



**Decoding the Language of Religious Discourse: A Linguistic and Communicative
Analysis of Swami Vivekananda's 'Chicago Address' at World's Parliament of
Religions.**

Bhavneet Bhatti

Abstract:

Language provides context of words to human experiences and therefore plays a significant role in the human communication process. The present paper deals with the linguistic and communicative analysis of religious discourse by deconstructing the Chicago address delivered by Swami Vivekananda. Using the Fairclough's model for Critical Discourse Analysis a threefold approach dealing with text, reception and socio-historical conditions has been applied to understand the theoretical foundations behind an effective discourse. The major findings show that the address encompasses the key ideological components in the speech which include bringing out the essence of Hinduism as a religion of universal brotherhood and tolerance. The text structure analysis shows multiple themes of brotherhood, gratitude and occasion used in the opening, body and conclusion of speech. Use of literary devices, quoting of scriptures, drawing of analogies and use of pronouns 'I' and 'We' are the attributes that add to effective discourse. The communication analysis done on the basis of SMCR model, 7 C's of Effective Communication and theories of Persuasive Communication, shows that Swami Vivekananda is able to add a personal touch, quash stereotypes, establish context, clarity and credibility in his discourse.

Keywords: Critical Discourse Analysis, Linguistic Analysis, Swami Vivekananda, Chicago Address, Effective Communication.

Introduction



**A bi-annual peer - reviewed journal of Department of
English and Cultural Studies, Panjab University,
Chandigarh**

2

The concept of human language is multidimensional as it is tied to culture, context and channel; moreover, critical theory of language sees the use of 'language as a form of social practice' (Janks, 329). The concept of human language goes much beyond the system of words and symbols, especially when perceived as a quintessential element of the communication process which defines human experiences and enables sharing them. Communication scholars and linguists have approached the study of language and communication from various perspectives; while for some the structure and use of language as an object is worth studying, for others, language is a subject of study and analysis. Fairclough's (1995) model for Critical Discourse Analysis provides a threefold approach to the study of discourse which can help in deriving meanings out of the signifiers that make up the text, the juxtaposing and sequencing.

While communication has simply been understood as an exchange of ideas, thoughts, expressions through gestures, symbols or more, what is pertinent to understand is that for any communication to be effective it must be able to convey the intended meaning. The concept of 'meanings' connects the process of communication and the study of language. An effective communicator realizes that a receiver uses their experiences and language to interpret a message. Language is an essential element which enables the sender and receiver to reach a point where an intended meaning is conveyed and communication is made effective. Language is tied to context because 'an experience is only understood in the context of the words used to describe it.' (Chase and Shamo13).

Further, (Tracy et al.) brings forth the connection between Critical Discourse Analysis (CDA) and Communication Studies, strengthening the concern of present work which draws a connection between language and communication and its various forms. Mass Communication, for instance, an indispensable element of the social system today, deals with what is communicated by the media to the society and with what effects. CDA's critical approach to mass communication can help 'examine the ideological meanings of texts that surround us'. Further, (Guillem and Toula, 140-157) in their work highlight the relevance of inherent connection between Critical Discourse Studies and Communication Studies, and lay emphasize on the need for interdisciplinary theory building. The relevance of language in the



**A bi-annual peer - reviewed journal of Department of
English and Cultural Studies, Panjab University,
Chandigarh**

3

process of communication can also be understood by examining the elements and sub elements of communication outlined by David Berlo in 1960 i.e. *Sender, Message, Channel and Receiver*. At the centre of whole process lies the 'Message' that needs to be encoded in structured manner for effective communication to occur. Language is understood as one such 'code' which is used to provide a systematic structure to the expression of sender, however at a deeper level it is much more than a mere code as it works in the realm of socio-cultural context to lend meanings to the human expression. Language assumes a significant place because it is language that adds meaning and context to the words.

