

Public Speaking
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Lecture: 59
Sample Speeches and Their Analysis

Welcome back to NPTEL online certification course on Public Speaking. My dear friends, as I have been telling you that we are in the last leg of the series of lectures on Public Speaking. And in the previous lecture, we discussed the results of the mock interviews that we conducted and also provided you an analysis. Now in this lecture, we are going to talk about or we are going to provide you with some of the speeches and will also analyze those speeches.

Now all of you with the lectures on speeches might have been prepared well or might have given some of these speeches as well. In the beginning of the course, lecture number three we talked about the importance of rhetoric in speech, people give speeches, no doubt, but their speeches can become memorable and effective only because of the use of rhetoric, the literary devices and many more.

We have also talked about some of the prerequisites of speeches. We have also talked about the types of speeches and then in lecture number 33 which was specifically devoted to speeches, we also saw the various types of speech, the requirement. Now is the time that we should analyze some of the world's famous speeches and tell you why these speeches have become memorable.

So, my plan in this lecture is to provide you with the words and the sentences of those speeches, read them out and then see how we can analyze in order to prove our point. Why these speeches became memorable? Here, we have taken four very important, significant and memorable as well as iconic speeches not only from India but also from America. So, let us have a look at the sample speeches.

You all know that actually it is your speech that makes you remembered among your audience. In this regard, speeches have a very important role to play. They can actually bring

a change in the society in various fields. Every revolution or change begins with an impactful delivery.

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So, here in the pictures you can find some very great and renowned speech givers or orators, because oration has got some amount of impact also because of delivery, not only because of the content. So, through the medium of words and voice modulation, leaders around the world have brought a change, harboured a change. In this regard, I think all of you will share with me that our present prime minister is a very good orator if you can listen to some of his speeches, some of his talks, you can find the way he throws words. The way he provides weight to the sentences, to the words, and also tries to bring a sort of international from time to time same was true of some other speakers. So, if time permits we can take four of the famous speeches but then you have ample time at your laser to listen to the speeches of some of the major revolutionary figures who have really brought a change in the world at large.

Now in this regard, let me begin with the speech of Swami Vivekananda. I think all of you are familiar with this name, Swami Vivekananda, who actually made India proud because of Swami Vivekananda's speech in Chicago in the year 1893.




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Swami Vivekananda

- ❖ Swami Vivekananda (1863–1902) in his groundbreaking speech to the World's Parliament of Religions (1893) introduced Hinduism to America.
- ❖ Swami Vivekananda also introduced Vedanta and Yoga to the West.



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We will see how Swami Vivekananda's speech to the world's parliament of religions introduced Hinduism to America. We will see the way he uses language and the way he also takes into consideration the audience members and the way he tried to introduce Hinduism, Vedanta and yoga to the West. So, let us have Swami Vivekananda's speech. Let us look at the very first salutation.

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Sample Speech- I (Swami Vivekananda, 11 September 1893)

Sisters and Brothers of America, it fills my heart with joy unspeakable to rise in response to the warm and cordial welcome which you have given us.

I thank you¹ in the name of the most ancient order of monks in the world, I thank you in the name of the mother of religions, and I thank you in the name of millions and millions of Hindu people of all classes and sects.

My thanks, also, to some of the speakers on this platform who, referring to the delegates from the Orient, have told you that these men from far-off nations may well claim the honour of bearing to different lands the idea of toleration.

¹ The speaker begins by expressing his gratitude for the warm welcome he received




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“Sisters and brothers of America, it fills my heart with joy unspeakable to rise in response to the warm and cordial welcome which you have given us.” See, in the very first sentence he captivated the crowd when he said sisters and brothers of America and then he says it fills my heart with joy unspeakable to rise in response to the warm and cordial welcome which you have given us. I thank you in the name of the most ancient order of monks in the world. I thank you in the name of the mother of religions and I thank you in the name of millions and

billions of Hindu people of all classes and sects. My thanks also to some of the speakers on this platform, who referring to the delegates from the Orient, have told you that these men from far of nations may well claim the honour of bearing to different lands the idea of toleration.”

So, you will see here that not only Swami Vivekananda expresses his gratitude after giving a warm salutation but you can also find some phrases and some words repeated just in order to captivate the minds of the audience. So, he says--- I thank you and you will find this being repeated. So, this is actually one of the devices which we may call anaphora isn't it repetitions. So, this actually provides a sort of impact.

So, all the audience members are already attracted and now after the warm welcome that he in a very thankful manner accords. Then he says, he actually relates to his own topic because he has to speak on religion and he has to talk about Hinduism.

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The slide features a dark blue header with the text "Contd..." in white. Below the header, the main text is a quote: "I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. ² We believe not only in universal toleration, but we accept all religions as true. I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnant of the Israelites, who came to Southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny." To the right of the quote is a red-bordered callout box containing the text: "²The speaker then introduces his central idea-establishing Hinduism as a welcoming religion". At the bottom of the slide, there are logos for "Swayam" and "5".

