Representation of Nationalism and Identity in the Speeches of Martin Luther King Jr.

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Abstract

This research paper examines Martin Luther's renowned speeches 'I have a dream' and 'I have been to the mountaintop' from discourse analysis perspective. This article deals with the elements of ideology and nationalism that may be embedded within these speeches. The research study analyses how it really resides on the grounds of Norman Fairclough's three-dimensional model (1989). This study seeks to dissect speeches in order to identify language tools used by Luther by evaluating it on three dimensions: textual, discursive, and socio-political practices. It also serves as a backdrop for issues such as economic, cultural, and sociopolitical inequality. This study contributes to the understanding of the numerous approaches in which King Luther may have expressed ideology and nationalism in his speeches.

Keywords: CDA, Three-dimensional model, Racial segregation, Ideology, Identity, Nationalism, social political injustice.

Introduction

In the middle of the 20th century, people witnessed a rising point of black people. They started an unprecedented movement and were unable to tolerate injustice at the hands of Whites. Blacks saw the movement as a struggle for their fundamental civil rights and that ought to be generally granted to every American under US constitution to Blacks. These civil rights contained voting rights, to
get identical occupation, to receive the same job/salary, and to acquire a good education. The struggle of the Civil Rights Movement happened mostly in the middle of 20th century. It was headed by a subtle figure known as King Martin Luther. He was born on 15th January 1929 in Atlanta. He worked in the United States for the basic human rights of Afro-Americans from the mid of 1950s till his murder in 1968. In the life of 39 years, he exerted his self for the civil rights movement. His influential personality was regarded as a ray of hope for his oppressed nation (Blacks). In his plentiful speeches, he cried out loud on the Blacks to recognize their sociocultural, financial, and political power. Emphasizing the significance of socio-cultural and ethnic pride, he said that through mutual social movement, Blacks could conquer deprivation, inequality, and discrimination. He wanted to build a state that ought to be color blind, where people appreciated and evaluated based on their inner personality and character as compared to their color of skin. It was only possible through his skillful language usage that he encourages his billions of supporters. Through his powerful lexical choices in his speeches, he presented his ideas and sentiments to the audience and motivated them.

This particular research investigates his most famous two speeches from human history by consuming the framework of critical discourse analysis. For the research project, Martin Luther's first speech "I’ve a Dream" and "I've been to the Mountain" are selected. To attain the main goals of the Critical Discourse Analysis from the above-mentioned speeches, the model Norman Fairclough’s "3-Dimensional" will be applied (1989). Critical discourse analysis is used as the theoretical framework to reveal the identity and nationalism in the text of speeches and how the sense of identity and nationalism are constructed through the linguistic features.

**Research Questions**

1) What linguistic tools Martin Luther King has used in his both speeches to discuss the identity of his audience?

2) How the element of nationalism was highlighted and rationalized in the both speeches of Martin Luther?

**Literature Review**

This section is grounded on the related and significant literature in correlation with the present research study. Major focus has been paid to Fairclough’s three-dimensional model, as it build the foundation of the theoretical framework for this research work.

Back in 1970s, the tasks of Foucault (1970), who was first and foremost involved with in a change
from traditional methods of societal organization to modern organization, famed a shift at that time (Jones, Bradbury, & LeBoutillier, 2011). As both persuasive and provocative, Foucault's work explored a numerous expressions and terms related to the present study, comprising of discourse, knowledge, culture, and power (Foucault et al., 1972). According to this definition, these expressions have the power to provoke both the values and the meaning of a particular organization (O'Halloran, 2003).

The term "critical discourse analysis" refers to the study of the relationship of language within society and its effects on discourse (Blommaert, 2005). Jorgensen & Phillips (2002) believes that linguistic and social variations are inextricably linked in CDA investigation because whenever we refer to a text or discourse, we examine and highlight it from a linguistic standpoint. Fairclough has proposed a three-dimensional CDA conceptual model primarily directed at "attributing to the expansion of understanding of extractive interpersonal interaction by focusing on language" (Fairclough, 1989). The use of language is a social process for Fairclough (1993), as it consist of several social tasks, instructions and variations, for instance traditional and cultural, financial, philosophical and democratic.

The critical discourse analysis is unique in that it is the only application that moves away from linguistic study of language but towards dilemma, multidisciplinary facets of what is known as "discourse critique”. "CDA takes a variety of methodologies, each with its own conceptual perspective, research methodology, and ideology” (Fairclough et al., 2011).

**Research Methodology**

This section defines the methodology to be followed to analyze both speeches of Martin Luther King to accomplish the objectives of this research study. It includes the objective of research, method of research, data selection procedure, and data analysis method.