Objectives and Method

The objective of present paper is to analyse religious discourse from the perspective of, use of language and use of communication techniques. Fairclough's (1995, 1998) model for Critical Discourse Analysis has been used as a central approach to deconstruct the address. The three-fold approach given by Fairclough is used to analyse the text, the reception and social context. Alongside the Fairclough model, several communication theories like the concept of 7Cs of Effective Communication, Theories of Persuasive Communication, Berlo's SMCR model have also been used for the analysis. The religious discourse chosen for the present paper is the speech titled 'Response to Welcome' from the Chicago Address delivered by Swami Vivekananda at the World Parliament of Religions in 1893.

The Language of Religious Discourse

Before one undertakes the analysis of the language of religious discourse, its important to understand the concept of religious communication and discourse. 'Religious Discourse is a varied phenomenon and includes not only statements of personal experiences, but also ethical admonitions, moral codes' (Grimes 21-22) or sharing of ideas about the beliefs of a religion. According to Advaita, religious discourse has two-fold capacity: it can communicate the 'facts of empirical world' or 'super sensible truths'(Grimes, 22). Thus, there are two types of religious discourse: secular and scriptural. Linguistic and Communication analysis of Religious Discourse becomes relevant specially in today's day and age because conceptual



**A bi-annual peer - reviewed journal of Department of
English and Cultural Studies, Panjab University,
Chandigarh**

4

differences in interpretation and understanding of same can lead to adversely affecting the inter religious and inter cultural communication. With the world shrinking into a global village, the need of the hour is to look at religious discourse with a scientific temperament and a systematic linguistic and communication analysis of religious discourse can help understand the use of language of religious discourse which often has nuanced connotations.

Human ideas of all kinds including religious ideas are a natural product of the totality of the historical circumstances and the social realities of the age (Zayd226-227). Over the centuries, the concept of religion has evolved, taken myriad shapes and assumed diverse roles in the story of human existence. Coming from the Latin word 'Religious', the word religion means 'to bind' or 'tie together'. However, it is important to distinguish between 'Religion' and 'Religious Thinking'. While Religion can be understood as a set of holy texts that are historically established, 'Religious thinking' can be understood as the human endeavour to understand and interpret the texts and extract meaning from them. The attempt to interpret the texts, differs not only from one age to another but also from one culture to another, however in both eastern and western philosophies the status of religious discourse has been critiqued in various ways.

The religious- language aspect of the religious communication tradition has been divided into- 'original' and 'derivate approach' (John and Foss, 849-850). The original approach refers to explicit talk about God and meanings of scripture, whereas the derivate approach explains how religious phrasing can be applied outside of religious contexts for social action. Religious language is often analogical when it refers to religious entities and beliefs so that the receivers of the communication can understand the concepts and relate to them. Across various schools of thought, religious communication theories point out that the meaning and purpose of life are derived from a faith tradition grounded in scriptures, doctrines and religious experiences. In the broadest sense, religious communication is a process of reconciling people who have been separated from their spiritual nature with each other and with God. Religious Communication Theory explains the messages, processes, and effects used by communicators to influence audiences to adopt beliefs and actions in line with scriptural precepts.



‘The practice of religion and communication are profoundly connected with one another. Religion makes use of different forms of communication, aimed at disclosing reality and creating community: prayer and preaching, worship and witnessing, reading and listening to sacred texts, singing and sharing, prophetic discourse, ritual practice, and theological reflection’ (Arens, 249). Communication is at the centre of sciences which deal with language, thought and action. Any study of communication must take into account the nature of speech and various techniques used by the speaker in his or her discourse which include their content, context, tone, treatment and references to name a few. Linguistic Analysis thus helps in a more meaningful communication analysis of a discourse. Primary function of language has been quoted as enabling humans to express and communicate their conceptual thoughts. Moreover a deeper analysis of religious communication also shows that the speakers are often attempting to not only express their thoughts but also use persuasive techniques to make the audiences deliberate and adapt to their ideas.