So, he says--- “I am proud to belong to a religion which has taught the world both tolerance and universal acceptance we believe not only in universal toleration but we accept all religions as true I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnant of the Israelites who came to Southern India and took refuse with us in the very year in which their Holy Temple was shattered to Pieces by Roman tyranny.”

Here, you can find my dear friend, that once again he repeats 'I am proud' in the first one we saw he says--- I thank you. So, repeatedly he says and here after establishing a sort of credibility. Now here you can refer yourself to audience awareness and creating credibility. So, the speaker here not only repeats some of the words and phrases but he also gives an inkling of what he is going to speak and then he says that how India has always been a sort of favourable hound to people.

How India has always provided shelter and he uses the word universal acceptance and he says we accept all religions. Now he introduces the central idea of his speech by mentioning the characteristics of Hinduism as a welcoming religion and then he says----“ I am proud to belong to the religion which has sheltered and it is still fostering the remnant of the grand Zoroastrian nation I will quote to you Brethren again he uses the term brethren for brother. A few lines from A Hymn which I remember to have repeated from my earliest boyhood which is every day repeated by millions of human beings. As the different streams have their sources in different paths which men take through different tendencies various though they appear cooked or straight all lead to thee.” My dear friends, while Vivekananda spoke on religion he also saw to it that he should actually speak in a language that everyone can understand.




So, the language is very simple and the choice of words is also very simple my dear friend. So, this was how he began and how he talks about the present convention I mean the present parliament of religions where he tries to strengthen. First, what he did? He was actually aware of the Audience by saying---- “My dear brothers and sisters of America” and then he established his rapport with a crowd.

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The present convention, which is one of the most august assemblies ever held, is in itself a vindication, a declaration to the world of the wonderful doctrine preached in the *Gita*: "Whosoever comes to Me, through whatsoever form, I reach him; all men are struggling through paths which in the end lead to me." Sectarianism, bigotry, and its horrible descendant, fanaticism, have long possessed this beautiful earth. They have filled the earth with violence, drenched it often and often with human blood, destroyed civilization and sent whole nations to despair. Had it not been for these horrible demons, human society would be far more advanced than it is now. But their time is come; and I fervently hope that the bell that tolled this morning in honor of this convention may be the death-knell of all fanaticism, of all persecutions with the sword or with the pen, and of all uncharitable feelings between persons wending their way to the same goal.³

³The speaker then strengthens his credibility

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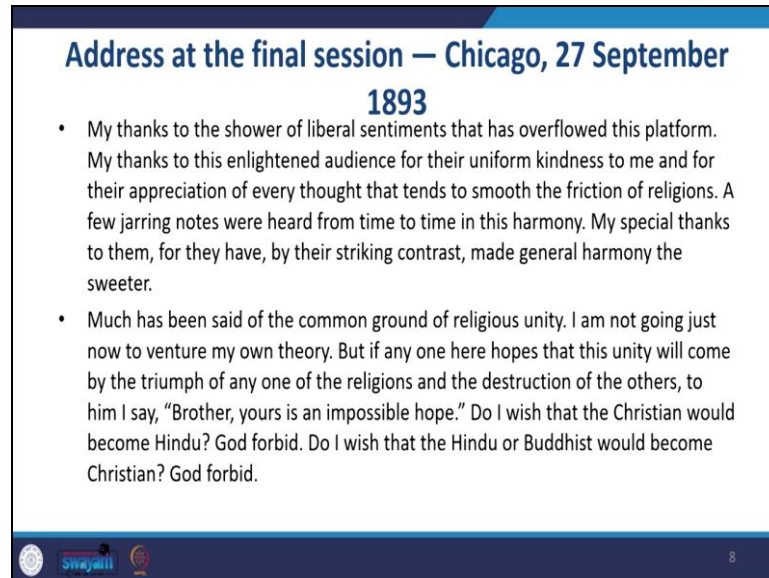
And now he straight away comes to the present convention where he says----“ The present convention which is one of the most August assemblies ever held is in itself of indication a declaration to the world of the wonderful Doctrine preached in the Gita.” And then in a way he also introduces the holy Gita and says---“ Whosoever comes to me through whatsoever form I reach him all men are struggling through paths which in the end lead to me.”

And then he talks about the problems that are there in the world and he says----
 “Sectarianism, bigotry and its horrible descendant fanaticism have long purchased this beautiful earth they have filled the earth with violence, drenched it often and often with human blood destroyed civilization and sent whole Nations to despair had it not been for these horrible demons, human society would be far more advanced than it is now. But their time is come and I fervently hope’. Vivekananda is quite hopeful ‘that the bell that tolled this morning in honour of this convention may be the death knell of all fanaticism actually the main concern the main aim is to tell people that let us try to end this fanaticism of all persecutions with the sword or with the pen and of all uncharitable feelings between person means wending their way to the same goal.”

