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# Unveiling the U S Linguistics Landscape of Racism and Resistance in the 1960's, A Descriptive and Critical Discourse Analysis of African American Society through the Lens of Martin Luther King and Malcom X.

A Dissertation Submitted in Partial Fulfillment of the Requirements for
Master Degree in English (Linguistics)

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## DECLARATION

We, hereby, declare that this dissertation, entitled " Unveiling the US linguistic landscape of racism and resistance in the 1960's, a descriptive and critical discourse analysis of African American society through the lens of Martin Luther King and Malcolm X . ", has been undertaken by us for the requirements for Master Degree in English (Linguistics) under the supervision of Dr. DABOUZ Cheikh Med. We also declare the materials of this research are the pure outcome of our investigation and do not incorporate any substances previously written or published by other researchers except those indicated in quotations, citations or in the references list. We are duly informed that any person practicing plagiarism will be subject to disciplinary sanctions issued by the university authorities under the rules and regulations in force.

## DEDICATION

This dissertation is a result of hard work, and it is dedicated to all those who are dear to us. I would like to express my deepest appreciation to my family and friends. To my mother (Djahida), the most extraordinary person i have and will ever meet in my life, an exceptional individual, words fall short in capturing the extent of your remarkable qualities. I am profoundly grateful for your selflessness, patience, nurturing nature, affection, unwavering support, and, above all, for being the best mother i ever wish to have. This dissertation is devoted to you.To my father (Aissa), I extend my heartfelt gratitude for your constant presence in my life, the sacrifices you have made, and the exceptional care you have provided for me and my siblings. Your unwavering dedication and prioritization of our well- being have earned our deepest appreciation. Furthermore, I am indebted to you for imparting invaluable life lessons, shaping my character, and endowing me with a name that I proudly bear with honor.To my sister (Celia), I extend my sincere appreciation for being an extraordinary sibling. Your care, support, and unwavering presence during the most challenging moments of my life have been a constant source of joy and strength. You are and will always remain the wellspring of my happiness.To my brother (Yacine), I am immensely grateful for you , being such a great axample to me,and for valuable guidance. Whether in my academic pursuits or personal endeavors, your assistance has been fundamental in making the seemingly complex appear effortlessly manageable. I continue to learn from your wisdom each day, and for that, I am truly appreciative. To my grandfather (Brahim) who passed away, you may be gone but you are always present in our hearts, to my grandparents ( ouardia, Mebarka, Arezki) thank you and god bless you. To the rest members of my family young and adults, and to my friends and loved ones , Thank you for your support. Lastly, To my partners(Abdelhak, badreddine) it was a great adventure and i am happy that i had the chance to do it with you.

(Ghilasse Benboussad).

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**ABSTRACT**

Using a descriptive and Critical Discourse Analysis (CDA) methodology, this research dissertation explores the prejudice and resistance that African Americans faced in the 1960s. Along with giving a thorough overview of the lives and accomplishments of crucial civil rights leaders Martin Luther King Jr. and Malcolm X, the research focuses on the examination of two significant speeches they both gave. This research analyzes the racial injustices that were pervasive in American culture during that time and the tactics used by King and Malcolm X to fight racial injustice by examining the historical and social background of the 1960s. With the use of the CDA framework, it is possible to conduct a thorough study of the speeches, revealing the underlying power structures, rhetorical devices, and discursive techniques that these leaders used to spread their ideas of empowerment, justice, and equality. Additionally, this research project attempts to show the ways in which King and Malcolm X's ideology, vocabulary, and strategies influenced the greater civil rights movement while shedding insight on the different strategies they used to combat racism. In the end, this research contributes to a thorough knowledge of the historical importance and long-lasting influence of these two leaders and their speeches, providing insightful information about the African American experience and the 1960s battle for racial equality.

**Key terms:**

African American, Prejudice,Injustice,Resistance,Civil rights movement,Justice,Equality.

الملخص:

تستكشف أطروحة البحث هذه، باستخدام منهجية تحليل الخطاب الوصفي والنقدي(CDA) ، التحيز والمقاومة التي واجهها الأمريكيون الأفارقة في الستينيات. إلى جانب تقديم نظرة عامة شاملة على حياة وإنجازات قادة الحقوق المدنية المهمين مارتن لوثر كينغ جونيور ومالكولم إكس، يركز البحث على فحص خطابين مهمين ألقاهما كلاهما. يحلل هذا البحث الظلم العنصري الذي انتشر في الثقافة الأمريكية خلال ذلك الوقت والتكتيكات التي استخدمها كينج ومالكولم إكس لمحاربة الظلم العنصري من خلال فحص الخلفية التاريخية والاجتماعية للستينيات. باستخدام إطار عملCDA ، من الممكن إجراء دراسة شاملة للخطب، وكشف هياكل السلطة الأساسية، والأجهزة الخطابية، والتقنيات الاستطرادية التي استخدمها هؤلاء القادة لنشر أفكارهم حول التمكين والعدالة والمساواة. بالإضافة إلى ذلك، يحاول هذا المشروع البحثي إظهار الطرق التي أثرت بها أيديولوجية ومفردات واستراتيجيات King و Malcolm X على حركة الحقوق المدنية الأكبر مع إلقاء نظرة ثاقبة على الاستراتيجيات المختلفة التي استخدموها لمكافحة العنصرية. في النهاية، يساهم هذا البحث في معرفة شاملة بالأهمية التاريخية والتأثير طويل الأمد لهذين الزعيمين وخطاباتهما، مما يوفر معلومات ثاقبة حول تجربة الأمريكيين من أصل أفريقي ومعركة الستينيات من أجل المساواة العرقية.

**الكلمات المفتاحية:** الأمريكيون الأفارقة، الظّلم ، العنصرية،العدالة، المساواة،حركة الحقوق المدنية،المقاومة.

Résumé:

En utilisant une méthodologie d'analyse descriptive et critique du discours (ACD), cette thèse de recherche explore les préjugés et la résistance auxquels les Afro-Américains ont fait face dans les années 1960. En plus de donner un aperçu complet de la vie et des réalisations des leaders des droits civiques cruciaux Martin Luther King Jr. et Malcolm X, la recherche se concentre sur l'examen de deux discours importants qu'ils ont tous les deux donnés. Cette recherche analyse les injustices raciales qui étaient omniprésentes dans la culture américaine à cette époque et les tactiques utilisées par King et Malcolm X pour lutter contre l'injustice raciale en examinant le contexte historique et social des années 1960. Avec l'utilisation du cadre de l'ACD, il est possible de mener une étude approfondie des discours, révélant les structures de pouvoir sous-jacentes, les dispositifs rhétoriques et les techniques discursives que ces dirigeants ont utilisées pour diffuser leurs idées d'autonomisation, de justice et d'égalité. De plus, ce projet de recherche tente de montrer comment l'idéologie, le vocabulaire et les stratégies de King et Malcolm X ont influencé le mouvement des droits civiques tout en donnant un aperçu des différentes stratégies utilisées pour lutter contre le racisme. En fin de compte, cette recherche contribue à une connaissance approfondie de l'importance historique et de l'influence durable de ces deux dirigeants et de leurs discours, fournissant des informations pertinentes sur l'expérience afro-américaine et la bataille des années 1960 pour l'égalité raciale.

**Mots clé:** Afro-Américains, Préjudice, Résistance,Injustice raciale , justice, Egalité, Movement des droits civiques.

## LIST OF ABBERIVIATION:

**CDA**: Critical Discourse Analysis

**CORE**: Congress for Racial Equality

**CRM**: Civil Rights Movement

**HBCU**: Historically Black College Universities

**ICERD**: International Convention on the Eliminations of All Forms of Racial Discrimination

**MLK**: Martin Luther King

**MX**: Malcolm X

**NOI:** Nation of Islam

**SIT**: Social Identity Theory

**SCLC**: Southern Christian Leadership Conference

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## 1.General introduction

The 1960s marked a crucial era in the struggle for racial equality in the United States, particularly for African Americans. During this period, racism was deeply entrenched in society, leading to widespread discrimination and systemic oppression. However, it was also a time of remarkable resistance and resilience, as African Americans mobilized through powerful movements and leaders, such as Martin Luther King Jr. and Malcolm X, to challenge the status quo and advocate for civil rights. This dissertation aims to delve into the complexities of racism and resistance within African American society during this transformative decade.

### 1.1Background of the study:

African Americans, also commonly referred to as black people, have endured significant hardships throughout history, including slavery, racism, segregation, discrimination. These experiences, spanning from the era of slavery to the periods of racism and discrimination, have profoundly influenced their culture and language.

The 1960s marked a pivotal time of change, presenting African Americans with opportunities to emerge from the oppressive conditions they had been living in. Figures like Martin Luther King Jr. and Nelson Mandela became inspirational leaders for the black community.

The profound oppression, segregation, discrimination, and racism faced by African Americans compelled them to express their emotions and share their perspectives, ultimately contributing to the emergence of the civil rights movement. Numerous writers and poets turned to literature as a means of conveying their experiences and asserting their identity. Their works became a powerful tool for revealing their true selves to society.

A distinctive genre and writing style emerged, reflecting the struggles and realities of their lives, encompassing everything from their accents to their cultural traditions and principles. Many of these writers and poets centered their themes around self-worth, the significance of African Americans in society, culture, and religion.

James Baldwin, a noted author, eloquently captured the essence of their situation, stating, "It is astonishing that in a country so devoted to the individual, so many people should be afraid to speak." This quote exemplifies the challenging circumstances African Americans faced and the urgent need for their works to take a stand in such exceptional circumstances.

This matter leads us to investigate how these movements contributed to the development of African American society .

## 2.Problem statement

The racial tensions and struggles experienced by African Americans in the 1960s played a significant role in shaping the linguistic landscape of the United States during that period. However, there is a need for a comprehensive and critical analysis of the linguistic expressions of racism and resistance within African American society through the lens of Martin Luther King and Malcolm X. This research aims to unveil and understand the linguistic landscape of racism and resistance in the 1960s by examining the actions committed against black people and reaction of African Americans, analyzing the influential speeches delivered by Martin Luther King and Malcolm X, and providing findings, answers to research questions, and implications for contemporary society. By addressing this gap in existing scholarship, this dissertation aims to contribute to a deeper understanding of the linguistic dynamics that underpinned the African American experience during a crucial era of civil rights activism.

## 3. Research questions

A. Were there any foreing ideologies adopted or adjusted by black revolutionists in their fight ?

B. How was the international reflection on the African American saga ?

C. How did racism contribute to the rise of society of black people in America ?

D. What role did non-violent direct action, such as sit-ins, freedom rides, and marches, play in the civil rights movement and the broader struggle against racism in the 1960's.?

E. How did the legacy of the civil rights movement in the 1960's shape subsequent movements and ongoing struggles for racial equality in the united states?

## 4. Research hypothesis

African Americans in the United States suffered from systemic segregation and racial injustice throughout the 1960s, which caused a number of justifiable resistance activities in their society, including :nonviolent protests, grassroots organizing, and cultural expressions. This hypothesis posits that the collective efforts of African Americans, driven by leaders like Martin Luther King and Malcolm X, played a crucial role in dismantling racial injustices and advancing civil rights reforms. Through a comprehensive analysis of historical records, personal testimonies, and cultural artifacts, this research aims to provide compelling evidence supporting the notion

that these resistance movements were effective in challenging systemic racism and achieving significant social and legislative changes during the 1960s.

**5. Research objectives**

This research is an attempt to understand how African Americans struggled and suffered from all kinds of injustice such as racism and discrimination from the white people and government , and many of the events that happened in America were the black people oppression, to segregation was very clear , all these factures helped, influenced, and left a huge impact and made serious changes and received positive reactions from all over the world . however, this did not come with no difficulties and obstacles which were part of the movement and shift to the new era and new chapter of life. The purpose of this study is to raise people's awareness and have a clear vision of how was the African American life and movements that helped to change the laws and life conditions to the best.

**6. Methodology**

In this chapter , we follow the descriptive approach to describe the terrible situation African-American were going through .

Under the quantitative method ,we tend to describe how black Americans were treated and what conditions they lived under in the period of 1960's , and the violations committed by White people in all over the United States , especially in the north and the south sides . We focus on some of the events and stories with true witnesses and true details of what actually happened . In addition to the reaction and events made by the weak part to attain the value and the importance they deserve. This part of our research aims to make people aware of what actually happened and the sufferance that black Americans went through truly.

**7. Function theory**

We , in this research tend to use Social Identity Theory (SIT) as a function theory to guide the analysis. SIT is a social psychological theory that emphasizes the importance of group identity in shaping individuals' attitudes and behaviours towards themselves and others. The theory suggests that individuals derive their sense of self and identity from their membership in social groups, and that this identity shapes their perceptions, beliefs, and behaviours.