The Chicago Address

Swami Vivekananda with his multidimensional persona and powerful presence, has influenced millions of individuals over the years. His messages not only transcended the geographical boundaries but also those of age, gender, cultural diversities and belief systems. Thus it becomes increasingly significant to analyse the use of language which leads to the effective communication and make his discourse extremely impactful.

Swami Vivekananda represented India at the World’s Parliament of Religions held from 11 to 27 September 1893 at Chicago. At the event, Swami Vivekananda delivered a total of six addresses which include (a) Response to Welcome (11 September 1893), (b) Why we Disagree (15 September 1893), (c) Paper on Hinduism (19 September 1893), (d) Religion Not the Crying need of India (e) Buddhism, the fulfilment of Hinduism (26 September 1893) and (f) Address at the Final Session (27 September 1893). For the purpose of this paper, his address (a) Response to Welcome has been analysed from the perspective of use of language and communication techniques. The Linguistic Analysis has been done primarily with the focus on Fairclough’s approach in analysing texts and Communication theories.



Analysis based on Fairclough's Theoretical Approach

Fairclough's (1995) model for Critical Discourse Analysis consists of three interrelated processes of analysis which are closely connected to the three dimensions of discourse namely (a) object of analysis (b) the processes of reception of text and (c) socio-historical conditions that govern the process (Janks, 329). According to the theoretical approach of Fairclough these dimensions require three different kinds of analysis which are:

1. Text Analysis
2. Discourse Practise
3. Social Analysis

The textual analysis includes description about the text from the perspective of content, grammar and use of literary devices. Discourse Practice involves reception and interpretation of the text and Social Analysis offer an interpretation of the social process that form the context in which speech is delivered. (Tambunan, 174)

1. Textual Analysis

Textual Analysis has been divided into:

- (a) Text Structure (Opening, Content and Concluding Text of Speech) and
- (b) Grammar and Use of literary devices.

1. (a) Text Structure

The Opening of the Speech Text

Swami Vivekananda's opening words at the address 'Response to Welcome' at the World's Parliament of Religions in Chicago set the stage for an effective discourse. The moment Swami Vivekananda began his address he received an overwhelming response by the audiences with whom he had struck a chord with his opening words. Swami Vivekananda's choice of words stemmed from his strong belief -system and was able to



**A bi-annual peer - reviewed journal of Department of
English and Cultural Studies, Panjab University,
Chandigarh**

7

generate a roar of applause from the audience who felt a sense of universal kinship that was the essence of Swami Vivekananda's message.

Sisters and Brothers of America, (Vivekananda, 11 September 1893)

A closer look at this opening sentence shows how it is laden with the essence of persuasive and effective communication that was instantly able to not only capture the interest of his audience but also took them forth with deepest interest. The opening of Swami Vivekananda's address can be decoded from various communication perspectives to understand how it became an epitome of effective beginnings of an address. Firstly, the greeting with its shunned formality brings sense of belongingness and personal touch to his message. Theories of effective communication have over the decades proven that personalization of the message ensures greater receiver interest.

An important lesson thus to learn from this discourse of Swami Vivekananda is that a personal touch or a sense of belongingness helps one to connect to an audience. Secondly, the opening sentence was in itself the core and the essence of Swami Vivekananda's message. He preached universal brotherhood and his opening words were nothing but a reflection of his belief system. Just as a headline acts as a show window to a news story or a lead generates the interest of the audience into the story, similarly, Swami Vivekananda's opening words were the essence of his preaching itself thus setting the tone for his message that followed. Thirdly, effective communication also stems from breaking the stereotypes and making a unique identity for the sender of the communication. In using the rather informal greeting, Swami Vivekananda had not only shunned the formal way of addressing but also broken the stereotypical beginnings of the addresses thus immediately setting him aside from various fellow speakers.

