The Critical Functions of the Schematic Structure and Vocabulary in Martin Luther King's 1963 Motivational Speech: A Critical Discourse Study

Asst. Prof. Firas Abdul-Munim Jawad

Asst. Prof. Firas Abdul-Munim Jawad
hum.firas.abd@uobabylon.edu.iq

Department of English
College of Education for Human Sciences
University of Babylon
Babylon, Iraq

Abstract

The present study highlights the critical functions of the schematic structure and vocabulary of the motivational and political speech of Martin Luther King in 1963. They are analyzed following the genre-based approach proposed by Swales (1990) who adopts moves and steps as analytical units. Investigating the moves follows the problem-solution thought pattern. This pattern is elaborated by Terkkonen-Condit (1986) consisting of four moves, namely, situation, problem, solution and evaluation. The lexical items and expressions that have been used repeatedly in the discourse under study have been also analyzed critically. After making a discourse analysis descriptively for the discourse under study criticality is considered ,this time. The critical approach adopted for the analysis is Fairclough's (1989), the dialectical one having description, interpretation and explanation stages. The critical analysis of the lexical items and expressions have been considered and added. The results show how the schematic structure and vocabulary of the discourse under study function critically to try to make a social change, being the principal goal of the critical discourse analysis.

Key Words:

Critical discourse analysis / genre analysis / move-step / problem-solution thought pattern / schematic structure / motivational speech / Martin Luther King

الوظيفة النقدية للتركيب التخطيطي والمفردات في خطاب مارتن لوثر كنج ١٩٦٣ التحفيزي: دراسة نقدية للخطاب

المستخلص :
تسلط الدراسة الحالية الضوء على الوظائف النقدية للتركيب التخطيطي والمفردات في الخطاب السياسي والتحفيزي لمارتن لوثر كينج في ١٩٦٣. تم تحليل التركيب التخطيطي والمفردات للنص موضوع الدراسة حسب منهج النوع الكتابي المقدم من قبل سويلز (١٩٩٠) الذي تبنى الحركة والخطوة كوحدتين تحليليتين. تمت دراسة الحركات حسب نموذج (المشكلة- الحل) الفكري والذي تم تطويره من قبل تركونن- كونديت (١٩٨٦) وهو يتكون من أربعة حركات وهي: الموقف, المشكلة, الحل والتقييم. كذلك تمت دراسة واجراء التحليل للمفردات المهمة والمتكررة في النص قيد الدرس.
بعد اجراء تحليل الخطاب للنص موضوع الدراسة تم اعتبار النقدية ايضا ثم اعتماد منهج فيركلف (١٩٨٩) لاجراء التحليل النقدي للخطاب وهو المنهج الجدلي المتكون من ثلاث مراحل وهي الوصف والفهم والشرح. كذلك تمت اضافة التحليل النقدي للمفردات حيث أظهرت النتائج كيفية العمل النقدي للتركيب التخطيطي والمفردات للنص قيد الدراسة من اجل محاولة عمل تغيير اجتماعي كونه الهدف الاساس للتحليل النقدي للخطاب.
الكلمات المفتاحية:

التحليل النقدي للخطاب\ تحليل الجنس الكتابي \ الحركة- الخطوة \ نموذج (مشكلة- حل) الفكري \ التركيب التخطيطي \
الخطاب التحفيزي \ مارتن لوثر كينج

Introduction

The current study is in the field of critical discourse analysis, CDA henceforth. It **aims** at identifying the critical roles played by the schematic structure and vocabulary adopted by Martin Luther King's famous speech in 1963. Criticality in CDA indicates applying various linguistic tools among which the schematic structure and vocabulary are some to do what is possible to try to make a social change in societies suffering from various kinds of social inequality. Such a critical application of the linguistic tools of the schematic structure and vocabulary to establish an attempt to make a social change **has not been tried before** as far as the researcher knows. The speech under investigation in the current study is the famous oration of Martin Luther King (Web Source:1), the American civil rights activist and Baptist minister given during the March on August 28, 1963. This speech offers a qualitative representative sample for motivational discourse. The **methodology** adopted for the current study is to identify the schematic structure of the motivational speech under investigation to recognize the critical function in which the schematic structure and vocabulary participate in trying to make a social change when dealing with the racism issue. Theoretical as well as practical points of **significance** could be expected from such a study since it tries to offer a new application, i.e., critical to a discursive strategy linguistic tools ,i.e., schematic structure in addition to vocabulary.

