25<sup>th</sup>, 2001. This essay caught a lot of attention in American and non-American society including the writer because the words are such a powerful discourse and built up the liberal spirit to not only Americans but also people who read it either in the magazine or through electronic media. This article had spread throughout the world mostly by online magazine also through internet emails and online forums.

Ferrara’s essay definitely caught the writer’s attention because the words were so powerful enough to widely open the basic understanding of liberal ideology. To be a free man is not only being a person with an American nationality but should come from natural need as a human to be equal and free among society. A

free man should not be bound with radical believes including religions or dictating government.

The writer of this research is interested to work on this text to analyze the power of the language used in the text and to describe how the liberalism ideology is represented in the Peter Ferrara essay using systemic functional linguistic and critical discourse analysis to provide the explanation. The analysis of Ferrara's essay tries to answer as many factors as possible in order to arrive at a valid and accurate interpretation of the analyzed text.

Systemic Functional Linguistic approach (here and after called SFL) contributes how genre is understood and applied in textual analysis. SFL was developed mostly by Michael Halliday (Halliday; Halliday and Hasan) at the University of Sydney, and applied to genre particularly in the work of J. R. Martin, Frances Christie, Bill Cope and Mary Kalantzis, Gunther Kress, Brian Paltridge, Joan Rothery, Eija Ventola, and others.

The writer is not only using SFL but also combining Critical Discourse Analysis (here and after called CDA) because those methods protect the analyses from bias. SFL provides the methodological tools to answer the research question and CDA provides a description of a discourse. The descriptions help to answer the findings of SFL to give an explanation and interpretation of a discourse in terms of relationships between language and ideology. Systemic functional theory views language as a resource people use to accomplish their purposes by expressing meaning in context. In examining how context affects language use,

linguists refer to the context-specific variety of language as a register. The three aspects of the context are known as field, tenor and mode. Field refers to the topics and actions which language expresses, tenor denotes language users, their relationships and their purposes, and mode describes the channel in which communication takes place, be it speaking, writing or any combination of these two. Each analyzed text can be viewed as having three important facets: textual, interpersonal and ideational. To analyze this text, the writer uses Hallidayan term of language metafunctions (ideational, interpersonal and textual) as the analytical methodology.

CDA addresses the interconnections among power, ideology and language. Ruth Wodak, an analyst who is an important figure in current discourse research, sets out the principles for CDA that help answers the question research in this paper. Discourse does ideology work. Ideology is defined as ‘particular ways of representing and constructing society, which reproduce unequal relations of power, relations of domination and exploitation’. (Wodak, 1996:17-20)

## **1.2. Research Questions**

The question to answer in this research is:

How is liberalism represented in the essay ‘What is An American?’ by Peter Ferrara?

## **1.3. Objective of the Study**

The goal of this research is as follows:

To analyze how liberalism in the essay, 'What is An American?' by Peter Ferrara, is represented.

#### **1.4. Purpose of the Study**

This study aims at analyzing the way liberalism is represented in Peter Ferrara's What is an American.

#### **1.5. Limitation of the Study**

This study focuses on the liberalism in the What is an American? text.

#### **1.6. Significance of the Study**

The writer hopes that this study will contribute towards an understanding of how systemic functional linguistic analysis can be used extensively to clarify ideology in any text. SFL demonstrates how to use specific techniques to explain why the text means what it does. The analytical method can be used successfully in either literary texts (including personal narratives or diaries) or nonliterary texts (including newspaper reports or articles or advertisements or essay).

The writers' expectations in this research are to enrich the Cultural Studies Subject in the UNJ English department and help the students who are interested in the critical discourse analysis studies. The writer hopes this research will also help

other fellow researchers in developing a deeper understanding about ideology using the SFL and CDA techniques to analyze text.

## CHAPTER II

### LITERATURE REVIEW

This chapter is discussing about some theories which can help the writer to answer the research question and to analyze the findings for Chapter IV.

#### 2.1 Ideology

To analyze the liberalism representation in the text ‘What is an American?’, we have to firstly understand the meaning of ideology and later focus on liberalism definitions.

Ideology is the central concept in critical discourse analysis. It comes as the fact that text or conversation is a form of ideological practice or ideological reflection. As cited in *Principle and Practice in Applied Linguistics* (2001:338), Kress claims that all texts equally encode the ideological positions of their producers. ‘The everyday, innocent, and innocuous, the mundane text is as ideologically saturated as a text which wears its ideological constitution overtly.’ (Kress 1993:174). This means that in every discourse, the writer/speaker tries to insert his own belief to be perceived by the reader/audience.

The word ideology was coined by Count Antoine Destutt de Tracy, a French materialist in the late eighteenth century, to define a "science of ideas." The current usage of the term was, however, originated from Karl Marx. Fowler



(1981:26) defines ideology as” a system of beliefs which has come to be constructed as a way of comprehending the world.” He goes on to state that ideology is always present; it can only be replaced by alternative ideology. Discourse is always more or less ideological. Fowler emphasizes that “Every time people speak or write the form of their sentences necessarily articulates and so reproduces elements of ideology” (Helameri 2005:15).

Van Dijk (1997:25) added that discourse in this approach essentially serves as the medium by which ideologies are persuasively communicated in society, and thereby helps reproduce power and domination of specific groups or classes. Organizations that strive for power will try to influence the ideology of a society to become closer to what they want it to be. Ideology from the dominant group is effective only if it is based on the fact that the dominate community members consider that thing as the truth and proper. In here, according to Van Dijk, that phenomenon can be said as an ‘artificial truth’ – how the dominant group could manipulate ideology to the non dominant group through campaign, media control, etc. Further, ideology aims primarily to arrange individual or group action and practice. Ideology instructs society to act in the same situation, relate their problems, solidarity, and a cohesive contribution in the group. In this perspective, ideology has some important implications.

First, ideology is inherently social; it is not personal or individual: it needs to be shared among the group members, organization, or collective. Second, ideology, although it is social, it is used internally within groups and community’s. Therefore, ideology provides not only coordinative and cohesive

function but also shapes the identity of a group to distinguish themselves from other groups (Eriyanto: 2009:13-14).

The theory of ideology that informs the critical discourse analytic approach of this paper is articulated within a conceptual triangle that connects society, discourse and social cognition in the framework of a critical discourse analysis (Van Dijk, 1993b). In this approach, ideologies are the basic framework for organizing the social cognitions shared by members of social groups, organizations or institutions.

## **2.2 Liberalism**

### **2.2.1 Brief History and Definition**

Since only the 'British' or evolutionary type of liberalism has developed a definite political program, an attempt at a systematic exposition of the principles of liberalism will have to concentrate on it, and the views of the 'Continental' or constructivist type will be mentioned only occasionally by way of contrast. This fact also demands the rejection of another distinction frequently drawn on the Continent, but inapplicable to the British type, that between political and economic liberalism (elaborated especially by the Italian philosopher, Benedetto Croce, as the distinction between *liberalismo* and *liberismo*). For the British tradition the two are inseparable because the basic principle of the limitation of the coercive powers of government to the enforcement of general rules of just conduct deprives government of the power of directing or controlling the

economic activities of the individuals, while the conferment of such powers gives government essentially arbitrary and discretionary power which cannot but restrict even the freedom in the choice of individual aims which all liberals want to secure. Freedom under the law implies economic freedom, while economic control, as the control of the means for all purposes, makes a restriction of all freedom possible.