Based on this theory, we could develop hypotheses and research questions related to the ways in which social identity influenced individuals' actions and reactions to segregation and discrimination in the 1960s. We could explore the role of group identity in shaping individuals' sense of self-worth, their perceptions of the social hierarchy, and their attitudes towards other racial and ethnic groups. We could also use SIT to guide the analysis of the two speeches by Malcolm X and Martin Luther King, examining how the speakers appealed to different aspects of group identity and identity formation in their messages.

We could use SIT to guide the selection of data sources and analysis methods, such as analysing historical accounts and media representations of social group identity , and using discourse analysis to examine the language and rhetoric used by the speakers in their speeches.

# CHAPTER ONE : Theoretical framework and literature review

**Chapter One: Theoretical Framework and Literature Review**

1.1 Vision of Hatred: Whites' Destruction

1.2 Significant Events: natural reaction(ways of resistance)

2.1 Overall View: Ideologies

2.1.1 Civil Rights Movements

2.1.2 Black Nationalism

2.2 Comparison

## Chapter 1:

In this dissertation, we describe how the period of the 1960s was a turning point for African-American society in terms of life conditions and freedom of expression.

### 1.1 Vision of hatred: whites' destruction

Being a black person in the United States at that time meant something problematic and debatable; it was considered as a problem in the matrix. African-American people were treated equally to animals, but they suffered from discrimination and segregation in every aspect of their lives, starting from the houses and food provided, the educational system where they were separated and put away from the universities of white people, and even taking away the right to vote from them.

According to Geraldine N. Phillips (1997), "The struggle for racial equality in the United States of America in the 1960s extended across the nation and was waged from segregated lunch counters to the bar of the United States Supreme Court. It had an impact on every aspect of American life, including the federal government" ("Equality in the Sixties," para. 1).

People of the United States considered African-Americanpeople as a threat to humanity all over the American history , Myrdal's (1944) study declares the following :

> *To the great majority of white Americans the Negro problem has distinctly negative connotations. It suggests something difficult to settle and equally difficult to leave alone. It is embarrassing. It makes for moral uneasiness. The very presence of the Negro in America"; his fate in this country through slavery, Civil War and Reconstruction; his recent career and his present status; his accommodation; his protest and his aspiration; in fact his entire biological, historical and social existence as a participant American represent to the ordinary white man in the North as well as in the South an anomaly in the very structure of American society.To many, this takes on the proportion of a menace*
> *-biological, economic, social, cultural, and, at times, political. This*

*anxiety may be mingled with a feeling of individual and collective guilt. A few see the problem as a challenge to statesmanship. To all it is a trouble* . (P. XLV)

The amount of disrespect shown by the whites and the immoral manners against black Americans went to the extreme; the discrimination and acts of racism did not only stop at considering them as second citizens, but they went way beyond that. African Americans were forbidden from socializing with white people; they did not have the right to study in white universities; they had to use other transportation; they even had to build restaurants, universities, schools, and hospitals for themselves. In some states in the US, even after approving the desegregation act, and especially in the south, African Americans were still being snatched, brutalized, and tortured to death. The worst part was not having justice, and the people who committed these terrible acts were walking freely because, in a way, it looked like they murdered an animal on the road. The 1960s era witnessed many outrageous acts of violence committed by white prejudice. Stories like the murder of Emmett Till, a 14-year-old boy who visited relatives in Money, Mississippi, was kidnapped, brutally tortured, and killed by two white men because he was allegedly accused of assaulting a white lady. It was a moment when African Americans realized that even words can be a threat to their lives and their children's safety. Many terrible violations were ruthlessly committed, such as assassinating the four black students who went to CarolinaUniversity. A Greensboro Young Black males Ezell Blair Jr., David Richmond, Franklin McCain, and Joseph McNeil organized the first sit-in in Greensboro. All four were Agricultural and Technical University of North Carolina students.

They were influenced by Mohandas Gandhi's nonviolent protest strategies as well as the 1947 Freedom Rides led by the Congress for Racial Equality (CORE), in which activists of different races rode buses across the South to challenge a recent Supreme Court ruling outlawing segregation in interstate bus travel.

The gruesome killing of Emmett Till, a young Black child, in 1955 after he allegedly whistled at a white woman in a Mississippi store also inspired the Greensboro Four, as they came to be called, to take action.

"It's a feeling that I don't think that I'll ever be able to have again. It's the kind of thing that people pray for. And wish for all their lives and never experience it. And I felt as though I wouldn't have been cheated out of life had that been the end of my life at that second or that moment." Franklin McCain stated.

None of them anticipated being able to walk out of Woolworths that day. They could have been arrested because it was so dangerous. The Greensboro Four's deed that day was a remarkable act of bravery.

Joseph McNeil (personal communication, May 24, 2023) stated, "The first day, four. The second day is probably 16 or 20. It was organic (The mind of its own)."

African Americans had a different seat section, as they were banned from sitting next to white people. The story of a black lady named Rosa Parks is a perfect example and description of the hatred and humiliation she received from the white government. Parks was riding a bus back home to the US . The law stated that buses have separate seats for white and black people. Drivers had adopted the practice of requiring black riders to move whenever there were no whites on the seats. Blake, the bus driver, noted that the front of the bus was filled with white passengers and that three or four white men were standing with no seats. Then, he demanded that four black people give up their seats for them. Parks moved toward the window seat but did not give up her seat. When she was asked why she did not move, Parks responded, "I don't think I should have to stand up," and then the driver, Blake, called the police to arrest her.

After she was arrested and charged with a violation of the city code, She stated, "I only knew that as I was being arrested, that it was the very last time that I would ever ride in humiliation of this kind.

When Parks was asked why she had not vacated her bus seat, she said, "I would have to know for once and for all what rights I had as a human being and a citizen of Montgomery, Alabama. People always say that I didn't give up my seat because I was tired, but that isn't true. I was not tired physically, or no more tired than I usually am. was at the end of a working day. No, the only tired I was tired of giving upired I was tired of giving up". *Rosa Parks (Biography*, 11, February 2012)

The 16th Street Baptist Church in Birmingham, Alabama, which had a sizable black membership and also functioned as a gathering place for civil rights activists, was the scene of the Birmingham church bombing on September 15, 1963, just before Sunday morning services. Numerous more individuals were hurt, and four young girls were killed. The violent confrontation between protestors and police that occurred after the event sparked outrage and helped focus national attention on the difficult and sometimes hazardous fight for civil rights for African Americans.

In speeches and sounds, Martin Luther King Jr. (1967) stated, "The greatest irony and tragedy of all is that our nation, which initiated so many bold revolutionary breakthroughs in its early days, is now cast in the mold of being an arch-anti-revolutionary" (p. 39).

Birmingham Police Commissioner Eugene notes "Bull" Connor: Connor infamously stated, "I believe in segregation. I believe it is right and proper. I do not believe the Negro should be free."

Sarah Collins Rudolph (survivor) declares, "I was maimed for life. My sister was killed, and I don't think I was compensated properly for that." .

It was at that time black people realized that they were treated differently and that the situation wouldn't change if they kept silent and refused to make a reaction. Many African Americans started grouping and creating resistance groups to speak for their rights. Strikes started, and black activists began manifesting peacefully, with one intention: to be treated equally to white people and not to animals. The police responded by beating them, though they were peaceful manifestations.

### 1.2 Significant Events: natural reaction(ways of resistance)

Every action has a reaction. Black society fought back; silence was never an option for them. That period witnessed a tremendous amount of both violent and nonviolent reactions. Violent reactions to segregation included riots and militant protests. Some black Americans believed that nonviolent protests were not effective enough to bring about change and that more forceful action was necessary.

One example of violent protest was the Watts riots in Los Angeles in 1965. Triggered by a police altercation with a black motorist, the riots lasted for several days and resulted in 34 deaths and over 1,000 injuries. Gerald Horne's (1997) study declares the following:

"In the area bordered by Washington Boulevard to the north, Rosecrans Avenue to the south, Alameda Street to the east, and Crenshaw Boulevard to the west, 261 buildings were damaged or destroyed by fire, along with almost all of the latter's contents. The epicenter of destruction was on 103rd Street. In one three-block area, 41 buildings occupied primarily by food, liquor, furniture, and clothing stores were demolished. Few homes, churches, or libraries

were damaged, a fact that supports the contention that the Watts Uprising was no mindless riot but rather a conscious, though inchoate, insurrection". Gerald (P.03)

Another example was the Black Panther Party, which advocated for armed self-defense against police brutality and racism. The Panthers were known for openly carrying guns in public and engaging in shootouts with police. Although they also provided social services and advocated for black empowerment, their militant tactics were controversial and often led to violent confrontations. The Black Panther Party was founded by Bobby Seale and Huey P. Newton on October 15, 1966, in Oakland, California. Since its foundation, the party has declared war against the segregation, racism, and brutality of whites, especially white police officers. Curtis J. Austin's (2006) study states the following:

Between 1968 and 1970, the Black Panther Party spread from northern and southern California all the way east to New York, Connecticut, Massachusetts, and Maryland. Before reaching the east coast, the party set up chapters and affiliates in places like Denver, Omaha, Nebraska, Kansas City, Missouri, Des Moines, Iowa, Dallas, Detroit, Toledo, Ohio, and Cleveland, Ohio. In all these locales, the Panthers opposed, both verbally and physically, the police and the forces of business and government that guided and controlled them. This stance almost always ended in violence. Despite the tense situation, the Panthers continued to organize and coalesce with other groups and individuals that thought the status quo needed to change. The group's widespread activity led to expanded surveillance and counteraction. This response, intimately tied to the prevailing violence between the Panthers and police officials, ensured the Panthers did not reach their goal of a complete revolution. The Panthers, however, did not know how things would end by the end of the turbulent sixties. Many still believed that sustained, concerted political action could lead blacks to freedom. " (P. 273).

On the other hand, non-violent protests and manifestations were adopted as weapons in fighting for liberty. These demonstrations were a part of larger actions taken by black leaders and activists to combat racial prejudice and promote social justice, equality, and civil rights.

Dr. Martin Luther King Jr., who promoted civil rights through nonviolent protest, was one of the most well-known figures in the movement. Together with other activists, including Malcolm X, Rosa Parks, John Lewis, and James Farmer, they planned and took part in a number of nonviolent protests, sit-ins, boycotts, marches, and demonstrations.

According to Lewis (2012), "Whenever the people finally reject the efforts to fragment their collective energies into warring factions and remember their divine union with one another, when they throw off material distractions and irrelevant negativity and hear their souls speak with one voice, they will rise up. And whatever is in their path will either transform or transpire" (p. 7).

Moreover, Lewis declared that "what we were communicating through nonviolent protest, what we were demonstrating by being willing to put our bodies on the line, was that love had already overcome hate, that the pages of America's book had already been written, that this nation's destiny was already sealed in the moment it was founded, so every expression of evil, including segregation, could never stand. "" (P. 20).

In the 1960s, sit-ins were a popular non-violent protest tactic. To protest racial segregation, African Americans would frequent separate establishments including restaurants, libraries, and theatres. Even though these sit-ins frequently resulted in violence and arrests, the protestors remained dedicated to non-violence, employing strategies including singing, praying, and remaining calm to demonstrate their resolve. The most influential activists in that particular period were Dr. Martin Luther King Jr. and Malcolm X, whom we tend to identify and analyze in their famous speeches.

In order to advocate for the right to vote, civil rights activists in Selma, Alabama, planned a series of three protest marches in 1965. Due to discriminatory voting laws and practices, African Americans in the South were still denied this privilege. On March 7, 1965, the first march was held, and local and state law enforcement violently resisted it. During the march, which became known as « Bloody Sunday, » Alabama state police beat demonstrators with clubs, tear gas, and other weapons. A major outrage was sparked by the graphic photographs of the incident that were aired across the country. On March 9, Martin Luther King Jr. Led a second, bigger march that similarly ended in chaos and violence, with state troopers beating and using tear gas on the demonstrators. Finally, a third and successful march started on March 21 and culminated with the demonstrators' arrival in
Montgomery on March 25 as a result of a federal court order and the National Guard's intervention. The Voting Rights Act of 1965, which guaranteed equal voting rights for African Americans and other minority groups, was passed as a result of this march. The Selma to Montgomery marches were a turning point in the Civil Rights Movement and are still recognized and honored as a representation of the fight for racial equality and justice.

## 2.1 Overall View: Ideologies

2.1.1civil rights movements:

It was a social movement in the USA during the 50's and 60's. It was marked by non-violent protests and demonstrations that opposed racial inequity and segregation in a number of public institutions, including schools, transportation, and housing such as sit-ins, boycotts, and marches . Rosa Parks , MX , dr.MLK were important figures and participants in the movement. The Civil Rights act of 1964 and the voting act of 1965 , which forbade racial segregation and discrimination and safe guarded African Americans ability to vote , were made possible because to their activism and leadership. The CRM was a turning point in American history and its influence can still be seen today in the fight for racial equality and justice. The goal of this movement was to end institutionalized discrimination and segregation which were pervasive in many facets of American society, and to guarantee African American's full citizenship rights such as : the right to vote, access to employment and education opportunities and equal treatment under the law. The movement had a profound effect ln the development of American history and prepared the ground for the ongoing fight For equality and social justice. The march from Selma to Montgomery was a demonstration against injustice. It was a dramatic and powerful expression of the need for freedom and human dignity, and it brought the attention of the nation to the struggle for civil rights and voting rights in Alabama." (Speech at Brown Chapel A.M.E. Church in Selma, Alabama, March 8, 1965) "Our aim must never be to defeat or humiliate the white man, but to win his friendship and understanding... We must come to see that the end we seek is a society at peace with itself, a society that can live with its conscience".

