

**تطبيق نموذج فيركلاف على خطاب مارتن لوثر كينغ جونيور لدي حلم**  
**Application of Fairclough's Model on Martin Luther King Jr.' speech: I**  
**have dream**

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**المخلص :**

يُعدّ خطاب كينغ جزءًا مهمًا في تاريخ الحقوق المدنية الأمريكية ، ويستخدم كينغ تقنيات الكلام وأنماط اللغة وأدوات وتقنيات اللغة من أجل إشراك الجمهور وتعزيز العدالة والاستقامة ، ومن خلال هذا التحليل، يمكن للقراء تتبع قرارات كينغ في اللغة مثل الضمائر، واختيارات الكلمات، والمناشآت البلاغية المستخدمة مثل: الإثوس (المصداقية)، والباتوس (العاطفة)، واللوغوس (المنطق) ، وتحليل تأثيراتها على المجتمع ، تبحث هذه الورقة في كيفية توليد خطابه إحساسًا بالوحدة والأمل والهوية الجماعية وتأثير كينغ الدائم من خلال دعوته للتغيير داخل المجتمع.

**Application of Fairclough's Model on Martin Luther King Jr.' speech: I**  
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**Abstract**

The King's speech is an important part of American civil rights history. King uses speech techniques, language patterns, and persuasive language tools and techniques in order to involve the audience and advance fairness and righteousness. With this analysis, readers can track King's decisions in language such as pronouns, word choices, and rhetorical appeals used such as ethos, pathos and logos and analyze the effects on society. This paper investigates how his speech generates a sense of unity, hope, collective

identity and King's lasting impact through his appeals for changes within society.

Keywords: Critical Discourse Analysis, CDA, Rhetorical Devices, Rhetorical Appeals, Fairclough's CDA framework and Martin Luther King Jr.

### **Introduction**

Critical discourse analysis written and spoken texts reveal the hidden relations and ideologies among the sources of power (Van Dijk ,1998). Fairclough's model is a useful model for analyzing how language influences or resists social systems and power dynamics in different situations (Fairclough, 2013). The framework designed by Fairclough allows for the exploration of how discourse is employed in the actual creation and impact on social identity and relationships by the dynamics between language and social practices. CDA has been very useful in studying important speeches and texts, demonstrating how language both mirrors and shapes socio-political circumstances (Van Dijk, 1993). Martin Luther King, I Have a Dream speech presents a valuable opportunity for examination, being an important historical speech and an example of a persuading tool to motivate the group.

In 1963, he gave his speech that insisted on an end to discrimination and equality in the United States of America. The speech has become an important historical speech, and it was a defining moment within the civil rights movement. King's exceptional skill in using language to inspire and garner support for the civil rights reforms points out how important communication is in bringing about social change. Fairclough's critical discourse analysis offers a thorough model for conducting research on micro-, meso- and macro-levels, aligning with the complex nature of social research compared to other approaches (Gölbaşı, 2017). Fairclough's framework allows for a more in-depth analysis of how King's intentional language decisions, like his pronoun selection, repetitive phrases, and use of ethos, pathos, and logos, functioned within the larger social and cultural context of the 1960s.

King's *I Have a Dream* speech demonstrates the significant influence language has on shaping sociocultural viewpoints. King utilized various

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rhetoical techniques to cultivate a feeling of togetherness, optimism, and common goal among his audience, a majority of whom were African Americans experiencing discrimination. King emphasized the vision of an equal and just future and created a sense of urgency and possibility. He connected effectively with his audience, as his strong imagery and emotional language resonated with the social and political atmosphere of the era.

Applying Fairclough's CDA framework in analyzing this speech enables a comprehensive assessment of King's discourse, showcasing its roles in persuasion, defiance of societal norms, and encouragement of collective identity development. Examining King's language through discourse practices, ideologies, and sociocultural practices reveals how he utilized rhetoric to address racial inequality and inspire his audience toward a brighter future. This method showcases how language can act as a means for both defiance and societal change.

### **Objectives of the Study**

This study aims to:

- Examine the language and rhetorical devices employed by King's speech I Have a Dream.

- Assess the impact of King's language choices in relation of the aims of the civil rights movement.