Here are some definitions from liberal theorists. According to John Rawls definition, liberalism is a limited government that can be justified; indeed, the basic task of government is to protect the equal liberty of citizens. Thus John Rawls first principle of justice: ‘Each person is to have an equal right to the most extensive system of equal basic liberty compatible with a similar system for all’ (Rawls, 1999b: 220). Also, Maurice Cranston rightly points out, ‘a liberal is a man who believes in liberty’ (1967: 459). Liberals have typically maintained that humans are naturally in ‘a *State of perfect Freedom* to order their Actions...as they think fit...without asking leave, or depending on the Will of any other Man’ (Locke, 1960 [1689]: 287). Mill too argued that ‘the burden of proof is supposed to be with those who are against liberty; who contend for any restriction or prohibition.... The *a priori* assumption is in favour of freedom...’ (1963, vol. 21: 262).

Recent liberal thinkers such as Joel Feinberg (1984: 9), Stanley Benn (1988: 87) and John Rawls (2001: 44, 112) agree. This might be called the *Fundamental Liberal Principle* (Gaus, 1996: 162-166): freedom is inherently basic, and so the onus of justification is on those who would limit freedom,

especially through coercive means. It follows from this that political authority and law must be justified, as they limit the liberty of citizens. Consequently, a central question of liberal political theory is whether political authority can be justified, and if so, how. It is for this reason that social contract theory, as developed by Thomas Hobbes (1948 [1651]), John Locke (1960 [1689]), Jean-Jacques Rousseau (1973 [1762]) and Immanuel Kant (1965 [1797]), is usually viewed as liberal even though the actual political prescriptions of, say, Hobbes and Rousseau, have distinctly illiberal features. Insofar as they take as their starting point a state of nature in which humans are free and equal, and so argue that any limitation of this freedom and equality stands in need of justification (i.e., by the social contract), the contractual tradition expresses the Fundamental Liberal Principle.

From the definitions above, the connection is that the apparent agreement of the different kinds of liberalism on the demand for freedom of the individual, and the respect for the individual personality which this implies, conceals an important difference. During the heyday of liberalism this concept of freedom had a fairly definite meaning: it meant primarily that the free person was not subject to arbitrary coercion. But for man living in society protection against such coercion required a restraint on all men, depriving them of the possibility of coercing others. Freedom for all could be achieved only if, in the celebrated formula of Immanuel Kant, the freedom of each did not extend further than was compatible with an equal freedom for all others. The liberal conception of freedom was therefore necessarily one of freedom under a law which limited the freedom of

each so as to secure the same freedom for all. It meant not what was sometimes described as the 'natural freedom' of an isolated individual, but the freedom possible in society and restricted by such rules as were necessary to protect the freedom of others. Liberalism in this respect is to be sharply distinguished from anarchism. It recognizes that if all are to be as free as possible, coercion cannot be entirely eliminated, but only reduced to that minimum which is necessary to prevent individuals or groups from arbitrarily coercing others. It was a freedom within a domain circumscribed by known rules which made it possible for the individual to avoid being coerced so long as he kept within these limits.

This freedom could also be assured only to those capable of obeying the rules intended to secure it. Only the adult and sane, presumed to be fully responsible for their actions, were regarded as fully entitled to that freedom, while various degrees of tutelage were regarded as appropriate in the case of children and persons not in full possession of their mental faculties. And by infringement of the rules intended to secure the same liberty for all, a person might as penalty forfeit that exemption from coercion which those who obeyed them enjoyed.

This freedom thus conferred on all judged responsible for their actions also held them responsible for their own fate: while the protection of the law was to assist all in the pursuit of their aims, government was not supposed to guarantee to the individuals particular results of their efforts. To enable the individual to use his knowledge and abilities in the pursuit of his self-chosen aims was regarded both as the greatest benefit government could secure to all, as well as the best way of inducing these individuals to make the greatest contribution to the welfare of

others. To bring forth the best efforts for which an individual was enabled by his particular circumstances and capabilities, of which no authority could know, was thought to be the chief advantage which the freedom of each would confer on all others.

### **2.2.2 Liberals Characteristics**

These are the characteristics of liberals provided by John Rawls in his book, *A Theory of Justice* as the reference to analyze Liberalism representation on the text 'What is an American?'

Liberals believe individuals should doubt their own truths and consider fairly and open-mindedly the truths of others. This is at the very heart of liberalism. Liberals understand, as Justice Oliver Wendell Holmes once observed, that "time has upset many fighting faiths." Liberals are skeptical of censorship and celebrate free and open debate. Liberals believe individuals should be tolerant and respectful of difference. It is liberals who have supported and continue to support the civil rights movement, affirmative action and the Equal Rights Amendment.

Liberals believe individuals have a right and a responsibility to participate in public debate. It is liberals who have championed and continue to champion expansion of the franchise; the elimination of obstacles to voting... They believe, with Justice Louis Brandeis, that "the greatest menace to freedom is an inert people." It is liberals who have defended and continue to defend the freedom of the press to investigate and challenge the government, the protection of individual privacy from overbearing government monitoring, and the right of individuals to

reproductive freedom. (Note that libertarians, often thought of as "conservatives," share this value with liberals.) Liberals believe government must respect and affirmatively safeguard the liberty, equality and dignity of each individual. It is liberals who have championed and continue to champion the rights of racial, religious and ethnic minorities, political dissidents, persons accused of crime and the outcasts of society. It is liberals who have insisted on the right to counsel, a broad application of the right to due process of law and the principle of equal protection for all people.

Liberals believe government has a fundamental responsibility to help those who are less fortunate. It is liberals who have supported and continue to support government programs to improve health care, education, social security, job training and welfare for the neediest members of society. It is liberals who maintain that a national community is like a family and that government exists in part to "promote the general welfare". Liberals believe government should never act on the basis of sectarian faith. It is liberals who have opposed and continue to oppose school prayer and the teaching of creationism in public schools and who support government funding for stem-cell research, the rights of gays and lesbians and the freedom of choice for women. Liberals believe courts have a special responsibility to protect individual liberties. It is principally liberal judges and justices who have preserved and continue to preserve freedom of expression, individual privacy, and freedom of religion and due process of law. (Conservative judges and justices more often wield judicial authority to protect property rights and the interests of corporations, commercial advertisers and the wealthy.)

Liberals believe government must protect the safety and security of the people, for without such protection liberalism is impossible. This, of course, is less a tenet of liberalism than a reply to those who attack liberalism. The accusation that liberals are unwilling to protect the nation from internal and external dangers is false. Because liberals respect competing values, such as procedural fairness and individual dignity, they weigh more carefully particular exercises of government power (such as the use of secret evidence, hearsay and torture), but they are no less willing to use government authority in other forms (such as expanded police forces and international diplomacy) to protect the nation and its citizens. Liberals believe government must protect the safety and security of the people, without unnecessarily sacrificing constitutional values. It is liberals who have demanded and continue to demand legal protections to avoid the conviction of innocent people in the criminal justice system, reasonable restraints on government surveillance of American citizens, and fair procedures to ensure that alleged enemy combatants are in fact enemy combatants. Liberals adhere to the view expressed by Brandeis some 80 years ago: "Those who won our independence ... did not exalt order at the cost of liberty."

### **2.3 SFL and CDA**

Systemic functional linguistics (SFL) is a linguistic framework for the analysis of grammatical and semantic information in text. A great deal of the work in SFL can be traced to Halliday's *Language as Social Semiotic*, in which Halliday describes how "the network of meanings" that constitute any culture,



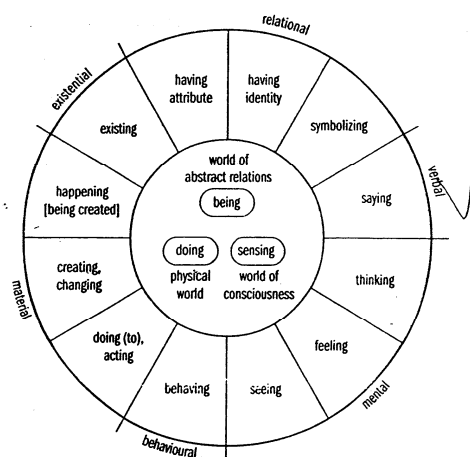
what he calls the “social semiotic,” is to a large extent encoded in and maintained by its discourse-semantic system, which represents a culture’s “meaning potential”. This is why, as Halliday argues, language is a form of socialization, playing a role in how individuals become socialized and perform meaningful actions within what he calls “contexts of situation.”

