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Editorial

La *Revue Internationale de Langue, Littérature, Culture et Civilisation* (RILLiCC) est une revue à comité de lecture en phase d'indexation recommandée par le Conseil Africain et Malgache pour l'Enseignement Supérieur (CAMES). Elle est la revue du Laboratoire de Recherche en Langues, Littérature, Culture et Civilisation Anglophones (LaReLLiCCA) dont elle publie les résultats des recherches en lien avec la recherche et la pédagogie sur des orientations innovantes et stimulantes à la vie et vision améliorées de l'académie et de la société. La revue accepte les textes qui cadrent avec des enjeux épistémologiques et des problématiques actuels pour être au rendez-vous de la contribution à la résolution des problèmes contemporains.

RILLiCC met en éveil son lectorat par rapport aux défis académiques et sociaux qui se posent en Afrique et dans le monde en matière de science littéraire et des crises éthiques. Il est établi que les difficultés du vivre-ensemble sont fondées sur le radicalisme et l'extrémisme violents. En effet, ces crises et manifestations ne sont que des effets des causes cachées dans l'imaginaire qu'il faut (re)modeler au grand bonheur collectif. Comme il convient de le noter ici, un grand défi se pose aux chercheurs qui se doivent aujourd'hui d'être conscients que la science littéraire n'est pas rétribuée à sa juste valeur quand elle se voit habillée sous leurs yeux du mythe d'Albatros ou d'un cymbale sonore. L'idée qui se cache malheureusement derrière cette mythologie est que la littérature ne semble pas contribuer efficacement à la résolution des problèmes de société comme les sciences exactes. Dire que la recherche a une valeur est une chose, le prouver en est une autre. La *Revue Internationale de Langue, Littérature, Culture et Civilisation* à travers les activités du LaReLLiCCA entend faire bénéficier à son lectorat et à sa société cible, les retombées d'une recherche appliquée.

Le comité spécialisé « Lettres et Sciences Humaines » du Conseil Africain et Malgache pour l'Enseignement Supérieur (CAMES) recommande l'utilisation harmonisée des styles de rédaction et la présente revue s'inscrit dans cette logique directrice en adoptant le style APA.

L'orientation éditoriale de cette revue inscrit les résultats pragmatiques et novateurs des recherches sur fond social de médiation, d'inclusion et de réciprocité qui permettent de maîtriser les racines du mal et réaliser les objectifs du développement durable déclencheurs de paix partagée.

Lomé, le 20 octobre 2020.

Le directeur de publication,

Professeur Ataféï PEWISSI,

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Ligne éditoriale

Volume : La taille du manuscrit est comprise entre 4500 et 6000 mots.
Format: papier A4, **Police:** Times New Roman, **Taille:** 11,5, **Interligne** 1,15.

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Un article doit être un tout cohérent. Les différents éléments de la structure doivent faire un tout cohérent avec le titre. Ainsi, tout texte soumis pour publication doit comporter:

- ***un titre en caractère d'imprimerie*** ; il doit être expressif et d'actualité, et ne doit pas excéder 24 mots ;
- ***un résumé en anglais-français, anglais-allemand, ou anglais-espagnol*** selon la langue utilisée pour rédiger l'article. Se limiter exclusivement à objectif/problématique, cadre théorique et méthodologique, et résultats. Aucun de ces résumés ne devra dépasser 150 mots ;
- ***des mots clés en français, en anglais, en allemand et en espagnol*** : entre 5 et 7 mots clés ;
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- ***liste des références*** : par ordre alphabétique des noms de familles des auteurs cités.

Références

Il n'est fait mention dans la liste de références que des sources effectivement utilisées (citées, paraphrasées, résumées) dans le texte de l'auteur. Pour leur présentation, les normes du CAMES (NORCAMES) ou références intégrées sont exigées de tous les auteurs qui veulent faire publier leur texte dans la revue. Il est fait exigence aux auteurs de n'utiliser que la seule norme dans leur texte. Pour en savoir plus, consultez

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La gestion des citations :

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Résumé :

- ✓ Pour A. Pewissi (2017), le Womanisme transcende les cloisons du genre.
- ✓ M. A. Ourso (2013, p. 12) trouve les voyelles qui débordent le cadre circonscrit comme des voyelles récalcitrantes.

Résumé ou paraphrase :

- ✓ M. A. Ourso (2013, p. 12) trouve les voyelles qui débordent le cadre circonscrit comme des voyelles récalcitrantes.