- Investigate how King's speech contributes to the sociocultural discourse on race and equality.

### **Research Questions**

- How does Martin Luther King Jr. employ discourse to express the concepts of unity, justice, and equality?

- How do specific linguistic features, such as pronouns and word choice, help create a shared sense of identity in his speech?

- How does King's speech align with Fairclough's CDA model in addressing racial and social inequities?

## Literature Review

The literature review examines Critical Discourse Analysis (CDA) as a valuable framework for understanding language in its broader social context, exploring how language functions to exert power and represent societal structures and ideologies (Fairclough, 1989). From the CDA perspective, language extends beyond mere communication; it constitutes a social practice deeply embedded in historical and political contexts, where dynamics of power, inequality, and identity frequently intersect (Fairclough, 1992). Fairclough's seminal research shows that language reflects and shapes sociocultural dynamics, allowing researchers to analyze how language can either reinforce or contest social norms.

CDA has been particularly instrumental in analyzing historic speeches to uncover persuasive strategies that leaders use to mobilize support for social change. For instance, King's speeches have been analyzed through CDA to reveal how rhetorical techniques foster a sense of unity and inspire action (Jasinski, 2001). King employs metaphor, repetition, and anaphora to underscore shared values and a collective vision, which scholars like Kern (2007) identify as essential tools for evoking themes of hope and resilience. These persuasive techniques are crucial for establishing King's arguments in ethical authority, emotional bonding, and logical consistency, shaping public discussions and feelings. The King effectively uses ethos, pathos, and logos to strengthen his argument for racial equality (Morris, 2015), resulting in a speech that is emotionally compelling and logically convincing.

The language used by the King in the I Have a Dream speech is well-known in conversations about civil rights. Abbott (2010) emphasizes the significance of the speech's language, particularly how it is painted an image that still captures the imagination now. By aligning his dream with core American principles of freedom and justice, King skillfully uses rhetorical appeals to highlight the civil rights movement's moral imperatives. The speech exemplifies how discourse serves as a vehicle for social justice, channeling the aspirations of an entire movement through its powerful language.

Moreover, Blommaert (2005) states that CDA's broader analytical scope, which investigates the interplay between language and society and its impact on discourses. They argue that CDA research considers linguistic and social variables as closely interconnected; approaching any text or discourse from a linguistic perspective highlight how language choices in a socio-political context reflect and shape discursive practices. Chilton (1996) underscores the role of metaphors in CDA, suggesting that metaphors represent ideologies and shape realities within specific socio-political contexts. King's use of metaphor in his language reflects his ideology against the backdrop of civil rights struggles, exemplifying how CDA can reveal ideological underpinnings.

Van Dijk (1993) contributes to this discussion by examining the relationship between media and politics, positing that media discourse often advances the interests of the elite. He argues that media discourse tends to support the dominant class's ideologies, using language that reflects a discriminatory stance of the powerful towards marginalized groups. Wodak and Meyer (2001) interpret "critical" in CDA as analyzing language within social, political, and economic frameworks. They assert that CDA not only identifies power relations embedded in social practices but also offers ways to challenge and critique these relations. The focus on text, they argue, is essential, as it reveals the ideological and identity foundations produced through social relations.

Carroll's (2004) views CDA as providing multiple dimensions for text or speech analysis, functioning both as a theoretical framework and a methodological approach. This dual role enables CDA to bridge sociological and post-modern perspectives in discourse analysis. The sociological dimension relates to language's functional role in constructing social relations, focusing on how linguistic features influence power and hegemony in social contexts. CDA highlights power abuses and hegemonic attitudes by examining language's role in these dynamics, while the post-modern dimension analyzes discourse's contextual and interpretative aspects.

## Research Methodology

This research applies Fairclough's critical discourse analysis (CDA) framework to King's "I Have a Dream" speech by deconstructing the text at three levels:

1. Textual Analysis: Analyzing language elements, such as vocabulary, sentence structure, and persuasive techniques, to grasp how they influence King's communication.
2. Discourse Practice: Analyzing the creation and reception of the King's speech by exploring its influence on the larger society.
3. Sociocultural Context: Examining the historical and sociopolitical background of the 1960s by highlighting racial inequality and the civil rights movement.