As the situation types could become conventionalized over time, Halliday begins to “specify the semantic configurations that the speaker will typically fashion”. Halliday refers to this “clustering of semantic features according to situation types” as register. By linking a situation type with particular semantic and lexico-grammatic patterns, register describes what actually takes place (the “field”), how participants relate to one another (the “tenor”), and what role language is playing (the “mode”). For example, the “field” of discourse represents the system of activity within a particular setting, including the participants, practices, and circumstances involved. The “tenor” of discourse represents the social relations between the participants—their interactions—within the discourse. And the “mode” of discourse represents the channel or wavelength of communication (face-to-face, via e-mail, telephone, and so on) used by the participants to perform their actions and relations (Halliday 1985:33).

In this research, the researcher uses the functional side of SFL in which the metafunctional theory exists. The metafunctional theory is divided into three broad metafunctions which are: ideational, interpersonal and textual (Halliday 2004).

The ideational metafunction is about the natural world in the broadest sense, including our own consciousness, and is concerned with clauses as *representations*. The interpersonal metafunction is about the social world, especially the relationship between speaker and audience, and is concerned with clauses as *exchanges*. The textual metafunction is about the verbal world, especially the flow of information in a text, and is concerned with clauses as *messages*.

The ideational metafunction relates to the context of culture, the interpersonal metafunction relates to the context of situation, and the textual metafunction relates to the verbal context. Ideational metafunction refers to how the text places meaning and significance on its actors and the actions described. Ideational metafunction is about the natural world in the broadest sense, including our own consciousness, and is concerned with clauses as representations (Halliday 2004:59-60). Two main elements of transitivity are process and participants (Barker and Galasinski 2001:70). Process types are verbs and verbal groups which describe actions or states of being. Halliday classified processes into six types: Material (process of doing), Mental (process of sensing – feeling, thought, perception), Verbal (process of saying), Existential (expresses the existence of something), Behavioral (Process of physiological and psychological behavior), and



Relational attributive (relates a participant to its attribute), and Relational identifying (relates participant to its identity).

A diagrammatic summary has been provided by Halliday (Halliday 2001:172) in Figure 2-1. Figure 2-1 represents process type as semiotic space, with different regions representing different types

During interaction activities, people use language to communicate ideas and maintain social relationships in their interactions. Halliday stated that there are two basic types of interactions, giving and demanding. The commodities being communicated are either goods and services or information. (Halliday, 1994:68). As Gerot&Wignell said “A speaker, in uttering, selects a speech role for her or himself, and simultaneously and thereby, allocates a speech role to the addressee.” (Gerot&Wignell, 1995:22). This defines what happens in the interaction activities. If a speaker takes the role as the demander of the commodities, he inherently puts the role as the supplier of the commodities to the addressee. This is how communication occurs in order to make and maintain social relationships among people in society.

Different language forms are used in these communication activities. Generally, a declarative form is used in giving information, an Interrogative form is used in giving goods and services, or in demanding information, and an Imperative form is used in demanding goods and services. Nevertheless, this is not always the case. Different language forms may be used in different types of interactions. For example, Interrogative form may be used instead of imperative

form since it sounds more polite. All of these language forms can be identified through the position of the subject and the verb in a clause. Halliday gives the term Mood for these two elements of subject and verb in a clause. He uses the term Finite to represent the part of verbal group. Halliday said, "Mood consists of two parts: (1). the subject, which is a nominal group, and (2). the finite operator, which is part of a verbal group." (Halliday, 1994:72).

Thus, through this Mood system, it may be seen what kind of language form is used. Generally, when the subject comes first, followed by the finite, the Mood is Declarative. When the finite precedes the subject, the type of Mood then is Interrogative. For Imperative form the structure may vary. In fact, there may be no Mood involved, e.g. Put it there! However, once again, this may not always be the case. Many factors contribute to this type of Mood. One can use any language form in communication activities.

In conclusion, through this Mood system, it may be seen how interactions happen among the authors and the readers and how they put themselves in the interactions.

Textual function of language may give insight on how language is organized as a whole to deliver messages. The messages which are communicated are called Theme. Since Theme is the most important element that is going to be communicated, it has to be presented first. In this way, the point or idea is quickly delivered directly to the addressee. As Gerot&Wignell said, "In English, the Theme can be identified as that or those element(s) which come(s) the first in the

clause.” (Gerot&Wignell, 1994:103). The rest of the clause, which usually contains new information, is called Rheme.

There are three categories of Theme namely Topical, Textual, and Interpersonal. Topical Theme consists of three experiential elements, participant, process, and circumstance. However, only one of these elements can be the Theme of a clause. Halliday defined Textual Theme as any combination of continuative, structural, and conjunction. This Textual Theme precedes the Topical Theme in a clause. Finally, Interpersonal Theme may be any combination of vocative, modal, or Mood marking (Halliday, 1994:53). This interpersonal Theme also precedes the Tropical Theme in a clause.

The other tool to analyze ‘What is an American?’ is Critical Discourse Analysis (CDA). CDA has offered educational researchers ways of investigating language use within social contexts. By questioning the taken-for-grantedness of language and enabling explorations of how texts represent the world in particular ways according to particular interests, CDA provides opportunities to consider the relationships between discourse and society, between text and context, and between language and power (Fairclough, 2001b, Luke, 1995/1996, 2002). Initially, Fairclough (1989, 1992a, 1995c) identified his approach to a study of language as ‘critical language study’ and reviewed a range of mainstream approaches, including linguistics, sociolinguistics, pragmatics, cognitive psychology, artificial intelligence, conversation analysis and discourse analysis. Fairclough (1989, 1995c) argued that, although all of these areas had something to offer language study, they also presented limitations for a critical perspective. He

criticised, for example, the positive aspects of sociolinguistics, the individualism promoted in pragmatics, and a lack of consideration for context in conversation analysis. In attempting to overcome these limitations, Fairclough (1989, p.10) identified his approach, not as just another method of language study, but as ‘an alternative orientation’. What he called ‘a social theory of discourse’ (Fairclough, 1992a, p.92) was an attempt to ‘bring together linguistically-oriented discourse analysis and social and political thought relevant to discourse and language’.

One of the benefits of CDA is its ability to bring together social and linguistic analyses of discourse, thus integrating analysis at the macro level of social structure with analysis at the micro level of social action. Although some criticism of CDA has focused on its attention to linguistic analysis and a perceived over-emphasis on the ‘micro’, the test of CDA’s effectiveness has to be in its ability to analyze ‘the social’ in conjunction with linguistic microanalysis (Luke, 2002, Pennycook, 2000). As Luke (2002, pp.102, 100) argued, CDA requires the overlay of ‘social theoretic discourses for explaining and explicating the social contexts, concomitants, contingencies and consequences of any given text or discourse’, accompanied by ‘a principled and transparent shunting back and forth’ between the micro and macro. And there in lies the nub of the problem. Without an explicit, developed social theory, the analytical techniques have limited purpose and cannot achieve the social justice purposes that define CDA (Luke, 2002, Fairclough, 1989, Widdowson, 1998). It seems, then, that accounts of CDA that suggest that it relies too heavily on linguistic examination of text, or

imply that CDA equals linguistic analysis, have not necessarily taken CDA's theoretical position into consideration.

