

ANALYSIS OF PRESUPPOSITION AND ENTAILMENT OF MARTIN LUTHER KING'S SPEECH ENTITLED "I HAVE A DREAM"

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Abstract

Presupposition is broadly conceived as a type of inference associated with utterances of natural-language sentences. Presuppositional inferences are distinguished from other kinds of inferences, especially from at-issue inferences (a.k.a. assertive contents), in that they generally convey backgrounded, uncontroversial information with respect to the context of utterance. The writers utilized library research techniques and subjective depiction. This study utilized a subjective methodology zeroing in on story understanding, portrayal, and examination. Martin Luther Jr. addressed his speech by utilizing entailments and presuppositions in order to make his speech effective, efficient, and deeper. Furthermore, those linguistics terms is applied by Martin Luther Jr. also to gain sympathy and consideration from his audiences.

Key words: Analysis, entailment, Lurther King's speech, presupposition,

INTRODUCTION

A presupposition is background belief, relating to an utterance (Aminatun et al., 2019), (Pradana & Suprayogi, 2021), that must be mutually known or assumed by the speaker (Febriantini et al., 2021) and addresses for the utterance to be considered appropriate in context (Mulyasari & Putri, 2020), (Fakhrurozi et al., 2021), generally will remain a necessary assumption whether the utterance is placed in the form of an assertion, denial, or question, (Mandasari & Aminatun, 2020) and can generally be associated with a specific lexical item or grammatical feature (presupposition trigger) in the utterance (Sartika & Pranoto, 2021), (Suprayogi, Puspita, et al., 2021). Furthermore, presupposition is broadly conceived as a type of inference associated with utterances of natural-language sentences (Al Falaq & Puspita, 2021), (Suprayogi, Samanik, Novanti, et al., 2021), (Suprayogi, Samanik, & Chaniago, 2021). Presuppositional inferences are distinguished from other kinds of inferences (Aminatun & Oktaviani, 2019), especially from at-issue inferences (a.k.a. assertive contents), in that they generally convey backgrounded, uncontroversial information with respect to the context of utterance (Nababan & Nurmaily, 2021), (Samanik & Lianasari, 2018). In the analysis of how speakers' assumptions are typically expressed, presupposition has been associated with the use of a large number of words,

phrases and structures (Qodriani & Wijana, 2021), (Kuswoyo & Indonesia, 2021), (Pranoto, 2021). These linguistic forms are considered here as indicators of potential presupposition, which can only become actual presupposition in contexts with speakers.

The types of presupposition are:

- Existential Presupposition: it is the assumption of the existence of the entities named by the speaker.
- Factive Presupposition: it is the assumption that something is true due to the presence of some verbs such as "know" and "realize" and of phrases involving glad, for example. Thus, when a speaker says that she didn't realize someone was ill, we can presuppose that someone is ill. Also, when she says "I'm glad it's over", we can presuppose that it's over.
- Lexical Presupposition: it is the assumption that, in using one word, the speaker can act as if another meaning (word) will be understood.
- Structural Presupposition: it is the assumption associated with the use of certain words and phrases (Suprayogi, 2021). For example, wh-question in English are conventionally interpreted with the presupposition that the information after the wh-form (e.g. when and where) is already known to be the case.
- Non-factive Presupposition: it is an assumption that something is not true. For example, verbs like "dream", "imagine" and "pretend" are used with the *presupposition* that what follows is not true.
- Counter-factual Presupposition: it is the assumption that what is presupposed is not only untrue, but is the opposite of what is true, or contrary to facts (Septiyana & Aminatun, 2021). For instance, some conditional structures, generally called counterfactual conditionals, presuppose that the information, in the if- clauses, is not true at the time of utterance.

In pragmatics *entailment* is the relationship between two sentences where the truth of one (A) requires the truth of the other (Gulö, 2019), (Asia & Samanik, 2018). Entailment occurs when one may draw necessary conclusions from a particular use of a word, phrase or sentence (Fakhrurozi & Puspita, 2021), (Pranoto & Afrilita, 2019). Entailment phrases are relations between propositions, and are always worded as, "*if A then B*," meaning that if

A is true, then B must also be true (Nurmalasari & Samanik, 2018), (Aminatun et al., 2021). Another way of phrasing this is, "*if A is true, then B must necessarily be true*".