The Content of the Speech Text

The Content of the speech focused on introducing to the western world the idea of Hinduism. The speech is titled 'Response to Welcome' as Vivekananda expresses gratitude for an overwhelming welcome and an opportunity to present the ideas of Hinduism at the world parliament of religions. Gratitude marks the dominant theme in the first paragraph of



**A bi-annual peer - reviewed journal of Department of
English and Cultural Studies, Panjab University,
Chandigarh**

8

the speech. This sets the tone for the rest of the discourse and is in sync with the idea of presenting the principles of Hinduism:

It fills my heart with joy unspeakable to rise in response to the warm and cordial welcome which you have given us. I thank you in the name of the most ancient order of monks in the world; I thank you in the name of the mother of religions; and I thank you in the name of the millions and millions of Hindu people of all classes and sects.

(Vivekananda, 11 September 1893)

Over the next paragraphs, Vivekananda moves towards introducing the core principles of the religion of Hinduism as tolerance and universal acceptance. He is able to successfully weave the idea of nation and religion together. He is able to convey the idea of taking pride in the ideas of toleration and brotherhood that are the underlying principles of Hinduism. He presents the case of “Israelites taking refuge in India” in the year when their “holy temple was shattered to pieces by Roman tyranny”.

I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions as true. I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. (Vivekananda, 11 September 1893)

Another essential part of the content of the speech is quoting of the scriptures and hymns. Vivekananda effectively uses the technique of quoting from a hymn which reiterates the idea of oneness of all religions and universal brotherhood. Quoting of the scripture adds to the effectiveness of the discourse as it is metaphorical and yet a powerful way to convey the essence of the religious values of the nation.

I will quote to you, brethren, a few lines from a hymn which I remember to have repeated from my earliest boyhood, which is every day repeated by millions of human beings: ‘As the different streams having their sources in different places all mingle their water in the sea, so, O Lord, the different paths which men take through different



tendencies, various though they appear, crooked or straight, all lead to Thee.’
(Vivekananda, 11 September 1893)

The Closing of the Speech Text

The concluding part of the speech is essential as it is responsible to leave a deep impact on the listeners. Vivekananda closes his speech by shifting focus from describing the principles of Hinduism to relevance of the event and occasion of speech. He refers to the audience as ‘august assembly’ and calls the event as a “vindication and a declaration”. He again quotes from the Hindu religious scripture *Gita*, but this time not to underline the principles of the Hindu religion but to talk about the relevance of the event i.e. the World Parliament of Religions. He closes his speech by reiterating the significance of the event.

The present convention, which is one of the most august assemblies ever held, is in itself a vindication, a declaration to the world...(Vivekananda, 11 September 1893)

...I fervently hope that the bell that tolled this morning in honour of this convention may be the death-knell of all fanaticism...(Vivekananda, 11 September 1893)

1. Grammar and Literary Devices

Use of pronoun I and We

Vivekananda effectively uses the pronouns of ‘I’ and ‘We’ throughout this discourse and both have a far reaching effect on the meanings that the text can convey. With the use of pronoun ‘I’ and ‘My’ Swami Vivekananda brings himself at a level of the various other speakers and also voices his thoughts which he has lived by. Also, he makes a conscious effort to repeat these personal pronouns to reiterate that he is sharing ideas that he has placed his faith in. The use of pronoun ‘we’ is done to show the sense of belongingness for the religious group and also for the nation. Here are the excerpts from the speech in support of the explanation.

I thank you in the name of the most ancient order of monks in the world; I thank you in the name of the mother of religions; and I thank you in the name of the millions.



We believe not only in universal toleration, but we accept all religions as true.