The researcher used qualitative methodology because the objective of this research is to thoroughly analyze the speeches to achieve the study's objective. There is also no involvement of individual participants in this study because it is entirely qualitative research. The sampling of this research is purposive.

In this research study, the researcher sheds light on the subject of nationalism and the identity of black Americans in the historical speeches of Luther King and reconstructs the context of diverse orders of political and social discourse. Both speeches chosen for analysis for this study have historical significance because they depicted essential facets of black Americans' strikes and
protests against their civil rights movements throughout the late 1950s and even in the 1960s. The first speech, 'I’ve a Dream,' was delivered to the listener of about 250,000 at Lincoln Memorial in 1963, and is taken into account as a masterpiece of rhetoric. The text of second speech used as research data is 'I have been to the Mountaintop.' This speech was delivered on April 3, 1968. This was the great orator's last speech because he was assassinated the next day.

It is essential to create a framework that efficiently and successfully covers all different facets of this research, allowing the researcher to properly examine Martin Luther King's speeches. The analysis is divided into three major sections for this purpose. For the analysis to investigate the linguistic tools, ideology and nationalism in the speeches, this research will employ the three-dimensional model proposed by Fairclough (1995a).

Fairclough's (1995b) analysis properties provide plenty of extremely effective methodologies for evaluating critical discourse. Fairclough first presented a model in 1989, and it was updated in 1995. This model is assumed to be the epicenter through which the pedal of critical discourse analysis spins. He was the first one to establish a theoretical framework for the Critical Discourse Analysis as well as regulations for analyzing the text. Fairclough's (1995c) framework is a process of three-dimension analysis that relates directly to the three interrelated facets of the discourse.

Analysis and Discussion

This section contains the outcomes and the discussion entirely predicated on the critical discourse analysis of King Luther’s speeches. It objectives are to explore the acme of linguistic approaches engaged to discover the identity of the audience and ingredients of nationalism in both speeches of Martin Luther king. The results of language identification and nationalism are achieved from side to side an analysis of the three-dimensional model, and it helps in the beginning where the ideology and beliefs behind the use of language are revealed.

The primary phase of analysis, which involves identifying the linguistic components used in speeches, addresses the study's first research question. The exclusive language elements are fetched to the socio-political framework to expose the ideologies and sense of nationalism beyond the language usage in order to furnish a more inclusive vision in attempt to address the next research query that concludes the objective of this research.

The Analysis of Text

Three-dimensional structure of Fairclough is built around text, and it is concerned with the content and style of text. This analysis just follow the boundaries to identifying distinguish features of
language in Luther King's speeches. Textual analysis drives examination of lexical choices, Repetition, rhetorical questions, parallelism, anaphora, epistrophe, metaphor, alliteration, allusion, diacope, juxtaposition, litotes, and direct speech, as well as various formal structures that concentrate on the speaker's specific theme and broader sociopolitical narrative. This textual analysis deals with the first objective this study. This section highlights how these linguistics tools are used in Martin's speeches to discuss the identity of the audience.

A. Repetition
A word repetition is limited towards the scenario of just an improved version of a prior entity inside a text, such as a word, phrase, sentence, and perhaps a paragraph (Leech, 1969). Repetition that is used to highlight valuable details, making it remarkable and easier to comprehend for the audience. This is also one of a linguistic techniques used to persuade the audience. Because all of Luther's speeches were delivered verbally, the listeners were aided in understanding his statements by the repetition.

In “I Have a Dream” King repeated many words to highlight and emphasis on his agenda. Martin casted noun like ‘freedom’ for 20 times and its abundant use shows that this is the vital theme of the speech. He used pronoun ‘our’ 17 times, ‘You’ 07 times, ‘We’ 30 times, throughout the speech to show proximity between himself and his Black American audience. Some other words like ‘Nation’ (10 times), ‘Justice’ (8 times), ‘Dream’ (11 times), and ‘Negros’ (15 times) are frequently used which indicate that Luther was talking about the justice for Afro Americans and at the same time Negroes are being shown the dream and hope of freedom and justice. These mentioned examples of repeated lexemes that have the significant impact of inspiring, motivating, and uniting his audience. Numerous phrases have also been repeated by Martin Luther in order to make his speech more noteworthy and easier to comprehend by the audience. This is also one of the most used linguistic techniques often to persuade the audience.

The example of the most frequently repeated phrases is below:

- “But one hundred years later, the Negro still is ……………..”

This repeated phrase implies that Black Americans are struggling to find basic human rights and the individual liberty to live their lives without being discriminated against because of their skin color or race.

Following example from his last speech ‘I have been to the mountaintop’:
• “I would even go by the way that the man for whom ……ninety-five theses on the door at the church of Wittenberg. But I wouldn't stop there.”