In the beginning I had already told you that some revolutionary speeches have has brought a change in the world and here also after the speaker has introduced his topic and built his own credibility he now comes to the main topic and that is Hinduism. My dear friends, not only this, this was actually the beginning of the speech that he gave and actually opened the eyes of the people of America and others.

But when he had to address the final session in Chicago on 27 September 1893, you can find that in this speech there is not only a sort of Thanksgiving but then what he really wanted to tell the people. So, if you have a look at the words you will find and he says.

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Address at the final session — Chicago, 27 September 1893

- My thanks to the shower of liberal sentiments that has overflowed this platform. My thanks to this enlightened audience for their uniform kindness to me and for their appreciation of every thought that tends to smooth the friction of religions. A few jarring notes were heard from time to time in this harmony. My special thanks to them, for they have, by their striking contrast, made general harmony the sweeter.
- Much has been said of the common ground of religious unity. I am not going just now to venture my own theory. But if any one here hopes that this unity will come by the triumph of any one of the religions and the destruction of the others, to him I say, “Brother, yours is an impossible hope.” Do I wish that the Christian would become Hindu? God forbid. Do I wish that the Hindu or Buddhist would become Christian? God forbid.

“My thanks to the shower of liberal sentiments that has overflowed this platform. My thanks to the enlightened audience.” See, he thanks the audience as well. And then having discussed his own point. Now he says----“My special thanks to them for they have by their striking contrast made general harmony the sweeter.” Look at the choice of words and then he says--- - “Much has been said of the common ground of religious unity. I am not going just now to venture my own theory. But if anyone here hopes that this Unity will come by the triumph of any one of the religions and the destruction of others, to him I say, “Brother, yours is an impossible hope.” Do I wish that the Christian would become Hindu? God forbid. Do I wish that the Hindu or Buddhist would become Christian? God forbid.”

Now as a speaker not only is he interactive but he also poses questions and then he responds, that is actually a beauty and the benignity of a good speaker.

And he says that he is ‘not in favour of those who actually destroy others or destroy other religions. “But I am actually for those people who believe in a sort of harmony.” And then he uses a very beautiful language. He actually tries to provide an example of what he really wants to say and he says it actually littered with the language that everyone can speak, in the language of the common people.

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- The seed is put in the ground, and earth and air and water are placed around it. Does the seed become the earth, or the air, or the water? No. It becomes a plant. It develops after the law of its own growth, assimilates the air, the earth, and the water, converts them into plant substance, and grows into a plant.
- Similar is the case with religion. The Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each must assimilate the spirit of the others and yet preserve his individuality and grow according to his own law of growth.
- If the Parliament of Religions has shown anything to the world, it is this: It has proved to the world that holiness, purity and charity are not the exclusive possessions of any church in the world, and that every system has produced men and women of the most exalted character. In the face of this evidence, if anybody dreams of the exclusive survival of his own religion and the destruction of the others, I pity him from the bottom of my heart, and point out to him that upon the banner of every religion will soon be written in spite of resistance: "Help and not fight," "Assimilation and not Destruction," "Harmony and Peace and not Dissension."



And he says---“ The seed is put in the ground and earth and air and water are placed around it. Does the seed become the earth or the air or the water? No, it becomes a plant. It develops after the law of its own growth, assimilates the air, the earth and the water converts them into plant substance and grows into a plant.” Actually, he talks about the progress. We cannot progress by destroying others, by destroying something, rather we can progress only by having a sort of opinion only by having a new thought.

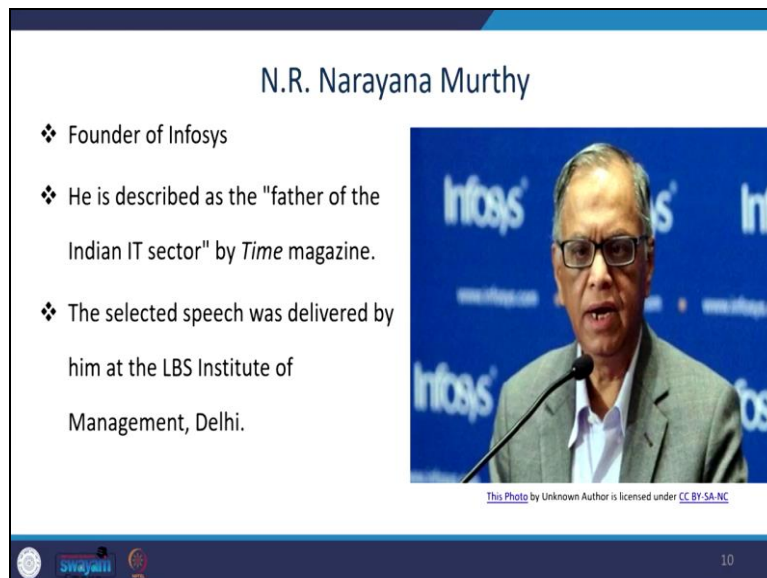
Similar is the case with religion. He says---“ The Christian is not to become a Hindu or a Buddhist nor a Hindu or a Buddha to become a Christian. But each must assimilate the spirit of others and yet preserve his individuality and grow according to his own law of growth.” He actually talks about assimilation and towards the end when he reaches he will say---“If the parliament of religions has shown something anything to the world, it is this: it has proved to the world that Holiness, Purity and charity are not the exclusive positions of any church in the world and that every system has produced men and women of the most exalted character. In the face of this evidence if anyone dreams of the exclusive survival of his own religion and the destruction of others. I pity him from the bottom of my heart and point to him that upon the banner of every religion will soon be written in spite of resistance.”