Literature Review

Discourse analysis starts taking the linguistic lead in the 1970s after the flourishment of the transformational generative grammar in the middle of the twentieth century. During that period of time, discourse analysis shifts the linguistic interest from the micro level to the macro one. The interest of analyzing language at the micro level as made in the transformational generative grammar when working within the sentence limits has shifted to the macro level as made in discourse analysis when adopting analytical units larger than separate or single sentences, i.e., a text or discourse as a whole. Discourse analysis witnesses some dramatic expansion and starts dealing with many linguistic aspects and phenomena among which the 'scheme' of discourse is one. Renkema (1993:231) defines 'scheme' as "a set of organized knowledge about a specific element in the world." One function of 'scheme' is to establish the process of organizing the parts of discourse. Richards, Platt J. and Platt H. (1992:323) point out that scheme "accounts for the organization of a TEXT or DISCOURSE." This organization offers the capacity for expectation for the structure of a discourse. Johnstone (2008:92) refers to the fact that a scheme is a "set of pre-formed expectations about structure and content that simplifies information processing." Expecting major parts of a discourse results in recognizing its scheme. Such an expectation enables the listener/reader to recognize the missing information as well as irrelevant information or deviations if there is any. Concerning the important roles played by 'scheme', van Dijk (1983: 48) refers to its role in discourse comprehension since it "provides the reader with a basis for interpreting the text." Scheme plays an important role in comprehending and producing discourse since processing a given discourse begins with a mental plan. This mental plan functions effectively in getting coherence of a discourse. Widdowson (2007:132) also refers to the important role of the mental plan in ordering reality as well as communication when defining a scheme. The concept of 'scheme' has been more elaborated on by Widdowson (ibid.) who defines it as " a mental structure taken for granted assumptions about how reality is ordered (ideational schemata) and how communication is managed (interpersonal schemata)."

Analyzing discourse is considered from different perspectives among which the schematic structure is one. Schematic structure is defined by Brian (2012:245) as "the typical organizational patterning of a genre in terms of a sequence of moves or discoursal acts. This can be seen as a system of conventions or resources of meaning for generating expected texts."

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Schematic structures are highlighted in Genre Analysis. In his definition of genre, Swales (1990:58) refers to the communicative events having some communicative purposes recognized by a given discourse community. These purposes constitute a set of needs to be met through adopting a relatively fixed schematic structure preserving the genre scope and offering some similarity in structure, style, contents and intended audience. The discourse components used when doing the analysis by Swales are 'moves' and 'steps'. Brian (2012:244) defines a move as a "rhetorical or discoursal unit in a text that performs a coherent and distinctive communicative function." Steps are miner categories of moves.

Schematic structures are considered differently according to text/discourse types. Narrative, persuasive, argumentative, academic and professional discourses have been analyzed according to their schematic structures. Labov (1972) investigates the narrative text type proposing his schematic structure of abstract, orientation, complicating action, evaluation, result or resolution and coda. Persuasive text type has also been considered to infer its schematic structure by Tirkkonen-Condit (1986), as put in Connor (1996:89) presenting the Situation, Problem, Solution and Evaluation structure. Toulmin (1958) has identified the schematic structure of argumentation proposing the structure of claim, data and warrant. Academic writing has been investigated by Swales (1990) to identify its schematic structure. Swales (ibid.) proposes his three move model with their obligatory and optional moves and steps. It is called then the CARS 'Create A Research Space' model. Bhatia (1993) has dealt with professional writing focusing on job application, promotion letters as well as legal discourse. Analyzing a discourse according to the structure of its scheme indicates the importance of form to consolidate the content in producing the communicative message that is intended to achieve the communicative purpose.