Fairclough's early work on CDA (e.g. 1989) offered an amalgamation of linguistic and social theories. In recognizing that language is part of society, that linguistic phenomena are a particular type of social phenomenon, and that social phenomena are partly linguistic, Fairclough (1989, 1992a, 2001b) conceptualized discourse as a three dimensional concept. In using the term 'discourse' to refer to the whole process of social interaction, he identified a discursive event as simultaneously a piece of text, an instance of discursive practice and an instance of social practice. The capacity of CDA to deal with a range of social theories, to allow interdisciplinary inquiry and to inform productive theorizing sits beside its application to a range of semiotic forms. Whether working with new and hybrid forms of text or with old forms of text that are being used in new contexts, CDA is useful for generating theorized understandings about aspects of education.

#### **2.4 Theoretical Framework**

The writer focuses the study by using Critical Discourse Analysis and Systemic Functional Linguistic to analyze the vocabulary, grammar, and textual structures of the 'What is an American?' text. In order to acquire the effectiveness and relevance of the analysis, this study uses the Fairclough theory as the conceptual methodology and Hallidayan term of language metafunctions (ideational, interpersonal, and textual) as the analytical methodology. The writer

examines the *experiential*, *relational*, and *expressive* values of the vocabularies, grammar, and textual structures of the text through the theory provided by Fairclough (1989:110-2).

The definitions of three terms (relational, experiential, and expressive) are of great importance to the understanding of the framework. Fairclough (1989:112) stated that *relational* values may identify the perceived social relationship between the producer of the text and its recipient. By looking at the *experiential* values, Critical Linguistics attempts to show how ‘the text producer’s experience of the natural or social worlds’ effects and is shown in a text. A person’s views of the world can be identified by assessing formal features with *experiential* value. The third dimension, *expressive* value, provides an insight into ‘the producer’s evaluation (in the widest sense) of the bit of the reality it relates to’(Atkins 2002:5). This should identify the relevant parties to the text’s social identities. These three dimensions are expected to represent the liberalism in the Peter Ferrara’s text.



## **CHAPTER III**

### **METHODOLOGY**

This chapter describes the method of the study, source of the data, data collecting procedures, and data analysis techniques.

#### **3.1 Research Method**

The study is a descriptive analytical interpretative since the writer provides description of the phenomena that occur naturally, without the intervention of an experiment or an artificially contrived treatment (Kountour 2004:105). The study presents an in-depth linguistic analysis of the basic tools CDA as the conceptual methodology and Hallidayan term of language metafunctions (ideational, interpersonal and textual) as the analytical methodology.

#### **3.2. Source of the Data**

The data is the clauses that represent liberalism from an essay ‘What is an American?’ which was written by Peter Ferrara for National Review Magazine and published September 25<sup>th</sup>, 2001. The data was taken on May 20<sup>th</sup>, 2010 from a website for National Review online magazine <http://old.nationalreview.com/comment/comment-ferrara092501.shtml>.

### 3.3. Data Collecting Procedures

In collecting the data, the writer uses the following procedures:

1. Breaking down each sentence of ‘What is an American?’ essay into clauses that represent liberalism ideology.
2. Identifying the clauses based on the type of process, Mood, modality, and participants.

### 3.4. Data Analysis Technique

In the previous chapter, the writer stated that this research analyzes the data by using SFL and CDA theories. Therefore, the procedures of the data analysis are performed as follows:

1. Analyzing the data

The writer breaks down each sentence of ‘What is an American?’ essay into clauses that represent liberalism ideology. Then the writer identifies the clauses using Hallidayan term of language metafunctions to examine the ideational, interpersonal, and textual as analytical methodology. The writer analyzes the type of process, Mood, Modality, participants, circumstances, and the topical Theme in the text that support the representation of liberalism in the text.

2. Interpreting the data

In this step, the writer interprets the findings of Hallidayan systemic functional language and relates those findings with the Fairclough

theory of CDA to see the power of liberalism through the language on the text.

### 3. Concluding data

The last step of the data analysis technique provides the conclusion based on the findings.

## CHAPTER IV

### FINDINGS AND DISCUSSION

In this chapter the data collected is analyzed using the Hallidayan term of language metafunctions and CDA approach in an attempt to discover how liberalism is represented in ‘What is An American?’ text.

#### 4.1 Description of Data

##### 4.1.1 Context of Culture

‘What is an American?’ was written by Peter Ferrara for National Review Magazine and published September 25th, 2001. The data was taken from <http://old.nationalreview.com/comment/comment-ferrara092501.shtml> a website for National Review online magazine. This text was written after the world trade center bombing tragedy in New York City on September 11th, 2001 which gave rise to issues concerning terrorist attacks on American civilians around the world.

Peter Ferrara is an American policy analyst and columnist. He is also the professor of law at George Mason University, Virginia. His essay rapidly became one of the most e-mailed articles in the world because the points he delivered in the essay had a strong opinion. He focused on the definition of an American in response to a report regarding an individual in militant Pakistan who had published in a newspaper there an offer for a reward to anyone who killed an

American. *'You probably missed it in the rush of news last week, but there was actually a report that someone in Pakistan had published in a newspaper there an offer of a reward to anyone who killed an American, any American.'* (cl 1-4). Then he continues with offering answers for the questions what an American is to describe the people they should kill. *'So I just thought I would write to let them know what an American is, so they would know when they found one.'* (cl 5-7). The text has been delivered in attempt to open people's mind about the definition of an American.

#### **4.1.2 Context of Situation**

The context of situation can be broken down further into the Hallidayan terms of *field, tenor, and mode*. *Field* refers to what is happening and what is being discussed. *Tenor* refers to who is taking part in the discourse and their social roles. *Mode* refers to how the text is organized and the channel of communication (Richards and Schmidt, 2002: 491).

The *field* of the text is an online newspaper article originating in Pakistan suggesting Americans should be hunted. This is also the result of the terroristic acts in America that include the destruction of the World trade center and the Pentagon bombing on September 11, 2001. The *tenor* of the speech is that it is American as part of global social roles in liberalism context and the outsider (non-American) who are living in the environment of tyrants and ignorant. The *mode* of the speech is that it is a written form and is published in National Review

Magazine on September 25, 2001. It is organized seemingly to provide discourse act, and is intended to be read by not only American readers but also non-American readers. It is an explanation text that uses a number of ‘facts’ to reinforce and further its goals.

## 4.2 Analysis

By using Hallidayan term of language metafunctions, the writer examines the ideational, interpersonal, and textual as the analytical methodology and then interprets the data using CDA.