Exemple de référence

Pour un livre

COLLIN Hodgson Peter, 1988, *Dictionary of Government and Politics*, UK, Peter Collin Publishing.

Pour un article tiré d'un ouvrage collectif

GILL Women, 1998/1990, "Writing and Language: Making the Silence Speak," In Sheila Ruth, *Issues in Feminism: An Introduction to Women's Studies*, London, Mayfield Publishing Company, Fourth Edition, pp. 151-176.

Utilisation de Ibid., op. cit, sic entre autres

Ibidem (Ibid.) intervient à partir de la deuxième note d'une référence

source citée. Ibid. est suivi du numéro de page si elle est différente de référence mère dont elle est consécutive. Exemple : ibid., ou ibidem, p. x.

Op. cit. signifie ‘la source pré-citée’. Il est utilisé quand, au lieu de deux références consécutives, une ou plusieurs sources sont intercalées. En ce moment, la deuxième des références consécutives exige l’usage de op. cit. suivi de la page si cette dernière diffère de la précédente.

Typographie

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Pour les textes contenant les tableaux, il est demandé aux auteurs de les numérotter en chiffres romains selon l’ordre de leur apparition dans le texte. Chaque tableau devra comporter un titre précis et une source propre. Par contre, les schémas et illustrations devront être numérotés en chiffres arabes et dans l’ordre d’apparition dans le texte.

La largeur des tableaux intégrés au travail doit être 10 cm maximum, format A4, orientation portrait.

Instruction et acceptation d’article

Les dates de réception et d’acceptation et de publication des articles sont marquées, au niveau de chaque article. Deux (02) à trois (03) instructions sont obligatoires pour plus d’assurance de qualité.

Sommaire

Littérature -----	1
<i>Monoko-zohi</i> de Diégou Bailly : une écriture du brassage culturel et de la cohésion sociale	
François Tchoman ASSEKA	3
Le contraste de l'humanitaire dans le théâtre de Tiago Rodrigues	
Amadou COULIBALY	19
La guerre comme négation du vivre-ensemble chez les primates dans <i>Brazzaville Beach</i> (1990) de William Boyd	
Astou Fall DIOP & Aladji Mamadou SANE & El Hadji Cheikh KANDJI	39
Post-Brexit Immigration and the British Welfare State Political Discourse in Douglass Board's <i>Time of Lies</i>	
Ténéna Mamadou SILUE	65
The Representation of Violence in N'gugi wa Thiong'o's <i>Weep Not, Child</i> and <i>A Grain of Wheat</i>	
Komi Séna KPEDZROKU.....	85
Social Justice as a Key Tenet of Security and Sustainable Peace: An Analysis of Martin Luther King Jr.'s Speeches	
Mamadou DIAMOUTÉNÉ.....	103
Women's Self-Definition and Societal Hardships in <i>The Color Purple</i> by Alice Walker	
Cyriaque SOSSOU & Anne Nathalie Jouvencia Agossi AGUESSY & Casimir Comlan SOEDE.....	115
A Peaceful and Secured Environment in a Shifting and Multiracial World: A Literary Reflection on Rebecca Walker's <i>Black, White and Jewish</i> (2001)	
Seydou CISSÉ	135
American Female Leaders in Peacemaking: A Study of Jeannette Rankin, Jeane Kirkpatrick, and Hillary Clinton	
Agath KOUNNOU	151
Linguistique -----	173
Quels anthroponymes pour la culture de la paix ?	
Assolissim HALOUBIYOU.....	175
Plaisanterie à caractère phonique et lexical entre les parlers nawda	
Djahéma GAWA	191
The Semantic Landscape of "Peace": Exploring Collocational Patterns and Their Prosodic Implications in Corpora	

Albert Omolegbé KOUKPOSSI & Blandine Opêoluwa AGBAKA & Innocent Sourou KOUTCHADE.....	205
Teaching English for Sustainable Peace: Integrating Language and Security Strategies in ECOWAS Education System	
Coffi Martinien ZOUNHIN TOBOULA	219
Sociologie et droit -----	239
Dispositifs de lutte contre la cybercriminalité dans l'espace ouest africain : réflexions pour une lutte beaucoup plus efficace	
Donatien SOKOU.....	241
Les fêtes <i>N'do-bit</i> i chez les Akaselem, <i>Assaku</i> et <i>Itchombi</i> chez les Biyobè : des stratégies de la cohésion sociale dans les régions centrale et de la Kara du Togo	
Houéfa Ablavi HOUEDANOU-AKOTCHOLO & Nourou TCHALLA & Atiyihwè AWESSO.....	259
Le Conseil de Sécurité de l'ONU face aux défis sécuritaires de l'Afrique Assataclouli BAKOUSSAM.....	275