Various models made to analyze different genres move in the field of discourse analysis. As an attempt to meet the linguistic need for development critical discourse analysis has been established to offer applying criticality to discourse analysis. Discourse analysis is criticized for being basically descriptive and in need for being possible to be applied more influentially. CDA presupposes that there are relations among discourse, power, control, ideology and social inequality. What is needed is to activate and galvanize discourse analysis approach to go beyond merely offering some static linguistic description to provide an influential linguistic tool to make social change. CDA has been approached by a number of linguists such as Norman Fairclough (1998 and 1995), Ruth Wodak (2001) and Tune van Dijk (1998 and 2001,) among others. The present study adopts Fairclough (1989 and 1995). To begin with, the operational **definition** of CDA for the present study is given first. It is that one offered by Fairclough (1995: 132-3) who defines it as:

By 'critical' discourse analysis I mean discourse analysis which aims to systematically explore often opaque relationship of causality and determination between (a) discursive practices, events and texts, and (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power; and to explore how the opacity of these relationships between discourse and society is itself a factor securing power and hegemony.

The definition above tries to propose a new application ,i.e. critical one to discourse analysis for the sake of using language as an influential communicative tool to make social changes. This target is tried to be taken by uncovering the relationship between the linguistic side of the communication on the one hand and the social and cultural sides on the other hand. Making a social change through using language needs identifying the real ideology of the discourse producer.

CDA is established on a number of **principles** like those proposed by Faircolugh (1997:271-280), as quoted in Othman N.(2017:25): a) CDA is concerned with social problems, b) there are ideological implications in discourse, c) discourse is a social behavior, d) discourse relates to history e) discourse arranges opinions and communities, f) power relations are related to discourse, g) The relation between society and text is indirect.

Aims:

CDA represents a reaction to using language to establish and enact power abuse and dominance to make social inequalities. Fairclough (1992:6) indicates that the main goal of CDA is to reveal manipulation and deception which may not be noticed in texts to text receivers , and which average readers cannot recognize. CDA transfers them into the critical consciousness and shows how language is being used for the interest of one party rather than another.

Van Dijk (1993: 250) CDA's ultimate **goal**, as quoted in Atatfa, O. (2018:14), is to criticize and reveal social inequality which results in dominance which gives advantage to the elite groups to exercise their social power. The reproduction process may contain the different mechanisms of discourse and society that enact, support, legitimize, deny, mitigate, or conceal dominance. Therefore, CD analysts aspire to figure out the kinds of strategies, structures or features of discourse that participate in these mechanisms of reproduction.(ibid.)

Approaches

CDA is approached in a number of ways where van Dijk(1998), Ruth Wodak (2001) and Fairclough (1992 and 1995) represent famous approaches.

Tune van Dijk's (1998) approach is called socio-cognitive because CDA is joined with cognition to reveal the ideological structures. This approach adopts three major levels of analysis, namely, macro and micro in addition to the cognitive one. The micro level of analysis deals with language use including syntactic fields like passivization and transitivity as well as semantic level having modality and lexicalization among others in addition to the discursive strategies like norm and value violation, negative lexicalization hyperbole among others . The macro level analysis applies the ideological square theory.

Wodak's (2001) approach to CDA is Discourse Historical which consists of four stages. The first one is linguistic concentrating on grammar whereas the other three ones are concerned with social theories and context. The four levels are: co-text level, intertextual level, extra linguistic social/sociological level, and a broader sociopolitical and historical level.

Fairclough (1992 and 1995): He is a pioneering figure in CDA who suggests a three-dimensional way of description, interpretation and explanation. These three parts are essential in analyzing a discourse critically. They function to observe the social changes and linguistic manifestations found in discourses of resistance and difference. Fairclough (ibid.) believes that the first part of his model ,namely, **description** represents the " **whatness** " through describing the formal properties of the discourse under study. The second part of the model is that one of "**interpretation**" where the analysis should deal with " **howness** " of the discourse or the way it is produced through interpreting it. The last part is "**explanation**" which focuses on " **whyness** " or the reason behind the way of constructing the discourse it has been constructed according to.