John lewis (1995) states "The Civil Rights Act of 1964 is the crown jewel of the civil rights movement." (Interview with ABC News.)

"We were beaten, we were tear-gassed, we were jailed. We were beaten, we were tear-gassed, we were jailed, and then we won."

"The vote is the most powerful nonviolent tool we have."

"We must be bold, brave, and courageous and find a way... to get in the way."

### *2.1.2* **black nationalism *:***

This ideology adopted by Malcolm x is basically a concept were Black Americans should create their own separate nation-state rather than attempting to integrate into White American society because they are a distinct people with a distinctive culture and history. Malcolm x thought that in order for black people to advance, they had to take charge of their own fate and stop depending on white power elite. He also pushed for black communities to develop their own institutions and companies in order to promote self-reliance and self-defense. Mx maintained that empowerment for black people in America, despite criticism that his ideas were separatist.

"The white man is not inherently evil, but America's racist society influences him to act evilly. The society has created the racist. I'm not an American. I'm one of the 22 million Black people who are victims of Americanism" (Malcolm X, 1965). • "If violence is wrong in America, violence is wrong abroad. If it is wrong to be violent defending black women and black children and black babies and black men, then it is wrong for America to draft us, and make us violent abroad in defense of her. And if it is right for America to draft us, and teach us how to be violent in defense of her, then it is right for you and me to do whatever is necessary to defend our own people right here in this country" (Malcolm X, 1963).

"The most disrespected person in America is the Black woman. The most unprotected person in America is the Black woman. The most neglected person in America is the Black woman" (Malcolm X, 1965). • "I believe in the brotherhood of man, all men, but I don't believe in brotherhood with anybody who doesn't want brotherhood with me. I believe in treating people right, but I'm not going to waste my time trying to treat somebody right who doesn't know how to return the treatment" (Malcolm X, 1965). Malcolm X, 1965; Malcolm X, 1963)

**2.2Comparison**:

**Violent and non-violent philosophies: Martin Luther King and Malcolm X**

Both Malcolm X and Martin Luther King Jr. played significant roles in the American civil rights movement, but their methods and ideas were different. Here is a quick comparison of each of their viewpoints:

1. Strategy for Civil Rights:

- Martin Luther King: He supported peaceful protest and nonviolent civil disobedience as viable strategies for enacting social change. King promoted inclusion and equality while highlighting the effectiveness of love, compassion, and nonviolent resistance in the fight against racial injustice.
- Malcolm X: At first, Malcolm X promoted armed resistance and self-defense against racial tyranny. But following his trip to Mecca, he changed. with a particular focus on racial harmony, and although he continued to show black pride, he emphasized equality and togetherness rather than division.

2. Opinions about integration:

Martin Luther King Jr.: He was an avid supporter of racial integration and firmly held that black and white Americans had to coexist together. King sought to end racial segregation and prejudice via nonviolent means while advancing justice and equality for all.

- Malcolm X: Malcolm X once advocated for racial segregation and the establishment of a distinct black nation. However, following his pilgrimage, he started promoting collaboration, harmony, and cooperation among all races while acknowledging the significance of black pride and

3. Martin Luther King Jr.'s influence on religion: King was a Baptist pastor who primarily drew on Christian teachings and values in his fight for civil rights. He frequently referred to the love, forgiveness, and justice of Christianity in order to uplift his followers and encourage

- Malcolm X: Prior to his journey, Malcolm X belonged to the Nation of Islam (NOI), after which he joined a more traditional branch of Sunni After performing the Hajj, he changed his mind and began to view Islam from a more liberal perspective, emphasizing shared humanity.

4. How white Americans are viewed:

White Americans might be convinced to accept civil rights and equality, according to Martin Luther King Jr. In order to create a more racially integrated society, he tried to appeal to their sense of justice, morality, and common humanity.

- Malcolm X: At first, Malcolm X was enraged with white Americans and saw them as oppressors. After his voyage, though, his viewpoint changed, and he recognized the potential for cooperation and allyship with white Americans who backed the fight for

It's crucial to remember that Malcolm X and Martin Luther King Jr. both made vital contributions to the civil rights movement, but via various channels. Malcolm X's journey led him to emphasize unity and equality while still honoring black pride and self-determination, whereas King focused on nonviolence and integration. Their various tactics and philosophies were a reflection of the various approaches used by the larger racial equality movement.

During his lifetime, Malcolm X, a well-known civil rights activist, underwent a tremendous shift. He initially supported using force to address racial inequity, but after performing the Hajj in Mecca in 1964, his views changed. Malcolm X's decision to stop promoting violence as a solution was significantly influenced by the journey.

Malcolm X had a life-changing encounter with a wide variety of Muslims from different backgrounds and ethnicities on his pilgrimage. He met individuals who were of various racial backgrounds but who were united by a sense of brotherhood. His prior convictions and racial separatist views were put to the test by this event. Malcolm X's encounters with Muslims of various ethnic backgrounds, especially those from Africa and the Middle East, challenged his ideas of racial supremacy and separatism. He understood that racial harmony and the quest for social justice could be attained without using force. The limited viewpoint he had before the trek was destroyed by this discovery

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Malcolm X adopted a more broad strategy for the fight for racial rights after his trip to Mecca. He renounced his prior support for violence and racial segregation, putting a strong emphasis on the necessity of all races working together to combat racism and injustice. He developed into a human rights activist who stressed achieving equality through peaceful means. prior support for racial segregation and violence, stressing the value of interracial cooperation in the struggle against racism and injustice. He developed into a human rights activist who stressed achieving equality through peaceful means.

Malcolm X experienced a psychological and intellectual transition during his visit to Mecca. During the Hajj, he was exposed to Islam's variety and inclusion, which had a profound impact on his thinking and convinced him that violence was not the best way to achieve racial equality. Instead, he worked to foster communication and collaboration among many populations.

# Chapter Two: "Voices of Change":

# Analyzing Meanings and Rhetorical Devices in the Speeches of Malcolm X and Martin Luther King

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## Chapter two: "Voices of Change":: Analyzing Meanings and Rhetorical Devices in the Speeches of Malcolm X and Martin Luther King

**Methodology**:

In this chapter, we follow the CDA approach to analyze two famous speeches of Martin Luther King, "I have a dream," and Malcolm X, "The ballot or the bullet" We will analyze the meanings that the two speeches contain and seek to extrapolate the rhetorical devices used, in addition to a brief summary of Martin Luther King's life and the autobiography book of Malcolm X. We tackle these two speeches according to these discourse characteristics: genre, discourse, and styles. In genre, we identify ways of acting, and in discourse, we issue ways of representing, including tone and mood. Then, in styles, we explain ways of being that are divided into three figures: "ethos, pathos, and logos".

### 2.1 Summary of the Autobiography of Malcolm X:

"The Autobiography of Malcolm X is a compelling narrative that traces the life and transformation of civil rights activist Malcolm X, offering insights into his personal experiences, journey towards self-discovery, and advocacy for racial justice

#### 2.1.1Early years and conversion to Islam

Malcolm was born in Nebraska and relocated to Lansing, Michigan, with his family as a baby.

According to the website "History", Malcolm X's father, the Rev. Earl Little, was a Baptist preacher and a former ally of the early Black nationalist Marcus Garvey. Tragically, when Malcolm was six years old, his father died after being struck by a streetcar. There is a strong possibility that his father's death was a result of white violence. The family faced extreme poverty, and Malcolm's mother, Louise Little, had to gather dandelion greens from the streets to feed her children. In 1939, Malcolm's mother was committed to a mental institution, and as a result, Malcolm and his brothers were either placed in foster homes or remained with family members. Although Malcolm excelled as a student, his interest in school waned after one of his eighth-grade teachers suggested he pursue a career as a carpenter rather than becoming a lawyer. Displaying disobedience, Malcolm moved from the Michigan State Correctional Center for Juveniles in Mason, Michigan, to live with his older half-sister Ella in the Roxbury neighborhood of Boston. Ella, who was from his father's first marriage, became his guardian.

During his adolescent years, Malcolm engaged in small-time criminal activities in Roxbury and Harlem, becoming a street hustler, drug dealer, and the leader of a gang of thieves. It was during this time that he acquired the nickname "Detroit Red" due to the reddish tint in his hair, particularly while he was in New York City. However, Malcolm's life took a significant turn during his imprisonment from 1946 to 1952 for theft. It was during this period that he experienced a conversion that led him to join the Nation of Islam—a movement within the African American community that blended aspects of Islam with Black nationalism. Conversations with his brother Reginald, who had already joined the Nation in Detroit and was incarcerated with Malcolm at the Norfolk Prison Colony in Massachusetts in 1948, played a role in Malcolm's decision to join. Embracing the teachings of the Nation of Islam, Malcolm gave up smoking, gambling, and consuming pork, adhering to the dietary laws of the organization. He dedicated considerable time to self-education in the prison library, including memorizing a dictionary. He also participated in debate classes, which helped him refine his public speaking and persuasive abilities. As part of his transformation, he changed his surname from "Little" to "X" in accordance with the Nation of Islam tradition, as he believed his family name had been derived from white slaveholders.

### 2.1.2Malcolm X and the Nation of Islam

According to the website "History", Malcolm served as a key figure in the Nation of Islam's leadership during the heyday of its expansion and power after his release from jail. In 1952, he met Elijah Muhammad in Chicago, after which he started planning temples for the Nation in New York, Philadelphia, Boston, and other Southern towns. In order to recruit new members and raise money, he established the Nation's newspaper, Muhammad Speaks, which he produced in the basement of his house. He also started the custom of asking every male member of the Nation to sell a certain number of publications on the street. The Nation's racial beliefs on the inherent wickedness of white people and the inherent superiority of black people were also expressed by him.

After founding Temple No. 11 in Boston, Malcolm ascended quickly through the ranks to become its minister. As a result, he was given the position of minister of Temple No. 7 in Harlem, the biggest and most prominent temple in the country after the Chicago headquarters. Elijah Muhammad, who had a special fondness for Malcolm, recognized his intelligence and aptitude and appointed him the National Representative of the Nation of Islam, second only to Muhammad. The Nation claimed to have 500,000 members during Malcolm's lieutenancy. The organization's power, as shown via Malcolm X's public persona, always outweighed its actual membership numbers, which varied.

Malcolm X, a persuasive public speaker, endearing character, and tireless organizer, articulated the repressed rage, frustration, and hatred of Black Americans throughout the pivotal period of the civil rights struggle from 1955 to 1965. In addition to giving lectures at prestigious colleges like Harvard and Oxford, he preached on the streets of Harlem. He was an effective critic of American culture because of his sharp intelligence, razor-sharp humor, and fervent radicalism. In addition, he challenged the core tenets of nonviolence and racial inclusion advocated by Martin Luther King Jr. The most significant concerns, according to Malcolm, were Black identity, integrity, and independence. He asserted that more was at risk than simply having the freedom to vote or even to eat at a restaurant. Malcolm advised his supporters to protect themselves "by all means necessary," in contrast to King's approach of nonviolence, civil disobedience, and redemptive suffering. He supplied the philosophical underpinnings for the Black Power and Black awareness movements in the United States in the late 1960s and early 1970s with his stinging critique of the "so-called Negro" (see Black nationalism). Malcolm X contributed to the shift from "Negro" and "coloured" to "Black" and "Afro-American" as the names used to refer to African People through the Nation of Islam.

### 2.1.3Final years and legacy

Elijah Muhammad and Malcolm were deeply at odds in 1963 about the nation's political course. As stated on the website "History", Malcolm asked the Nation to participate more actively in the widespread civil rights demonstrations rather than merely criticizing them from a distance. Malcolm was saddened to find that Muhammad had fathered children with six of his personal secretaries, two of whom filed paternity cases and made the matter public, further deteriorating his relationship with Malcolm as a result of Muhammad's transgressions of the nation's moral code. When Malcolm publicly stated that President John F. Kennedy's death was an instance of "chickens coming home to roost"—a violent society experiencing the results of violence—he brought extra negative press to the country. Elijah Muhammad imposed a 90-day period of quiet on Malcolm in reaction to the fury this comment caused, and the separation between the two leaders ended up being permanent.