King Luther shows here his will and capacity to do certain things while repeating the phrase ‘I would’. He repeats this phrase 16 times throughout the speech. This repetition portrays king's notion that if you're claiming not to stop, you'd better keep going. He also emphasizes on nothing can stop him to go on and stop him there. Here, King uses repetition to serve his discourse as a gripping pattern and to motivate his audience as they expect to learn where he would decide to stop his time-traveling expedition.

B. Rhetorical Question

Rhetorical questions are the type of questions that are not essential to answer by the audience. This technique is used to get the attention of the audience and knitted conviction in the discourse. Martin Luther used this method just to engage the audience in his speeches. The Example of a rhetorical question in ‘I have a dream’ and 'I’ve been to the mountaintop’ are mentioned below:

• “When will you be satisfied?”
• “Now, what does all of this mean in this great period of history?”

When Luther inquired in next rhetorical question in a speech, he was undoubtedly describing his own goal. King Luther emphasizes the value of oneness in this passage. By using rhetorical questions, he underlines the value of unity.

C. Parallelism

Parallelism itself is an example of syntax deformation. This seems to be distinct from of a regular repetition, it pertains towards the accurate repetition inside the comparable locations. Martin utilizes parallelism in his famous speeches ‘I’ve a dream” and 'I’ve been to the mountaintop’ to establish a powerful tempo, which enables the audience coordinate his thoughts. A few examples are as follows:

• “I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain”.
• “The life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination”.
• “Let us rise up tonight with a greater readiness. Let us stand with a greater determination. And let us move on in these powerful days, these days of challenge to make America what it ought to be.”
• "Something is happening in Memphis; something is happening in our world."
These examples highlight Luther's tactical usage of language for rhetorical objectives. Parallelism has literary attributes that can be seen in syntax pitch. Martin Luther has used Parallelism because he is emphasizing that he will bring a big change in the atmosphere of America for Blacks and he will continue to help Negroes to achieve their true status. Through this technique, Martin Luther emphasizes that if Black people continue to work hard and keep their self dynamic, then definitely they can gain freedom, justices and equal rights like White Americans.

D. Anaphora
Anaphora is a linguistic tool in which a word, phrase, or a sentence is repeated at the commencement of a continuous sentence. Anaphora can be used in speech for a different purpose, such as arousing, highlighting, or trying to direct the audience against one's sentimental intellect. The repetition at the beginning of each sentence built tempo and vitality in the speech. In speeches, political leaders frequently use anaphora to emphasize on their point of view. Martin Luther uses many anaphoric phrases and sentences in his most famous speeches ‘I have a dream’ and 'I’ve been to the mountaintop’. These examples are mentioned below:

- “I have a dream”
- “Some of you.”
- “I would”
- “Something is happening…….”

Luther injected excitement and devotion in the audience through the use of anaphora. King arouse the enthusiasm and spirit of the black Negroes here, he tells them that many people have come here directly from dark circumstances. King Luther used the phrase "I would" to express what he would accomplish for his people. This anaphora demonstrates his enthusiasm and affection for his people. Using the phrase "Something is happening" at the start of his address, King Luther draws the audience's attention and indicates alarming situation.

E. Metaphor
The metaphor is a literary device that is utilized to connect interesting notions to tangible shots. Which can provide transparent or ambiguous information and reveal obscure resemblances between two concepts. Martin used mostly contradictory concrete metaphors to illustrate the inconsistency between the two abstract notions in this speech. The succeeding contradictory metaphors all have one thing in common they all portray the Afro Americans' depressing reality on the one hand, and Luther's hope for a new optimistic reality on the other.

- “Negro slaves who had been seared in the flames of withering injustices”.

7
• “It came as a joyous day break to end the long night of their captivity”.

Mountains of injustice falling on Negroes, Martin compared them to flames. The king asserts that Negroes are engulfed in the blazes of discrimination. Next, he represents joyous day as a metaphor of freedom and compares long night with the long slavery of Blacks.

• "I've been to the mountaintop."
• “The Jericho Road”

The word "mountain" in the aforementioned example is a metaphor for both hardship and the distinct and comprehensive perspective King was honored with upon reaching the top. In next metaphor ‘The Jericho Road’, the country is depicted as hazardous, where men and women are being thrashed until they are dead at the roadside.

F. Allusion

Allusion is another significant literary device that meant to be refers direct or indirect to substantial impression, thought, object, and place or individual. Thus many references are attached to the assumption that there is an exchange of understanding between the speaker and the audience and also that the reader will thus be able to fully understand the speaker's reference. Martin’s iconic speeches ‘I have a dream’ and ‘I have been to mountaintop’ are stuffed with allusions.