(Vivekananda, 11 September 1893)

Use of Literary Devices

The second part of textual analysis focuses on use of literary devices in the speech which lead to effective delivery of speech. The primary concern in this part of the analysis is the expression of cause and the consequences. In this case, use of literary devices is the form of expression and same has been analysed. Language is of special relevance in religious communication. Historians of religion whose work focuses on interpretation of text are necessarily concerned with understanding the role that language plays in forming, expressing and communicating religious ideas and experiences. Religious studies particularly in Europe in recent years have seen a rising interest in discourse analysis which attends to social construction of objects through language. 'According to the Speech Act Theory, the primary units of meaning in the use of comprehension of language are not isolated propositions but rather illocutionary acts such as assertions and questions and speakers perform the same with the intention of performing with other speakers illocutionary acts such as making deliberation' (Venderveken, 25).

Use of anecdotes, similes and metaphors is also common in his discourse. While a number of metaphorical references are made in the speeches titled 'Why we Disagree' and 'A Paper of Hinduism'; the speech under analysis also uses analogies and anecdotes. He used tales from the spiritual and religious texts and sometimes from his life experiences to add practicality and interest in the point that he was making. Again in the Chicago Address at the Parliament we see several instances of the use of anecdotes in his speeches.

I will quote to you, brethren, a few lines from a hymn which I remember to have repeated from my earliest boyhood. (Vivekananda, 11 September 1893)

As the different streams having their sources in different places all mingle their water in the sea, so, O Lord, the different paths which men take through different



tendencies, various though they appear, crooked or straight, all lead to Thee.(Vivekananda, 11 September 1893)

‘Whosoever comes to Me, through whatsoever form, I reach him; all men are struggling through paths which in the end lead to Me.(Vivekananda, 11 September 1893)

In the first text, his mention of reciting a hymn which he “remembers” to have recited in childhood is an example use of anecdotes or sharing of personal experiences and the second text is use of analogy which aptly explains the concept of universal brotherhood. In rest of the speeches delivered during the Chicago address, the use of metaphors is exemplary.

2. Discourse Practice and Communication Theories

According to the Fairclough approach, the manner in which the discourse is received and the effects it has on the receiver are also an essential part of the Critical Discourse Analysis. The Communication theory foundation can be applied here to understand how the discourse was received and the effects it could have had on the receivers.

The seven C’s of effective communication given in context of Public Relations communication have been widely applied to various forms of public communication including public discourses and speeches. The seven C’s connote *Content, Context, Clarity, Channel, Consistency and Continuity, Capability of the Audience and Credibility* (Cutlip, et.al 424). A step by step analysis of 7C’s in Chicago Address has been done to see if this theoretical postulate is also found in the address.

- (i) *Content* : An analysis of the addresses delivered during the event, World’s Parliament of Religions, shows that Swami Vivekananda carefully chose the subject of his addresses keeping in mind the occasion, but what makes his content even more powerful is the ‘treatment’ he lent to the content. Addressing pertinent issues like ‘Handling Disagreement’ and ‘A paper on Hinduism’ are examples of choice of relevant content. Swami Vivekananda’s addresses were on subjects that were quintessential to the human existence thus powerful and meaningful



A bi-annual peer - reviewed journal of Department of English and Cultural Studies, Panjab University, Chandigarh

12

‘Content’ was a significant component of his communication. (ii) *Context*: there are two contexts that can be analysed here, Firstly the context of the event, i.e. the first ever global platform for discourse on religion and secondly the context of being amongst the audiences from across the Globe. Swami Vivekananda fits his address effectively to both the contexts, one by his choice of subjects and two by his choice of language and linguistic treatment.

- (ii) *Channel*: here is oratory, that is effective and his eloquence as a speaker is proven through the reception.
- (iii) *Clarity*: the choice of language, well-crafted sentences lend clarity to his discourse. Moreover a number of examples and analogies constantly help in making his point clear to the audience.
- (iv) *Consistency*: this component of effective communication is found in Vivekananda’s address and the consistency of his thoughts flowed effortlessly in his speech and made the message effective.
- (v) *Capability/Capacity of the audience*: choice of language and anecdotes seems to have been done keeping in mind the capacity of the audience and thus made his messages easily understood by the masses.
- (vi) *Credibility*: Analysis of the address shows two factors that add credibility to Vivekananda’s claims during the discourse, firstly quoting of the scriptures and secondly a constant parallel that he draws between religion and science. Comparing of religious phenomenon with scientific facts adds novelty in treatment of religious discourse and make the message more credible.

