

# Patriotic Chants and Their Influence in Identity Formation: A Critical Discourse Analysis Study

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**KEYWORDS:** Critical Discourse Analysis, Collective Identity, Social Identity, Patriotic Chants, Power.



<https://doi.org/10.51345/v37i2.1285.g685>

## ABSTRACT:

The research of revolutionary chants is a comparatively abandoned space of the study, leads to the uncommonness of in-depth studies about it. The current work aims to focus on the role played by patriotic chants within the context of Western independence and civil rights movements as an influential means in uniting levels and portraying social and collective identities. In addition to that, it searches for recognizing the nature of the relationship between these anthems and the formation of identity, and to analyze their influence on both members of the internal group (in-group) and members of the other groups (out-group). To accomplish this, the concentration is placed on some selected chants drawn from the American Civil Rights Movement (1955-1968) and the Independence Movement of Irish (1907-1921). It sheds light on analyzing these chants depending on Van Dijk's model of Critical Discourse Analysis. The results state that revolutionary discourse is not restricted to a set of enthusiastic phrase, yet instead of representing a fundamental tool of the impact which donates to building collective identity and encourages participants who come together toward the same targets to carry on their resistant and perseverance until their requests are met.

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## 1. Introduction

Language is not characterized as a group of words connected collected to shape utterances that are regarded right from semantic or syntactic perspective. Language is classified as an influential mean form the identity as well as variations of nation its individual's realization, provides optimism to several individuals as well as overwhelms the hopefulness of other people, it is able to build countries and destroy others. Language encourages others to prompt themselves through their minutes or seconds, but the impact expands distant beyond the arguments or letters utilized. Therefore, the affect which sustains for a long time and may be eternalize the memorial of its manipulators constantly. Language power dishonesties in its influence; this influence may be positive or negative through focusing on the words used, the context in which they are used, and by whom they are utilized. Several previous studies in Critical Discourse Analysis have concentrated on analyzing formal political discourse such as Jerad (2013), who represents the use of revolutionary discourse in Tunisia as a strong tool to present social and political issues (Jerad, 2013). There are not many or sufficiently obvious studies in patriotic chants from non-Middle Eastern context. This study is a Critical Discourse Analysis that studies language use in the context of Western patriotic movements, concentrating on some selected chants from the American Civil Rights Movement and the Irish Independence Movement. The research investigates how protest chants help the process of identity formation, and how these chants contribute to forming a collective identity, encouraging individuals to participate in collective action, and providing them with the hope necessary for resistance to continue. The gathered data for analysis depends on selecting particular chants and employing them in a critical analysis utilizing Van Dijk's model.

### 1.1 Problem of Research

In spite of patriotic influential role of anthems in collective activities, in profundity theoretical works on this matter are rare. The current study seeks to fill the gap by investigating selected patriotic chants from American Civil Movements and the Irish Independence Movement as model cases of patriotic discourse.

### 1.2 Research Aims

This research includes anthems and chants like actual solid resources in order to accomplish people targets generally, as revealed below:

a-comprehend in what way patriotic anthems are utilized just like means to encourage belonging and consistency, in addition to that, to unite statuses, and to shape individuality between participants that are exist in the form of ingroup.

b-examine how chants impact the individuals and activists (the ingroup) and antagonism collections (outgroup).

### 1.3 Research Limitations

The present study is restricted to patriotic anthems, not including various shapes of governmental discourse. On the framework side, the work concentrates on Western patriotic discourse during the American Civil Rights Movement (1955-1968) and the Irish

Independence Movement (1907-1921). Moreover, it has not included additional shapes of innovatory expression for instance collective online or digital content.

### 1.4 Analytical Framework

The current study embodies Van Dijk as a study model in CDA (Critical Discourse Analysis). The present research consists of six selected patriotic anthems portray from the American Civil Movement and the Irish Independence Movement. This research applies Van Dijk's model to examine protest anthems and discover approaches of language utilized for reinforcing patriotic communications and encourage activism.

## 2. Historical Overview

The American Civil Rights movement (1955-1968) sought to end racial segregation and secure equal rights for African American during nonviolent activism. While the Irish Independence Movement sought to accomplish independence from British rule through political, armed resistance, and cultural, resulting in the establish of the Irish Free State in 1922 (McAdam, 1982).