After quitting the Nation in March 1964, Malcolm established Muslim Mosque, Inc. the following month. He underwent a second conversion while on his Mecca trip that year, accepting Sunni Islam and using the Muslim name el-Hajj Malik el-Shabazz. He rejected the separatist views of the Nation and asserted that true Islam was the answer to the country's racial issues. He spoke to the Organization of African Unity (now known as the African Union since 2002) on his second of two trips to Africa in 1964. This intergovernmental organization was founded to further African unification, international cooperation, and economic growth. In order

to internationalize the struggle of Black Americans and find common ground with those in the developing world—to advance from civil rights to human rights—he created the Organization of Afro-American Unity in 1965.

Malcolm received death threats and was the target of open violence as tensions between him and the Nation grew. Malcolm was killed on February 21, 1965, while giving a speech at the Audubon Ballroom in Washington Heights. Three Nation of Islam members were taken into custody. Talmadge Hayer (also known as Thomas Hagan; subsequently identified as Mujahid Abdul Halim), one of the suspects, admitted throughout the trial, but maintained that the other two defendants, Norman 3X Butler (Muhammad Aziz) and Thomas 15X Johnson (Khalil Islam), weren't participating. All three guys were found guilty of the crime in spite of his evidence. Aziz and Islam were both cleared in 2021 after persistent doubts about their guilt persisted.

Malcolm was the target of open violence and increasing antagonism on the part of the Nation. Malcolm was killed on February 21, 1965, while giving a speech at the Washington Heights Audubon Ballroom. Three Nation of Islam members were detained. Throughout the course of the trial, one of the suspects, Talmadge Hayer (also known as Thomas Hagan; afterwards known as Mujahid Abdul Halim), confessed but maintained that the other two defendants, Norman 3X Butler (Muhammad Aziz) and Thomas 15X Johnson (Khalil Islam), were not involved. He testified, but all three guys were found guilty of the crime. Aziz and Islam were cleared of all charges in 2021 as a result of ongoing doubts over their culpability. Six daughters and his wife Betty Shabazz, whom he married in 1958, survived Malcolm. His sacrifice, writings, and speeches served to promote the concepts of autonomy and independence among African Americans in the 1960s and 1970s as well as the Black Power movement and the creation of Black nationalist ideology.

## 2.2Martin Luther King's life and career

A legend in the civil rights movement is the Reverend Martin Luther King, Jr. As noted by the website Britannica , King spearheaded the effort to use nonviolent protest to combat prejudice and eliminate segregation in the US in the middle of the 1950s. His remarks, which are among the best-known from the 20th century, had a significant impact on the public's mind. His involvement throughout the civil rights struggle helped African Americans who had previously been denied access to school and work.

Martin Luther King, Jr., also known as Michael King, Jr., was a Baptist minister and social activist who led the civil rights movement in the United States from the mid-1950s until his assassination in 1968. He was born on January 15, 1929, in Atlanta, Georgia, and died on April 4, 1968, in Memphis, Tennessee. The success of that campaign in abolishing the legal segregation of African Americans in the South and other regions of the United States was largely due to his leadership. As the leader of the Southern Christian Leadership Conference, which supported nonviolent strategies like the significant March on Washington (1963) to advance racial rights, King attained national recognition. In 1964, he received the Nobel Peace Prize.

African Americans made more real progress toward racial equality in America during the fewer than 13 years that Dr. Martin Luther King, Jr. led the modern American Civil Rights Movement, from December 1955 to April 4, 1968, than the preceding 350 years had generated. Dr. King is considered one of the finest nonviolent leaders in history and the foremost proponent of nonviolence in America.

Dr. King spearheaded a nonviolent movement to gain legal equality for African-Americans in the United States in the late 1950s and early 1960s, drawing strength from both his Christian faith and the nonviolent teachings of Mahatma Gandhi. Martin Luther King, Jr. used the strength of words and peaceful actions of resistance, such as protests, grassroots organization, and civil disobedience, to achieve apparently unattainable aims while others were pushing for freedom by "any means necessary," including violence. He continued to spearhead similar efforts against global poverty and violence while staying true to his beliefs that everyone, regardless of race or faith, is an equal part of the human family.

Among the most respected speeches and publications in the English language are Dr. King's "Letter from a Birmingham Prison," "I Have a Dream" address, and Nobel Peace Prize talk. Children of all races in America are now educated about his accomplishments, and researchers and students throughout the world research his teachings. He is the first non-president to have a federal holiday named in his honor and the only one to have a monument erected in the nation's capital on the Great Mall. Many monuments, parks, streets, squares, churches, and other public spaces all over the world honor him as a leader whose principles are becoming more and more important to the advancement of humanity.

### 2.2.1Some of Dr. King's most important achievements

According to the website Britannica, He was chosen in 1955 to be the spokesperson for the Montgomery Bus Boycott, an effort by the African-American community in Montgomery, Alabama, to compel the integration of the city's bus system. The U.S. Supreme Court found that racial segregation in transportation was unconstitutional after 381 days of almost ubiquitous participation by members of the black community, many of whom had to walk miles to work each day as a result.

The Southern Christian Leadership Conference (SCLC), a group created to offer fresh leadership for the now-emerging civil rights movement, chose Dr. King as its president in 1957. He would lead the SCLC from when it was founded until his murder in 1968, during which time he would become the most significant social leader of the contemporary American civil rights movement.

He organized a broad coalition of civil rights organizations in 1963 to launch a peaceful campaign against Birmingham, Alabama, which was then dubbed the "most segregated city in America." The accompanying police violence, best captured on television by pictures of young black men being attacked by dogs and water hoses, sparked a national outcry that resulted in a drive for ground-breaking civil rights legislation. The "Letter from a Birmingham Prison," Dr. King's manifesto of his ideology and strategies, was written during this campaign and is now mandatory reading in colleges all over the globe.

Dr. King was one of the organizers of the March for Jobs and Freedom, often known as the "March on Washington," which brought over 25,000 people to the national mall later that year. Dr. King gave his iconic "I Have a Dream" speech during this march, solidifying his

position as a leader in social change and motivating the country to take action on civil rights. Afterwards, Time magazine awarded Dr. King "Man of the Year.

Martin Luther King Jr. won the Nobel Peace Prize in 1964 at the age of 35, making him the youngest recipient of the award. Many people consider that his acceptance speech in Oslo was among the most moving ever given at the occasion, and it culminated with the oft-quoted words, "I hope that unarmed truth and unconditional love will have the ultimate word in reality. Because of this, good is temporarily more powerfully defeated than evil.

The historic Civil Rights Act was approved by Congress in 1964, in part as a result of the March on Washington, thereby ending racial segregation in the country. The law outlawed discrimination against minorities, including blacks, in jobs, public accommodations, education, and transportation—all fields that at the time were still largely segregated.

The Voting Rights Act, an equally significant collection of legislation that removed the last remaining obstacles to voting for African-Americans, who in some places had been nearly totally disenfranchised, was passed by Congress the next year, in 1965. This law is a direct outcome of Dr. King's Selma to Montgomery March for Voting Rights.

### 2.2.2Challenges of the final years of Martin Luther King, Jr.

Based on the website Britannica,The Selma, Alabama, demonstrations in March 1965, which were meant to dramatize the need for a federal voting-rights law that would provide legal support for the enfranchisement of African Americans in the South, saw the first indications of opposition to King's tactics from within the civil rights movement. Although King planned the original march from Selma to the state capitol in Montgomery, he did not take the lead. State troopers used nightsticks and tear gas to drive back the demonstrators. Despite Washington's attempts to convince him to abandon the march and an injunction issued by a federal judge, he remained adamant about leading a second one. He led a procession of 1,500 demonstrators, both black and white, across the Pettus Bridge outside Selma until they reached a state police roadblock. He led his troops in prayer instead of continuing and provoking a fight, and then abruptly turned around. Many young radicals who had previously criticized King for being overly cautious lost their support as a result of his choice. The Selma incident was marred by the persistent, if not totally convincing, suspicion of an "arrangement" with federal and local

authorities. The Voting Rights Act of 1965 was eventually passed as a result of the nation's awakening.

Black militancy increased due to national dissatisfaction with the lack of more substantive development. King's commitment to nonviolence was being questioned more and more, particularly in the slums of the great northern towns. The riots in Los Angeles' Watts neighborhood in August 1965 showed the extent of dissatisfaction among urban black Americans. Beginning the next year, King and his followers launched a campaign against racial discrimination in Chicago in an effort to combat the challenges posed by the ghetto. Segregation in housing was to be the main focus. The city and a coalition of black Americans, liberals, and labor organizations inked an agreement calling for different measures to enforce the current rules and regulations with regard to housing after a spring and summer of protests, marches, and rallies. However, this agreement had little impact; it was still believed that King's campaign in Chicago was unsuccessful in part because of Richard J. Daley's resistance and in part due to the unanticipated intricacies of Northern racism. King was now being questioned and even openly mocked by young black-power activists in Illinois and Mississippi equally. The incisive-tongued, blue-jean-clad young urban radicals stood for confrontation and quick change, in contrast to King, who stood for tolerance, respectability among the middle class, and a deliberate approach to social reform. The latter perceived King, who was in his 30s and wore a suit, as being recklessly passive and elderly beyond his years—more a representative of the opposing generation than their revolutionary leader. Malcolm X went so far as to refer to King's methods as "criminal." "Regarding nonviolence, it is criminal to educate a guy not to protect himself when he is the continual target of savage attacks."

King expanded his strategy to address issues other than racism in response to growing criticism. He vowed to oppose US engagement in the Vietnam War on April 4, 1967, at Riverside Church in New York City, and again on April 15, at a sizable peace protest held in the same city. He had already denounced the war in early January 1966, but Washington's official fury and vehement resistance from inside the black community itself had forced him to back down. He then made an effort to broaden his support base by assembling a group of the poor from all races that would focus on issues like unemployment and poverty. It was a form of populism that sought to enlist janitors, hospital staff, seasonal laborers, the Appalachian poor, student activists, and intellectuals who supported pacifism. Yet none of the population's segments showed significant support for his efforts in this direction.

In the meantime, King had suffered from the pressure and shifting dynamics of the civil rights movement, particularly in the latter months of his life. "Frankly, I'm sick of marching. He confessed, "I'm weary of going to jail," in 1968. "Since I face death every day, I occasionally feel disheartened and that my efforts are in vain, but then the Holy Spirit revives my spirit anew.

In the spring of 1968, King's plans for a Poor People's March to Washington were derailed by a journey to Memphis, Tennessee, in support of that city's sanitation workers' strike. King appeared to know his time was running out, according to several of his admirers and biographers. I've seen the promised land, King said in a prophecy to a gathering at Memphis' Mason Temple Church on April 3, the evening before he passed away. I might not accompany you there. Yet, I want you to know that we shall reach the promised land as a people tonight. King was shot and murdered the next day by a sniper while he was standing on the second-story balcony of the Lorraine Motel, where he and his companions were staying. Almost 100 places throughout the nation saw rioting and other unrest as a result of the murder. James Earl Ray, a white man who had been charged with the murder, admitted his guilt on March 10 and was given a 99-year jail term.

However, Ray reneged on his confession, stating that attorneys had forced him to do so and that he had been the victim of a plot. Eventually, in an unexpected turn of events, Ray's family stood up for him. After meeting the alleged killer in March 1997, King's son Dexter openly supported Ray's call for the case to be reopened. "America will never have the benefit of Mr. Ray's trial, which would have yielded fresh disclosures regarding the assassination as well as established the facts of Mr. Ray's innocence," Coretta Scott King said after Ray passed away on April 23, 1998. The death of King continues to be a contentious issue even though the U.S. government undertook many investigations and came to the same conclusion in each instance: Ray was the only assassin.

### 2.2.3Legacy of Martin Luther King, Jr.

Based on the website Britannica,King's life has been studied by succeeding generations of researchers in fresh ways, much like the lives of other significant historical individuals. Several of these scholars have highlighted the vital role of local Black leaders in the African American protest movements of the 1950s and 1960s. Biographers and historians have contested the notion that King's charismatic leadership was solely responsible for the success of Southern Black protest movements, pointing out that grassroots activists like Rosa Parks, Fred

Shuttlesworth, and others helped pave the way for King's ascent to national prominence. Even so, King studies continue to recognize his unique leadership position. For instance, King's inspiring leadership and his lectures assisted in elevating a local protest over bus seats into a significant historical moment, despite the fact that he frequently minimized his role in the Montgomery bus boycott. In general, King scholars have concluded that his greatest contribution to the contemporary African American struggle for freedom was to connect Black ambitions to transcendent, broadly accepted democratic and Christian principles. He convinced participants to think that their cause was legitimate and consistent with historic American egalitarian principles while assisting grassroots leaders in mobilizing Black Americans for long-term mass fights. Even so, King studies continue to recognize his unique leadership position. For instance, even though he did it frequently, King also appealed to all Americans' consciences, which helped to increase public support for racial rights legislation. While it helped him fight successfully against the Southern system of legalized racial segregation and discrimination, his emphasis on nonviolent protest and interracial cooperation also made him ineffective in his later years as he attempted to solve racial and economic issues that were of a national scale.