### 4.2.1 Ideational Metafunction

When one wishes to represent textually some real or imaginary action, event, state of affairs, or relationship, there is often a choice between different grammatical process and participant types, and the selection made can be ideologically significant. (Fairclough 1989: 120 as cited by Atkins 2002:7). The following table shows the use of grammatical processes in the speech:

	<b>Occurrences</b>	<b>Percentages</b>
<b>MATERIAL PROCESS</b>	20 (clauses)	41.6%
<b>MENTAL PROCESS</b>	9 (clauses)	18.7%
<b>VERBAL PROCESS</b>	2 (clauses)	4.1%

<b>RELATIONAL PROCESS</b>	16 (clauses)	33.3%
<b>BEHAVIORAL PROCESS</b>	0 (clauses)	0%
<b>EXISTENTIAL PROCESS</b>	1 (clauses)	2.3%
	<b>48 (clauses)</b>	<b>100%</b>

**Table 4.1 Ideational Metafunction: Percentages of Processes**

From Table 4.1, we can see that Behavioral processes are absent from the text. The most frequent processes are the material ones since the speech contains the frequent use of physical action related to liberalism implementation. *‘The root of that prosperity **can be found** in the Declaration of Independence, which recognizes the God-given right of each man and woman to the pursuit of happiness.’*(cl. 18-20); *‘Americans **came** with arms and supplies to enable the people to **win** back their country’*(cl. 22); *‘Americans **had given** more than any other nation to the poor in Afghanistan.’*(cl. 23); *‘An American **does not have to obey** the mad ravings of ignorant, ungodly cruel, old men.’*(cl. 26); *‘Americans **welcome** people from all lands, all cultures, all religions,’*, *‘And just as Americans **welcome** all, they enjoy the best that everyone has to bring, from all over the world.’*, *‘Americans **welcome** the best, but they also **welcome** the least’* (cl. 32-40). Their role in this text is referring to ideas of what Americans have done or are doing to show their freedom of ideology.

*‘The root of that prosperity **can be found** in the declaration of Independence.’* (cl. 18) and *‘The nation symbol of America **welcomes** your tired and your poor, the wretched refuse of your teeming shores, the homeless, tempest*

*tossed.*' (cl. 41) indicates that the liberalism in America has since the declaration of the American and assured the readers about Americans Ideological believe. The Liberal acts of good Americans are represented in the definition that Americans will stand behind nations who are struggling to gain freedom in their country. '*American (have helped out, came with arms, had given more, welcome or will welcome).*' Those are the material process acts of liberalism among the American people.

Relational process is the second most dominant process in the text. There are 16 clauses with mostly attributive relational processes that give more definition to liberalism among the Americans (*be*). '*An American is English...or French, or Italian, Irish, German, Spanish, Polish, Russian or Greek.*' (cl. 8), '*An American is Christian, or he could be Jewish, or Buddhist, or Muslim.*' (cl. 9), '*there are more Muslims in America than in Afghanistan.*' (cl. 11), '*they are free to worship as each of them choose.*', '*An American is also free to believe in no religion.*' (cl. 14), '*An American is from the most prosperous land in the history of the world.*' (cl. 17), '*An American is generous.*' (cl. 21), '*American women are free to show their beautiful faces to the world, as each of them choose.*' (cl. 29), '*An American is free to criticize his government's officials when they are wrong*' (cl. 30). The relational identified processes are appropriate choices for stating the explanation for liberalism act among Americans. The next dominant process is mental process especially cognitive such as '*You probably missed it*' (cl. 1); '*So I just thought*' (cl. 5); '*so they would know*' (cl. 7); '*when they found*' (cl. 7); '*[The root of that prosperity] recognizes the God-given right of each man and*



woman' (cl.19); '[Americans' helps...] **to enable** the people to win back their country' (cl. 24); 'American men will not **be fooled** into giving up their lives' (cl.27); '**they know**' (cl. 34); '**they enjoy** the best' (cl. 37).

Besides the frequent use of similar processes, the writer also found the predominate participant in the text. Ferrara use the personal pronouns 'you' or the readers them selve as predominant participant. Ferrara also attempted to create the implicit comparation between the American and the other nations. Certainly he talked about American positively while other believes are extremely negative towards Americans.

## **4.2.2 Interpersonal Metafunction**

### **4.2.2.1 Mood**

In EU Discourse on Turkey, Dimitrov (2006:28) stated Fairclough's explanation of modes, that there are three major modes of sentences, the first being the declarative mode, which is the most common. When the mode of a sentence is declarative, the subject (S) precedes the verbal (V). The imperative is another mode, in this case the sentence starts with the verbal (V) and does not have a subject (S). The grammatical question or interrogative mode is the third mode, which can be further divided into wh-questions and yes/no questions.

In 'What is an American?' there are 49 clauses, 27 clauses of them are Declarative Mood, 1 is Imperative and the other is Interogative. The Declarative

Mood is a very dominant mode which makes up the statements. Statements are a way that writer provides information. The writer is taking on the speech role of the provider of information. The Mood choice is Declarative which is an important way of describing to the reader the opinions of the writer regarding a topic. From a CDA perspective the Declarative Mood can place the speaker in a position of power. In text we found the author use positive clauses and negative clause such as, ‘*An American **does not have to obey** the mad ravings of ignorant, ungodly cruel, old men, they **are not** afraid.*’

The title of the text, ‘What is an American?’ is the only interrogative mode in the text to identify the definition of being American. The writer appears to request an answer with what seems to be a rhetorical question however this interrogative type demands an open-ended answer. The title evokes the curiosity of the reader which builds tension within the reader to imagine the possible answer(s) to his question. The author provides answers for his own question using the Declarative and Imperative Mood, ‘*So **look around you**. You may find more Americans in your land than you thought were there.*’ (Paragraph 15). The Imperative Mood is initiating a demand and expects a respond from the readers.

#### **4.2.2.2 Modality**

Modality, understood in its broadest sense as the speaker’s stance towards the message communicated, is an all pervasive feature of most discourse (McCarthy and Carter 1994:102). Ten of the forty-eight clauses in the text are modal

auxiliaries which are mostly used in predictive statements such as 'will' which typically hints that something is about to occur. The other modal auxiliaries are 'may be' and 'could be'. These express the probability of how likely the writer feels that something may occur. The last is the modal auxiliary 'can' as the expression of capability.

Peter Ferrara's attitude and stance are represented in the text '*I would write to let them know what an American is*' (cl. 6). He has put himself in the same position as the reader by indicating that he is trying to help the American hunters define what an American is with the modality '*would*'. The value of that modality is inclination (related to an offer). Peter Ferrara implicitly shows himself as a person who has a freedom of speech to give the information of what an American is.

Then he places himself in a higher position than the reader by being the source of information in defining an American. He also brought up some fact about American, '*An American is English...or French, or Italian, Irish, German, Spanish, Polish, Russian or Greek. An American **may** also **be** African, Indian, Chinese, Japanese, Australian, Iranian, Asian, or Arab, or Pakistani, or Afghan. An American is Christian, or he **could be** Jewish, or Buddhist, or Muslim.*' (cl 9-11). Modality '*may be*' and '*could be*' has probability value in modality. Peter Ferrara wants to say that an American comes from many culture and nations around the world.

‘One day they **will** rise up and overthrow the old, ignorant, tired tyrants that trouble too many lands.’, ‘Then those lands too **will** join the community of free and prosperous nations.’, ‘America **will** welcome them’ (cl. 46-48). Ferrara gives some examples on how American as liberals believe that individual should investigate and challenge the government from overbearing government (or leader) monitoring, and the right of individuals to reproductive freedom. The only negative modality appears on ‘American men **will not be** fooled into giving up their lives to kill innocent people, so that these foolish old men **may** hold on to power.’ (cl. 27). This direct negative modality indicates implicitly that American is contrary to the other participants who believe in giving their lives only for the radical believes such as WTC bombing on September 11<sup>th</sup>.