LITTERATURE

Social Justice as a Key Tenet of Security and Sustainable Peace: An Analysis of Martin Luther King Jr.' S Speeches

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Abstract:

This study examines M. L. King Jr.'s¹ speeches about interracial tensions in “Lincoln Memorial Address” and “I have a dream”. It aims to show that social justice is one of the foundations of security and peace. African Americans are considered second-zone citizens by White people who enjoy a lot of privileges in the American society. Social injustice undermines security, peace and togetherness in the United States of America. The minority Black Americans -- living at the margin of the society-- and the majority White communities grapple with riots and insecurity. So, in his addresses about intercommunity peace, M. L. King Jr. advocates equality and justice. To explore the distinct speeches, the qualitative method and Homi Bhabha's postcolonial theory are used to collect, analyze and interpret the textual elements. At last, the results of the study have shown that one of the key foundations of sustainable peace relies upon the restoration of social equity.

Key words: equity, injustice, security, sustainable peace, togetherness.

Résumé :

Cette étude examine les discours de M. L. King Jr. concernant les tensions raciales dans “Lincoln Memorial Address” et “I have a Dream”. Elle vise à montrer que la justice sociale est l'un des fondements de la sécurité et la paix. Les Africains Américains sont considérés comme des citoyens de seconde zone par les Blancs qui jouissent de beaucoup de privilèges dans la société Américaine. L'injustice sociale met en péril la sécurité, la paix et le vivre-ensemble aux États-Unis d'Amérique. Les minorités Noires Américaines --vivant en marge de la société--ainsi que la communauté majoritaire Blanche sont confrontées aux émeutes et à l'insécurité. Donc, dans ses discours concernant la paix intercommunautaire, M. L. King Jr. prône l'égalité et la justice. Pour explorer les différents discours, la méthode qualitative et

¹ Martin Luther King Jr. and King Jr. are interchangeably used in this study.

la théorie postcoloniale d'Homi Bhabha sont utilisées pour recueillir, analyser et interpréter les éléments textuels des discours. Enfin, les résultats de l'étude ont montré que l'un des fondements de la paix durable passe par l'instauration de l'équité sociale.

Mots clés: équité, injustice, le vivre-ensemble, paix durable, sécurité.

Introduction

The United States of America still grapples with racial issue. Interracial tensions result in riots and arrests among African Americans. Police brutality is also in the crux of social unrest in the American society. For instance, the murder of Georges Floyd is a testimony of rising anti-black sentiment. Dominative racism morphs into contemporary styles of clamp down on Black people. T. Kleven (2009, p. 82) upholds: "...systemic racism perpetuates the inequalities produced by the country's racist history, and these factors deny [oppressed communities] an equal opportunity to succeed in life." The racial lynching of Black people's image metastasizes in the country. E. Hinton, L. Henderson and C. Reed (2018, p. 2) assert: "Discriminatory criminal justice policies and practices have historically and unjustifiably targeted Black people.... This discrimination continues today in often overt ways..." The widespread negative opinions against Black community fuel tensions in the 21st century. H. J. Hammond et al. (2020, p. 12) underline: "The death of Michael Brown in 2014 galvanized the nascent Black Lives Matter Movement, which continue to gain a national platform..." Antiblack sentiments result into antiwhite contempt. To quote I. Febriyanti (2017, p. 43): "Racial violence, segregation, inequality and dehumanization issues keep coming even though there is the Declaration of Independence has been proclaimed since 1776." Interracial antagonistic relationships compromise togetherness. Besides, terrorism, communitarism and racism are gaining ground. The unprecedented radicalization of many people threatens peace and security in the American society. The problem is that African Americans are considered second-zone citizens by White people who enjoy many privileges in the American society.

The gains of Civil Rights Movements fail to put an end to interracial inequalities and contempt. In this regard, this study posits that social justice is one of the foundations of security and peace. So, what does

cause insecurity and undermine peace in the American society? What are the solutions to the social crises? Social injustice causes tensions. Justice and equality can help mitigate social crises. The qualitative method is used since textual elements of M. L. King Jr.'s addresses are collected, analyzed and interpreted under the prism of H. K. Bhabha's postcolonial theory. The study is divided into two parts. The first part is entitled "Lincoln Memorial Address": the diatribe of social inequities and the second part deals with "I Have a Dream": a vision for social peace.