And now is the crux of this speech that Swami Vivekananda provides and says what is actually “written in spite of resistance, help and not fight. Assimilation and not destruction. Harmony and Peace and not Dissension.” My dear friends, you can find here not only the choice of words but the choice of sentences and the sentences that actually through these sentences he wanted to persuade the people of the world that the Hindu religion has got a sort

of tolerance and which says help and not fight. Assimilation and not destruction. Harmony and Peace and not Dissension. My dear friends, do not you think that if one can give a speech like this, where not only the speech is interactive, where not only is it simply- worded, where not only there is cordiality, where not only there is commitment but where there is a conviction and there goes this beautiful speech of Swami Vivekananda.

So, if you have a look at the way the speech has been crafted and delivered, you will find that it become becomes memorable. My dear friends, I am not confined to speaking only on one speech rather another speech that has captivated me and that will captivate all of you is that of the speech of N. R. Narayan Murthy.

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N.R. Narayana Murthy

- ❖ Founder of Infosys
- ❖ He is described as the "father of the Indian IT sector" by *Time* magazine.
- ❖ The selected speech was delivered by him at the LBS Institute of Management, Delhi.

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I think all of you are familiar with this name, who was actually the founder. Narayana Murthy was the founder of Infosys and he is actually described as the father of Indian I.T sector by Time Magazine. So, this speech that we are going to discuss was given at the Lal Bahadur Sastra Institute of Management, Delhi and you will find how beautifully it is worded. this speech can be used for educational purposes also.



And the young minds that you are can get a lot of food for thought in this beautiful speech. Here again, you will find that the speaker first provides a sort of salutation and then the speaker also introduces the topic of his speech and he begins in a very simple manner my dear friend, you can find and the way he says,

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Sample Speech- II

It is a pleasure to be here at the Lal Bahadur Shastri Institute of Management... I thank the jury for this honour. When I got the invitation to speak here, I decided to speak on an important topic on which I have pondered for years - the role of Western values in contemporary Indian society. Coming from a company that is built on strong values, the topic is close to my heart.¹ Moreover, an organization is representative of society, and some of the lessons that I have learned are applicable in the national context. In fact, values drive progress and define the quality of life in society. The word community joins two Latin words *com* ("together" or "with") and *unus* ("one").

¹ After quick salutations, the speaker introduces the topic of his speech



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“It is a pleasure to be here at the Lal Bahadur Shastri Institute of Management. I thank the jury for this honour when I got the invitation to speak here. I decided to speak on an important topic on which I have pondered for years--- “The role of Western values in Contemporary Indian Society.” So, here Narayana Murthy himself a computer person, a revolutionary in the field of I.T. He talks about human values.

And then he says----“Coming from a company that is built on strong values the topic is very close to my heart. Moreover, an organization is representative of society and some of the relations that I have learned are applicable in the National context. In fact, values drive progress and define the quality of life together in society, the world community joins two Latin words and he says what are these two Latin words, *com* with an *unus* meaning thereby together and one.”

So, not only does he talk about Harmony but he also talks about how the role of Western values in Contemporary Indian Society is emerging because he, as a person, who wanted to bring a change through technology what he will say.

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A community, then, is both one and many. It is a unified multitude and not a mere group of people.² As it is said in the Vedas: Man can live individually, but can survive only collectively. Hence, the challenge is to form a progressive community by balancing the interests of the individual and that of the society. To meet this, we need to develop a value system where people accept modest sacrifices for the common good. What is a value system?³ It is the protocol for behavior that enhances the trust, confidence and commitment of members of the community. It goes beyond the domain of legality - it is about decent and desirable behavior. Further, it includes putting the community interests ahead of your own. Thus, our collective survival and progress is predicated on sound values.

² The speaker emphasizes the idea of bringing everyone under one umbrella

³ The effective use of questioning and answering to establish a point

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“A community then is both one and many it is unified multitude and not a mere group of people. As it is said in the Vedas.” Now here also he refers to our traditional, our ancient religious texts and he says—“As is said in the Vedas: Man can live individually but can survive only collectively.” My dear friends, I already might have told you that while somebody is giving a speech, one also ought to quote from the great books, great people in order to strengthen his or her point of view.