• “Five score years ago, a great American...”

This is an allusion directed towards President Abraham Lincoln’s Gettysburg speech that commenced by the phrase "Four scores and seven years ago..." and as audience can see, Martin's statement is a direct benchmark. By using this allusion, he connected the civil rights movement towards the elimination of oppression and injustice, highlighting the landscape of the weights on the both, and implying that obtaining equality was a huge step towards social development. It also draws attention to a significant and unforgettable historical event, and as a matter of fact, he adopts President Abraham Lincoln's authority.

• “Somewhere I read of the freedom of speech. Somewhere I read of the freedom of press”

Martin Luther alludes to the US state constitution in the preceding example. It alludes to the First Amendment, which declares that Congress shall not pass legislation forbidding the establishment or free exercise of religion or restricting freedom of speech or the freedom of the press; or restricting the right of the people to protest peacefully and plea the government to resolve their issues.

G. Diacope

Diacope is a word or phrase that is repeated after another word or phrase and detached by a small
amount of words. In other words diacope is "a verbal sandwich". Speaker frequently employ diacope in this manner to convey intense feelings, to bring more attention to repeated phrases or words, and to strengthen the purpose. It also helps a phrase to become more meaningful and harmonically. Martin uses this technique sparingly in his both significant speeches.

- “Darkness cannot drive out darkness, only light can do that. Hate cannot drive out hate, only love can do that”.

King sandwiched the phrase "cannot drive out" between the words "darkness" and "hate." By using diacope ‘cannot drive out’, Luther is emphasizing that hatred is always eliminated by love and darkness is always eradicated by light.

- “But either we go up together, or we go down together.”

In the above statement, Dr. Martin represents the audience's solidarity. Even though the road to justice will be arduous, King urges his audience to remain strong until it is accomplished. According to King, this kind of persistent effort can just occur when individuals care about one another.

**H. Juxtaposition**

The term juxtaposition refers to the conflation of two or more concepts and places in order to emphasize the inconsistency between them. This writing methodology is used by writers to help readers recognize the distinction between the two edges. Martin Luther uses Juxtaposition in his both speeches.

- “It came as a joyous daybreak to end the long night of their captivity”.

Luther compares their lives to a "long night of captivity" that abruptly transformed into something like a "joyous daybreak."

- "Justice roll down like waters, and righteousness like a mighty stream."

Martin Luther employs contrast to accentuate the powerful symbol of faith. In this text, King makes it abundantly obvious to the audience that justice should not be restrained but should rather be allowed to cascade like a stream.

**I. Direct Address**

Direct address is an effective strategy for actively engaging a viewers and is frequently utilized in cogent interactions. The speaker generates the notion of a connection with the audience through using direct address, like a personal pronoun. It includes the use of personal pronouns such as you, your, yours, us, we, our, ours. The use of direct address is suitable when someone want to be inclusive and have the audience understand that you care and think about their thoughts and
feelings.

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

Martin uses ‘direct address’ technique right from the start in his speech to express his happiness that he (I) is standing in front of the Negros (you) today. Martin later uses the word "our nation" to express solidarity.

- “We aren't going to let any mace stop us. We are masters in our nonviolent movement in disarming police forces”

King Luther urges the audience to condemn violence in this passage. King exhorts the audience to maintain their composure and resist letting any mace knock them down. He also tells the audience that we know exactly how to react nonviolently to police violence.

**Discursive Practice**

The text analysis as a discursive practice is the second stage of analysis. At this level, linguistic characteristics are associated to context, wherein interaction is viewed as something generated, disseminated, divvied up, and is used by society. Language is interpreted in different ways from its linguistic structures in examine how language is formed and divvied up in society. Discursive practice involves “processes of text production and interpretation” (Fairclough et al., 2007). The section of ‘interpretation’ and next section of ‘explanation’ both answer the second objective of this study. This section answers how the language features used for highlighting nationalism in the both speeches of Martin King.

**A. Social Context**

Social Context In this particular instance, Dr. King's speeches are heavily shaped by the cultural and social event in which he participates. This 'I have a dream' event became recognized as the March on Washington. This protest's primary objective has been to achieve social and economic justice for Afro Americans. It has been planned well in advance by Martin Luther as well as other civil rights advocates to intend a peaceful protest to support their interests for equality and justice.

- “In 1875 the nation passed a Civil Rights Bill…..”
- “……….in 1965 we were able to get a Voting Rights Bill.”