1. "Lincoln Memorial Address": The Diatribe of Social Inequities

M. L. King Jr. is known as an iconic activist and a proponent of nonviolence in the United States of America. His addresses are the cornerstones in the American Civil Rights Movement. Most of his speeches are considered verbal diatribe against discriminatory practices towards African Americans. They serve as a space of diagnosis of the interracial unrest in the United States. Among M. L. King Jr.'s speeches, "Lincoln Memorial Address" and "I Have a Dream" make history. Delivered on August 28, 1963, Washington, D.C the title "Lincoln Memorial Address" epitomizes one of the outstanding figures of Black people's emancipation. Lincoln is the name that refers to Abraham Lincoln – former American President— whose actions to abolish slavery mark an indelible stain in the American history. "Lincoln Memorial" places M. L. King Jr.'s speech in the socio-historical context. When one scrutinizes the speech, it reminds the audience of the oppressed Black people's painful experience since the outset of the United States of America. African Americans live in a kind of hell because of profound disparities exacerbated by racism. M. L. King Jr. mentions that gloomy reality by highlighting interracial inequalities in the following lines:

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 languishing in the corners of American society and finds himself an exile in his own land (M. L. King Jr., 1963, p. 22).

Through this excerpt, one understands that Black communities are “off-center” (H. K. Bhabha, 1994, p. 57). Thus, M. L. King Jr. denounces unfair treatment the subjugated Black people endure. The anaphora “One hundred years later...One hundred years later...One hundred years later” connotes African Americans’ long and thorny march to achieve equity. One notes that because of segregation and discrimination, African Americans’ living conditions are critical. The duration of their bad conditions span years and evidence the sad socio-economic reality the segregated Black people suffer. The systemic racism deprives them of economic prosperity. Therefore, the marginalized community feels like alien in the country they belong to. Such a situation results into uprising in many cities in the United States. Africans Americans demonstrate every day to voice their discontentment:

So we have come here today to dramatize an appalling condition. In a sense we have 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 (M. L. King Jr., 1963, p. 22).

The excerpt shows the rising of African Americans’ anger and frustration against the way they are treated in the society. The dominant white people do not abide by the constitution which guarantees equity in the United States. From “they were signing a promissory note to which every American was to fall heir”, one understands that one of the provisions in the American constitution is violated. In fact, a close scrutiny of the provision explicitly unveils that socio-economic prosperity is inclusive. However, African Americans are excluded by the main stream society, for: “This note was a promise that all men would be guaranteed the inalienable rights of life, liberty, and the pursuit of happiness. It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned” (M. L. King Jr., 1963, p. 22). It is unquestionable that M. L. King Jr.’s address relies upon the realm of economy and finance. According to I. Febriyanti (2017, p. 42): “African Americans demand their share of power, wealth and status in the US through many layers of possibilities and events...” The address is

expressive of marginalized people's sorrows regarding economic disparities. In this connection, T. KLeven asserts: "...the United States remains a deeply, systemically, and increasingly classist society. Wealth disparities have increased and become more entrenched..." (2009, p. 82). African Americans are victim of "...unequal power relations ..." (L. Tyson, 2006, p. 360). As evidence, the extract reads: "...we have come to cash this check -- a check that will give us upon demand the riches of freedom and the security of justice" (M. L. King Jr., 1963, p. 22). In this connection, African Americans always take to street to demonstrate. R. Robinson (2000, p. 25) writes: "... the continuing social and economic harms to African Americans [is tremendous]". As consequence, they very often feel "unhomed" (H. K. Bhabha, 1994, p. 9). Marginalized communities protest because their existence is undermined:

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 rise from the dark and desolate valley ... to the sunlit path of ...justice. Now is the time to open the doors of opportunity to all of God's children. Now is the time to lift our nation from the quicksands of...injustice to the solid rock of brotherhood (M. L. King Jr., 1965, p. 22).