## 2.3 Process: Methods and Techniques Used to Analyze Both Speeches

Dr.Kermezli (2017) stated" N. Fairclough (Language and Power, 1989. P: 24), views a 'text' only as "a product rather than a process", whereas discourse "refers to the whole process of social interaction of which a text is just a part". In the light of this definition, it has become clearer that discourse constitutes part of the social practice, the ideas, the philosophies, cultures and the worldview of societies that interact and contribute in shaping up people's texts." (p.50).In light of this, the procedure to follow is :

### 2.3.1_ Malcolm X: "The ballot or the bullet"

**- Genre**

Political speech, delivered on April 12, 1964, at King Solomon Baptist Church in Detroit by Malcolm X

### - Setting and context

1964, against a backdrop of segregation and social unrest.

### - Tone and mood

The tone is provocative and righteous. The mood oscillates between despair, anger, and hope.

### - Major Conflict

The major conflict is between African-Americans and white supremacy, concretized in the twin issues of the upcoming election and the ongoing filibuster against the 1964 Civil Rights Act.

### - Climax

The climax of the speech centers around the issues of the ballot (effective voting practices) and the bullet (racial revolution). If the ballot doesn't work, Malcolm X says, then African-Americans will have to resort to the bullet.

**- Ethos pathos and logos**

**general Introduction**

A variety of rhetorical strategies are employed in "Ballot or the Bullet" to convey a compelling point. Malcolm X used ethos to let the audience relate to his experience, logos to force them to face reality, and pathos to stir up powerful feelings and inspire them to act to improve the situation.

In other words, the speaker's authority is employed to persuade the listener via ethos. Pathos is an emotional appeal that aims to elicit an emotional reaction in response to a passionate argument or a compelling tale. Invoking reason, Logos tries to convince the listener with data and facts. These rhetorical strategies are used to create a complicated message that has a strong impact on the audience and moves them to action.

**Ethos**

Malcolm X begins his speech with an ethos by making arguments that draw on his character and upbringing. He was a well-known public personality at the time, but his recent shifts in political views called for some explanation. He states at the outset of his address that despite leaving the Nation of Islam, he is still a Muslim. Asserting that he believes in action on all fronts despite his religious beliefs, he positions himself with other pastors active in the Civil Rights Movement (Malcolm X).

Then he proceed, "I'm not here to argue or discuss anything that we differ about, because it's time for us to submerge our differences and realize that it's best for us to first see that we have the same problem, a common problem, a problem that will make you catch hell whether you're a Baptist, a Methodist, a Muslim, or a nationalist" (Malcolm X). Malcolm X utilizes his own experience to inspire the audience to come together and work toward a shared goal in spite of their differences, transforming ethos into pathos in the process.

He furthers his argument regarding the status of black people in society in succeeding lines by making an appeal to personality. He asserts that he does not consider himself to be an American, that a guy is not automatically an American simply because he was born there, and that black people are not regarded as citizens of the United States (Malcolm X). He likens his position in American culture to having nothing to eat while observing others at the dinner table.

He says, "Sitting at the table doesn’t make you a diner, unless you eat some of what’s on that plate. Being here in America doesn’t make you an American" (Malcolm X). Malcolm X employs ethos in this abstract to elicit an emotional response from the audience by getting them to sympathize with him and his struggle with feeling like an outsider(outcast or foreigner).

**LOGOS:**

Malcolm X makes an attempt to speak to the audience's reason, even though the other modes of appeal are more prominent in his speech.

Malcolm X, for instance, utilizes data and statistics to show the audience that the Democrats, although claiming to support African-American rights, lack the political will to uphold them:

In this present administration they have in the House of Representatives 257 Democrats to only 177 Republicans. They control two-thirds of the House vote. Why can't they pass something that will help you and me?

Another time, Malcolm X uses a logical series of justifications to show the audience why they have the right to challenge American authority when their rights are violated:

And this was pointed out by the Supreme Court decision. It outlawed segregation. Which means segregation is against the law. Which means a segregationist is breaking the law. A segregationist is a criminal.

**Pathos**

Malcolm X heavily employs pathos to elicit an emotional response from the audience throughout the speech. When he discusses choosing between the ballot or the bullet as his main point, he becomes the most emotional. Malcolm adds, "If you're afraid to use an expression like that, you should get on out of the country; you should get back in the cotton patch; you should get back to the alley" while discussing throwing a bullet. He urges the audience to act by using stern and indignant rhetoric. He attempts to win the crowd over by attacking the government and using derogatory language to describe how they treat the black community. He emphasizes the undemocratic aspect of the current American system by using phrases like deceit, betrayal, window-dressing, and con games.

### 2.3.2_ Martin luther king "I have a dream "

**Genre:** political speech, it was delivered on august 28th 1963 at the lincoln memorial in washignton DC .

**Settings and context :**

In the events of the USA elections of a new president , demending for civil rights and passing civi rights act

## Tone and Mood

The tone is provocative and righteous. The mood oscillates between despair, anger, and hope.

**Climax**:

the speech is centered on the issue that African Americans were still physically insulted when they go out on marches , and the message was to still have it in a non-violent manner and wish for better conditions and life expectations .

**Discourse** :

Martin Luther King Jr. made considerable use of repetitions, analogies, and references in "I Have a Dream." You should also take note of the rhetorical strategies of antithesis, direct address, and enumeration. Rhetorical devices are verbal techniques for enhancing the persuasiveness and memorability of speakers' arguments.

**Style :**

According to IvyPanda (2022) In his" I Have a Dream" address, Martin Luther KingJr. used ethos, logos, and pathos to convert the followership. In order to impact the followership's provocations and stations toward social change in America,Dr. King used both morality — an appeal to ethos and character — and pathos — an appeal to emotion. He also employs logos, the appeal to reason, in an trouble to impact the followership's conduct grounded on once precedents. His use of imagery, especially conceits, greatly aids in getting his point through.

In his "I Have a Dream" speech, Martin Luther King Jr. successfully uses the three components of traditional persuasion: ethos, logos, and pathos. In particular, pathos and ethos, which are both appeals to morality and character, are mixed. In an effort to influence the audience members' motivations and attitudes toward what he perceives to be significant developments in American culture, he employs these techniques collectively. Additionally, Dr. King uses logos, or the appeal to reason. He lists various examples from the past that may be used as a foundation for future transformation, including audience behavior. In order to conjure up vivid images in the minds of the listeners, metaphor usage is particularly significant.

**Ethos:**

It is a factor when Dr. King discusses the lack of advancement for African Americans, who he refers to as "the Negro," since the end of slavery. He employs analogies to compare the mental bounds of modern society to the actual chains of slavery, "the manacles of segregation and the chains of discrimination." He inspires people to want these behaviors to stop.

**Pathos:**

King produces pictures that are related to the human body by using pathos to appeal to the emotions of the listeners. By doing this, he cultivates an attitude of empathy among the audience, inspiring those in attendance to consider specifically how terrible deeds affect others just like them. In places like hotels and schools, segregation is not presented as something abstract, but rather as a means by which people "are stripped of their selfhood and robbed of their dignity."

**Logos:**

King's references to particular occasions, writings, and other addresses from American history all make strategic use of logos. The Declaration of Independence, the Emancipation Proclamation, and Abraham Lincoln's Gettysburg Address are particularly notable documents. Invoking the founding document of the United States, which states that "all men are created equal," King exhorts audiences to consider how they may help make this pledge a reality. He mentions the 100 years since liberation was declared to emphasize the passing of time. King maintains that we still have these ideas today. He emphasizes that "now is the time" for action in an effort to persuade his audience to take the urgent steps required to bring about change.

## 2.4 Analysis

### 2.4.1 Analysis of Martin Luther King's speech "I have a dream":

**Introduction:**

**T**he most well-known speech of Dr. Martin Luther King, Jr. is "I Have a Dream." Also, it is regarded as the greatest and finest speech ever delivered in American history. On August 28, 1963, it brought together more than 200,000 Americans of all races at the Lincoln Monument.

The speech is an excellent example of persuasive rhetoric and contains several expressive techniques and stylistic elements, including metaphors, allusions, repetitions, derogatory terms, and persuasive constructions. The speech has come to represent both the American civil rights struggle and a new age of freedom.

**Summary:**

King mentions the Emancipation Proclamation in the opening lines of this renowned speech. That speech, delivered in 1863, led to the emancipation of the slaves. He said, "The black is...not free," at this point. He also makes mention of the Declaration of Independence and the U.S. Constitution to remind everyone listening that America is meant to be the land of the free. Yet freedom has not yet been attained in modern-day America. During the composition, the line "I have a dream" is repeated several times. He claims that unless rapid reforms are made, the demonstrations will only get worse. He also asserts that unless African Americans are given complete and equal rights with white Americans, they will never be content.

**Themes:**

King discusses issues of liberty, justice, and the future in this article. He makes reference to the past and present in order to hint at the potential of the future. His appeals for justice and freedom reveal his will to not let up until everyone is really treated equally.

## Literary and rhetorical devices

King employs and uses a variety of literary and rhetorical techniques to create the most effective speech he can.

**Ethos**: used in an argument to persuade the listeners by establishing the speaker's authority. King is in a unique position to talk about what it's like to be a black man living in the United States now and participating in the Civil Rights Movement. Together with logos and pathos, King also employs other persuasive techniques.

**Anaphora** is the practice of using the same word or phrases at the start of successive lines of verse. King says "I have a dream" eight times in succession at the beginning of each line of his speech. Another instance is the term "one hundred years later," which is used at the start of several paragraphs in the opening of the speech. Some phrases that start numerous lines include "Now is the moment," "Go back to," "With this faith," and "We can never (or cannot) be pleased."

**Repetition**: In addition to instances of anaphora, King's "I have a dream" speech has additional types of repetition. For instance, recurrent words, allusions, and commands He also recurs on familiar topics. Freedom, fairness, and the influence of dreams are a few of them.

Another effective literary and rhetorical strategy is imagery. That happens when the speaker employs expressions that engage and awaken the listener's senses. For instance, King refers to the "slums and ghettos of our northern towns," which also refers to the current time King is experiencing.

**Metaphor** is the comparison of two seemingly unrelated items without the use of "like" or "as." King, for instance, used the words "joyous sunrise to end the dark night of their imprisonment" in the second paragraph of his address. He compares the social and political limitations on black Americans and the pervasive racism in our nation to a "dark night of imprisonment." There will be a "joyous sunrise" and an end to that darkness when freedom is actually granted to everyone. He also used the term "sweltering with the heat of tyranny, will be converted into an oasis of freedom and justice" in paragraph 19, which is another example. Thus, tyranny is linked to "hot," whereas liberty and justice are compared to "an oasis." In this metaphor, he used imagery to allude to both the beauty and the suffering of various states of existence.

**Alliteration** is the practice of starting words with the same consonant sound. King uses phrases like "trials and tribulations," "dark and dreary," "sweltering summer," and "marvelous new militancy" as examples.

**Famous Quotes from the Speech:**

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. Dr. king. (p. 02)

King is beginning the most well-known part of his speech with this quotation, when he introduces numerous sentences with the phrase "I have a dream." He is imagining a life for his children in the future that is distinct from his own.

Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Dr. king. (p. 01).

Here Martin is, using the light as a symbol of optimism and the future while using the dark as a symbol of oppression and the past.

We will not be satisfied until justice rolls down like waters and righteousness like a mighty stream. Dr. king. (p. 02)

King responds to the question "When will you be satisfied?" with this remark: When will the Civil Rights movement be satisfied with the liberties it secured for the African community, that is?" His response is well-written and takes up more than just this one line.

We cannot walk alone. And as we walk, we must make the pledge that we will march ahead. We cannot turn back. Dr. king. (p. 01)

Although acknowledging that there is strength in numbers, King emphasizes the necessity of the black community not doing it alone. Men and women of various ethnicities who support their movement are in the crowd. It's imperative that they appreciate their assistance and refrain from letting resentment control them.

When we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to

join hands and sing in the words of the old Negro spiritual: "Free at last! Free at last! Thank God Almighty, we are free at last! Dr. king. (p. 03).

**Analysis:**

**First part:**

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

Five hundred years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon of hope to millions of Negro slaves who had been seared in the flames of withering injustice.

It is obvious today that America has defaulted on this promissory note as far as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check that has come back marked "insufficient funds. "[…]

King addresses the audience in the speech's opening lines, and the two main themes of justice and freedom are introduced through a number of analogies, references, and repetitions. He talks about what the "architects of our nation" believed when they created the Constitution and the Declaration of Independence. The unalienable rights to life, liberty, and the pursuit of happiness were pledged to "all mankind."

It's interesting to note the part of this phrase when King pauses and confirms, "All men, yes, black men as well as white men," before anybody gets a chance to doubt him. These political agreements guaranteed equal rights to men of all races. Here is a nice illustration of a more casual part of the speech. Towards the conclusion of this paragraph, there is a fantastic metaphoric illustration. "America has delivered the African people a bad check, a check that has returned stamped "insufficient money,"" it says in the statement.