Two significant civil rights acts had been approved just at the time of this speech. The 1964 Civil Rights Act and the 1965 Voting Rights Act. Martin Luther said he doesn't even want the Black public to become stagnant or distracted from their real problems. Luther wanted the United States to confront the cracks in Blacks' foundation that begin at birth, under which statistics suggest that
King Martin Luther's speech "I Have Been to the Mountaintop" is significant in American history since it was his final speech before being slain the next day. On April 3, 1968, in Memphis, Tennessee, while sanitation workers were on strike, Luther King delivered this speech to a packed house.

- “Before I knew it I had been stabbed by this demented woman. I was rushed to Harlem Hospital.”

He also recounted to the audience about surviving an attempted assassination in 1958 by a psychologically ill lady who slashed King in the heart during one book signing ceremony in New York. In a magazine, King read that if he sneezed just before the attack, the injury would be deadly.

B. Intertextuality

Kristeva (1980) is credited with coining the word intertextuality to define the Bakhtin’s notion that "any text is constructed as a mosaic of quotations; any text is the absorption and modification of another”. Intertextuality, according to Fairclough (2010), "refers to how a text can replace an older text and rearrange existing conventions to create new ones”. Martin Luther utilizes the tool of intertextuality throughout his speeches.

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

The above statement, in which Luther cites a section from the Declaration, explains Luther's future vision: that, while America has already failed to live up to its commitment, it will someday. And King also comprehended that his dream was about to become a reality.

- “James Lawson, one who has been in this struggle for many years; ...................but he's still going on, fighting for the rights of his people.”

James Lawson was one of the major officials organizing the protest and fighting job discrimination and educational problems on other frontiers. He was imprisoned for participating in various protests. He previously worked as a preacher in India, where he deepened his faith in Gandhian pacifism. He had just been dismissed from Vanderbilt University for his involvement in Nashville sit-ins at lunch counters.

C. Shared Knowledge

The sharing of knowledge in speeches and texts has been recognized as the most important factor in creating a sense of understanding the background of the audience. Martin uses this tool in his speeches to build kinship with his listeners. In his both speeches he used this approach by taking references from audience’s background knowledge.
• “I say to you today, my friends, so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream”.

Dr. King relies entirely on his knowledge of the audience’s background in the following examples. Luther brings the American dream to the forefront in the final example of reliance on shared knowledge. The Declaration of Independence takes the American dream under its umbrella, and that is something every American sought to accomplish. That is the hope of a life based on liberty and social equality, where everyone can achieve positive growth and development via working hard. While asserting that his dream is "deeply rooted in the American dream", Martin Luther is demonstrating that perhaps the dream he has for Afro Americans does not undermine the United States or its ideology in any way. Slightly, it emphasizes the reality that Black Americans share similar viewpoints that can only be comprehended if the US upholds the precepts entrenched in the 'Declaration of Independence'.

• “And I've seen the Promised Land. I may not get there with you. But I want you to know tonight, that we, as a people, will get to the Promised Land!”

The narrative of Promised Land was presented at the end of the speech, based on the Negroes' religious harmony. Dr. King utilizes the Promised Land to express his desire for Blacks to be a coming generations' land with a powerful sovereign nation. King's reference to the Promise Land myth convinces his audience that Negroes' struggle to achieve equality will undoubtedly prevail even if he is not present.

D. Theme

In political speech, the obstacles to political discourse are more diverse than intended. As a result, it is recognized that priority topic and theme with a powerful connection to different subjects swirling all around political system, ideology, and political context may be included in political discourse. Some of the themes covered in Martin Luther's both speeches are hotly debated, and these topics that comprise them are extensively highlighted in the following analysis:

The major subject of King's "I've a Dream" speech is 'Negro’s slavery in the United States'. Martin Luther voiced the hope and faith of all societies of American that racial segregation would be abolished in the United States and that all Americans and Negroes could live together in peace. As a result, the central theme of King's speech is "Negro slavery in America."

Martin's speech "I've Been to the Mountaintop" addresses the sanitation protest at Memphis in particular, promoting solidarity, economic sanctions, and a peaceful march. These difficulties are
intertwined with universal themes of violence, prosperity, religion, and culture.

- “The issue is injustice. The issue is the refusal of Memphis to be fair and honest in its dealings with its public servants, who happen to be sanitation workers.

The speech's title has symbolic meaning. The long-term fight of King Luther is referred to as the "mountain." The main topic of this speech dealt with is 'economic injustice'. Martin's advocacy for the Memphis sanitation employees' protest for better wages and unionization was the main focus of the speech. Along with his civil rights efforts, King's emphasis on economic equality is well-known. King made the speech in backing of the arresting Black sanitation laborers. Following the deaths of two sanitation laborers in a trash compacter, the employees launched a large-scale strike to denounce their hazardous employment environment and the company's unfair labor practices that ended up in poor salaries.