Berlos’s SMCR model provides ‘useful indicator of the complex range of factors to be found in the communication process’ (Watson and Hill 49). The model can be used for discourse analysis as it includes an analysis of the psychological and cultural variables that make a discourse effective. The model talks about the sub components of the four elements of communication, each of the sub components seem to be perfectly taken care of in the addresses of Swami Vivekananda delivered at the Parliament of Religions in 1893 that is way before the model was postulated. According to the SMCR model the basic components of communication are Sender, Message, Channel and Receiver and by paying heed to the sub



**A bi-annual peer - reviewed journal of Department of
English and Cultural Studies, Panjab University,
Chandigarh**

13

components in each case the effectiveness of communication can be improved. For instance, the sub factors in the case of sender are – his communication skills, his knowledge of the subject, his attitude towards the subject and the audience, his social and cultural background. In case of the Chicago Address the sub factors become the essential factors in making his message a success. For instance along with the thorough knowledge of the subject and excellent oratory skills Swami Vivekananda kept in mind his cultural background and those of the audience in delivering his message. The sub factors of message are understood as code, content, treatment and structure. Analysing it with respect to the Chicago Address one observes that the choice of language, the brevity of his speech, use of literary devices and narrative treatment made his messages instantly effective with the audiences. Besides the model of effective communication, theories of persuasive communication can also be used to analyse the discourse here. Persuasive Communication can be defined as any communication intended to shape, reinforce or change the responses of another or others. (Mongeau and Stiff, 4) Persuasive communication has often been linked to religious discourse as the attempt of religious discourse is by and large understood as an attempt of the speaker to persuade the audiences to accept the religious beliefs, however, Swami Vivekananda differs and towers in his religious discourse as his attempt in persuasion is clearly not towards adoption of his ideas but rather his persuasion is towards ‘Agreement to variance’. Again with the help of quoting the scriptures, drawing analogies and reciting anecdotes, Swami Vivekananda is able to persuade his audiences to consider his philosophy.

3. Socio-cultural Analysis

This refers to the socio-cultural context in which the speech is delivered and the bearing it has on the interpretation of the text. According to the Fairclough approach, the socio-cultural analysis can be seen from the perspective of situational setting, institutional setting and social set up. In terms of situational set-up, the speech is delivered at World Parliament of Religions in Chicago in 1893. Swami Vivekananda had arrived in Chicago as an Indian delegate to represent his country and talk about Hinduism at World Parliament of Religions. His dress up as a monk gave him a unique identity and set the stage for his discourse. The concluding part of the speech does make a mention of the relevance and significance of the event. In terms of



**A bi-annual peer - reviewed journal of Department of
English and Cultural Studies, Panjab University,
Chandigarh**

14

Institutional, Swami Vivekananda represented India and Hinduism and was one amongst the 10 religion representatives. In terms of socio-cultural context, the ideas he presented at the event, successfully placed Hinduism at the world map and have therefore led to people across the globe embracing Vivekananda's philosophy and teachings. Though it was a short speech but had a far-reaching effect and holds relevance even today especially with its message of universal brotherhood. His opening sentence, "Sisters and Brothers of America" struck such a chord with audience that he received a standing ovation from the crowd which lasted for two minutes and ideas of Hinduism and its image as a religion that was all embracing was successfully portrayed by Vivekananda.

Conclusion

An Analysis of the Chicago Address based on the Fairclough's (1995) model for Critical Discourse Analysis and theories of communication shows that the address encompasses the key ideological components in the speech include bringing out the essence of Hinduism as a religion of universal brotherhood and tolerance. In analysing this speech, the using of Fairclough theory showed the speech text delivered by Swami Vivekananda has utilized the linguistic features: text structure (the opening of the speech text, the content of the speech text and the closing of the speech text), grammar and literary devices.