### 2.1 The American Civil Rights Movement (1955-1968)

The American Civil Rights Movement was a continued campaign to end institutionalized racial discrimination and segregation in the United States. It gained momentum subsequent the Supreme Court's 1954 ruling in *Brown v. Board of Education* and was noticeable by landmark events involving the Montgomery Bus Boycott (1955-1956), the March on Washington (1963), and the Selma to Montgomery marches (1965). Through these struggles, patriotic chants and freedom songs functioned as a main vehicle for mobilizing societies, expressing collective grievance, and forging group solidarity. Songs such as "We Shall Overcome" and "We Shall Not Be Moved" turned to be inseparable from the movement's identity (PBS American Experience, n.d.).

### 2.2 The Irish Independence Movement (1907-1921)

The Irish Independence Movement wanted to end British rule over Ireland. The movement gained cultural momentum in the early twentieth century during nationalist organizations, literary revival, and the composition of patriotic anthems. The Easter Rising of 1916, in which Irish republicans seized key buildings in Dublin and stated an Irish Republic, noticed a turning point. Rebel sang "The Soldier's Song" (*Amhrán na bhFiann*) through the Rising and in prison afterward, cementing its place as the symbolic anthem of the independence cause. It was authoritatively adopted as the Irish national anthem in 1926 (Kearney and Heeney, 1907).

## 3. Prominent Patriotic Voices and Their Chants

Through history, effective persons have very significant roles through playing a vital impact in mobilizing protest movements depending on music and chants. The important figures during the American Civil Rights Movement were Pete Seeger, Joan Baez, and The Freedom Singers tuned songs from written texts into powerful expressions of collective action and mutual experience. Correspondingly, in the Irish Independence Movement, **Peadar Kearney**, a Dublin upholsterer and committed republican, articulated the aspirations of the Irish individuals during the lyrics of *The Soldier's Song*. So, beyond their cultural importance, protest songs and chants achieve both internal and external performances. Internally, they

strengthen group identity, to emphasize solidarity, and sustain collective morale. While, externally, they communicate messages of resistance to broader audience, challenge existing authorities, and raise public awareness of social and political injustices (Sadler, 2022). The most noticeable patriotic chants analyzed in this research are portrayed from two traditions: **American Civil Rights Movement**: “We Shall Overcome”; “We Shall Not Be Moved”, “Oh, Freedom”, “Ain’t Scared of Your Jails”. On the other hand, Irish Independence Movement: “The Soldier’s Song”, “The Fields of Athenry”, “A Nation Once Again”.

#### 4. Theoretical Framework of Critical Discourse Analysis

It is characterized as a fundamental approach to discourse works which investigates the relationships between language, community, and power. It states how discourse reveals and draws ideology, collective structures, and power relation. Among the leading scholars in the current field, Teun A. Van Dijk and Norman Fairclough have made important contributions and achievements through evolving effective theoretical frameworks which sustain to guide modern CDA work. This research adopts Van Dijk’s (2008) model as its analytical framework. From Van Dijk’s perspective (2008) “*Critical Discourse Analysis (CDA) is a type of discourse analytical research which principally examines the procedure social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context*” (p.85). According to this view, CDA examines language within its social, political, and cultural contexts to clarify how discourse builds and legitimizes ideology, power, and identity. In addition to that, it looks for interpreting the relationships between language and social practices, concentrating on the role of discourse in preserving or challenging the social structures that are existing (Van Dijk, 2008).

##### 4.1 Van Dijk’s Analytical Framework

The framework of Van Dijk in Critical Discourse Analysis (CDA) supplies an inclusive method for examining the methods in which discourse structures, reproduces, and challenges social power relations, ideology, and identities of individuals. Instead of viewing language as neutral tools of communication, Van Dijk regards discourse a social practice through which dominance, power and inequality are presented and preserved. His work is specifically related to uncovering the strategies of linguistics which draw the perception of individuals concerning social groups and influence the representation of in-groups and out-groups. Discourse should be analyzed depending on the two level of analysis according to the perspective of Van Dijk for the reason of accomplishing a comprehensive understanding of social phenomena. As clarified by a linguist (2020), “Van Dijk believes that we can interpret any social phenomena based on the micro- level analysis and **Macro- level** analysis” (p. 53). **The Micro** level concentrates in the linguistic features of discourse, involving lexical choices, syntactic contractures, cohesion, and rhetorical devices, while, the macro level investigates wider social, political, and ideological contexts. The intersection of these two levels supports researchers to interpret how discourse both reveals and draws social realities, making Van Dijk’ framework specifically suitable for analyzing anthems and their role in structuring social identity, emphasizing, solidarity, and expressing resistance.