E. ETHOS

Ethos is a technique for convincing viewers by leveraging the persuader's power if either they seem to be a remarkable or encountered character in the domain. It is employed in an assertion by enticing the listeners' sense of the speaker's authority. In all of his speeches, he made the crowd assume that he was well informed of what was going on with his conflict at the time. Martin claims that a black man who lives in America and is active in the civil rights struggle discusses what it's like to live in America today. Luther began his significant speech ‘I have a dream' with the following lines:

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

In his opening statement, Luther calls for peace and a common front against discrimination. With such statements, he establishes the context and tenets of his speech as well as his outlook on the future, which contains liberty, equality, and everlasting happiness. Martin frequently discusses historical events and the figures who built the groundwork for a free America in speeches. The speech gains moral attraction from his allusion and imagery to the "Emancipation Proclamation" and its pledges.

Dr. Martin utilizes this method also in “I’ve Been to the Mountaintop.” This part of research concentrated on viewing audience persuasion via a straight appeal. The plea toward the king's integrity is inherent in the appeal to each citizen's moral obligation. The entire speech is a proclamation of Luther's ethical perspective. Throughout his speech, Luther used the pronoun "we"
91 times to convey a powerful emphasis on what it meant to be a part of the Black community. Martin constantly stresses the peacefulness of the protests. It persuades the audience to participate in nonviolent protests as opposed to riots.

• “It is no longer a choice between violence and nonviolence in this world; it's nonviolence or nonexistence. That is where we are today”.

Now Luther creates his legitimacy as the protest’s spokesman and president. It functions as ethos, eventually persuading his listeners of his sincerity and commitment to every issue he supports. He presents both theoretical and practical notions in the following example.

F. Pathos
Pathos is the willful invocation of particular feelings in the audience in an attempt to get them to feel the way the author wished them to experience. Speakers purposefully use phrases, sign language, and emotional illustrations and narratives. Martin Luther's consumption of Pathos in 'I Have a Dream' is phenomenal because that strikes both Black and White Americans' emotional values. He makes a biblical allusion to convince us that what he is claiming is genuine and that everyone will fight with him. Its biblical application evokes emotional responses:

• “And the glory of the Lord shall be revealed and all flesh shall see it together”.

His usage of metaphors holds his audience involved in the battle for independence. Luther appeals to all Americans by using 'the American Dream'. He is claiming that his vision is a component of the American dream, and that we must all have the right to dream.

The findings indicate that Luther largely employed powerful emotive words to elicit sentiments from his audience. His objective was to evoke a feeling in the audience that would prevent them from becoming fully unaffected by whatever he was attempting to convey. King attempts to emote the audience at times, even though this is a lesser-used strategy in his last speech ‘I have been to mountaintop’.

• "Well, I don't know what will happen now. We've got some difficult days ahead. But it doesn't matter to me now. Because I've been to the mountaintop."

In this example, Luther aims to inspire the public, and as was already noted, the mountain alludes to the struggles of persecuted minorities, providing them with the hope that freedom is achievable and also that things could be altered.

G. Logos
The logo is a convincing or discursive attraction to the audience's rational thought. In his analogies, Luther employs logos. It uses rationality as a pattern of logic in its analogy. Meanwhile, everyone
comprehends the notion of bad check:

• “America has given the Negro people a bad check, a check which has come back marked insufficient funds”.

Luther bases his reasoning on historical facts about America. It further implies that the US government has performed terribly and has ended in failure to demonstrate that the US is a genuine system of government even though the government's neglect has caused the suffering of Blacks.

• “We have an annual income of more than thirty billion dollars a year, which is more than all of the exports of the United States, and more than the national budget of Canada.”

Martin uses statistics to persuade the Black American public of their financial strength and to urge them to continue their growth.

**Social-Political Analysis**

When analyzing a text as a discursive practices, we must first explain how the language was used and how it related to the social setting. The concept of ideology in authority, social norms and values, political control, social equality, power disparity are all discussed in this analysis section.

**A. Social practice**

Social practice refers to how members of any society interact with one another through language. Fairclough (2014) states that the phrases utilized in the certain text, whether spoken or written, rely on and contribute in generation social interactions between attendees.

Martin Luther's famous civil rights speech, "I Have a Dream," is rooted on language that describes his role as a religious leader with his viewer as a religious community. Religious people who are intimately acquainted with the Bible make up the bulk of the audience. He exploits it and utilizes it as a platform to promote Christianity. The following mentioned Bible fragments are used by Martin Luther to endorse his assertion:

• “Now is the time to lift our nation from the quick sands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God’s children”.

• “No, no, we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream”.