“Hence the challenge is to form a progressive community by balancing the interests of the individual and that of the society to meet this we need to develop a value system where people can accept modest sacrifices for the common good.” And then he talks about what is the value system. Again he also puts a question and he will respond: “ It is the protocol for behaviour that enhances the trust confidence and commitment of members of the community. It goes beyond the domain of legality. It is about decent and desirable behaviour. Further, it includes putting the community interests ahead of your own. Thus, our collective survival and progress is predicated on sound values.” So, the speaker emphasizes the idea of bringing everyone under one umbrella and he also talks about values—the effective use of putting questions and then answering just to establish a point that has been used here.

And then now he further exemplifies and says----“ There are two pillars of the cultural value system-- loyalty to family and loyalty to community. One should not be in isolation to the other because successful societies are those which combine both harmoniously. It is in this context that I will discuss the role of Western values.” And then he proceeds further. So, he actually becomes explanatory, he follows an explanatory model.

And then he tries to justify the title of his speech and says----“ Therefore, I have seen these values practiced primarily in the West and not in India. Hence the title of the topic I am happy as long as we practice these values whether we call them Western or old Indian values. As an Indian, I am proud to be part of a culture which has deep rooted family values. We have tremendous loyalty to the family.”

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For instance,⁶ parents make enormous sacrifices for their children. They support them until they can stand on their own feet. On the other side, children consider it their duty to take care of aged parents. We believe: Mathru devo bhava - mother is God, and pithru devo bhava - father is God. Further, brothers and sisters sacrifice for each other. In fact, the eldest brother or sister is respected by all the other siblings. As for marriage, it is held to be a sacred union - husband and wife are bonded, most often, for life. In joint families, the entire family works toward the welfare of the family. There is so much love and affection in our family life. This is the essence of Indian values and one of our key strengths. Our families act as a critical support mechanism for us. In fact, the credit for the success of Infosys goes, as much to the founders as to their families, for supporting them through the tough times.

⁶ Effective use of language to establish the key points and takeaways from the talk

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My dear friends, we will find that he goes on giving examples and then says---“ For instance, parents make enormous sacrifices for their children. They support them until they can stand on their own feet. On the other side, children consider it their duty to take care of aged parents. We believe: Mathri Devo Bhavo.” So, again referring to Indian sayings, “mother is God and Father is also God. Further brothers and sisters sacrifice for each other.”

And then he comes to another question and he tries to make effective use of language to establish the key points. When he says---“This is actually the essence of Indian values and one of our key strengths. Our families act as a critical support mechanism for us. In fact, the credit for the success of Infosys goes....” Because he was talking about his own company because he was the founder of I.T and Infosys.




“as much to the founders as to their families for supporting them through the tough times...” And then he comes and now he clearly tries to shed light on the conclusion that the speaker is. Now intending to draw what is that unfortunately, see the turn.

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Unfortunately, our attitude towards family life is not reflected in our attitude towards community behavior. From littering the streets to corruption to breaking of contractual obligations, we are apathetic to the common good. In the West - the US, Canada, Europe, Australia, New Zealand - individuals understand that they have to be responsible towards their community. The primary difference between the West and us is that, there, people have a much better societal orientation. They care more for the society than we do. Further, they generally sacrifice more for the society than us. Quality of life is enhanced because of this. This is where we need to learn from the West.⁷

⁷The closing remarks of the speech clearly sheds light on the conclusion that the speaker is intending to draw




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Now having explained and then he suddenly turns and says---“Unfortunately...”

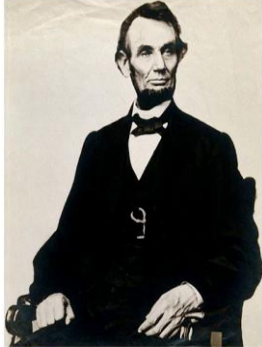
Let us see the use of connectives. “Our attitude towards family life is not reflected in our attitude towards community behaviour.” We are close to our family but not close to our community. “From littering the streets to corruption to breaking of contractual obligations we are apathetic to the common good. In the West, individuals understand that they have to be responsible towards their community.” And that is why he was talking about Western values in Indian contemporary society and the crux of what he wanted to say---“The primary difference between the West and U.S is that their people have a much better societal orientation. They care more for the society than we do. Further, they generally sacrifice more for the society than us. Quality of life is enhanced because of this. This is where we need to learn from the West.” So, this was actually the crux of the matter. What Narayana Murthy wanted to convey through this speech. So, you have already seen, my dear friend, how after the salutation he comes to establish a sort of credibility. And then by giving examples and talking a lot about Indian value system and then and again he tries to bring or draw a conclusion as why even when we have a lot of respect for our family, perhaps we do not have that much of respect for the community life and that is where West actually has an edge over us and that is why we want that quality of life is enhanced in the West then in India and through this, he wants to persuade Indian people to have a sort of value not only to the family but also to the society.