##### 4.2 Discursive Constructions of Social Groups

Van Dijk (1996) clarifies that “*ingroups and their members, as well as friends, allies, or supporters, tend to be described in positive terms, whereas outgroups, enemies, or opponents are described in negative terms*” (p.24). This value concentrates the role of discourse in

structuring an obvious differentiation between “us” and “them”. In political discourse, specifically in protest songs and patriotic anthems, speakers produce their own group in a favorable light, whereas drawing opposing groups in negative terms. Such demonstrations confirm collective identity, support solidarity among participants, and raise a sense of loyalty to the group. Simultaneously, they support audience to understand the opposing as a source of struggle or threat. For that reason, lexical choices and patterns of representation play a vital role in drawing collective attitudes, political perception, and identities of individuals.

### **4.3 The Concept of Identity Construction**

Identity can be defined as more than a simple label or personal attribute; it is the basic entity through which people identified them, locate themselves within society, and interpret their relationships with others and the surrounding world. Individuals distinguish between those who belong to a specific group and those who do not through identity. Identity is frequently drawn and reshaped through social, cultural, and political interactions, it reveals that identity is not fixed, making it a dynamic and developing process affected by changing contexts and experiences. It reveals both participant’s experiences and collective affiliations, merging personal views with mutual values and collective memory. Therefore, the research provides a significant means of understanding human behaviour, social positions, and patterns of interactions. As Jenkins (2008) clarifies, “Identity is the human capacity- rooted in language- to know ‘who is who’ (and hence ‘what is what’)”. In other words, identity indicates to the way people perceive themselves and define their relationships with other individuals and social groups.

### **4.4 The Nature of Social Identity**

Social identity indicates to the part of an individual’s self-concept which evolves during membership in social groups, such as social communities, ethnic, and religious (Snow, 2001). It gives people a sense of belonging and draws how they perceive themselves in relation to others. As a result, individuals frequent adopt the values, beliefs, and behavioral norms related to the groups to which they belong. Therefore, social identity shows an important role in impacting people’s attitudes, behaviours, and interactions within community.

### **4.5 The Concept of Collective Identity**

It indicates to a mutual sense of belonging which unify people as members of a large group through a common aims and a feeling of “we- ness”. It extends beyond the identity of individuals by making a collective consciousness depend on common values, experiences, and purposes. It is shaped through collective memory, social and political discourse rather than representing simple group membership, which confirm a mutual understanding among group members. It encourages people to see themselves as part of a wider society working toward mutual aims and plays a crucial role in supporting participant in collective action. At the end, collective identity functions as a powerful force in social movement, political struggles, and development of specific period of history (Snow, 2001).

## **5. The Concept of Protest Chants**

They (chants) has functioned for very obvious affective since it served as a means through which individuals express their beliefs, emotions, and common aspirations. When individuals chant together, they make a sense of unity by synchronizing their emotions, voices, and actions. Effective chanting needs active participation and coordination, helping participants to

express a collective identity without referring to the context, whether in sports event, public demonstrations, or political protest. Focusing on such mutual vocal expression, groups emphasize their sense of solidarity and show themselves as united society (Bridgman, 2003). It deals within the context of revolutionary movements, protest chants, can be identified as collective vocal expression utilized by demonstrators to interact and transfer their demands, strengthen group cohesion, and present a mutual sense of belonging. In addition to conveying political messages, such mentioned chants confirm both identities social and collective, inspire participation, and support collective action toward accomplish common targets (Angkasa, 2003).

## 6. The Concept of Power

Power can be defined as an essential element of social relations, as individuals and groups frequently want to gain impact and maintain authority within community. In several social settings, those who occupy higher positions utilize their authority to direct, impact, or regulate the behaviour of individuals in low positions to sustain the existing relations of power. So, comprehending the concept of power is fundamental before investigating its function and impact on social and political contexts. It is closely related to hierarchical constructions in which individuals hold various levels of authority and responsibility. Leaders, supervisors, or other authority figures possess greater impact over the decisions and actions of those under their supervision as the mentioned examples (Rispen et al., 2010). In this way, power can be described as the degree to which an individual is able to control or affect actions, decisions, or outcomes of other individuals. Furthermore, power also draws the way of perceiving and evaluating social groups by individuals. In some cases, people may depend on stereotype when they presenting judgments about members of specific groups instead of taking their features into consideration.