**Second Part:**

But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity in this nation. And so we have come to cash this check, a check that will give us, upon demand, the riches of freedom and the security of justice will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges. […]

King makes use of some of the same literary allusions from earlier in this part of the speech. Anaphora is included here. The phrase "Now is the moment" in paragraph three illustrates it. Repeating this sentence motivates the audience to take action and serves as a reminder that "now is the time" for the past to end and a new future to begin. King uses terms like "this scorching summer" that invoke the idea of "heat." Other natural metaphors like "blow off steam," "whirlwinds," and "bright day" are also employed. All of them hint at what the next phase of American justice and freedom may entail.

**Third part:**

But there is something that I must say to my people, who stand on the worn threshold that leads into the palace of justice. In the process of gaining our rightful place, we must not be guilty of wrongful deeds. There are those who are asking the devotees of civil rights, "When will you be satisfied?" […]

The speaker then tells his "people" who are listening to continue on the right path while pursuing justice in the next words of his speech. It's crucial that they "carry our battle on the high platform of dignity and discipline" rather than "drinking...from the cup of bitterness and anger." These lovely remarks highlight the reality that many share King's aspiration for a new world of freedom for all people, black and white. King argues that "we cannot walk alone" because of how difficult this battle will be.

**Fourth part:**

We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality; we can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities; we cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one; The sons of former slaveowners will be able to sit down together at the table of brotherhood. I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice and oppression, will be transformed into an oasis of freedom and justice. […]

The speech's following few lines are some of the most often cited ones. King poses a query, to which he responds. When will they feel content? As long as "the black community remains the victim of the awful atrocities of police violence," he concludes, and "we can never be pleased," he adds, "as long as our bodies, heavy with the exhaustion of travel, cannot seek

accommodation in the motels of the highways and the hotels of the cities," He adds a few additional sentences that outline the objectives of both his speech and the civil rights movement as a whole. He imagines that these issues won't be a worry in the more promising future.

King urges people listening to go home and not "wallow in the valley of despair" in another stirring passage from his address. Instead, continue working with the belief that unjustified pain is redeemingair" in another stirring passage from his address. Instead, continue working with the belief that unjustified pain is redeeming. Back to their various states, such as Georgia, South Carolina, etc., he orders them to "Go."

**Fifth part:**

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

I have a dream today!

[…]

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

And this will be the day.

The speech's most well-known passage, "I have a dream," is repeated several times in the following part. King emphasizes that he has a "dream" about a different future in which his children "will not be judged by the color of their skin but by the content of their character" and "little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers." The difficulties of the present are contrasted with these pictures of optimism. For example, with this description of the governor of Alabama and others in the state: "with its vicious racists, with its governor having his lips dripping with the words of interposition and nullification,"

**Sixth part:**

This will be the day when all of God’s children will be able to sing with new meaning, "My country ’tis of thee, sweet land of liberty, of thee I sing. Land where my father died, land of the pilgrim’s pride,

We will be able to speed up that day when all of God’s children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual:

"Free at last. Free at last. Thank God Almighty, we are free at last." […]

King claims that today is the day when "all of God's children will be able to sing with fresh meaning" as they sing the words of the national anthem in the speech's concluding paragraphs. In reference to numerous locations around the nation, he repeats, "Let freedom ring," bringing everyone in the audience together for a shared cause and reiterating his wish for all of God's children to stand and "join hands and sing." The concluding phrase, "Free at last," is taken from "the ancient black spiritual," which captures the fervor of the Civil Rights struggle. finally set free. Praise the Almighty God; we are at last free.

Conclusion:

We may thus draw the conclusion that the speech "I Have a Dream" is one of the most spectacular political addresses that significantly influenced American history and changed the perspectives of many people.

It is among the greatest instances of persuasive writing and rhetorical art.

### 3.2 Analysis of Malcolm X's speech "The Ballot or the Bullet":

"The ballot or the bullet" is a speech made by the human activist Malcolm X, also known as El Haj Malik Shabazz. First, it was delivered at Cory Methodist Church in Cleveland, Ohio, on April 3, 1964, and then again at King Solomon Baptist Church in Detroit, Michigan, on April 12, 1964.

"So as you can see, brothers and sisters, today—this afternoon—it is not our intention to discuss religion. We're going to forget religion. If we bring up religion, we'll be in an argument. And the best way to keep away from arguments and differences is, as I said earlier, to put your religion at home, in the closet, and keep it between you and your God. Because if it hasn't done anything more for you than it has, you need to forget it anyway". Malcolm X (p.09)

Malcolm X started his speech by declaring himself a Muslim and explaining his gratitude to Elijah Muhamed, giving him credit for the man he has become. After identifying as a Muslim, Malcolm cites the differences between him and the black Christian activist who invited him to speak and alerts the audience that it is not religion that is the reason why he is delivering a speech that day.

"We suffer political oppression, economic exploitation, and social degradation. All of 'em from the same enemy. The government has failed us. You can't deny that. Any time you're living in the 20th century, 1964, and you're walking around here singing "We Shall Overcome," the government has failed you. This is part of what's wrong with you; you do too much singing. Today, it's time to stop singing and start swinging. Malcolm x (p .04)

"You can't sing up for freedom. But you can swing for some freedom. Cassius Clay can sing. But singing didn't help him become the heavyweight champion of the world. Swinging helped him.

"Whether you are a Christian, a Muslim, or a nationalist, we all have the same problem. They don't hang you because you're a Baptist; they hang you because you’re black. They don't attack me because I'm a Muslim. They attack me because I'm black. They attacked all of us for the same reason. All of us catch hell from the same enemy. We're all in the same bag, in the same boat". Malcolm X (p.09)

"We suffer political oppression, economic exploitation, and social degradation. All of 'em from the same enemy. The government has failed us. You can't deny that. Any time you're living in the 20th century, 1964, and you're walking around here singing "We Shall Overcome," the government has failed you. This is part of what's wrong with you; you do too much singing. Today it's time to stop singing and start swinging". Malcolm X (p. 11)

Malcolm outlines his objective as a black nationalist who wants African Americans to take control of their communities, politics, economy, and social life. When an opponent advances with violence, he claims that using non-violence is stupid and absurd. Black Americans are legally entitled to possess firearms and use them for self-defense from attacks by white people. Malcolm X then issues a directive to President Johnson to expedite the passage of civil rights legislation that was stalling in Congress in order to prevent the grave repercussions that would ensue if African Americans continued to be denied by the white government.

**ANALYZING THE BALLOT OR THE BULLET SPEECH:**

- The speech is spoken in an urgent and angry manner. Malcolm says in the speech that "it is not that time is running out; time has run out." He notes that the rising use of weaponry in conflicts is evidence that the United States has reached its breaking point.
- Malcolm X emphasizes black nationalism as a way to help African Americans gain political, economic, and social control over their communities.
- Although the speech insinuates self-defense, it discusses non-violent ways of achieving equal rights for African Americans.
- "They don’t have to pass civil rights legislation to make a polack an American."

Malcolm (p.13)

- Malcolm drives home his points on self-defense, voting rights, and what he saw as the noble objectives of the civil rights movement to his audience by using a colorful vocabulary and blunt speaking. He declares that he will discuss what he thinks the civil rights movement's next move should be. He advises the audience to put aside their differences and concentrate on the white man, which is their shared problem. Malcolm clarifies that African Americans are anti-exploitation, anti-degradation, and anti-oppression, and that they do not inherently carry prejudice towards white
- Malcolm states that African Americans continue to struggle because Democrats and Republicans are bonding to take African Americans' rights. Because of this, he believes

all African Americans should join together in the face of the United States government and go from civil rights to human rights. He asserts African Americans have gained their rights as a result of working for free as enslaved people; in addition, many African American men have fought and died in each war the United States was involved in.

- Malcolm uses a mixture of reason and feeling to attract the attention of his audience. He uses "if-then" statements to organize his arguments, such as when he states, "If birth made you an American, then you wouldn't need any legislation.
- Many African Americans were made aware of the value of their rights to vote. Malcolm advises his people on how to avoid falling for deceptive promises and only exercise that privilege when it benefits them.

Malcolm publicly acknowledges his departure from the Nation of Islam organization and his move to the Black Nationalist Organization of Muslims. In his speech, he expressed his desire to collaborate with other civil rights activists. He was open to working with anyone who was sincere about changing the world, unlike when he was a member of the nation of Islam.

- The ballot or bullet speech disposed of the white governors. The media misconstrued Malcolm X's calls for self-defense as calls for violence.
- When Malcolm says "ballot or bullet," he reframes Patrick Henry's famous quote, "Give me liberty or give me death" .
- He also references Abraham Lincoln's statement, "To give victory to the right, not bloody bullets but peaceful ballots are necessary". From his speech on May 18,
- Malcolm X said that 1964 was an important year for African Americans because it was an election year, which gave African Americans the opportunity to demand results from the government.

**Literary and Rhetorical devices** :

- **Repetition** :

- One of Malcolm X's preferred rhetorical strategies is repetition. For instance, the speaker refers to the topic and title of the speech « the ballot or the bullet » (1. 8) almost 16 times : « Let it be the ballot orthe bullet. Tell him that he has to choose between the ballot and the bullet. The purpose of this is to notify the American authorities that African Americans are vulnerable.

- **Imagery, mataphors, and similes :**

- Malcolm X uses metaphors and similes to build imagery (mental images) that has a significantemotional impact throughout his discourse.
- For instance, the speaker suggests that all African Americans (regardless of faith) are subject toprejudice and injustice by saying, « We're all in the same boat… ».
- Malcolm X compares African-Americans' righteous rage to a « powder keg, » or a barrel of gunpowder, to symbolize the intensity of this rage and the risk it poses since, if it explodes, it willhave a powerfully catastrophic effect.
- Malcolm X compared Uncle Sam to a wolf covered in fresh kill blood to show the vicious and brutal character of white supremacy and the harm it has caused to the African-American people.
- In order to convey the idea that a person's religion is their own business and shouldn't prevent unification for the cause of civil rights, Malcolm X employs the all-too-common metaphor of « thecloset » to denote the act of keeping something private.
- **Allusion** :

- A reference to a subject, circumstance, or text that is pertinent to the speech is called an allusion. In order to emphasize the Civil Rights Movement and the necessity of using all available tools to advance African-American freedom, Malcolm X makes significant use of this device in his address.

**3.Comparison** ***: (between the rhetorical devices used in the speeches of Martin Luther King and Malcolm X).***

***3.1.Highliting both similarities and differences:***

Use of Metaphors and Imagery :

Martin Luther King Jr.: To express his message of equality and togetherness in "I Have a Dream," King used strong metaphors and vivid images. He emphasizes his vision of a peaceful future by describing a "dream" in which youngsters of all ethnicities might clasp hands.

- Malcolm X: Malcolm X used metaphors and images in "The Ballot or the Bullet," but in a more antagonistic manner. To emphasize the urgency of black empowerment and the need for political action, he uses powerful images of brutality and political conflict.

Appeals to emotion:

Martin Luther King Jr.'s speech makes frequent use of emotional pleas to elicit sympathy and compassion from his listeners. He uses pathos to highlight the injustice and suffering suffered by African Americans as well as to foster a feeling of common humanity.

- Malcolm X: Malcolm X's speech similarly seeks to generate a feeling of passion, but he takes a more hostile and frustrated tack. By highlighting the immediacy of the issue and the necessity for quick action, he makes an appeal to the collective rage of his audience.

Religious references :

Martin Luther King Jr.: King makes several allusions to religion in his address because he is a Baptist pastor. He uses religious references and imagery to present the fight for civil rights as a just and moral cause.

- Malcolm X: Malcolm X portrays the conflict as a war against injustice and for justice in Allah's sight, motivated by his Islamic faith, which permeates his discourse with Islamic themes.

Tone and style:

-Martin Luther King Jr.: The tone of King's speech is more upbeat and cheerful. He places a focus on nonviolent protest and peaceful resistance as strategies for achieving equality. Eloquence, lyrical language, and a rhythmic delivery are characteristics of his style, which enthralls his audience.

- Malcolm X: The tone of Malcolm X's speech is more combative and belligerent. He promotes self-defense while criticizing a non-violent strategy. Directness, immediacy, and an enthusiastic delivery are characteristics of his approach, which tries to motivate and empower his audience.

Target audiance:

-Martin Luther King Jr. King aims to touch the consciences of both black and white Americans in his speech, which is primarily directed at a multicultural audience. He aims to encourage cooperation and unification in the fight for civil rights.

- Malcolm X: Malcolm X's speech primarily addresses African Americans, pushing them to emphasize their own empowerment and self-determination and to take charge of their own future.

Overall, despite the fact that Malcolm X and Martin Luther King Jr. had various strategies, tones, and audiences in mind, they both made significant contributions to the civil rights movement and shared a desire to fight for racial equality.

# Chapter Three: Findings. Answers, and Implications.

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**Chapter Three:, Findings. Answers, and Implications.**

3.1 Research Findings

3.1.1 discussion of the findings.