The above-mentioned passage justifies the marginalized Black people's anger. According to C. West (2001, p. 3): "... [Because of] historic inequalities and long-standing cultural stereotypes...black people are viewed as a 'them'..." That is the reason why, in the address: "...it is time to open the doors of opportunity to all..." expresses a pressing demand to equality. To quote Franklin and Boyd-Franklin (2000, p. 35): "African Americans...contend with ... notions of superiority embraced by many whites." Failing to reconsider the oppressed Black communities' living conditions results to waves of protests and clashes, as the excerpt reveals:

It would be fatal for the nation to overlook the urgency of the moment and to underestimate the determination of the Negro. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of ... equality. Nineteen sixty-three is not an

end, but a beginning....There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights (M. L. King Jr., 1963, p. 22).

The passage shows the determination of Black people to go through their fight. They continue to undergo: "...the sentence of history...subjugation" H. K. Bhabha observes (1994, p. 172). African Americans' Protests turn to violence and claim lives every year. Rival communities resort to guns. "There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights" is corroborative. In line with interracial violence, I. Febriyanti (2017, p. 42) underscores : "When we come to American social system, we may find many unfortunate events for minority groups which cause some conflicts...Conflict is the tool in American society to ask for a social change". The sentence which reads: "It would be fatal for the nation to overlook the urgency of the moment and to underestimate the determination of the Negro" is a warning. In other words, marginalized African Americans seek to improve their conditions by taking actions against the dominant white community. L. Riphagen (2008, p. 98) relates: "White supremacy, although denied by many... [remains] ... one of the causal factors of African-American oppression...". As evidence, M. L. King Jr. says: "The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges..." (M. L. King Jr., 1963, p. 22).

The systematic exclusion of African Americans threatens stability and togetherness. According to S. Svenden et al.: "Inequality is both a cause and a consequence of violent conflict" (2019, p. 2). African Americans' commitment to their rights is expressed as follows: "...we can never be satisfied...until justice rolls down like waters and righteousness like a mighty stream" (M. L. King Jr., 1963, pp. 22-23). The foregoing extract emphasizes the restoration of social justice in the American society because Black communities are like the "Subaltern" (H. K. Bhabha, 1994, p. 237). In this vein, B. P. Bowser and C. Devadutt think: "Income inequality has been trending upward since the late 1970s, particularly, affecting persons of color..." (2019, p. 6). That is the reason why, M. L. King Jr.'s denounces unfair discriminatory practices set up to keep them

under domination. By criticizing White people's oppressive policy, L. Riphagen (2008, p. 109) writes: "The dominant norms set forth as the societal standard are defined by those in Power..." That evidences that American privileges are not shared with the minority group. That is the reason why H. J. Hammond et al. (2020, p. 7) affirm: "Despite the success of the civil rights movement...the fight for social equality [will] continue beyond 1960s". That implies that African Americans' social conditions and the persistence of discrimination deteriorate the United States' social climate. To quote T. Kleven (2009, p.41): "Systemic classism and racism are reflected in the entrenched socioeconomic inequalities..." The foregoing quotation shows that African Americans are below the social ladder. In this regard, T. Kleven (2009, pp. 82-83) argues: "A more comprehensive program for social and racial justice requires a mass, interethnic, working-class movement.... Without such a movement, [The United States] is likely to remain a systemically classist and racist society..." In this vein, M. L. King Jr. heralds better days to come for the future generation.

2. "I Have a Dream": A Vision for Social Peace

M. L. King Jr.'s "I Have a Dream" can be deemed as a manifesto which advocates socio-economic inclusiveness regardless of race, religion and culture. For him, it is significant to struggle against socio-economic exclusion because, "The negative effects of discrimination and exclusion...are vast" (S. Hearn, 2016, p.2). Held on August 28, 1963, at the Lincoln Memorial, Washington D.C., M. L. King Jr.'s speech still echoes worldwide. It stands as the voice of all those who feel frustrated by any system of governance that fails into implementing of justice. To quote C. West (2001, p.3): "... [Marginalized] people are to be 'included' and 'integrated' into 'our' society and culture..." African Americans face obstacles preventing them from being part and parcel of that society. As a minister, M. L. King Jr. addresses his audience in these hopeful words: "Let us not wallow in the valley of despair, I say to you today, my friends. And so even though we face the difficulties of today and tomorrow ... 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” (M. L. King Jr., 1963, p. 25). In the foregoing excerpt, one notes that equality is at the crux of M. L. King Jr.’s speech. E. K. Yamamoto et al. notes: “Since the United States’ inception, racial injustice has marked the American landscape...” (2003, p.1271). This connotes that the concepts of superiority and inferiority is a threat to all nations. According to S. Heran: “If ... countries cannot develop institutions, they will likely never reach the Sustainable [peace and security]” (2016, p. 2). Strong and fair institutions can guarantee equity can help reinforce peace.