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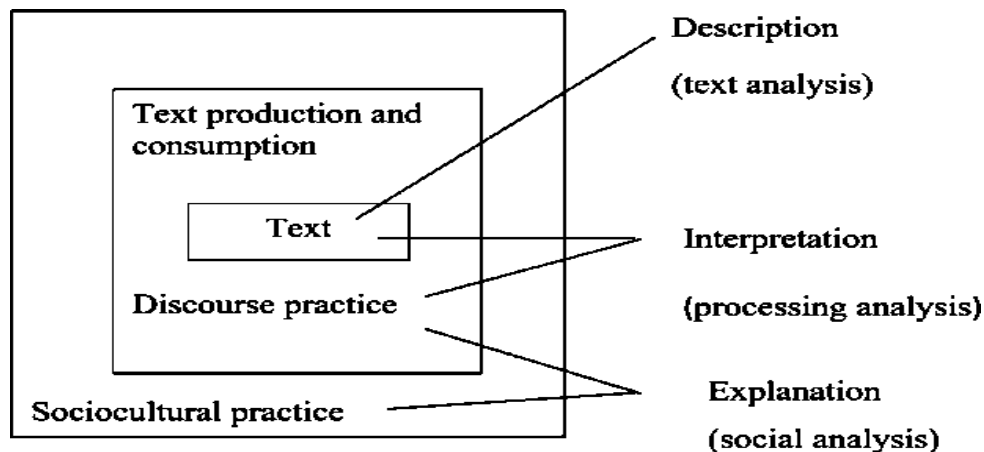
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Figure (1): Fairclough's (1989) Three Dimensional Figure of CDA

Motivational Discourse

Motivational discourse is defined in Melko (web source:2) as "verbal interaction between the addresser and the addressee[;] the former trying to make a positive impact on the emotional, volitional and activity sphere of the latter." There are certain characteristics for this kind of discourse. It is characterized by a variety of genres: oral (emotional speeches), sermons), written (motivational books) and creolized so-called motivators and demotivators),as suggested by Melko (ibid.) The present study is limited to an emotional speech within the field of politics.

Political Discourse

This kind of discourse is made by politicians in the political situations. There are several kinds of political discourse among which political speech is one, such as the political speech of Martin Luther King, the sample of the present study.

1-The Sample:

The sample of the present study is a political speech delivered by Martin Luther King the black American civil right activist during the <u>March on Washington for Jobs and Freedom</u> in 1963. He called for ending racism against African-Americans. That political speech was motivational since it resembles an influential tool to try to make a social change which is social equality between the white and black people in the USA. The ideology adopted by King when delivering his historical speech was social equality. That ideology establishes King's stance when dealing with the numerous types of social injustice suffered by the black in the USA. This speech is considered one of the most important speeches in the history of the West.

Analysis

The schematic structure of the discourse under study is going to be analyzed below. The genre-based analysis followed here is limited to 'move' and 'step' analytical tools, as referred to above.

The first move expresses the discourse producer's intention to introduce his discourse to his addressees. That is why it is called '**Situation**'. This move is realized in two steps. The first one could be called 'Preamble' since he refers to the discourse participants, the way he feels and the subject matter of the discourse.

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Move (1) : Situation
Step (1) : Preamble

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King (Web source, 1) says: "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." The first step here could be 'preamble' since it introduces the subject matter of the speech.

The second step of this move indicates 'summarizing past events' since it states a number of past events briefly to pave the road for the move that follows.

Step (2) : Summarizing past events

King (Web source. 1) states that:

Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of captivity.

Move (2) : Problem

After introducing the discourse under study, the move of the 'Problem' appears to establish the basis of the argument. This move is realized by stating some negative historical facts. King (ibid.) states that:

But one hundred years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languished in the corners of American society and finds himself in exile in his own land.

Move (3) : Solution

Identifying the **problem** requires offering a **solution** by the discourse producer. King (ibid.) says:

So we have come here today to dramatize an shameful condition. In a sense we've come to our nation's Capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness.

Move (4) : Evaluation (negative)

Offering a solution to the problem of the subject matter of the discourse under study requires some evaluation. However, the evaluation here is negative which recycles the problem once again , as put by King (ibid.) below:

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

Move (5) : Problem

The problem is restated once again seeking for a solution. King (Web source.1) says "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 of this nation."