The communication analysis done on the basis of SMCR model, 7 C's of Effective Communication, Theories of Persuasive Communication, Innovation-Decision Process Model, Rings of Defences shows that Swami Vivekananda is able to add a personal touch, quash stereotypes, establish context, clarity and credibility in his discourse. Communication is believed to be effective when a sender is able to convey an intended message to the receiver(s); the reception and applause that the Chicago Address received and the way it placed the Vedanta Philosophy and Hinduism on the world map show that Swami Vivekananda's address can be seen an optimal example of Effective Communication.

Works Cited



A bi-annual peer - reviewed journal of Department of English and Cultural Studies, Panjab University, Chandigarh

15

Arens, Edmund. "Religion as Communication." *The Social Psychology of Communication*.

Edited by Derek Hook, Bradley Franks and Martin W Bauer. Palgrave Mac Millan
, 2011, p. 249

Berlo, David Kenneth. *The Process of Communication: An Introduction to Theory and Practice*. United States, Holt, Rinehart and Winston, 1960.

Chase, S. Randal and Shamo Wayne. *Elements of Effective Communication*, Plain and Precious Publishing, Washington, 2013, p.13

Cutlip, Scott M., et al. *Effective Public Relations*. United Kingdom, Pearson Prentice Hall, 2006. p. 425

Fairclough, Norman, 1998. "Political Discourse in Media: An Analytical Framework". In Allan Bell and Peter Garrett (ed.), *Approaches to Media Discourse*. Oxford: Blackwell.

Fairclough, Norman. 1995. *Media Discourse*. London: Edward Arnold.

Grimes, John. *Problems and Perspectives in Religious Discourse:Advaita Vedanta Implications*, State University of New York Press, 1994, pp. 21-22.

Guillem, Susana Martínez, and Christopher M Toula. "Critical Discourse Studies and/in Communication: Theories, Methodologies, and Pedagogies at the Intersections." <https://scholar.google.com/>, 2018. p. 140-157

in Recep Tayyip Erdogan's Balcony Speech'. Proceedings of ISELT FBS Universitas Janks, Hilary. "Critical Discourse Analysis as a Research Tool". *Studies in the Cultural*

John,S.W. and Foss, K.A. *Encyclopaedia of Communication Theory*. SAGE Publications, 2009, p. 849-50.

Mongeau, P.A and Stiff, J.B. *Persuasive Communication*. Guilford Press, 2002, p. 4-5.

Negeri Padang, Vol. 6, 2018

Politics of Educations,Vol. 18, Issue. 3, p. 329



**A bi-annual peer - reviewed journal of Department of
English and Cultural Studies, Panjab University,
Chandigarh**

16

Swami Vivekananda's Speeches at the World's Parliament of Religions, Chicago 1893,
Belur Math, Ramakrishna Math & Ramakrishna Mission, Belur Math
belurmath.org/swami-vivekananda-speeches-at-the-parliament-of-religions-chicago-1893/.

Tambunan Wahyune Rika, et.al, "Critical Discourse : Applying Norman Fairclough Theory
Tracy, Karen, et al. "11 Critical Discourse Analysis and (US) Communication Scholarship:
Recovering Old Connections, Envisioning New Ones." *Academia.edu* , Taylor and
Francis

Venderveken, Daniel, "Universal Grammar and Speech Act Theory". *Essays in Speech Act
Theory*. Edited by Daneil Venderveken and Susumu Kubo, John Benjamin Publishing
Company, 2001, p. 25.

Watson, James and Hill, Anne. *Dictionary of Media and Communication Studies*,
Bloomsberry Academic, 2015, p.49.

Zayd, Nasr Hamid Abu. *Critique of Religious Discourse*. Yale University Press, 2018, pp.
226-227.