My dear friends, these two speeches were from Indian speakers but there have been also speakers important and significant in the world and one such name is Abraham Lincoln, whose name you are already familiar with.

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Abraham Lincoln

- ❖ He was a lawyer and statesman.
- ❖ 16th president of the United States (1861-1865)
- ❖ The selected speech was delivered by him at Gettysburg, Pennsylvania on November 19, 1863



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Now Abraham Lincoln was a lawyer and Statesman and he was the 16th president, I have here taken one of the famous speech that was delivered by him at Gettysburg, Pennsylvania on November 19, 1863. You will find that from this speech, the speaker begins the speech, states facts and quickly moves to the concern at hand.

“Four score and seven years ago, our fathers brought forth on this continent a new nation conceived in liberty and dedicated to the proposition that all men are created equal. Now we are engaged in a civil war testing whether that Nation or any Nation so conceived and so dedicated can long endure. We are met on a great battlefield of that war, we have come to dedicate a portion of that field as a final resting place for those who here gave their lives so that their Nation might live. It is all together fitting and proper that we should do this.”

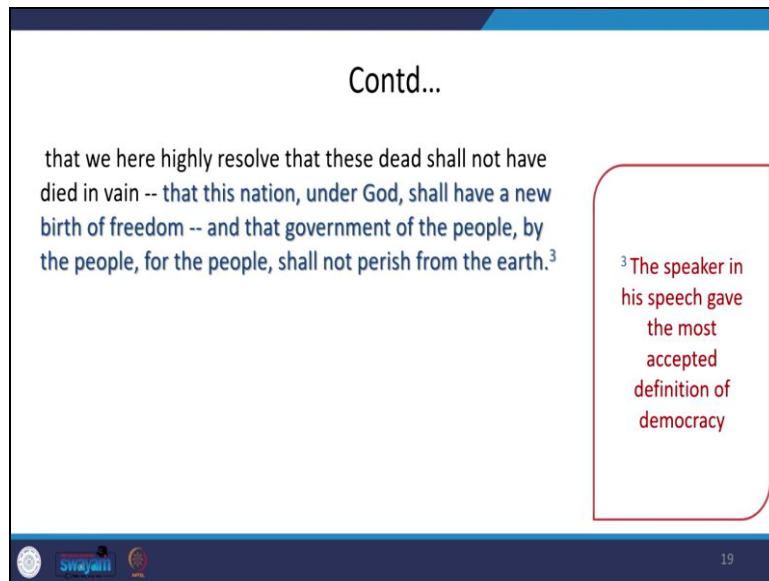
And he moves further and then he talks about drawing relations from the past by saying---“It is rather for us to be here dedicated to the great task remaining before us that from these honoured dead, we take increased devotion to that cause for which they gave the last full measure of devotion.” So, the speaker is trying to draw relations from the past and he also tries to evoke a sense of responsibility among the people.

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that we here highly resolve that these dead shall not have died in vain -- that this nation, under God, shall have a new birth of freedom -- and that government of the people, by the people, for the people, shall not perish from the earth.³

³ The speaker in his speech gave the most accepted definition of democracy



And then in this speech, he gave the most accepted definition of democracy which all of us still remember when he says, “that we here highly resolve that these dead shall not have died in vain---- that this nation under God shall have a new birth of freedom and that government of the People by the people for the people shall not perish from the earth.” So, you can always remember the last lines which are so impactful.

My dear friends, when you start listening to many of the speeches, you will find that there has been change in your own language. There has been a change in your own presentation, there has been a change in the way you deliver, there has been a change in the way you make choice of words. Our lecture on “Sample Speeches and their analysis”, cannot be complete unless and until we take the speech by Martin Luther King Jr, who actually was a revolutionary and who got Nobel Peace Prize for his views and it was unfortunate that he was assassinated but he was the person who actually gave a call to freedom from segregation, from exploitation. I am tempted to read the lines of that speech and would like you also to read this speech at length to see how in this speech, the speaker has made a beautiful use of parallelism, of anaphora, of repetitions.

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Sample Speech –IV (Martin Luther King Junior)

- I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation. Five score years ago a great American in whose symbolic shadow we stand today signed the Emancipation Proclamation. This momentous decree is a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity. But 100 years later the Negro still is not free. One hundred years later the life of the Negro is still badly crippled by the manacles of segregation and the chains of discrimination. One hundred years later the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later the Negro is still languished in the corners of American society and finds himself in exile in his own land. So we've come here today to dramatize a 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. . . .



How he has also made a lot of changes in the way he has tried to make John Searle's classification of speech acts, where he talks about assertiveness, commissives, expressiveness directives and declaratives. And some of the lines of this speech have become very powerful. So, let us read this speech with me.