Move (6) Solution

Offering a solution is an expected reaction for identifying a problem. That is why this move is labeled 'Solution'. It is represented in two steps where the first one offers a suggestion to solve the problem as follows:

Step (1) : Offering a suggestion

King (ibid.) says that "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."

The second step tries to identify some important factors and characteristics of the needed solution, as follows:

Step (2) : Reminding important factors

King (ibid.) says:

We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quicks ands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children.

Move (7) : Evaluation

Suggesting a solution to the problem entails an evaluation which is put by King (ibid.) as follows:

It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. Those who hope that the Negro needed to blow off steam and will now be content 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.

Move (8) : Solution

Some clarification is needed when considering the solution. First, some calling for attention should be made through a step.

Step (1) : Introducing procedures

King (Web source.1) says: "But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice."

Second, the needed clarification of the solution to be workable is a step that contains a number of things to be avoided ,i.e., prohibitions:

Step (2) : Stating prohibitions

King (ibid.) says:

In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force. The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny. And they have come to realize that their freedom is inextricably bound to our freedom. We cannot walk alone. And as we walk, we must make the pledge that we shall march ahead. We cannot turn back.

The move of evaluation here begins with a step that refers to those who ask for evaluation:

Move (9) : Evaluation
Step (1) : Asking for evaluation

There are those who are asking the devotees of civil rights, "When will you be satisfied?" (King: Web source.1)

The second step of the move of evaluation is to show the attitude of dissatisfaction if the needed solution is not made.

Step (2) : Showing attitude

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. We can never be satisfied as long as our children are stripped of their selfhood and robbed of their dignity by signs stating "for whites only." We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

Some more light is shed on the sides of the basic problem through stating a number of difficulties from which the addressee suffer, as follows:

Move (10) : Problem

King (ibid.) says:

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and

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staggered by the winds of police brutality. You have been the veterans of creative suffering.

The difficulties sated above entail solving that is given in steps indicating giving a piece of advice for the addressees, as put in step.1:

Move (11) : Solution
Step (1) : Giving advice

King (ibid.) says:

Continue to work with the faith that unearned suffering is redemptive. Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed Let us not wallow in the valley of despair.

The problem dealt with in this speech is social injustice whereas the solution is to have social justice which leads to the targeted way of life which is evaluated positively. Having hopeful dreams is an introductory part to work wright to solve the problem of social injustice. That is why 'having dreams' is a step that is labeled under the move of **'Solution':**

Step (2) : Expressing hopes

King (Web source.1) says:

I say to you today, my friends, so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident; that all men are created equal." I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood. I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice. 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. I have a dream that one day down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of interposition and nullification, that one day right down in Alabama little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers. I have a dream today. I have a dream that one day every valley shall be exhalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together. This is our hope. This is the faith that I will go back to the South with. With this faith we will be able to hew out of the mountain of despair a stone of hope. 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, to stand up for freedom together, knowing that we will be free one day. 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 fathers died, land of the Pilgrims' pride, from every mountainside, let freedom ring."

And if America is to be a great nation, this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania. Let freedom ring from the snow-capped Rockies of Colorado. Let freedom ring from the curvaceous slopes of California. But not only that; let freedom ring from the Stone Mountain of Georgia. Let freedom ring from Lookout Mountain of Tennessee. Let freedom ring from every hill and molehill of Mississippi. From every mountainside, let freedom ring.

The discourse producer evaluates achieving his dreams when being achieved positively as follows:

Move (12) Evaluation

King (Web source.1) says:

And when this happens, and when we allow freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! Free at last! Thank God Almighty, we are free at last!"

This could be illustrated as follows:
Move (1) : Situation
        Step (1) : Preamble
        Step (2) : Summarizing past events
Move (2) : Problem
Move (3) : Solution
Move (4) : Evaluation (negative)
Move (5) : Problem
Move (6) Solution
        Step (1) : Offering a suggestion
        Step (2) : Reminding important factors
Move (7) : Evaluation
Move (8) : Solution
        Step (1) : Introducing procedures
        Step (2) : Stating prohibitions
Move (9) : Evaluation
        Step (1) : Asking for evaluation
        Step (2) : Showing attitude
Move (10) : Problem
Move (11) : Solution
        Step (1) : Giving advice
        Step (2) : Expressing hopes
Move (12) Evaluation.