## 2. Text Practice

### 2.1 words

Words	mentions	words	mentions	word	mentions
We/I	30/16	Satisfied	8	Alabama	3
Freedom	19	men	7	injustice	3
Our	18	justice	5	destiny	3
Negro	15	children	5	dignity	2
Dream	12	hope	4	force	2
America / n	9	Slave/s	3	equality	1

The provided table displays the most commonly used words that represent the main ideas in Martin Luther King's "I Have a Dream" Speech. The term "we" is the most frequently used, showing up thirty times in the address. King is probably aiming to establish a feeling of togetherness.

In other terms, words like "America" and "Negro" were reiterated due to their relevance to the subject of the speech. King was discussing the civil rights era in the United States, referring to the nation as "America" and the individuals impacted as "Negroes".

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The repetition used in this speech effectively communicated King's message to the audience. The recurrence of important words and phrases contributed to a feeling of urgency and significance, making the speech still memorable.

## 2.2 Lexicon

Dream	Freedom	Equality	Brotherhood
Justice	racial injustice in America	freedom, justice, and equality	slaves
Black Americans	chains of discrimination	Black men/white men/ Jews /Gentiles/Protestants and Catholics	freedom and equality
citizenship rights	We cannot walk alone	I still have a dream.	the color of their skin

Dream is the main focus of the speech, with King sharing his vision for a future where Black Americans receive fair treatment in the eyes of the law. He also acknowledges the importance of freedom for all individuals, regardless of their racial background. He requested equal treatment for African Americans in every area of life, such as education, job opportunities, and housing. King urges for racism to cease and for individuals to unite as siblings. The King emphasizes the importance of justice for every individual, regardless of their racial background. King's speech "I Have a Dream" is a strong and motivating plea for transformation. This serves as a note to always persevere in pursuing our aspirations and to consistently advocate for fairness and equal opportunities for everyone. Martin Luther King mentioned the word freedom 20 times in his speech, indicating that the main focuses were on freedom and inequality.

## 2.3 Syntax

Pronouns	Repeated
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We	30
Our	18
I	16
You	7
My	5
They	3

In the speech, King uses pronouns to creating effects, creating a sense of unity and hope among his listeners:

The most common pronoun used in the speech is "we". King uses this pronoun to refer to himself and his audience, creating a sense of shared identity. For example, he says, " We've come to cash this check". This use of "we" emphasizes that King and his audience are one part, working together to achieve a common goal. King also employs the pronoun "our" when discussing the American dream. He states that it is obvious that all men are created equal, according to these truths we believe in. This use of "our" highlights that the American dream is inclusive of all Americans, irrespective of race, not just for white Americans. The King does not only employ pronouns as rhetoric, but to foster unity within the community. King fosters a feeling of common identity and goal through the use of "we" and "our". The importance of community is crucial for the achievement of any social movement.

## 2.4 Appeals and Rhetorical Devices

### 2.4.1 Rhetorical Appeals

Appeal to Pathos	<p>One hundred years later the life of the Negro is still badly crippled by the manacles of segregation and the chains of discrimination. One hundred years later the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later the Negro is still languished in the corners of American society and finds himself in exile in his own land (L3).</p> <p>I still have a dream. It is a dream deeply rooted in the American dream (L15).</p> <p>I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin</p>
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	but by the content of their character (L17).
Appeal to Logos	<p>One hundred years later the life of the Negro is still badly crippled by the manacles of segregation and the chains of discrimination (L3).</p> <p>The marvelous new militancy which has engulfed the Negro community must not lead us to distrust all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny (L9).</p> <p>We cannot walk alone (L10).</p> <p>We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one (L12).</p> <p>We cannot be satisfied as long as the Negro in Mississippi cannot vote and the Negro in New York believes he has nothing for which to vote (L13).</p>
Appeals to Ethos	<p>Five score years ago a great American in whose symbolic shadow we stand today signed the Emancipation Proclamation. This momentous decree is a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity (L3).</p> <p>In a sense we've come to our nation's capital to cash a check. When the architects of our Republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir (L4).</p>

King establishes ethos by appealing to his audience's sense of justice. He does this by citing the Declaration of Independence, of which uphold the ideals of equality and freedom. He also speaks of his own personal experiences with racism and discrimination, which gives him an understanding of the injustice that African Americans face. In addition, King appeals to his audience's emotions by using powerful language. He describes the hardships that African Americans have faced, such as being denied the right to vote. He also paints a picture of a better future, where all people are treated equally, regardless of their race and color. Moreover, King also uses logos to support his argument. He cites statistics on poverty, unemployment, and illiteracy among African Americans.