In the same vein, M. L. King Jr. makes a revelation : “I have a dream that one day... a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of...justice...” (M. L. King Jr., 1963, p. 25). “Rebuilding people’s trust in the system of justice that protects and governs their society is increasingly recognized as an essential component of achieving sustainable peace...” (United Nations, 2010, p. 22). In this respect, M. L. King Jr. argues: “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[s] into a beautiful symphony of brotherhood...” (M. L. King Jr., 1963, p.25). O. A. Barbarin et al. (2019, p. 196) argue: “Equitable treatment and fair allocation of resources are the hallmarks of just societies.” So, the attainment of sustainable peace and security goes through a compulsory constructive action that aims at consolidating brotherhood between Blacks and Whites. To achieve this ideal, “...a joint effort is needed to overcome the likely resistance to systemic reform of the power elite and other privileged segments of society that are advantaged by systemic classism/racism”, writes T. Kleven (2009, p.82). By doing this, “... [humanity] will be able to sing with new meaning...” (M. L. King Jr., 1963, p. 26). As J. R. Cohen (2007, p. 261) argues: “A deeply tragic fact of social reality is the subordination of one social group to another...” It is all the more tragic since the subjugation of African Americans fuels interracial tensions and contempt in the American society. However, S. N. Bleich et al. (2019, p. 1406) reveal: “The experience of discrimination for Blacks in The United States is prevalent across many areas of their lives...”

Basically, the promotion of an egalitarian society regardless of race is the quintessence of M. L. King Jr.'s addresses. According to M. Reisch (2002, p. 344): "...social justice and the reality of persistent inequality and injustice became more apparent [in the American society]". It is significant to point out that M. L. King Jr.'s speeches intersect and overlap with emphasis on the recurring issue of socio-economic inequalities. As evidence, he states: "One hundred years later, the Negro is still languished in the corners of American society and finds himself an exile in his own land" (M. L. King Jr., 1963, p. 24). This passage also appears in "Lincoln Memorial Address". Besides, M. L. King Jr.'s scriptural style connotes a society living in harmony without any form of exclusion. He puts it: "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' -- one day right there 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" (M. L. King Jr., 1963, p. 25). Equality and justice are ingredients which reinforce cohesion as he says: "... black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands..." (M. L. King Jr., 1963, p. 25). In a poetic prose style, the reverend wants to be confident about the establishment of social justice in all its fullness in the United States of America:

My country 'tis of thee, sweet land of liberty, of thee I sing.
 Land where my fathers died, land of the Pilgrim's pride,
 From every mountainside, let freedom ring!
 And if America is to be a great nation, this must become true.
 And 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. (M. L.
 King Jr., 1963, p. 26)

Spatial locations in the above-mentioned poem indicate that the struggle for equity includes the whole nation. M. L. King Jr.'s prophetic

message stands against White people's "...oppressive...law of difference..." (H. K. Bhabha, 1994, p.57). African Americans' survival relies upon freedom. It is used in the poem as a catchword to draw the general public's attention to the rightfulness of the discriminated people's fight. It is a strategy used to touch everyone's emotion.

M. L. King Jr.'s prophetic message constitutes a beam of hope which illuminates Black people's heart. This is evidenced by the following lines: "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..." (M. L. King Jr., 1963, p. 26). The foregoing passage implies that the American society is plagued by "white [systemic] supremacy" (H. K. Bhabha, 1994, p.40). The substance of M. L. King Jr.'s message reflects the spirit of the Declaration of Independence which guarantees the same rights for all in the American society. Not only are his distinct addresses discursive spaces of protest against injustice, but also they advocate equity and togetherness.

Conclusion

This study has examined M. L. King Jr.'s addresses. It aimed to show that social equity is one of the foundations of security and peace. The analysis of "Lincoln Memorial" and "I Have a Dream" through post colonialism has also shown that socio-economic inclusion and justice are key factors in the implementation of togetherness. Marginalization, socio-economic inequalities always cause frustrations. Therefore, injustice may result into radicalization of people.

M. L. King Jr.'s speeches are inspiring. They operate as a remedy to social insecurity in the American society. His persuasive use of language is a symbolic means of urging cohesion between African Americans and White dominant communities. To build confidence, a people-centered agenda has to be implemented. In this regard, M. L. King Jr. has not failed to emphasize social equity which can help mitigate antagonistic stance between Blacks and Whites.

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