Discussion

What is done above is a kind of discourse analysis that is made as an obligatory step to make a critical discourse analysis. Analyzing a discourse critically needs linguistic tools; however, there

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is no obligatory tool to make a critical analysis . Two linguistic tools, namely, schematic structure and vocabulary have been chosen for critical analysis in the present study.

Adopting Fairclough (1989) indicates analyzing some linguistic tools critically in a given discourse across three stages, namely, description, interpretation and explanation. The schematic structure of the discourse under study is going to begin with, as follows:

a-Description stage

The description stage of the schematic structure of the discourse under study is offered theoretically above. The discourse under study is analyzed according to moves and steps as shown above. The analysis made above offers the reader a discourse analysis considering the schematic structure of the discourse under study; however, criticality needs to be added to make the discourse analysis critical. According to Fairclough (1989), making a discourse analysis critical requires following his three-stage model. Fairclough (ibid.109) proposes his model of analyzing discourse critically through considering three stages where he identifies text, interaction, and social context as three elements of a discourse. He (ibid.) states the three stages as "description of text; interpretation of the relationship between text and interaction, and explanation of the relationship between interaction and social context." Considering the 'Descriptive' stage covers some fields among which 'textual structure' is one where Fairclough (1989:111) suggests the following question: "What large-scale structures does the text have?"

Starting with the critical analysis of the '**Description**' stage begins with the schematic structure of the text under study. The discourse under study follows the problem-solution thought pattern which includes four components, namely, situation, problem, solution and evaluation. This thought pattern works smoothly with persuasive discourses since they indicate trying to persuade the addressee to accept and adopt the addresser's stance. At first, the discourse starts with the 'situation' move in which the setting of the discourse is established by the discourse producer. Then, the problem with a suitable amount of information is introduced to the addressees. After introducing the problem, it is expected to propose a solution giving sufficient amount of related information. That solution needs to be evaluated to be sure of its reliability. The sequence of the problem-solution thought pattern is predictable as Fairclough(1989:137) puts it, "predictable elements in predictable order." Fairclough (ibid.:138) refers to the importance of the schematic structure when analyzing a discourse critically by saying that " participants' expectations about the structure of the social interactions they take part in or the text they read are an important factor in interpretation."

The second stage is '**Interpretation**' which is concerned with "the way in which participants arrive at some kind of understanding of discourse on the basis of their cognitive, social and ideological resources." (Blommaert:2005:30). This interpretation stage is analyzed, as put in Fairclough (1989:147) through answering four questions related to four aspects of situation. These questions are as follows: a-What's going on? b- Who's involved? c- In what relations? d-What's the role of language? Question (a) gives the addressee a general idea about the subject matter of the discourse whereas question (b) identities the discourse participants, addresser(s) as well as addressee(s). Question (c) sheds light on the relationships among the discourse participants which means dealing with the phase of critique when making a critical analysis. Question (d) highlights the ways in which linguistic tools are used critically to try to make a social change.

The present study limits the analysis of the interpretation stage to "Text structure and

point" where interpreting the schematic structure of the text deals with how a whole text

hangs together and identifying a given discourse enables the interpreter to expect the

discourse order (Fairclough:ibid.:144). When an interpreter finds himself involved in a

political speech he can expect a particular discourse order like the components of the

situation, problem, solution and evaluation.

Investigating the schematic structure in the Interpretation stage functions influentially in

applying criticality to discourse analysis since schematic structure offers a mental

representation. Fairclough (ibid.:158) points out that "schemata are mental typifications

of such structures which operates as interpretive procedures. The matching between the

schematic structure of the discourse on the one hand and the mental expectations of the

discourse order of the interpreter on the other hand, consolidates the symmetry between

discourse produce ,i.e., addresser and interpreter ,i.e., addressee. This symmetry

participates in trying to make a social change which is the basic aim of CDA. Recognition

the schematic structure adopted in a given discourse plays an essential role in interpreting

the targeted communicative message. Fairclough (ibid.:138) states that

participants' expectations about the structure of the social interactions they

take part in or the texts they read are an important factor in interpretation and

particular elements can be interpreted in accordance with what is expected at

the point where they occur, rather than in terms of what they are.