**The function of these rhetorical devises within the text:**

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### **Appeal to Pathos**

1. *"One hundred years later the life of the Negro is still badly crippled..."* (L3).

o King uses strong comparisons such as "manacles of segregation" and "chains of discrimination" to evoke feelings of confinement and oppression, resonating with the audience's empathy. The concept of a "barren island of impoverishment" intensifies the sense of isolation African Americans experience within a prosperous society. These pictures successfully invoke feelings of anger and sorrow, generating understanding and inspiring viewers to acknowledge and combat these grievances.

2. *"I still have a dream. It is a dream deeply rooted in the American dream"* (L15).

o King links his vision to the idea of the "American dream," echoing a shared national goal and promoting a sense of togetherness and hope. Furthermore, this declaration encourages solidarity and affection for the nation, motivating individuals to pursue fairness and maintain the principles of the United States.

3. *"I have a dream that my four little children..."* (L17).

- The King expresses a genuine and relatable want for his children's future, reflecting the aspiration all parents hold for a better life for their children. This appeal to emotions resonates with the audience's feelings of love and fairness, increasing their emotional engagement in King's call for equality and justice.

### **Appeal to Logos**

1. *"One hundred years later the life of the Negro is still badly crippled ..."* (L3).

o King uses a clear, fact-based claim to appeal to logic: although African Americans were freed from slavery 100 years prior, they continue to face systemic barriers. By stating "one hundred years later" multiple times, King emphasizes the enduring and continuous presence of injustice, arguing logically that advancements have halted and further actions are necessary.

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2. "We cannot be satisfied as long as the Negro in Mississippi cannot vote and the Negro ..." (L13).

o King highlights specific injustices in different regions, using voting rights as evidence of inequality across the nation. The logical argument of King showcases how discrimination affects people's fundamental rights, underscoring the enduring presence of racial discrimination in different places and stressing the importance of united efforts.

3. "*The marvelous new militancy which has engulfed the Negro community must...*" (L9).

o Here, King uses reason to advocate for unity and solidarity, acknowledging the support of white allies who recognize shared goals. This logical appeal invites the audience to see that mutual progress is possible and sensible, reinforcing those civil rights efforts are beneficial to society as a whole.

4. "*We cannot walk alone*" (L10).

o This line is both a logical and emotional appeal, succinctly arguing that justice requires cooperation across racial lines. It states that reaching equality requires teamwork, with support from allies and cooperation.

5. "*We cannot be satisfied as long as the Negro's basic mobility is from a smaller ...*" (L12).

o King argues against superficial progress, suggesting that moving from one ghetto to another does not equate to true improvement. This line invites the audience to logically consider that without genuine equality, African Americans will continue to face limitations in opportunity.

### **Appeal to Ethos**

1. "*Five score years ago a great American in whose symbolic shadow...*" (L3).

o Bringing up the Emancipation Proclamation and Abraham Lincoln, two highly esteemed figures in American history, helped enhance the King's reputation. By using this important historical context as a foundation for his argument, King builds trustworthiness as he links the civil rights movement to the larger American struggle for freedom and justice, increasing the moral importance of his goal.

2. "*In a sense we've come to our nation's capital to cash...*" (L4).

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In this case, King mentions important American documents, presenting the civil rights movement as an extension of America's fundamental principles. This ethical strategy presents King as a patriot, highlighting how seeking justice aligns with America's core beliefs, strengthening his credibility and validating the fight for civil rights as a moral duty.

The utilization of these appeals by King enhances the effectiveness of his message by resonating with the audience emotionally, logically, and ethically. Pathos encourages the audience to sympathize with the fight for justice, Logos offers proof and reasoning for equality, and Ethos demonstrates King's moral credibility and integration with American principles. Together, these appeals make the speech a compelling call for action.