#### 4.2.3 Textual Metafunction

How a text is organized depends on the medium and channel of communication in the first place. This will dictate the presentation of information (Theme and Rheme) at the clause complex level, and coherence at the level of the text as a whole. The thematic organization of the clauses is the most significant factor in the development of the text. In this text there are 16 paragraphs, the first two having ‘I’ as dominant Theme, from 3<sup>rd</sup> – 13<sup>th</sup> paragraph the ‘Americans’ as dominant Theme and the remaining three ‘you’ . But whereas in the text it is Americans and their ideologies and actions, that form the paragraph Themes, in the first two it is the author’ s characterization of him self

– his needs to describe the Americans character of what they believe. From the **Table 1. Metafunctions** in appendix, topical Theme appear as dominant Theme on the text (41 clauses). The American as the central Theme in the text is able to position American’s power as the Rheme of the clauses. For the example: ‘**An American** is English’(cl. 8); ‘**American** may also be African ....’ (cl. 10); ‘**An American** is Christian’(cl. 10); ‘**he** could be Jewish...’ (cl. 11); ‘**there** are more Muslims in America than in Afghanistan’(cl. 12); ‘**They** are free to worship as each of them choose’(cl. 13); ‘**An American** is also free to believe in no religion’(cl. 14); ‘**he** will answer only to God’(cl. 15); ‘**An American** is from the most prosperous land in the history of the world’(cl. 17); ‘**which** recognizes the God-given right of each man and woman to the pursuit of happiness’(cl. 18, 19); ‘**An American** is generous’(cl. 21); ‘**Americans** have helped out just about every other nation in the world in their time of need’(cl. 22); ‘**Americans** came with arms and supplies’ (cl. 23); ‘**Americans** had given more than any other nation to the poor in Afghanistan’(cl. 25); ‘**An American** does not have to obey the mad ravings of ignorant, ungodly cruel, old men.’ (cl. 26); ‘**American** men will not be fooled into giving up their lives’; ‘to kill innocent people’ (cl. 27); ‘**American women** are free to show their beautiful faces to the world as each of them choose’(cl. 29); ‘**An American** is free to criticize his government's officials’(cl. 30); ‘**he** is free to replace them’(cl. 31); ‘**Americans** welcome people from all lands, all cultures, all religions’(cl. 32).

Looking at the thematic progression, the most frequent pattern is with the repetition of the themes, within the definition of Americans, a pattern consistent with declaration, delivering more information to the topic. Analyzing lexical chains, it can be concluded that there is freedom among Americans, with a higher coherence maintained, (freedom to speech, freedom to act in social, political and economical as underlying themes). The confirmation of the maintenance of the topic can be seen through the cohesive device of repetition, semantic relations and reference.

### 4.3 Discussion

Maurice Cranston rightly points out, ‘a liberal is a man who believes in liberty’ (1967: 459). Liberals have typically maintained that humans are naturally in ‘a *State of perfect Freedom* to order their Actions...as they think fit...without asking leave, or depending on the Will of any other Man’ (Locke, 1960 [1689]: 287). Mill too argued that ‘the burden of proof is supposed to be with those who are against liberty; who contend for any restriction or prohibition.... The *a priori* assumption is in favor of freedom...’ (1963, vol. 21: 262).

American is liberals because they believe individuals should be free, ‘*they know they are free*’ (cl. 34). Free to believe in God, or no religion, free to criticize, and free to show their beauty. They believe individuals should be tolerant and respectful of difference, ‘*An American is English...or French, or Italian, Irish, German, Spanish, Polish, Russian or Greek. An American may also*

*be African, Indian, Chinese, Japanese, Australian, Iranian, Asian, or Arab, or Pakistani, or Afghan. An American is Christian, or he could be Jewish, or Buddhist, or Muslim. In fact, there are more Muslims in America than in Afghanistan. The only difference is that in America **they are free** to worship as **each of them choose**' (paragraph 3 and 4).*

It is liberals who have supported and continue to support the civil rights movement, affirmative action, the Equal Rights Amendment and the rights of each individual. It is liberals who have championed and continue to champion the rights of racial, religious and ethnic minorities, political dissidents, persons accused of crime and the outcasts of society. It is liberals who have insisted on the right to counsel, a broad application of the right to due process of law and the principle of equal protection for all people. There is an indication that the Americans try to spread out this believe to the other nations through military, social and economic approach by mentioning '*Americans have helped out just about every other nation in the world in their time of need. When Afghanistan was overrun by the Soviet army 20 years ago, Americans **came with arms and supplies** to enable the people to win back their country. As of the morning of September 11, Americans **had given more than any other nation** to the poor in Afghanistan.'* (paragraph 6) and '*And just as Americans welcome all, they enjoy the best that everyone **has to bring**, from all over the world. The best science, the best technology, the best products, the best books, the best music, the best food, the best athletes.*' (paragraph 10).

Liberalism in the text also occurs on the dominance of main participant to the other participant. The main participant are the Americans and appears 29 times as a strong liberal figure using the words ‘Americans’, ‘an American’, ‘they’, or ‘he’. The other participants are ‘the mad ignorant, old men’, ‘the least’, ‘the other nations’, ‘the old, ignorant tired tyrants’, and ‘governments’.

<b>Americans</b>	<b>Other</b>
I (Peter Ferrara) (2x)	You (the readers) (5x)
Americans (10x)	They
An Americans (9x)	Government
They (5x)	Armed thugs
He/she	Old men (3x)
People	Mad ravings
American Women	General Tojo
	Mao Tse-Tung
	Blood thirsty tyrant (2x)

**Table 4.2 Table of Participants**

Peter Ferrara’s text reflects commonly held attitudes among Americans, attitudes about their country’s ability to be free and liberal and this is evident in the choice of participants in the Actor group. The ‘*Americans*’ are performing all the actions: *are generous, are free, free to believe, free to criticize* (the government)t, *welcome* (people), etc. Contrast with the process involving the other: *‘you would just killing your self’, ‘hold no power’, ‘are wrong’, etc.*



Americans have more power and appear as a strong free nation which consists of free people from many countries from hundreds of cultures with mixed educational and religious backgrounds. The participants are less important because Ferrara describes the other as tyrant, old men, and people who totally contrast the free thinking Americans ideology.

There are two types of vocabulary: objective and subjective, although their boundary is not always clear-cut. Unlike those words that express an objective quality of a thing or situation, such as *red, yellow, striped, shiny, windy*, there are words that denote the speaker's subjective attitude towards a thing or situation, or those that may arouse a particular image in a reader. Ferrara's text also indicates the writer's subjectivity. The subjectivity appears when Ferrara gives the definition of an American generally as a *free, generous* and brings positive impact in the society. While the other participants are generally represented as *ignorant, ungodly cruel, old men, foolish old men*. They are associated with certain images such as radical believes, negative behaviors, and dictating leaders. Those images are meant to create a certain impact and effect in narrative discourse.

Peter Ferrara is also using negative clause to lead the reader's opinion about the people who against Americans. There are 6 negative clauses in the text: '*For that he will answer only to God, **not to the government**, or to armed thugs claiming to speak for the government and for God.*' (cl 14); '*An American **does not have to obey** the mad ravings of ignorant, ungodly cruel, old men.*' (cl 26); '*American men **will not be fooled** into giving up their lives to kill innocent people, so that these foolish old men may hold on to power.*' (cl. 27); '*Americans welcome*

*people from all lands, all cultures, all religions, because they **are not afraid.***’ (cl. 32); *‘They **are not afraid** that their history, their religion, their beliefs, will be overrun, or forgotten.’* (cl. 33); *‘Because Americans **are not** a particular people from a particular place.’* (cl. 42). The negative clauses give some indication that the other participants limit or prohibit the liberal rights of human being for example is clause 14, There are governments who overrun people more than people speak for God. Ferrara choose the words *‘thugs’* to give negative meaning of people who commit to physically fight for government and for God. Mad ravings ignorant, ungodly cruel, old men are the definition for the people who always to kill innocent people (perhaps for Ferrara is Americans). Also the other participants are described as people who afraid that their history, and their religion, their beliefs will be forgotten. A social scientist, Mill, argued that ‘the burden of proof is supposed to be with those who are against liberty; who contend for any restriction or prohibition.... The *a priori* assumption is in favour of freedom...’ (1963, vol. 21: 262).