I am happy to join with you today and you know this speech is often remembered as “I have a Dream, fine? This is so famous. So, he says. He begins the speech with this-----“ I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation. Five score years ago a great American in whose symbolic shadow we stand today sign the Emancipation Proclamation this momentous decree is a great beacon light of hope to millions of negro slaves who had been seared in the flames of withering Injustice. It came as a joyous Daybreak to end the long night of the Captivity. But hundred years later the Negro still is not free.”

So, he says that we are free but still there is a sort of difficulty and that difficulty with any grows and then it follows I mean the speech follows and he says---“ In a sense we have come to our worlds of the constitution and the Declaration of Independence they were signing a promissory note to which every American was to fall here. This note was a promise that all men yes black men natural as white men would be guaranteed the unalienable rights of life liberty and the pursuit of happiness.”

And then he puts this sort of proposition that we were meant to be free but are we really free.

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- We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protests to degenerate into physical violence. . . . The marvelous new militancy which has engulfed the Negro community must not lead us to distrust all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny. . . . We cannot walk alone. And as we walk we must make the pledge that we shall always march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?" **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 adulthood and robbed of their dignity by signs stating "For Whites Only." **We cannot be satisfied** as long as the Negro in Mississippi cannot vote and the Negro in New York believes he has nothing for which to vote. No, no, **we are not satisfied**, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream. . . .

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And then he says---“ 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 The Marvelous new militancy which has engulfed the Negro Community must not lead us to distrust all white people for many of our white brothers as evidence by their presence here today have come to realize that their destiny is tied up with our destiny. We cannot walk alone and as we walk we must make the pledge that we shall always March ahead. We cannot turn back there are those who are asking the devotees of civil rights when will you be satisfied we can never be satisfied.”

And you know he uses this unit of expression several times. “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 our body is heavy with the fatigue of travel cannot gain lodging in the models of the highways and the hotels of the Cities we cannot be satisfied as long as the Negro's basic mobilities from a smaller ghetto to a larger one. We can never be satisfied and it continues. We are not satisfied and will not be satisfied until Justice rolls down like Waters and righteousness like a mighty stream.

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- I say to you today, my friends, though, 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, 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 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 . . . I have a dream that one day 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.

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I say to you today my friends though even though we face the difficulties of today and tomorrow I still have a dream.” And you know I have a dream is repeated also several times. “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 leave out the true meaning of its creed we hold these truths to be self-evident that all men are created equal.”

He talks about equality that have the Negroes being equal. “I have a dream that one day on the Red Hills of Georgia 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 in the state of Mississippi a state sweltering with a heat of Injustice sweltering with the heat of operation will be transformed into an oasis of freedom and Justice.”

And again he says----“ I have a dream that my four little children will one day live in a nation where they will not be judged by the colour of their skin but by the content of their character. I have a dream I have a dream that one day 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 girls will be able to join hands with a little white boys and white girls as sisters and brothers. I have a dream today”. And this is actually the last Stan job of his speech where you can find the sort of emphasis he keeps and the choice of the verse that he provides.

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I have a dream today . . .

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 pilgrim's pride, from every mountain side, 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 snowcapped Rockies of Colorado. **Let freedom ring** from the curvaceous slopes of California.



"I have a dream today this will be the day when all of God's children will be able to sing with new meaning my country it is of these sweet land of liberty land where my fathers died land of the Pilgrims Pride from every Mountainside. Let Freedom Ring." And this Let Freedom Ring this phrase is used several times once again 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 Elegance of Pennsylvania Let Freedom Ring from the snow-capped rookies of Colorado Let Freedom Ring from the curvaceous slopes of California." Fine? So, my dear friends when this speech comes to an end by that time there actually has been a change in the minds of the audience members.

The way this speaker has emphasized not only through the use of parallelisms but also through the use of several assertive, several directives, several commissives, several expressions and then several directives.

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Analysis

- ✓ Persuasive advocacy
- ✓ Illocutionary act
- ✓ Searle's classification of speech act (Assertives, Directives, Commissives, Expressives, Declaratives)
- ✓ References to the Bible,
- ✓ Imagery

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So, through speeches we have seen that every speaker tries to persuade. So, there is a sort of persuasive advocacy my dear friend. And true speeches they actually try to create a sort of illocutionary act fine you might have by. Now realized that in this speech the last speech which we discussed that of a Martin Luther King, we find that he took into consideration Johnson's classification of speech acts, where if you have a look at the entire speech you will find that at least 31 assertive have been used 16 directive sentences have been used. Then eight commissives have been used three expressive have been used and 14 declaratives have been used. The speaker has also made a mention and also have quoted from the Bible he has also mentioned Mississippi and then you find that when towards the end in order to make it emphatic he says---“ Let Freedom Ring”. Actually this is used nine times.