LITERATURE REVIEW

The fundamental processes of human thought referred to as "presupposition" and "entailment" are crucial to language usage and social interaction (Suprayogi & Pranoto, 2020), (Kuswoyo et al., 2020). Presupposition and entailment are most useful in linguistic anthropology for helping us understand the relationship between speech signal (or any other form of conduct) and its context of occurrence (Kardiansyah & Qodriani, 2018), in contrast to how they are typically conceptualized in terms of relations between propositions or between a speaker's utterance and her beliefs in linguistic pragmatics and the philosophy of language (Endang Woro Kasih, 2018), (Fithratullah, 2019). Presupposition is an assumption made by the speaker prior to making an utterance (Setri & Setiawan, 2020), whereas entailment is the relationship between two sentences (Sari & Oktaviani, 2021), (Amelia & Dintasi, 2019). This is the primary distinction between the two. Before making a statement, the speaker makes a presupposition about something (Fakhrurozi & Adrian, 2020). Presumptions are made by the speakers, not by the sentences (Journal et al., 2021). For instance, if you hear someone say, "Jane's sister got married," you can easily assume that Jane has a sister. Entailment is the connection between two sentences/suggestions, where the reality of one recommendation infers the reality of the other since the two of them are associated with the significance of words. As stated by (Hutauruk & Puspita, 2020) entailments are present in the sentences, not the speakers. Additionally, entailments are determined by the meaning of the sentence rather than the context (Samanik, 2021), (Novanti & Suprayogi, 2021).

Presupposition has been linked to the use of a large number of words, phrases, and structures in the analysis of how speakers typically express their assumptions (Yulianti & Sulistyawati, 2021), (Sari & Wahyudin, 2019). In this context, these linguistic forms are regarded as indicators of potential presupposition, which can only become actual presupposition when speakers are present. These are the types of presuppositions:

1. Presumption of existence: It is the assumption that the speakers have mentioned the entities.

For instance when someone says, "Tom's car is new", we can assume that Tom is real and that he drives a car.

2. Factual assumption: It is the assumption that something is true because, for instance, certain verbs like "know" and "realize" and phrases that involve glad are present. Therefore, we can assume that someone is ill when a speaker states that she didn't know someone was sick. Additionally, we can assume that it is over when she says, "I'm glad it's over."

Third legal presumption: It is the presumption that the speaker can act as if another meaning (word) will be understood by using one word. For example:

- Andrew ceased his run.>>He once ran.)
- You are once more late.>> Before, you were late.)

In this instance, the usage of the terms "stop" and "again" is interpreted as implying a different idea that has not been stated.

4. Structural presumption: It's the assumption made when certain words and phrases are used. In English, for instance, wh-question are typically interpreted with the assumption that the information following the wh-form—such as when and where—is already known to be true.

- When did she go to the United States?>> she went on vacation)
- Where did you get the book?>> you purchased the book) The listener understands that the information presented is necessarily accurate rather than merely the questioner's presumption.

5. A presumption that is not true: It is an assumption that is false. Verbs like "dream," "imagine," and "pretend," for instance, are used with the assumption that what follows is false.

- I had a dream that I was wealthy.>> I don't have much money)
- We pictured ourselves in London.>> We are not in London.

6. Contrafactual presumption: It is the presumption that what is assumed to be true is not only false, but also in opposition to what is true or the facts. For instance, some conditional structures, which are more commonly referred to as counterfactual conditionals, assume that the information in the if-clauses is false at the time of utterance.

- I wouldn't let you do this if you were my daughter. (> are not my daughters)

METHOD

In this study, the writers utilized library research techniques and subjective depiction. This study utilized a subjective methodology zeroing in on story understanding, portrayal, and examination. Subjective means examination dependent principally upon a constructivist viewpoint with respect to a singular's encounter that has been by and large or socially built. The information hotspot for this study was an analysis of presupposition and entailment of Martin Luther King's speech. Information assortment strategies were performed by exploring or perusing sources in books, the web, as well as in past exploration reports, and others. Most understudies can find their assets in the library, information on the main libraries, experience with the chapter by chapter guide and other reference works, about complex is surely a fundamental apparatus for pretty much every understudy of writing. The information examination procedure utilized in this study is clear investigation. To help this information, the specialists looked for important information from different sources. Information investigation is the methodical course of considering and orchestrating information from meetings, perceptions, and records by coordinating the information and concluding what is significant and which should be contemplated. also, make determinations that are straightforward.

RESULTS AND DISCUSSION

Martin Luther King Jr.' Speech

Martin Luther King Jr., an American activist of human rights, delivered a speech in 28 August 1963, at the Lincoln Memorial, Washington D.C. He emphasized the equality of human's right in a non-violent endeavour mainly inspired by Mahatma Gandhi. His famous speech is as written below:

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 came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity.

But one hundred years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in

the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languishing in the corners of American society and finds himself an exile in his own land. So we have come here today to dramatize a shameful 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. 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.

It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked "insufficient funds." But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. So we have come to cash this check — a check that will give us upon demand the riches of freedom and the security of justice. We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quick sands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children.

It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place

we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred.

We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force. The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny. They have come to realize that their freedom is inextricably bound to our freedom. We cannot walk alone.