Over all, Ferrara has a strong effect on all interaction through his words. His attitude is that he believes that an American is anyone who holds to the liberalism spirit not specifically a citizen of America only but also in every human being. He makes the reader aware that being a liberal has to be free to speak their mind and be brave to take actions for freedom which is their ability as free humans to speak up and feel safe in doing so. Also they are open to new cultures without fear of losing their liberal roots. This believes are match with the John Rawls definition of liberalism: ‘Each person is to have an equal right to the most

extensive system of equal basic liberty compatible with a similar system for all' (Rawls, 1999b: 220). This might be called the *Fundamental Liberal Principle* (Gaus, 1996: 162-166): freedom is inherently basic, and so the onus of justification is on those who would limit freedom, especially through coercive means.

#### **4.4 Summary of the Analysis**

It can be seen that in this text, Peter Ferrara used certain words, grammatical features, and textual structures that represent the ideological motivation. He uses rewording, grammatical features and textual structures that represent liberalism in the text. American ideology is represented in the use of words related to individual liberty and freedom shared by law for example the rewording of 'free to believe', 'free to worship', 'free to believe', 'free to believe in no religion', 'generous', 'free to criticize', 'America welcome people', etc. The ideology of 'What is an American?' is represented in the use of rewording of the essence of the American characteristic: individual freedom and mutual freedom through the law, the use of relational process and modality 'will' to emphasize his goal to convince the reader that an American is not a particular person, nor simply a citizen of America but perhaps an American is anyone anywhere in the world who is eager to have freedom in their life. Besides that, we can see that Peter Ferrara discussed themes that are familiar with most people through their own experiences or desires. These familiar themes are intended to draw the audience closer to others who desire freedom.

## CHAPTER V

### CONCLUSION AND SUGGESTION

#### 5.1 Conclusion

Upon the analysis of this text, the writer can say that the text has fulfilled the theoretical expectations and that the theory has helped us understand the text better. In other words, Halliday's approach to grammar is an interaction of texts and extra-linguistic situations, functioning as a bottom-up and top-down process. "Systemic Functional Grammar in particular provides a principled and systematic description of the relationship between function, meaning, and grammar" (Derewianka 2001: 262). SFG represents the description which "starts from the evidence rather than from imposing some theoretical model" (Derewianka 2001: 262) and is therefore of great importance for the field of applied linguistics and discourse analysis. It reveals how language users predict the meanings that are likely to be exchanged and the language that is likely to be used. When people are communicating they make predictions by using the values of field, tenor, and mode to understand the register and when linguists analyze texts they use the same values to understand the speakers' choices and the system that lies behind them.

From the analysis, it can be concluded that liberalism intentions in 'What is An American?' can be seen from the rewording of Americans central belief and

attitudes. Peter Ferrara intended to insert the ideology of the American freedom as the greatest values that the Americans have that contain the individual freedom and mutual freedom. It is believed it is his attempt to pose the question to those who want to kill Americans, what kind of Americans they mean. There are many definitions to describe an American according to Peter Ferrara. He has already described it very well in his essay. Those definitions make the American hunters or haters think again about who they are trying to kill because an American is the free spirit of humans who come from many parts of the world.

## **5.2 Suggestion**

Based on the study, the writer suggests the readers, especially the students of a Linguistics major, to use Hallidayan term of language metafunctions (ideational, interpersonal and textual) and the CDA as the analytical methodology. This method is very helpful for people who are new to language study and critical discourse analysis in particular since it could facilitate a closer focus on the linguistics aspects and systematically examine texts.

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### Appendix 1 Metafunctions

No.	Clauses	Process	Mood	Modality	Circumstance	Theme		Theme Selection
						Textual	Interpersonal	
1	You probably missed it in the rush of news last week,	Mental	Declarative	Probably	When : in the rush of news last week	-	-	unmarked
2	but there was actually a report	Relational	declarative	Actually		+	-	unmarked
3	that someone in Pakistan had published in a newspaper	Material	Declarative		Where : in Pakistan, in a newspaper	+	-	unmarked
4	there an offer of a reward to anyone who killed an American, any American.	Material	Declarative			+	-	marked
5	So I just thought	Mental	Declarative			+	-	unmarked
6	I would write to let them know what an American is,	Material	Declarative	Would		-	-	unmarked

7	so they would know when they found one.	Mental	Declarative	Would	<b>When</b> : when they found one	+	-	unmarked
8	An American is English	Relational Identifying	declarative			-	-	unmarked
9	American may also be African ....	Relational Identifying	declarative	May be		-	-	unmarked
10	An American is Christian	Relational Identifying	declarative			-	-	unmarked
11	he could be jewish...	Relational Identifying	declarative	Could be		-	-	unmarked
12	there are more Muslims in America than in Afghanistan	Existential	declarative		<b>Where:</b> Muslims in America, in Afghanistan	-	-	unmarked
13	They are free to worship as each of them choose	Relational Attributive	declarative			-	-	unmarked



14	An American is also free to believe in no religion	Relational Attributive	declarative				-	-	unmarked
15	he will answer only to God	Verbal	declarative	Will			-	-	unmarked
16	[he will not answer] to government or to armed thugs claiming to speak for the government and for God	Verbal	declarative				-	-	unmarked
17	An American is from the most prosperous land in the history of the world	Relational Identifying	declarative			<b>Where: in the history of the world</b>	-	-	unmarked
18	The root of that prosperity can be found in the Declaration of Independence	Material	declarative			<b>Where: in the Declaration of Independence</b>	-	-	marked
19	which recognizes the God-given right of each man and woman	Mental	declarative				-	-	unmarked
20	to the pursuit of happiness	Material	declarative				-	-	unmarked

21	An American is generous	Relational Identifying	declarative			-	-	unmarked
22	Americans have helped out just about every other nation in the world in their time of need	Material	declarative		<b>Where: in the world</b> in their time of need	-	-	unmarked
23	Americans came with arms and supplies	Material	declarative			-	-	unmarked
24	to enable the people to win back their country	Mental	declarative			-	-	unmarked
25	Americans had given more than any other nation to the poor in Afghanistan	Material	declarative			-	-	unmarked
26	An American does not have to obey the mad ravings of ignorant, ungodly cruel, old men.	Material	declarative			-	-	unmarked

27	American men will not be fooled into giving up their lives	Mental	declarative	Will not		-	-	unmarked
28	to kill innocent people	Material	declarative			-	-	unmarked
29	American women are free to show their beautiful faces to the world as each of them choose	Relational Attributive	declarative		<b>Where:</b> to the world	-	-	unmarked
30	An American is free to criticize his government's officials, ....., in his or her own opinion when they are wrong	Relational Attributive	declarative		<b>How:</b> in his or her own opinion <b>When:</b> when they are wrong	-	-	unmarked
31	he is free to replace them, by majority vote	Relational Attributive	declarative		<b>How:</b> by majority vote	-	-	unmarked
32	Americans welcome people from all lands, all cultures, all religions	Material	declarative			-	-	unmarked
33	they are not afraid	Relational	declarative			-	-	unmarked