From Fisk's perspective (1993), the tendency to rely on stereotypical information becomes stronger when individuals understand their power as less legitimate or feel less accountable for the stronger when people understand their power as less legitimate of feel less accountable for the judgement they make. Eventually, power is not merely influences social interactions, yet also contributes to the formation and reinforcement of social perceptions and group-based assessments or evaluations.

## 7. Forms of Social Power

Social power can be perceived through reflecting many shapes, each one stating a distinct way of impacting the attitudes and behaviour of individuals:

**a- Legitimate power**, it arises from the formal recognized authority of an individual within an institution or society. Individuals occupying the roles of leadership such as teacher, managers, or government officials, are able to affect others since the authority related to their positions.

**b- Reward Power**, indicates the faculty to influence behaviour by presenting incentives or benefits. These rewards may involve promotions, financial incentives, recognition, or other forms of appreciation which support compliance and desired performance.

**c- Informational Power** is derived from possessing valuable knowledge or information that others require. People with specialized expertise or access to significant information can affect others by sharing that knowledge. In practical side, this kind of power frequently overlaps with

other forms. For instance, a teacher not only holds legitimate authority, yet also possesses informational power during expertise and may also reward students.

**d- Coercive Power**, is based on the ability to impose penalties or threat of punishment. This kind of power impacts behavior through fear of negative consequences, such as suspension, dismissal or other disciplinary measures (Snow, 2001).

**e-Referent Power**, originates from admiration, trust, or emotional attachment toward people. Instead of depending on formal authority, it helps influential figures to shape other's attitudes and behaviour since they are respected, admired, or viewed as role models. Stephan (1985) distinguishes between referent power related to high-status individuals and that related to lower-status individuals who gain impact through personal appeal identification. Noticing these variations forms of power supply a basic foundation for analyzing political and protest discourse, as they help explain the different strategies through which discourse influences participants, draws public attitudes, and helps specific forms of collective behaviour. American Civil Rights Movement and the Irish Independence Movement, patriotic chants reveal multiple shapes of symbolic and persuasive power. Portraying on the moral authority of movement leaders, collective historical memory, and emotionally resonant language, such chants mobilized supporters, reinforced solidarity, and strengthened a mutual sense of identity and purpose. Therefore, they work as powerful discursive means for fostering collective consciousness and supporting collective action, a process that will be investigated in detailed in the following section of this research.

## 8. Data Analysis

### 8.1 American Civil Rights Movement: "We Shall Overcome"

#### The text (English):

"we shall overcome, we shall overcome, we shall overcome someday. Oh, deep in my heart, I do believe, We shall overcome some day. (Traditional; popularized by Pete Seeger & The Freedom Singers, 1960s)

#### النص (بالعربي):

سننتصر، سننتصر، سننتصر يوماً ما. في أعماق قلبي أو من حقاً، سننتصر يوماً ما. (تقليدي؛ شاع بأداء بيت سيغر وفرقة المغنين الأحرار، ستينات القرن العشرين).

**Analysis:** This chant according to Van Dijk's model, employs emotionally charged collective pronouns ("we") to forget a unified the identity of in-group. The repetition of the term "overcome" operates as both a promise and a clarification of resolve, distinguishing the in-group (civil rights activists) from the out-group (systemic racial oppression and its agents). The chant reveals the wider social and political struggle for racial equality in the United States according to macro level. The collective aspiration represents the phrase "deep in my heart, I do believe", making a sense of one's commitment within a mutual identity. The song's through racial, cultural, and even national boundaries and it was sung in Northern Ireland in 1968 and in Eastern Europe across anti-communist protest which illustrates the universality of the collective identity it structure (Gamboa, 2012).

## 8.2 American Civil Rights Movement: “We Shall Not Be Moved”

### The text (English):

“We shall not, we shall not be moved. We shall not, we shall not be moved. Just like a tree that’s planted by the waters, We shall not be moved (Traditional labor/ civil song).