Thus, with Dr. King’s skillful incorporation of Bible verses, he manages to remind the members of his audience, both black and white, that they all share one religion. In turn, their beliefs should be one as well. He is, therefore, able to connect with all members of his audience and is able to have them share a connection with one another. Moreover, he is able to allow those of opposing views to reevaluate what it really means to be a Christian. Thereby further, King successfully
reminds his viewers, both Negros and white Americans, that they all exercise the same religion by incorporating Bible verses. Consequently, they must share the same beliefs. Therefore, King is able to establish connections with every participant of his audience.  

"I've been to the Mountaintop", Martin Luther's final and most impactful speech, is built on language that emphasizes his position as a politician and religious leader. King takes advantage of the opportunity and uses it as a platform to practice being a political, and social leader by maintaining historical examples in front of the audience. By doing this, he ensures that people should follow them and that they are progressing properly.

- “It means that we've got to stay together. We've got to stay together and maintain unity. You know, whenever Pharaoh wanted to prolong the period of slavery in Egypt………….When the slaves get together, that's the beginning of getting out of slavery. Now let us maintain unity.”

In this passage, King Luther compares Negros' plight to that of the Pharaoh's slaves. Here, King persuades his audience that the slaves in Pharaoh's land developed unity, battled against Pharaoh, and earned freedom. Similarly, black Americans must unite together as a fist to battle against white Americans and recapture lost grounds. By banding together in this way, Blacks will soon acquire human and equal legal rights.

B. Ideology and Power

The interaction between language and ideas is known as ideology (Salzmann, 2002). As a result, ideology is frequently mentioned as an aspect of interest in particular concepts of partial occurrence and language use. A system of opinions that ultimately decides how a group interprets certain features of the outside world. It designates the facets of power and exposes the covert notions of how well a nation has previously viewed any matter.

Ideology is inherent in the core principle of power, primarily hegemony; the prestige of whole dominant nation, society, or community of other groups over another. In Martin Luther's ‘I have a dream’ speech, he expressed his desire for Blacks' freedom from white enslavement.

- “We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protests to degenerate into physical violence”.

‘Struggle, dignity, discipline, and degenerate into physical violence’ shows the ideology of Martin that he himself and Blacks never bow in front of Whites and never compromise on their self-respect and morality.

Dr. Martin’s "I've Been to the Mountaintop”, tackles the fundamental problem of the Memphis
sanitation strikes, and the other points of the speech are about unification, economic sanctions, and nonviolent march while pushing America to stay true to its principles. Through the use of language, King frames his ideology and power in ways that demonstrate how they blend into the other statements. As a different form of persuasion, King's speech undoubtedly employs various tactics and strategies that support his ideology. King appears to intend to conquer opposition by picturing both power and liberty. The content of an entire speech is inextricably linked with forceful language. Following example illustrates that approach:

- “Now we've got to go on in Memphis just like that. I call upon you to be with us when we go out Monday.”

Martin Luther uses clever wordplay to convey his idea while also making it obvious to the audience that we must work together to win the Memphis War. You must always arrive promptly for any protests that are scheduled.

C. Metonymy

The use of a related term to represent an item or idea is known as metonymy. Metonymy is defined as a word or phrase that represents in for alternative word or phrase. ‘The Negros’ metonymy is used for All Black Americans of the United States throughout in ‘I have a dream’.

- “Memphis is not being fair to them”

Martin Luther emphasizes the continuity of the geolocation designation and the Memphis city government in this statement. The city of Memphis is just not 'like' the municipal government of Memphis; instead, the metonymy implies association rather than resemblance.

D. Analogies

An analogy seems to be something that demonstrates the similarities between two objects with the expected behaviors of illustrating the comparison and contrast. An analogy serves both the purposes of illustration and explanation. An analogy is therefore more complicated than a metaphors or a similes, which only seek to illustrate without providing context. King uses this cognitive process in both speeches in order to ultimately make a comparison-related point.

- “Now is the time to lift our nation from the quick sands of racial injustice to the solid rock of brotherhood”.

Martin pales in comparison 'brotherhood' to 'solid rock' and 'racial injustice' to 'Quick Sands'. In other words, racial inequality has become like sand in how it can jointed long, just the same as sand never stays in our palms for very long before falling repeatedly. However the essence of
togetherness will endure from generation after generation, enduring for centuries in any circumstance, like a solid rock.

- “Only when it is dark enough can you see the stars.”

Dr. King intends to imply that difficulties and bad times sometimes are essential for staying focused and dynamic by contrasting light with dark in speech.