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 selfhood and robbed of their dignity by signs stating "For Whites Only". We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive.

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

I say to you today, my friends, so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident: that all men are created equal."

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

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

I have a dream today.

I have a dream that one day, down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of interposition and nullification; 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.

I have a dream today.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.

This is our hope. This is the faith that I go back to the South with. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day when all of God's children will be able to sing with a 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 mountainside, let freedom ring."

And if America is to be a great nation this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania!

*Let freedom ring from the snowcapped Rockies of Colorado!
Let freedom ring from the curvaceous slopes of California!
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 mountainside, let freedom ring.*

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

2.2. Presupposition Analysis

Existential Presupposition: it is the assumption of the existence of the entities named by the speaker. Examples of existential presupposition in Martin Luther King Jr.' speech:

"I am happy to join with you today ..."

- The speaker pronounced by "I" existed
- The audiences pronounced by "You" existed

"Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation ..."

- A place called America existed
- There is an agreement called Emancipation Proclamation

"Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana ..."

- The places mentioned (Mississippi, Alabama, South Carolina) existed

Factive Presupposition: it is the assumption that something is true due to the presence of some verbs such as "know" and "realize" and of phrases involving glad, for example. Thus, when a speaker says that she didn't realize someone was ill, we can

presuppose that someone is ill. Also, when she says "I'm glad it's over", we can presuppose that it's over. Examples of factive presupposition in Martin Luther King Jr.' Speech:

"I am happy to join with you today ..."

- The speaker joined with his audiences.

"It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned."

- The America has broken her promise.

"have come to realize that their destiny is tied up with our destiny ..."

- Their destiny (white people and black people) is tied.

"I am not unmindful that some of you have come here out of great trials and tribulations."

- Some of the people attending the speech has experienced trials and tribulations

Lexical Presupposition: it is the assumption that, in using one word, the speaker can act as if another meaning (word) will be understood. Examples of lexical presupposition in Martin Luther King Jr.' speech:

"Again and again we must rise to the majestic heights of meeting physical force with soul force."

- The term *again* showed that they have often fought with discrimination before.

"When will you be satisfied?"

- The people is not satisfied before

"I still have a dream"

- The term *still* showed that the speaker possessed a dream before

Structural Presupposition: it is the assumption associated with the use of certain

words and phrases. For example, wh-question in English are conventionally interpreted with the presupposition that the information after the wh-form (e.g. when and where) is already known to be the case. Examples of structural presupposition in Martin Luther King Jr.' speech:

“millions of Negro slaves who had been seared in the flames of withering injustice ...”

- The Negro had experienced injustice

“When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence ...”

- The American architects wrote the Constitution and the Declaration of Independence

“refuse to believe that the bank of justice is bankrupt ...”

- The justice is unobtainable

“a nation where they will not be judged by the color of their skin but by the content of their character ...”

- There is a nation where people are not judged by their skin color

Non-factive Presupposition: it is an assumption that something is not true. For example, verbs like "dream", "imagine" and "pretend" are used with the *presupposition* that what follows is not true. Examples of non-factive presupposition in Martin Luther King Jr.' speech:

“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.”

- The nation is not living out its creed which stated that all men should be treated equal

“I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.”

- The sons of slave and the sons of slave-owner did not sit in the same table just like brothers and sisters

“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.”

- The state of Mississippi is filled with injustice and hatred towards Negro

Counter-factual Presupposition: it is the assumption that what is presupposed is not only untrue, but is the opposite of what is true, or contrary to facts. For instance, some conditional structures, generally called counterfactual conditionals, presuppose that the information, in the if- clauses, is not true at the time of utterance. Examples of non-factive presupposition in Martin Luther King Jr.’ speech:

“so even though we face the difficulties of today and tomorrow, I still have a dream.”

- There is no difficulties today and tomorrow

“And if America is to be a great nation this must become true.”

- America is not a great nation

2.3. Entailment Analysis

In pragmatics, entailment is the relationship between two sentences where the truth of one (A) requires the truth of the other. Examples of entailments in Martin Luther King Jr.’ speech:

The sentence *the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity* entails **the Negro is suffering**.

The sentence *there will be neither rest nor tranquility in America until the Negro is*

granted his citizenship rights entails **there are chaos and the life is uncomfortable in America.**

The sentence *Some of you have come fresh from narrow jail cells* entails **the Negro is being mistreated in the prison.**

CONCLUSION

The speaker, in this case Martin Luther Jr. addressed his speech by utilizing entailments and presuppositions in order to make his speech effective, efficient, and deeper. Furthermore, those linguistics terms is applied by Martin Luther Jr. also to gain sympathy and consideration from his audiences. We can see that by applying presuppositions and entailments to a sentence, we can create a more powerful, altering speech.

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