النص (بالعربي):

لن ننزحزح، لن ننزحزح، لن ننزحزح. كالشجرة الراسخة على ضفاف المياه، لن ننزحزح (أغنية نقابية وحقوقية تقليدية)

**Analysis:** from Van Dijk’s perspective model, the present chant expresses the use of language to emphasize steadfastness and resistance. The metaphor of a tree “planted by the waters” induces rootedness in place and principle and hallmarks of a firm identity of a society. The repetition signs the in-group’s rejection to yield to the out-group (oppressive authority) and at the same time shapes cohesion through choral participation. The chant characterizes the in-group positively as rooted, collective, and enduring. Whereas, implicitly describing the out-group as the power trying to move, displace, or silence them. The chant reveals a wider social ideology of nonviolent, but unyielding resistance at the level of macro (PBS American Experience, n.d.).

## 8.3 American Civil Rights Movement: “Oh, Freedom”

### The text (English):

“oh, freedom! Oh, freedom over me! And before I’d be a slave, I’ll be buried in my grave, And go home to my Lord and be free. (Traditional African American spiritual).

النص (بالعربي):

يا حرية! يا حرية! يا حرية التي تسمو علي! وقبل أن أكون عبداً، أفضل أن أدفن في قبري، وأرحل إلى ربي وأنا حر. (روحانيات أمريكية أفريقية تقليدية)

**Analysis:** according to the analysis of Van Dijk reflects that this chant mobilizes the language of sacrifice and transcendence to emphasize collective identity. The phrase “before I’d be a slave, I’ll be buried in my grave” states an extreme articulation of in-group values: freedom is developed above life itself. The place the in-group is classified as dignified, principled, and spiritually grounded, whereas, the out-group (slave, owners, segregationists, oppressive system) is implicitly cast as agents of degradation. The origins of spiritual of the chant lend it a communal and sacred dimension, making resistance a matter of both civic and moral identity, exemplifying the macro level of Van Dijk’s analysis.

## 8.4 Irish Independence Movement: “The Soldier’s Song” (Amhrán na bhFiana)

### The text (English):

“Soldiers are we, whose lives are pledge to Ireland, Some have come from a land beyond the wav, Sworn to be free, no more our ancient sireland shall Shelter the despot or the slave. Tonight we man the Beama Baoil. In Erin’s Casue come woe or weal, ‘Mid cnnon’s roar and rifle’s peal, We’ll chant a soldier’s song. (Peadar Kearney & Patrick Heeney, 1907)

## النص (بالعربي):

“نحن جنود، أرواحنا وقف على أيرلندا، بعضنا أتى من ارض ما وراء الأمواج، أقسمنا على الحرية، فلن تحتضن أرضنا العريقة بعد الآن طاغية و لا عبداً. الليلة نحرس ثغر الخطر، في سبيل أيرلندا ضراء كانت ام سراء، وسط دوي المدافع وقصف البنادق، سنرسل نشيد الجنود”. (بيدار: يرني و باتريك هيني، 1907).

**Analysis:** according to Van Dijk’s model, this anthem reveals the construction of collective and social identity during material and patriotic language. The beginning “Soldiers are we” immediately establishes an in-group identified by duty and sacrifice, whereas the pledge “to Ireland” anchors identity to the homeland. The out-group is rendered through the references to “the despot” and “the slave” and the conditions of British rule that the movement wanted to end. The phrase “sworn to be free” summarizes the revolutionary social identity of participants: membership in the group is identified by mutual commitment to liberation. At the macro level, the chant portrays the discourse of Irish nationalism onto a framework of resistance, collective action, and sacrifice (Kearney & Heeney, 1907).

## 8.5 Irish Patriotic Traditional: “The Fields of Athenry” (Amhrán na bhFiana)

## The text (English):

“By a lonely prison wall, I heard a young girl calling, “Michael they have taken you away. For you stole Trevelyan’s corn So the young might see the morn. Now a prison ship lies waiting in the bay. (Pete St. John, 1979; widely adopted as an Irish patriotic chant)

## النص (بالعربي):

“عند جدار السجن المقفر، سمعت فتاة تتنادي: “مايكل، أخذك بعيدا، لانك سرقت قمح تريفيليان حتى يرى الصغار ضوء الصباح. و الان سفينة السجن ترسو في الخليج منتظرة”. (بيت سانت جون، 1979؛ اعتمدت على نطاق واسع نشيدا وطنيا أيرلنديا).