“Free at last free, at last free at last”. It is actually used three times. So, you will find that in this speech by Martin Luther King there are repetitions time and again he says now is the time I have a dream eight times we can never be satisfied six times with this Faith three times. So, what I actually mean to analyse here is that all speeches hinge not only on the proper selection of the words and sentences and also the variety of sentences and also on the delivery part that the speaker goes for.

My dear friends, giving speech is an art and through this Public Speaking course I have tried my level best to provide you with all sorts of situations where you are free not only to make choices of words and sentences of all sorts but you also have the freedom to put weight emphasis bring literary devices make effective use of rhetoric in order to make yourself a better speaker in the days to come.

So, with this we with all these four speeches though actually the time is short, we have a long way to go but then our time has also come towards the end because this was actually the 59th lecture. We are only sort of one lecture where we'll provide you with a summary of the entire course. But I am quite hopeful fine I am quite hopeful that all these lectures which have been provided to you will create a new a desire to speak at the earliest opportunity which you have been provided with.

My dear friends, the time has now come to wind up this lecture even though there are only four sample speeches provided in it, you are free to read, you are free to listen to several of the speeches which are provided on YouTube and some other channels. Since I was running short of time I read all these speeches in a very hurried manner but then the beautiful impact can be realized when you yourself listen to these speeches on YouTube and other channels where you can verify how the speaker puts emphasis how the speaker takes turns.

How the speaker makes uses of several literary devices and rhetoric, how the speaker makes use of the audience awareness, how the speaker makes his speech interactive, how he creates credibility and how finally he leaves the message, which can actually bring a change in the society. So, the time has come, my dear friends, to end this lecture but then before that once again let me repeat some of the lines which will keep ringing in your ears.

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But not only that. **Let freedom ring** from Stone Mountain of Georgia. **Let freedom ring** from Lookout Mountain of Tennessee. **Let freedom ring** from every hill and molehill of Mississippi, from every mountain side. **Let freedom ring . . .**

When we allow **freedom to ring**—when we **let it ring** from every city 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, Great God a-mighty, We are free at last.**"

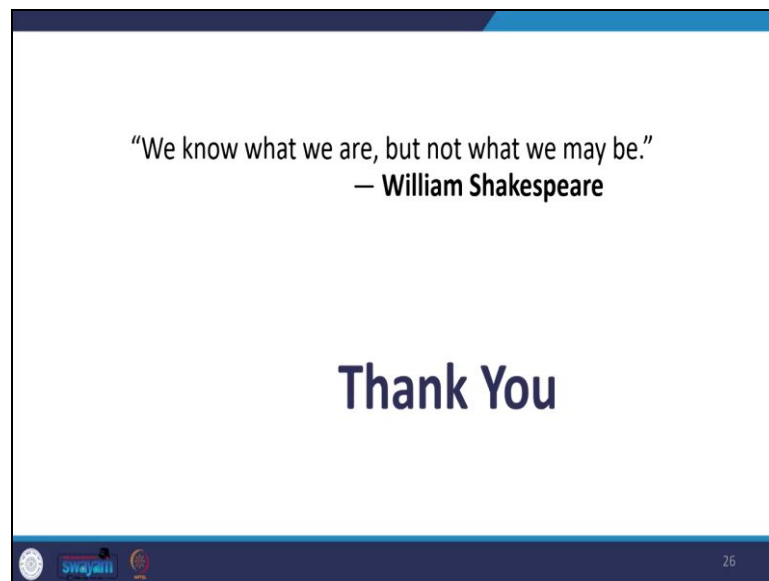
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“But not only that”. It is once again from the speech of Martin Luther Junior King—“ Let Freedom Ring from Stone mountains of Georgia Let Freedom Ring from Lookout Mountain

of Tennessee Let Freedom Ring from every Hill and more Hill of Mississippi from Every Mountain Side Let Freedom Ring when we allow freedom to ring when we let it ring from every city and every Hamlet from every state and every city 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 great God Almighty we are free at last.” In a way you are also going to be free at last but before that there is one complementary lecture. And before we go to the next lecture let me also create in you a desire and a sort of commitment that there is a lot of potential within you the need is to unleash that potential.

So, you actually know what you are but what is the need of the hour is what you can become. So, try to exploit those possibilities and potential which are within you and see that you also can emerge victorious let me end this lecture with a beautiful quote by William Shakespeare from one of his plays named *Hamlet* where a character says---

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We know what you are but not what we may be the meaning is that till now you know what you are but with these lectures you must see yourself that you can also become better than what you are. So, once again let me emphasize Shakespeare's quote---“ We know what you are but not what we may be.” You also know what you are but you do not know what you can become. You can become better than what you are today. Tomorrow is always there let us wait for that tomorrow.

When we will come to have the last lecture and create in you a desire and prove my point with the promise that I had made in the beginning that attending this course will actually be a useful affair, which will provide you with all sorts of weapons through which in the days to come you are going to create fire, you are going to create peace in the world with your beautiful speeches, beautiful presentations, and beautiful talks. Thank you very much.