**E. Nationalism**

The ideology of nationalism is arguably the most potent one in Martin Luther's speeches. Nationalism asserts that the nation is really the only real foundation for the organization of all political campaigning, making the nation the center of political loyalty. This allows the nation to legitimately claim belongings, exists so as to safeguard the existence of the entire Black nation.

"I Have a Dream," Martin Luther's speech at the Lincoln Memorial, depicts nationalism as being one of the ideologies utilized in this speech. The identity of a nation which the presenter attempts to build in order to persuade people to change reflects nationalism. Martin encourages the viewers to abide his strategy in order to effect the necessary change. Luther normally used a possessive pronoun for Negros in order to build nationalist beliefs overdue the mindset of change. In this way, he develops the notion that by focusing on their strengths and unity they get all their rights and freedom. This value is reflected in the identity of pronoun ‘we’ have as a nation, which Martin established in his speech, as shown in the examples below:

- “Whose symbolic shadow we stand today, signed the Emancipation Proclamation.”
- “In a sense we have come to our nation’s capital to cash a check”
- “We must forever conduct our struggle on the high plane of dignity and discipline”

The speech ‘I have been to the mountaintop” focuses on the Memphis sanitation protest. This speech is based on the core of nationalism while pressing America to stay true to its principles, Luther calls for unification, industrial growth, economic sanctions, and a peaceful march. The examples below demonstrate how this objective is expressed in the identification of the personal pronouns ‘we’ and ‘I’ and the possessive pronoun "our" as a nationality, which is constituted in this speech. Some significant examples are discussed below:

- “I'm delighted to see each of you here tonight in spite of a storm warning.”

King Luther extends a heartfelt and enthusiastic welcome to the crowd before beginning his speech. All the Black nation gathered to hear Martin Luther's address despite the possibility of a storm. It is evident from the speech's first paragraph that Martin Luther is the true leader of the black nation. This demonstrates the blind faith the Negros had in Martin Luther. Martin Luther
and Negros are tied by a common factor that runs through all of the king's earlier struggles.

**Conclusion**

This study answers research questions by utilizing Fairclough’s 3D model. The first research question is to figure out how linguistics tools are used in Martin's speeches to discuss the identity of the audience. Among these language traits are Repetition, rhetorical questions, parallelism, anaphora, epistrophe, metaphor, alliteration, allusion, diacope, juxtaposition, litotes, number and statistics, and direct speech. The linguistic qualities stated above are purposefully utilized to produce particular interpretations, highlight content, provide a strong necessary connection between concepts in sentences, and strengthen the persuasiveness of the speeches. Language is discovered to be a device for constructing the narrative that the speaker portrays as reality. These language elements are linguistic strategies that are employed to establish meaning based on the speaker's ideology. Martin Luther’s language employs in this research to highlight the issue of racism in U.S, by portraying Negroes and their opponent 'whites,' as well as the audience that must make modifications by recovering their social and economic freedoms in America.

The next objective of this research study is to explore the language features used for highlighting nationalism. Some notions and the essence of nationalism can be observed in both speeches of Dr. Martin Luther for this research by examining the meaning and its relevance to societal consequences. This research was conducted in an attempt to uncover Luther's ideology with the core of nationalism in both speeches. The discursive and sociopolitical evaluation were both extensively employed, to comprehend how theories of nationalism and national identification are employed and portrayed in speeches. This study adopts an identical methodology, concentrating on the socio-economic and political dimensions of Black Nationalism and national identity while highlighting the historic, regional, and racial traits within it. By doing this, it is possible to comprehend the racial components of Black American nationalism and nationality. These speeches, which present racist, social, and economical challenges as well as White powers as a danger to Afro-Americans' safety in the United States, stimulate nationalism. By highlighting the Black nation's vulnerabilities in these speeches using this context, Martin Luther King helped people to feel more connected and united behind the goals of the black national, of that which nationalism is a component. The whole nation must behave as a body.

**Limitations**

The study's limitations are associated to the speeches for the examination of the research's
interpretive tendencies. Only two speeches have now been chosen for analysis because it would be too hard to cover all of King Luther's speeches. An examination of merely two of Luther's speeches is insufficient to grasp his ideology and nationalism. Due to limited time and word limit constraints, the remaining Luther speeches could not be included among the selected speeches in this dissertation.

**Recommendations**

The CDA approach is crucial for examining textual or spoken communication. Discourses are nearly always fraught with societal, economic, religious, and racial packed (Luke, 1995). In a conclusion, it is suggested that this concept be included in the educational syllabus. Pupils must understand the contrasting behaviors that persons in positions of authority might employ from such a young age. They must learn to speak up to individuals who use their authority abusively. It is considered that addressing this topic will raise public awareness and aid in the growth of a critical audience.

**References**


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