#### 2.4.2 Rhetorical Devices

Allusion	<p>Five score years ago a great American in whose symbolic shadow we stand today signed the Emancipation Proclamation (L3).                  We've come to cash this check (L5).                  We hold these truths to be self-evident, that all men are created equal (L15).                  This will be the day when all of God's children will be able to sing with new meaning. My country, 'tis of thee, sweet land of liberty, of thee I sing (L19).</p>
Metaphor	<p>I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character (L17).                  The whirlwinds of revolt (L7).                  The manacles of segregation and the chains of discrimination (L3).                  It is obvious today that America has defaulted on this promissory note, insofar as her citizens of color are concerned (L4).                  It came as a joyous daybreak to end the long night of their captivity (L3).                  the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity (L3).                  Let us not seek to satisfy our thirst for freedom by drinking from</p>

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	the cup of bitterness and hatred (L8).
Repetition	I have a dream (9 times) & (L1, L15, L16, L17 and L18). Let freedom ring (10 times) & (L19 and L20).
Anaphora	Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children (L6). I have a dream that one day on the red hills of Georgia, the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood (16). We can never be satisfied (L10, L11 and L12). I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice (L16). I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character (L17).
Hypophora	when will you be satisfied? (L10).
Parallelism	We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote (L13). Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our Northern cities, knowing that somehow this situation can and will be changed (L14). to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day (L18).
Simile	This momentous decree is a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity (L3). No, no, we are not satisfied, and we will not be satisfied until

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	justice rolls down like waters and righteousness like a mighty stream (L14).
alliteration	color of their skin but by the content of their character (L17). capital to cash a check (L14). the color of their skin but by the content of their character (L17) rise from the dark and desolate. (L6) The marvelous new militancy which has engulfed the Negro community(19). The marvelous new militancy(L9). This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality (L9). trials and tribulations (L14).
Assonance	We must forever conduct our struggle on the high plane of dignity and discipline (L9). o back to Mississippi, go back to Alabama, go back to South Carolina (L14).
Metonymy	let freedom ring from Stone Mountain of Georgia. Let freedom ring from Lookout Mountain of Tennessee. Let freedom ring from every hill and molehill of Mississippi (L20). The bank of justice (L10).
Hyperbole	when this happens, and when we allow freedom ring, when we let it ring from every village and every hamlet, from every state and every city. we will be able to speed up that day when all of God's children, Black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual: Free at last (L21). The greatest demonstration for freedom in the history of our nation (L11).
Personification	It is obvious today that America has defaulted on this promissory note, insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked "insufficient funds" (L4). The whirlwinds of revolt will continue to shake the foundations of our nation (L7).

amplification	America has given the Negro people a bad check, a check which has come back marked "insufficient funds" (L4). This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism (L6).
Antithesis	I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character (L17). The rough places will be made plain, and the crooked places will be made straight (L18).
Litotes	I am not unmindful that some of you have come here out of great trials and tribulations (L14).

### Interpretation (Discourse Practice)

Referencing historical events in America connects the Civil Rights Movement to important moments, indicating that the fight for equality for African Americans aligns with the principles outlined in the country's founding documents. This resonates with the audience's feelings of patriotism, justice, and common national identity, emphasizing that civil rights are fundamental American principles.

Metaphors such as "the manacles of segregation" and "the chains of discrimination" effectively illustrate the physical and mental oppression experienced by African Americans. Comparisons like "lonely island of poverty" versus an "ocean of material prosperity" highlight the sharp disparities between the realities faced by Black and white Americans, creating a more profound comprehension of racial inequality.

The recurrence of expressions such as "I have a dream" and "Let freedom ring" emphasizes the enduring nature and importance of King's vision. This repeating pattern creates a rhythm and structure that helps individuals remember and embrace the vision of racial equality. Each recurrence of "I have a dream" builds a shared, hopeful vision that appeals to the hearts and minds of the audience.