**Analysis:** the analysis according to Van Dijk reflects that the current chant utilizes narrative and personal address to render collective tragedy intimate. The in-group (the Irish individuals suffering under famine and British colonial policy) is drawn with dignity and love, whereas, the out-group (colonial authority, embodied in Trevelyan’s policies) is implicitly condemned during the injustices of punishment for survival. It represents the wall of prison as a physical metaphor emphasizes the classification between the oppressed in-group and the oppressive out-group. The adoption of song as de facto sporting and patriotic chant clarifies how patriotic chants develop beyond their original context to crystallize collective identity during generations (PBS American Experience, n.d.).

## 8.6 Irish Patriotic Movement: “A Nation Once Again”

## The text (English):

“A nation once again, A nation, A nation once again, And Ireland, long a province, be A nation once again! (Thomas Davis, 1844).

## النص (بالعربي):

“أمة من جديد، أمة من جديد، ولتكن أيرلندا، التي طال عليها الاستعمار، أمة من جديد!” (توماس ديفيس، 1844)

**Analysis:** Van Dijk's perspective in critical discourse analysis states that this anthem encapsulates collective identity at its most direct. The refrain "A nation once again" is a declaration of their-group's aspirational identity: not only a protest, but a perspective of the group's rightful place in history. The contradiction between "province" (subordination under British rule) and "nation" (sovereignty and self-determination) plans onto the in-group binary. The consciousness and repetition of the refrain made it broadly signable, supporting broad community participation and a hallmark of chants portrayed to build collective identity. From macro level, the chant reveals the political ideology of Irish nationalism and clarifies how discourse contributes to the formation of a mutual sense of peoplehood (Snow, 2001)

## 9. Conclusion

The current research clarifies that patriotic and protest anthems as demonstrated through specified and collective examples from the American Civil Rights Movement and the Irish Independence Movement, are described more than expressions of encouragement. These chants work as powerful discursive tools that draw collective identities, emphasizes social cohesion, inspire collective action, and support unity among memberships of a movement, while at the same time differentiating them from opposing groups. The results also concentrate on the importance of cultural and artistic expressions, specifically chants and national songs, as effective instrument of political communication within social movements. Through addressing the restricted scholarly attention given to patriotic chants in Western contexts, this work contributes to filling an important research gap and clarifies how such forms of expression can support collective participation and promote the accomplishment of national and political purposes. The analysis further reflected that patriotic chants raise a strong sense of unity and belonging among participants whereas, using considerable psychological and behavioural impact on their addressees. Linguistic characteristics like the frequent use of inclusive pronouns (e.g., we and us), emotionally charged imagery and repetition consistently emphasizes in-group solidarity and draw the out-group as a source of justices. Generally, the findings authorize that patriotic chants play a dominant role in structuring collective identity, sustaining resistance, and mobilizing communities, making them a valuable subject for sustained research in political, cultural, and social studies.

## الهتافات الوطنية ودورها في تشكيل الهوية: دراسة تحليلية نقدية للخطاب

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الكلمات المفتاحية | تحليل الخطاب النقدي، الهوية الجماعية، الهوية الاجتماعية، الاناشيد الوطنية، السلطة.

<https://doi.org/10.51345/v37i2.1285.g685>

## المستخلص:

تُعد دراسة الأناشيد أو الاحتجاجات مجالاً بحثياً محدود الحضور نسبياً، ونظراً لندرة الدراسات المعمقة التي تتناولها. تهدف هذه الدراسة إلى تسليط الضوء على الدور الذي تؤديه الأناشيد الوطنية في سياق حركات الاستقلال وحقوق المدنية الغربية، بوصفها أداة فاعلة في توحيد الصفوف وتشكيل الهويات الاجتماعية والجماعية. كما تسعى إلى فهم طبيعة العلاقة بين هذه الأناشيد وتشكيل الهوية، إضافة إلى تحليل أثرها على أفراد الجماعة الداخلية (In-group) وأفراد الجماعات الأخرى (Out-group). لتحقيق ذلك، تم التركيز على أناشيد وطنية مختارة من حركة الحقوق المدنية الأمريكية (1955-1968) وحركة الاستقلال الأيرلندي (1907-1912)، وتحليلها في ضوء نموذج Van Dijk للتحليل النقدي للخطاب. أظهرت النتائج أن الخطاب الوطني لا يقتصر على مجموعة من العبارات الحماسية، بل يمثل أداة تأثير مركزية تسهم في بناء الهوية الجماعية، وتحفز الأفراد المتجمعين حول أهداف مشتركة على مواصلة مقاومتهم وصمودهم حتى تتحقق مطالبهم.