3.2 Answering the Research Questions

3.3 Implications of the Study

## Chapter three: implications,findings,and answers

### 3.1 Research findings:

Despite the distance between where Malcolm X and Martin Luther King Jr. come from and the differences in their historical backgrounds and religious beliefs, they could come together to be icons of liberty.

Throughout history, nonviolent protest has been used to confront unfair regimes and advance equality and freedom. The civil rights movement in the United States, Gandhi's struggle for Indian independence, and the anti-apartheid movement in South Africa are a few well-known examples. Because it exposes the unfairness and violence of the status quo while highlighting the demonstrators' moral superiority, nonviolent protest can be a potent tool for change. Nonviolent protestors frequently find that the general public is more sympathetic and supportive of them when they refrain from using violence and instead make an appeal to common values and beliefs. A willingness to put up with violence and repression from those in positions of authority is also necessary for peaceful protest, as is extensive strategic planning, organization, and discipline. Overall, peaceful.

This non-violent policy adopted by the famous activists is in fact inspired by religious beliefs and is found in all religions and cultures, from the Sanskrit books to Christianity and Islam.

Local and international media had a huge role in the success of the civil rights movement, as they helped make this movement popular all over the United States of America and, moreover, all over the world. It contributed to the reporting of all kinds of events and transmitting the vivid images and voices of white prejudice, oppression, physical violation, and segregation acts during the marches and protests or in daily life.

### 3.1.1 Discussion of the findings

**The Convergence of Malcolm X and Martin Luther King Jr:**

Our research findings show that, despite their disparate histories and worldviews, Malcolm X and Martin Luther King Jr. both rose to prominence as symbols of freedom throughout the civil rights struggle. This convergence is crucial because it shows how people with different viewpoints may come together for a similar goal. With different strategies, both presidents played crucial roles in promoting racial equality. Martin Luther King Jr. promoted peaceful resistance and appealed to the moral conscience of the country, while Malcolm X pushed for self-defense and empowerment within the African American community. The strength of their words and the influence they have had on the fight against racism are highlighted by their capacity to move people to action and inspire them toward a common cause.

**The Efficacy of Nonviolent Protest:**

The findings highlight the value of peaceful protest as a strategy for challenging oppressive governments and promoting equality. By using nonviolent tactics, activists may demonstrate their moral superiority while drawing attention to the injustice and violence of the existing order. Since nonviolent resistance appeals to widespread ideals and beliefs, it frequently wins the public's sympathy and support. This strategy needs discipline, organization, and the ability to put up with the brutality and repression of the powerful. The accomplishments of nonviolent protest movements like the American civil rights movement, Gandhi's fight for Indian independence, and the anti-apartheid campaign in South Africa are proof of the effectiveness of nonviolent resistance in bringing about societal change.

**The Influence of Religious Beliefs:**

This research findings suggest that Martin Luther King Jr. and Malcolm X's nonviolent strategies were influenced by their religious convictions. This emphasizes the cross-religious and cross-cultural nature of the relationship between religious teachings and nonviolent movement. From Sanskrit literature to Christianity and Islam, the use of peaceful ways to confront injustice may be traced back to several religious scriptures and traditions. A fuller understanding of the motivations and philosophical basis of these powerful leaders may be gained by understanding the religious undertones of their strategy.

**The Role of Media in the Civil Rights Movement**

The results highlight the critical part that the media played in the success of the civil rights movement. White prejudice, discrimination, physical violence, and segregation practices were made manifest by the local and worldwide media's coverage of the events and transmission of vivid images and tales. The media contributed to the global and domestic recognition of the civil rights movement by sharing these images and tales. The media's involvement in raising awareness of the fight for racial equality was vital in influencing public opinion, promoting empathy, and putting pressure on institutions to deal with the problems at hand.

In conclusion, the research findings shed light on the similarities between Malcolm X and Martin Luther King Jr. as symbols of liberty, the effectiveness of nonviolent protest as a strategy for fighting injustice, the impact of religious convictions on their methods, and the crucial role played by the media in the civil rights movement. These results highlight the intricate dynamics and varied tactics used by African American activists in the 1960s to advance racial equality and social justice. By considering these elements, we are better able to comprehend the historical setting as well as the influence that discourse and language have on societal changes.

### 3.2 Answering the research questions:

1) Were there any foreign ideologies adopted or adjusted by black revolutionaries in their fight?

The non-violent policy that was adopted and supported by famous activists such as MLK, James Farmer, and Jhon Lewis was in fact inspired by Mahatma Gandhi's ideologies. Gandhi, who was the father of non-violence policy, had a negative view of violence and distinguished between passive and active types of violence. Passive aggression is an everyday occurrence, both intentionally and unconsciously. Once more, it serves as fuel for the fire of physical violence. Gandhi views violence in terms of its Sanskrit origin, "himsa," which means harm. Gandhi asserts that even in extreme violence, a person who practices nonviolence is fortunate. Blessed is the man who, amidst the boiling fire of himsa all around him, can discern the law of ahimsa (nonviolence). By following his example, we show our awe and respect for such a man. His need for freedom from the flesh-bonding that serves as his vehicle gets stronger the more challenging his surroundings become. Gandhi rejects violence because it fosters animosity. Even when it seems to do "good," the benefit is merely fleeting and has no long-term value. A genuine advocate of nonviolence accepts violence for oneself while abstaining from inflicting it on others.

Gandhi believes that people do not have an inherent predisposition toward violence. It is a teaching moment. The best weapon against violence is nonviolence, which is needed. Gandhi derived his understanding of nonviolence from the Sanskrit word "Ahimsa." Although ahimsa is simply translated as "nonviolence" in English, it connotes more than just refraining from physical violence. Ahimsa denotes complete nonviolence, including no active or passive violence. Ahimsa is translated as love by Gandhi. He helped us realize that the ideology of nonviolence is a tool that everyone can use and is not only a tool for the weak. Mark Shepard said, "He raised nonviolent action to a level never before achieved." 1.

Krishna Kripalani asserts, "Gandhi was the first in human history to extend the principle of nonviolence from the individual to the social and political plane."

2) How was the international reflection on the African American saga?

Throughout the 1960s, the plight of black Americans in the US attracted wide-ranging and intricate attention from around the world. The US struggle for civil rights and the fight against racial discrimination had a significant impact on people all over the world, which sparked a lot of interest and involvement in the subject.

Other countries and international organizations, such as the United Nations, were drawn to the civil rights movement. In statements and resolutions, the UN denounced racial discrimination and urged the US government to act appropriately In statements and resolutions, the UN denounced racial discrimination and urged the US government to act appropriately. In the 1960s, the UN General Assembly passed many resolutions asking the US to take decisive action to address the issue and calling for an end to racial discrimination and segregation.

On December 21, 1965, the United Nations General Assembly adopted Resolution 2106, which established the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD). It is among the oldest conventions in the UN Human Rights Office's arsenal to target oppression and discrimination (United Nations General Assembly, 1965).

Additionally, the attention of the international media emphasized the US civil rights struggle of the 1960s as well. The media extensively reported and broadcast the hardships of black Americans, drawing attention to the problem of racial inequality and discrimination in the US. Black Americans' challenges and accomplishments were highlighted by the global coverage of the civil rights movement, which elevated the topic to the fore of public discourse.

The civil rights movement had an impact outside of the US as well, spawning various social justice movements elsewhere. The struggle in the US to end racial discrimination became a source of inspiration for those battling for equality and civil rights in other nations. The interest and participation in the US civil rights movement helped to create a shared understanding of the importance of human rights and the need to address issues of discrimination and inequality. The US civil rights movement served as inspiration for the South African anti-apartheid struggle. The strategies of civil rights leaders influenced activists like Nelson Mandela. They adopted the US fight for equality as inspiration for their own cause.

3 How did racism contribute to the rise of African American society?

The emergence of African American society was not aided by racism in and of itself. Instead, the advancements made by African Americans in the face of racism and prejudice are evidence of their tenacity, persistence, and will to overcome structural obstacles.

African Americans have encountered many difficulties throughout history as a result of racism, including enslavement, segregation, and institutionalized discrimination. Nevertheless, despite these challenges, African Americans have significantly contributed to a wide range of professions, including the arts, sciences, politics, athletics, and civil rights movement. African Americans have been organized and mobilized as a result of the fight against racism, which has helped to strengthen their sense of community and identity. For instance, the Civil Rights Movement of the 1950s and 1960s, headed by well-known individuals like Martin Luther King Jr., Rosa Parks, and Malcolm X, was crucial in overturning segregation and winning legal rights and protections.

The quest for justice and equality has also motivated African Americans to achieve academic and professional success. African Americans were given educational chances after historically black colleges and universities (HBCUs) were founded because they were turned away from schools with a predominance of white students. These organizations produced several generations of African Americans who made great contributions to society as leaders, thinkers, and professionals.

Additionally, African Americans' successes and accomplishments have disproven racist tropes and stereotypes, paving the way for a higher degree of acceptance and respect. Leaders in numerous industries, including the first African American president of the United States, Barack Obama, have broken down barriers and set examples for younger generations. It is crucial to stress that the advancement of African Americans should not be attributed to racism per se but rather to their tenacity and willpower in the face of adversity. The fight against racism and prejudice is still going strong, and everyone should strive for a society that is more fair and inclusive.

4 What role did non-violent direct action, such as sit-ins, freedom rides, and marches, play in the civil rights movement and the broader struggle against racism in the 1960s?

In the 1960s, nonviolent direct action, such as sit-ins, freedom rides, and marches, was essential to the civil rights movement and the larger fight against racism. The key elements of their relevance are as follows:

1. Getting the public's attention: nonviolent direct actions were intended to highlight the widespread racial injustice and segregation in the US. Activists sought to raise awareness of racial injustice by participating in overt acts of protest, such as sit-ins at segrega ted lunch counters or marches through racially segregated cities.
2. Contesting segregation laws and practices: African American activists used sit-ins as a form of protest to peacefully occupy segregated areas, like eateries or public buildings, in order to demand equal treatment. Sit-ins attempted to demonstrate the fundamental injustice of racial segregation and put pressure on change by directly questioning segregation laws and policies.
3. Organizing public support: The civil rights movement's popular support was mostly organized through nonviolent direct action. People who may have previously been disinterested or unaware of the situation were moved to compassion and support by the photos and accounts of nonviolent demonstrators encountering violence, unfair treatment, or racial discrimination.
4. Proving moral superiority: nonviolent direct action tactics stressed the civil rights movement's moral superiority. By purposefully adopting nonviolent forms of protest, organizers hoped to dispel the myth that African Americans are aggressive or dangerous, draw attention to the unfairness of racial discrimination, and demonstrate a dignified and peaceful form of resistance.
5. Changing laws and policies: nonviolent direct action was very effective in persuading lawmakers to address racial injustice. A favorable climate for the Birmingham Campaign and the March on Washington was made possible by the considerable publicity and public support they garnered. the passing of important laws like the Civil Rights Act of 1964 and the1965's Voting Rights Act
6. . Motivating neighborhood activism Individuals and communities all around the country were motivated and given power by nonviolent direct action to join the fight against racism. Sit-ins, freedom rides, and marches were effective forms of mass mobilization

that inspired regular people to join the battle for civil rights inside their own neighborhoods.

In general, nonviolent direct action tactics acted as change agents, highlighting racial disparity, rallying the public, and putting pressure on decision-makers to implement important reforms. They continue to serve as influential civil rights movement icons and to motivate people.

5 How did the legacy of the civil rights movement in the 1960s shape subsequent movements and ongoing struggles for racial equality in the United States?

The civil rights movement of the 1960s left a strong and enduring legacy that continues to influence current efforts for racial equality in the United States. The civil rights movement molded and influenced these initiatives in the following ways:

1. Legal and legislative changes: The civil rights movement produced key legal and legislative modifications that established crucial precedents for pursuing racial equality in the future. Important laws like the Voting Rights Act of 1965 and the Civil Rights Act of 1964 created legal protections against discrimination and had the goal of eradicating entrenched racism. These pieces of legislation served as a starting point for further racial justice activism and court cases.
2. Inspirational and symbolic value: Subsequent movements drew much of their energy from the civil rights struggle. Martin Luther King Jr., Rosa Parks, and Malcolm X were among its leaders who later became icons of bravery and tenacity in the struggle against racial injustice. Their approaches, remarks, and ideologies continue to motivate campaigners and influence tactics.in order to address racial inequity.

3. Coalition-building and intersectionality

In order to fight diverse types of oppression, the civil rights movemement highlighted the necessity of intersectionality and coalition-building. Activists understood that racial prejudice existed. was linked to various types of inequality, including gender, class, andent highlighted the necessity of intersectionality and coalition-building. Activists understood that racial prejudice existed. was linked to various types of inequality, including gender, class,. Following movements, such as the feminist and environmental justice movements, adopted intersectional strategies to combat various oppressive institutions as a result of this understanding.