The critical role of schematic structure is highlighted through establishing the relationship between participants' expectations on the one hand and interpretation on the other hand.

Explanation is considered by Fairclough (1989:163) as "matter of seeing a discourse as part of processes of social struggle, within a matrix of relations of power." The role of language in the social side is highlighted. **Explanation** is the third stage where" the researcher draws on social theory in order to reveal the ideological underpinnings of lay interpretive procedures" (Blommaert :2005:30). The social side is considered because of its relationship with the ideological side. Fairclough (1989:166) points out that culture, social relationships and social identities are seen ideologically. The objective of the **explanation** stage is "to portray a discourse as part of a social process, as a social practice, showing how it is determined by social structures, and what reproductive effects discourses can cumulatively have on those structures, sustaining them or changing them" (ibid.:163) Studying these social structures is made through studying the schema which is "mental representation of the 'large-scale textual structures"(Fairclough:1989:158). These schemata are related to ideology. Fairclough (ibid.) states that "Schemata constitute a mental representation of aspects of the world, and share the

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property of mental representations in general of being ideologically variable." The explanation stage deals basically with ideology.

Ideology

A discourse has two direct sides of participants, namely, addresser(s) and addressee(s). A discourse is made to achieve a specific communicative goal. The critical communicative goal of a given discourse is to try to make a social change to cure one problem of social inequalities. Criticality in CDA indicates trying to make a social change when producing and recognizing a discourse and it is based on **ideology**. In the case of discourse production, the discourse producer has an ideology which is a set of beliefs held by him. The starting point of discourse production is to identify the **ideology** adopted by the discourse producer whose **ideology** determines his **stance** that governs his attitude to the subject matter of the discourse. This **stance** influences the **critiques** which deal with the relationships among all the participants. The last stage is **(re)production** where the form and content of the discourse are highly sensitive for **critiques**. Thus, **ideology** comes first when criticality deals with discourse producing.

Discourse recognition goes through the same way following the opposite sequence starting with the text **production** to **critique** to **stance** arriving at the discourse producer's **ideology**. The discourse receiver/analyst receives the text/discourse first having the linguistic tools making the textual analysis focusing principally on grammar and semantics. Secondly, the **critiques** are analyzed considering the relationships among the discourse participants. Thirdly, the relationships are determined according to the discourse producer's stance towards the participants. Finally, the **stance** ,i.e., ideological attitude is supposed to be recognized since the effect ,i.e., **stance** is governed by the cause ,i.e., **ideology** of the discourse producer.

The present study tries to identify the way in which the schematic structure and vocabulary function critically to try to make a social change. The critical analysis begins with the text to be described. Then, the stage of interpretation is going to be considered shedding light on the discourser's stance and critique. The last part of the critical analysis is limited to the Explanation stage trying to identify the ideology that motivates the discourse under study follows a specific sequence. Since the analysis adopts the analyst's perspective it begins with the first step, i.e., description which is limited to text analysis. The second stage, interpretation deals with identifying the stance of the discourse producer in addition to establishing the relationships among the discourse participants. The last stage, explanation is that one dealing with the discourse participants' ideology. Figure (2) below illustrates the sequence of the analytical stages.

Discourse Producer	:	Description Stage	To	Interpretation Stage	To	Explanation Stage	Discourse Receiver
Discourse Producer	:	Production (text)	To	Stance/critique	To	Ideology	Discourse Receiver

Figure (2): The Sequence of the Critical Stages from the Discourse Producer to Discourse Receiver

Vocabulary:

Analyzing the discourse under study critically concerning vocabulary considers the lexical items that are used repeatedly in the speech expressing some critical value. Table (1) shows these lexical items with their frequencies of occurrence. They are going to be analyzed critically according to the three stages of Fairclough (1989).