34	they know		Attributive	declarative					-			-			unmarked
35	they are free to hold to their religion, their beliefs, their history as each of them choose.		Relational Attributive	declarative					-			-			unmarked
36	Americans welcome all		Material	declarative					-			-			unmarked
37	they enjoy the best		Mental	declarative					-			-			unmarked
38	that everyone has to bring, from all over the world		Material	declarative					-			-			unmarked
39	Americans welcome the best		Material	declarative					-			-			unmarked
40	they also welcome the least		Material	declarative					-			-			unmarked
41	The nation symbol of America welcomes your tired and your poor, the wretched refuse of your teeming shores, the homeless,		Material	declarative					-			-			unmarked

	tempest tossed.												
42	Because Americans are not a particular people from a particular place.	Relational Identifying	declarative							+			unmarked
43	They are the embodiment of the human spirit of freedom	Relational Identifying	declarative							-			unmarked
44	Everyone who holds to that spirit everywhere is an American.	Relational Identifying	declarative							-			unmarked
45	Everyone who holds to that spirit	Material	declarative							-			unmarked
46	One day they will rise up and overthrow the old, ignorant, tired tyrants that trouble too many lands.	Material	declarative	Will						-			unmarked
47	Then those lands too will join the community of free and	Material	declarative	Will						+			unmarked

	prosperous nations.												
48	America will welcome them	Material	declarative	Will		-	-						unmarked

**Appendix 2 Modality: Values of modality**

No	Clause	Values	Polarity	Transf.	Degree	Orientation		Modal Item
.1	You probably missed it in the rush of news last week	Probability	Positive	-	Median	Implicit	Objective	<i>probably</i>
2	But there was actually a report	Usuality	Positive	-	High	Explicit	Objective	<i>actually</i>
6	I would write to let them know what an American is,	Inclination	Positive	-	median	Implicit	Subjective	<i>would</i>
7	So they would know when they found one	Probability	Positive	-	Median	Implicit	Subjective	<i>would</i>
9	American may also be African	Probability	Positive	-	Low	Implicit	Subjective	<i>may be</i>
11	He could be Jewish	Probability	Positive	-	Low	Implicit	Subjective	<i>could be</i>
15	He will answer only to God	Obligation	Positive	-	Low	Implicit	Subjective	<i>will</i>

27	American men will not be fooled into giving up their lives	Inclination	Negative	Direct	Low	Implicit	Subjective	<i>will not</i>
46	One day they will rise up and overthrow the old, ignorant, tired tyrants that trouble too many lands.	Inclination	Positive	-	Low	Implicit	Subjective	<i>will</i>
47	Then those lands too will join the community of free and prosperous nations.	Inclination	Positive	-	Low	Implicit	Subjective	<i>will</i>
48	America will welcome them	Inclination	Positive	-	Low	Implicit	Subjective	<i>will</i>



**Appendix 3 List of Participants**

No.	MATERIAL PROCESS		No.	MENTAL PROCESS	
	actor	goal/range/beneficiary		senser	phenomenon
3	that someone in Pakistan (had published)	in a newspaper		You (probably missed)	it
4	there an offer of a reward to anyone who (killed)	an American, any American.		So I just (thought)	
6	I would (write)	to let them know what an American is,		so they (would know)	when they found
18	The root of that prosperity (can be found)	in the Declaration of Independence		[The root of that prosperity] (recognizes)	the God-given right of each man and woman

20	[each man and woman] (to the pursuit)	of happiness		[Americans' helps] (to enable)	the people to win back their country
22	Americans (have helped out)	just about every other nation in the world in their time of need		American men (will not be fooled)	into giving up their lives
23	Americans (came)	with arms and supplies		[American men] (not) to kill	innocent people
25	Americans (had given)	more than any other nation to the poor in Afghanistan		they (know)	[that they are free]
26	An American (does not have to obey)	the mad ravings of ignorant, ungodly cruel, old men.		they (enjoy)	the best
32	Americans (welcome)	people from all lands,			

		all cultures, all religions				
36	Americans (welcome)	all				
38	that everyone (has to bring)	[The best science, the best technology, the best products... ] from all over the world				
39	Americans (welcome)	the best				
40	they [Americans] also (welcome)	the least				
41	The nation symbol of America (welcomes)	your tired and your poor, the wretched refuse of your teeming shores, the homeless, tempest tossed.				
45	Everyone who (holds)	to that spirit				

46	One day they (will rise up and overthrow)	the old, ignorant, tired tyrants				
	[the old, ignorant, tired tyrants] (that trouble)	too many lands.				
47	Then those lands too (will join)	the community of free and prosperous nations.				
48	America (will welcome)	them				
	<b>VERBAL PROCESS</b>				<b>RELATIONAL PROCESS</b>	
	sayer	verbiage	receiver	identified/carrier	identifier/attribute	
	he will answer		only to God	there (was) actually	a report	
	[America] [not] (to armed thugs		for the government and for God	An American (is)	English...	
				American (may also be)	African ....	



							own opinion when they are wrong
						he[American] (is free to replace)	them, by majority vote
						they (are)	not afraid
						they (are free to hold)	to their religion, their beliefs, their history as each of them choose.
						Because Americans (are)	not a particular people from a particular place.
						They [the Americans] (are)	the embodiment of the human spirit of freedom
						[everyone who hold the spirit], [is]	an American.

## Appendix 4 Data Source

### **What is an American?**

By Peter Ferrara, an associate professor of law at the George Mason University School of Law.

September 25, 2001 9:20 a.m.

You probably missed it in the rush of news last week, but there was actually a report that someone in Pakistan had published in a newspaper there an offer of a reward to anyone who killed an American, any American.

So I just thought I would write to let them know what an American is, so they would know when they found one.

An American is English...or French, or Italian, Irish, German, Spanish, Polish, Russian or Greek. An American may also be African, Indian, Chinese, Japanese, Australian, Iranian, Asian, or Arab, or Pakistani, or Afghan.

An American is Christian, or he could be Jewish, or Buddhist, or Muslim. In fact, there are more Muslims in America than in Afghanistan. The only difference is that in America they are free to worship as each of them choose.

An American is also free to believe in no religion. For that he will answer only to God, not to the government, or to armed thugs claiming to speak for the government and for God.

An American is from the most prosperous land in the history of the world. The root of that prosperity can be found in the Declaration of Independence, which recognizes the God-given right of each man and woman to the pursuit of happiness.



An American is generous. Americans have helped out just about every other nation in the world in their time of need. When Afghanistan was overrun by the Soviet army 20 years ago, Americans came with arms and supplies to enable the people to win back their country. As of the morning of September 11, Americans had given more than any other nation to the poor in Afghanistan.

An American does not have to obey the mad ravings of ignorant, ungodly cruel, old men. American men will not be fooled into giving up their lives to kill innocent people, so that these foolish old men may hold on to power. American women are free to show their beautiful faces to the world, as each of them choose.

An American is free to criticize his government's officials when they are wrong, in his or her own opinion. Then he is free to replace them, by majority vote.

Americans welcome people from all lands, all cultures, all religions, because they are not afraid. They are not afraid that their history, their religion, their beliefs, will be overrun, or forgotten. That is because they know they are free to hold to their religion, their beliefs, their history, as each of them choose.

And just as Americans welcome all, they enjoy the best that everyone has to bring, from all over the world. The best science, the best technology, the best products, the best books, the best music, the best food, the best athletes.

Americans welcome the best, but they also welcome the least. The nation symbol of America welcomes your tired and your poor, the wretched refuse of your teeming shores, the homeless, tempest tossed.

These in fact are the people who built America. Many of them were working in the twin towers on the morning of September 11, earning a better life for their families.

So you can try to kill an American if you must. Hitler did. So did General Tojo and Stalin and Mao Tse-Tung, and every bloodthirsty tyrant in the history of the world.

But in doing so you would just be killing yourself. Because Americans are not a particular people from a particular place. They are the embodiment of the human spirit of freedom. Everyone who holds to that spirit, everywhere, is an American.

So look around you. You may find more Americans in your land than you thought were there. One day they will rise up and overthrow the old, ignorant, tired tyrants that trouble too many lands. Then those lands too will join the community of free and prosperous nations.

And America will welcome them.