4. Student activism and youth involvement: Young people and students played a vital role in the civil rights struggle. Their involvement in sit-ins, freedom rides, and protests, as well as their advocacy, helped raise awareness of racial inequity. The legacy of student activism persisted in the decades that followed, with movements like the student-led movements against police brutality, the anti-apartheid movement, and the anti-war movement. The tactics and victories of the civil rights era served as inspiration for the young activists in contemporary campaigns.
5. Community empowerment and grassroots organizing: The civil rights movement highlighted the strength of community mobilization and grassroots organizing. It emphasized the value of neighborhood activity and the capacity to bring about change at the local level. Following movements, such as the labor movement, the environmental justice movement, and the Black Lives Matter movement, continued to place a strong focus on grassroots organizing and community empowerment.

Movement for Matter, where Community Their efforts have been heavily centered on organizing and engagement.

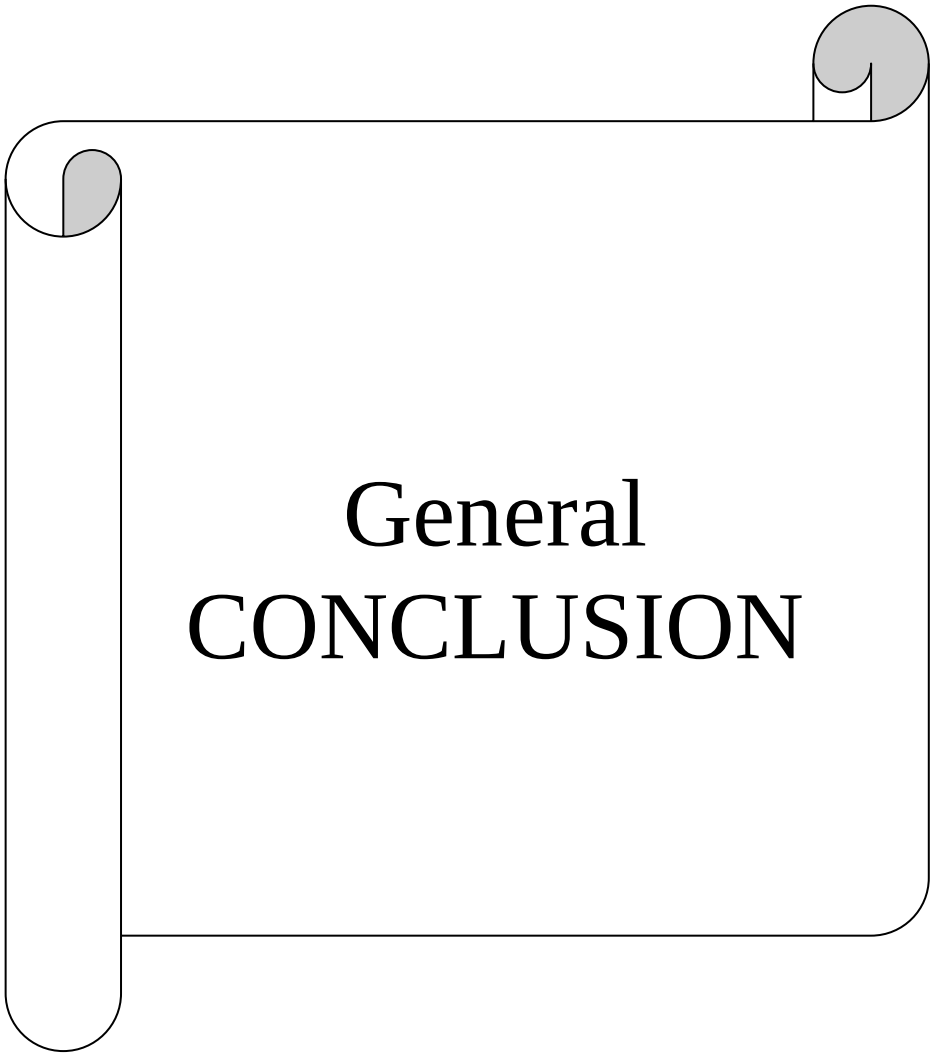
6. Racial justice debate and public consciousness: The civil rights movement created a broad conversation about racial justice and brought racial disparity issues to the fore. It sparked discussions on racism and prejudice and questioned established standards. This raised consciousness has been helpful for subsequent movements and ongoing battles for racial equality since they are building on the framework of public debate and consciousness laid by the civil rights movement.

In conclusion, the 1960s civil rights movement helped pave the way for later movements and ongoing battles for racial equality in the US. Today's attempts to confront racial injustice are still shaped and informed by its legal triumphs, inspirational significance, emphasis on intersectionality and coalition-building, youth engagement, grassroots organization, and influence on the general public.

### 3.3.Implications of the study

- Historical Implications: Our study offers a historical account of segregation in the 1960s in the United States and its effects on society. The emphasis on various groups' and individuals' activities and responses throughout this time period can aid readers in comprehending the historical background of racial segregation in the United States.
- Social Implications: Our research illuminates the social effects of segregation in the US. We demonstrate how segregation has an impact on social attitudes, beliefs, and behaviors by examining the speeches of Malcolm X and Martin Luther King Jr. This helps community leaders, educators, and legislators confront contemporary racial and segregation-related societal challenges.
- Linguistic Implications: In this study, the language employed in speeches by Malcolm X and Martin Luther King Jr. is examined using a Critical Discourse Analysis (CDA) methodology. This demonstrates how language plays a critical role in influencing attitudes and convictions regarding racial discrimination. Where educators and linguists can make use of our findings to create teaching methods that encourage social justice and inclusivity.
- Educational consequences: For understanding and imparting the history of segregation in the United States, this study has educational consequences. We offer insights on how educators might use primary sources to teach students about the social and historical backdrop of segregation in the United States by examining the speeches of notable civil rights leaders.
- Policy Implications: Addressing racial and segregation-related concerns will require consideration of the findings of our study. This is highly helpful for policymakers as they create policies and initiatives that support social justice and racial equity.

Overall, our research has substantial implications for comprehending how segregation affects society and offers insightful solutions to pressing racial and socioeconomic concerns.


General
CONCLUSION

**CONCLUSION:**

This study has looked at African Americans struggles with racism and segregation and their fight for equal rights and better conditions in the 1960s. The main purpose of conducting this study is to raise people's awareness and shed light on the events and fights that happened to black people to have a better life, in addition to analyzing two of the most famous speeches delivered by Dr.MLK and MX. This investigation also aimed at discussing and analyzing the linked ideologies, which are black nationalism and the civil rights movement, and raising awareness of their importance in the journey to achieve equality in the 1960s.

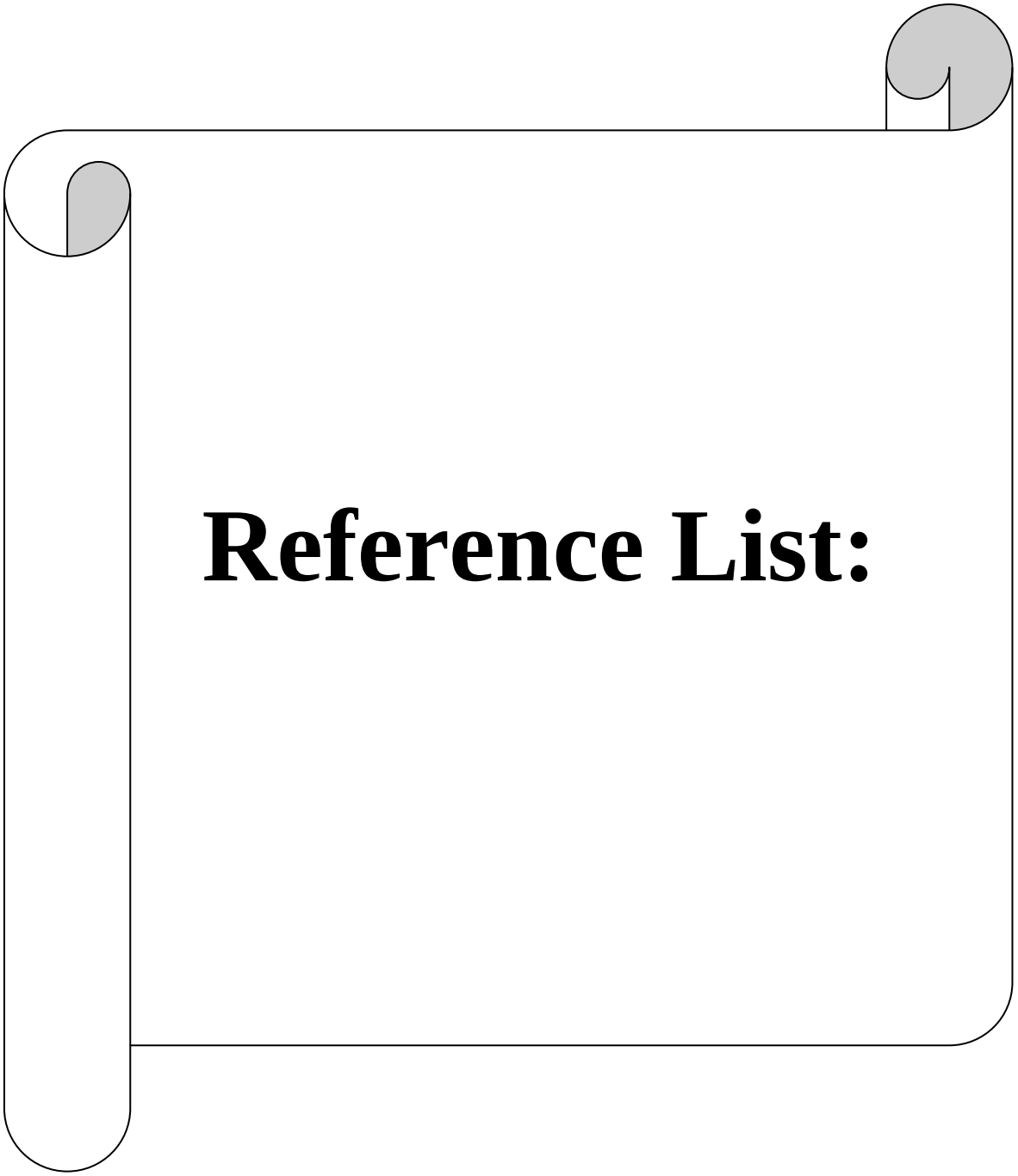
This dissertation was divided into a general introduction and three chapters. The general introduction was about an overview of the topic being discussed. Besides, it contained the components of the research, which are: the research problem, the objective, the research main questions, the hypothesis, and the research methodology and instruments. The first chapter was entitled "Theoretical Framework and Literature Review." . It was composed of three sections. The first section was about describing the vision of hatred that white people had for black people. Another section was about explaining the natural reflections and reactions made by African Americans, in addition to defining the methodology used in the analysis. The last section was about identifying ideologies and mentioning famous statements made by famous personalities.

The second chapter was named" Voices of Change: Analyzing Meanings and Rhetorical Devices in the Speeches of Malcolm X and Martin Luther King, Jr."It was divided into two sections. The first section was a summary of Malcolm X's autobiography and a brief summary of Martin Luther King's life and achievements. The second section was an analysis of two famous speeches: "I have a dream," delivered by Martin Luther King, Jr., and "The ballot or the bullet," by Malcolm X, in addition to explaining the approach used in analyzing the speeches. The third chapter was entitled "Implications. findings, and answers". Moreover, it dealt with the implications of the study, the research findings, and answering the research questions

This investigation relied primarily on the descriptive and CDA approaches since the study explored the movements and events that happened to African Americans in the 1960s, which required descriptive analysis. The qualitative approach was used to collect data chosen from true events and facts that actually occurred in that period. Then, CDA was used to analyze

two speeches by Malcolm X and Martin Luther King, which included using characteristics of discourse analysis and applying them by extracting meanings and rhetorical devices from the speeches. Statements were mentioned from true activists and leaders of movements, and personalities narrated and stated all the facts and events mentioned to give more validity to this research. Therefore, the results showed that African American society went through tremendous acts of violence in order to achieve their equal rights and to reach their objective and the place they stand at this moment, in addition to the reactions that were committed and led by famous activists such as Malcolm X, Martin Luther King, Jr., and Rosa Parks. From marches and non-violent protests to speeches and voices delivered in different churches and sermons that were not invane However, this left a huge impact on American history and was such a great example of a strong community that never surrendered to difficult circumstances and terrible acts and fought until the end to become the strong society they represent now.

To sum up, African American society witnessed many terrible events in the 1960s, most of which were violent, humiliating, and oppressive against the black race by the white race. Black people endured prejudice, physical violation, and insulting, which led to death. All this suffering was a reason for moving ahead and making changes. Dr. King and X were true examples of fighters, and their works show the perseverance it takes to reach the objectives that all black people sought, worked for, and dreamed of. The two speeches represent the courage and innocent intentions the black people had to deliver and carry, which were craving equality and having the same rights as any human being in each country and society.



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