Anaphora structures like "Now is the time..." and "We can never be satisfied..." enhance the speech's intensity and urgency, urging immediate action. Anaphora layers King's message, adding weight to the ongoing struggles and aspirations of African Americans. It instills a sense of momentum, driving the audience toward collective action and engagement.

Parallelism emphasizes unity and solidarity within the movement. King's balanced structures, such as "to pray together, to struggle together, to go to jail together," convey a shared journey and purpose, underscoring the unity among African Americans and their allies in the fight for justice.

Other Devices like hypophora, personification, and hyperbole also function to intensify the speech's emotional impact. Hypophora engages the audience in a rhetorical dialogue, asking and answering questions that prompt reflection. Personification, like "America has defaulted on this promissory note," highlights the betrayal felt by African Americans. Hyperbolic language emphasizes the greatness of the demonstration and the depth of inequality, amplifying the importance of the movement's mission.

Together, these devices amplify King's message of urgency, unity, and hope, making it both memorable and compelling. The speech invites the audience to empathize with the struggles of African Americans while motivating them to envision and participate in a transformed, just society.

### **Explanation (Sociocultural Practice)**

Connections to important moments in American history like the Emancipation Proclamation and Declaration of Independence show how the Civil Rights Movement is tied to a legacy of liberty and fairness, portraying it as a continuation of America's unfinished pledge. Within the sociocultural framework, these references validate the movement, connecting it with the country's most revered principles and beliefs, thus increasing its appeal and ethical necessity for a broad American demographic.

Metaphors reflect the systemic injustices and barriers faced by African Americans. The "chains of discrimination" and the "lonely island of poverty" illustrate the societal and economic isolation inflicted by institutionalized racism. In the sociocultural landscape, these images evoke a shared understanding of suffering and hardship, emphasizing the urgent need for reform to address such disparities in both social and economic contexts.

The recurrence of hopeful statements such as "I have a dream" showcases the strength and ongoing optimism of African Americans, despite facing persistent challenges. In light of the Black community's past challenges, these recurring remarks serve as a source of motivation for both people

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impacted by racial discrimination and their supporters. This hope serves as a cohesive factor, encouraging unity among different races and social classes. Anaphora reflects the urgency felt within the Civil Rights Movement. Repeated structures such as “Now is the time” emphasize that equality can no longer be deferred. Within the sociocultural context, this repetition reflects the pressure to achieve immediate change after centuries of discrimination. The rhetorical urgency mirrors the real-life demands of activists and protesters who sought tangible progress and reform.

Parallelism fosters a sense of community and shared purpose. The Civil Rights Movement depended heavily on collective action and unity, so King's use of parallel structures echoes the organized, peaceful activism that characterized the movement. This approach encourages solidarity, positioning civil rights as a universal struggle rather than one limited to any specific group.

Additional Devices like personification, hyperbole, and hypophora convey the betrayal, magnitude, and hope associated with the movement. By personifying America as a country that has “defaulted” on a “promissory note,” King underscores the broken promises made to African Americans. Hyperbole amplifies the struggle, evoking the emotional weight of racial injustice. These stylistic choices make the speech resonate with the injustices faced by the Black community and with the determination to rectify these wrongs.

Essentially, King's words are not just for persuasion, but also serve as a moral and social necessity, urging the audience to view civil rights as crucial to America's moral foundation. By utilizing these rhetorical tools, he combines history, emotion, and ideology to argue that every American is entitled to equality and justice, urging the country to fulfill its foundational principles. This collective message inspires listeners to actively contribute to establishing a just and welcoming society.

### **Conclusion:**

This study has demonstrated how the “I Have a Dream” speech leverages language as a tool to both challenge and reshape societal norms within the Civil Rights Movement. By applying Critical Discourse Analysis, we identified key rhetorical strategies—such as pronoun use, repetition, and

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metaphor—that effectively invoke collective identity, solidarity, and a shared vision for justice. These strategies underscore how language not only reflects but also reinforces ideologies, particularly in movements aimed at social transformation. Ultimately, this research highlights the power of discourse in advocating for equity and provides insights into how rhetorical devices can mobilize, inspire, and sustain movements for social change. This understanding deepens our comprehension of how rhetoric shapes public consciousness, encouraging a continued examination of the intersections between language, ideology, and social justice.

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