Table (1) : Frequencies of Occurrence of Words and Expressions used Extensively

	Racism	Problem	Solution	Time
1	Negro -14	We can not be satisfied -7	I have a dream- dream -11	Today - 7
2	White – 6 Black- 4 Slaves – 3		Let freedom ring -10	One hundred years later – 5
3	Jews – 2 Coloured -1		Mountain (s) – 8	Now – 5
4	Protestants -1		Free at last -3	Now is the time – 4
5	Catholics -1			History – 3

A number of questions put in Fairclough (1989:110-111) are used as analytical remarks, as follows:

1-"Are there words which are ideologically contested?"
2-" Is there rewording or overwording?"
3-"What ideologically significant meaning relations (synonymy, hyponymy, antonymy) are there between words?"
4-"What relational values do words have?"
5-"Are there markedly formal or informal words?"
6-"What expressive values do words have?"
7-"What metaphors are used?"

Description

Analyzing the discourse under study critically at the vocabulary level according to Fairclough (1989) begins with the describing stage. A number of lexical items have been used repeatedly as shown in table (1). This table reveals that there are major categories of lexical items and expressions, namely, racism, problem, solution and time. The description stage is limited to identifying these categories as well as individual lexical items with their frequencies of occurrence. The questions mentioned above are qualified to shed enough light on the lexical items and expressions; however, lexical analysis is not limited to them. The high frequently used lexical items and expressions used by the discourse producer indicate principally the concept of 'racism' as a problem as well as some other related concepts that participate in presenting solutions and evaluations to those solutions. Concerning 'racism', there are some words as "negro, slave, black, white,.." among others. The use of such words discloses that the problem is '**racism**' which is referred to in table (1) through expressing dissatisfaction which was repeated seven times. The problem suggested by the discourse producer deals with having a dream, talking about freedom and mountains. The last lexical category is that one deals with time since the subject matter of the discourse under study is considered historically through tracing the racism problem across history.

Interpretation

The words in table (1) take part in interpreting the critical function of the discourse under study. The interpretation stage deals with the discourse producer's stance and the relationships among the participants. These relationships are obviously expressed through four questions in Fairclough (1989:147) as mentioned previously where the question of "What is

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going on?" refers to the general idea about the subject matter of the discourse under study which is racism and dissatisfaction. The second question of "Who's involved?" (ibid.) identifies the discourse participants, namely, the addresser who is Martin Luther King, the black social leader claiming the blacks' rights and the addressees who are the demonstrators in 1962 claiming the blacks' rights. The social personality of the addressees in the discourse under study are referred to through some words like 'negro, slave and black'. The third question of "In what relation?"(ibid.) is covered well by showing the relationships between Martin Luther King and those participating in the demonstration. They were supporting Martin Luther King making the same stance and adopting the same ideology of anti-racism. The fourth question of "What's the role of language?" (ibid.) sheds light on the ways in which lexical items are used critically to try to make a social change?"

Explanation

This stage deals principally with the ideology of the discourse producer. The lexical items used in the discourse under study reflex the social relationships as well as participants ideology. Fairclough (1989:166) points out that culture, social relationships and social identities are seen ideologically. The words '**negro**, **slaves**, **black**' express the problem of suffering from racism. The expression '**we cannot be satisfied**' that is repeated seven times concludes the problem of racism. The ideological side of the solution is expressed through '**I have a dream**' which is repeated eleven times in addition to other expressions like '**let freedom ring**' which is repeated ten times and '**free at last**' which is repeated three times. That is how lexical items reveal the ideology of the discourse producer.

Conclusion

The present study identifies the schematic structure of the discourse under study. Then criticality is considered when conducting the analysis. King's 1963 speech is analyzed according to genre-based analysis. A number of moves and steps constitute the structure of the targeted speech. The problem-solution thought pattern consisting of situation, problem, solution and evaluation proves to be workable in establishing the schematic structure of the targeted speech. Establishing the schematic structure of the discourse under study has highlighted how the form leads to content arriving at identifying the ideology of the discourse producer to try to make the targeted social change. Lexical items and expressions used repeatedly in the discourse under study has been analyzed critically. Their selection as well as repetition are identified as linguistic tools that are used critically to try to make the targeted social change.

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