CHAPTER II

LITERATURE REVIEW

A. Review of Related Theory

In this study, theory of imagery is considered having close relation with metaphor.

Imagery

Metaphor is part of imagery. In general, metaphor is the commonest part of imagery that is used to represent the expression and intention of human being. Imagery can be considered also as figurative language (Pope 2002:215). Figurative language or imagery talks about liken something or somebody to another, usually familiar, and the comparison causes people's imagination to visualize the similarities (McCrimmon 1967:183). In other words, imagery is language that evokes people as the interlocutors to visualize the words uttered by the speaker into something else that has similarities. The speakers often utter it unconsciously. Mostly, the reason why they prefer imagery instead of literal words to tell their intention is that they want to make their words really express and representative enough toward their feeling. It is so, because sometimes it is not enough to share or tell something in literal word and there is something missing felt by the speaker. And, imagery is able to fulfill this missing, even imagery will strengthen the message tried to deliver by the speaker.

Imagery itself is commonly distinguished in terms of metaphor, simile, allusion, and personification.

As stated above, beside metaphor, imagery is also distinguished into other terms, such as simile, allusion, and personification.

- **Simile**

    Simile is another part of imagery. Indeed, there is similarity between simile and metaphor that both of them compare two things (McCrimmon 1967:183). Simile can be defined as "an explicit and overtly controlled comparison, characteristically signaled by such words as 'like', 'as', 'seems', 'appears', compare', and 'recalls' (Pope 2002:215).

- **Allusions**

    Allusions are talking about the similarity between people, place, or events, either real or imaginary. The way the interlocutors interpreting the comparison depends much on their particular knowledge and predictable attitudes toward the subjects of that knowledge. The most important thing that has to be remembered by the speakers is allusions have to be drawn based on a general body of knowledge, such as myth or history or literature. By the general body of knowledge, the interlocutor will be able to understand the allusions uttered by the speaker because each of interlocutor must has ideas about certain personalities or events concern with myth, history, or literature. Allusions also have the same nature with metaphor and simile that they are vivid and memorable. However, allusions have to be drawn carefully. Otherwise, they

will mean nothing, even will annoy the hearers. In short, "a suitable allusion not only communicates effectively but gives the pleasure of recognition" (McCrimmon 1967:184-185).

- **Personification**

    Personification can be defined as an action of "conferring human attributes and identities on inanimate or non-human entities" (Pope 2002:215). Personification also has likeness with other parts of imagery. The likeness lies in its tendency in implying and picturing a similarity between two things. However, there still something that distinguishes personification with other parts of imagery. As an obvious example: in metaphor a speaker compares any two things, whereas, in personification one of the elements has to be a human characteristic, such as human appearance, actions, attitudes, feelings, or responses. And in order to make effective personification, the speakers should mention the original one (McCrimmon 1967:185).

Based on those short explanations about imagery terms, such as metaphor, simile, allusion, and personification, it is clear that indeed they often involve in human communication. It is also possible for them to be used overlapping one each other. Using imagery is indeed a way in order to make the communication more meaningful, either for the speaker or for the hearer.
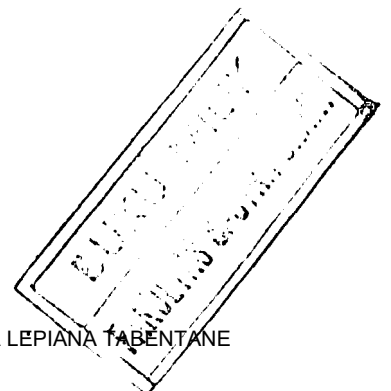
B. Theoretical Framework

There are two main theories, which are use in the analysis of this study. Those two theories are Pragmatics and Metaphor.

1. Pragmatics

It is found very often that during their communication or conversation with other, people tend to use and form various kind of ways and styles in order to deliver their intention to their interlocutors. It is possible for a person to utter his intention differently to his different interlocutors, for example a person will tell differently his experience to his families and to his new friends. Conversely, the interlocutors will also decode the speaker meaning in many ways, which are influenced by many factors, for example the background of the speaker, the context, and the closeness between the speaker and his interlocutors. This phenomenon is actually the basic description of this study. It is related a lot with the speaker's meaning and the contexts in human daily communication. Therefore, the writer considers this study as a part of pragmatics.

Pragmatics is "the general study of how context influences the way sentences convey information" (Fromkin and Rodman 1988:227). However, if people talk about pragmatics, it means that they deal a lot with "the characterization of speaker-meaning" (Yule 1985:91). Such understanding is strengthened by Murcia and Olshtain's statement that "pragmatics concerns with people's intentions, assumptions, beliefs, goals, and the kinds of actions they perform while using language." They also

state that "pragmatics also concerns with contexts, situations, and settings within which such language uses occurred" (2000:19). Based on those two definitions of pragmatics, it seems that the speaker is the side that holds the control during the conversation. It is true that the speaker holds important role during the conversation, but it is should be realized that the smoothness of the communication is also influenced by the ability of the listeners to interpret the speaker's intentions through his words. Kreidler is a person who defines pragmatics through the listener's point of view. He says that:

> Pragmatics is a person's ability to derive meanings from specific kinds of speech situations to recognize what the speaker is referring to, to relate new information to what has gone before, to interpret what is said from background knowledge about the speaker and the topic of discourse, and to infer or 'fill in' information that the speaker takes for granted and does not bother to say (1998:19).

Related with those understandings about pragmatics above, George Yule states specifically the four areas that pragmatics concerns with:

a) Firstly, "pragmatics is the study of speaker's meaning."

It means that pragmatics is the study of how a speaker communicates his intention and how the listener interprets the meaning communicated by the speaker. Thus, this type of study emphasizes more on the analysis of the intended meaning of the speaker by his utterances than a literal meaning or assumption of the words themselves.

b) Secondly, "pragmatics is the study of contextual meaning."

This type of study is about the meaning of words or phrases uttered by a speaker in a particular context and how the context influences the utterances meaning of the speaker. It also requires a special attention to the way the speaker delivers his words, so that in accordance with his interlocutors, the place, the time, and the situation.

c) Thirdly, "pragmatics is the study of how more gets communicated than is said."

This type of study talks about how the listeners can make inferences toward the words uttered by the speaker in order to get proper interpretation of the "speaker's intended meaning. It also explores how the listeners recognize and understand what is unsaid by the speaker, as part of what is communicated by him. In other words, it can be considered as "the investigation of the invisible meaning."

d) And the last, "Pragmatics is the study of the expression of relative distance."

This type of study leads to the question of what determine the choice between the said and the unsaid. And the basic answer of the question is the "notion of distance." "Closeness, whether it is physical, social, or conceptual, implies shared experience." In other words, the speaker determines how much need to be said based on the distance between him and the listeners (1996:3).

2. Metaphor

For years, people in general have narrow consideration toward metaphor that metaphor is a kind of language styles that mostly emerges in human literary works. Such kind of consideration is generally true. However, it is necessary for people to realize that metaphors also emerge in many others aspects or fields beside the literary works. In fact, with less awareness of people, metaphor often used by people to emphasize something during the communication, because metaphor has a potential role to strengthen and to give more sense on the words. People tend to choose words in order to make their intention representative enough by the words they uttered; and the use of metaphors is able to represent the intended meaning of the speakers.

Metaphors are also talking about using certain words to describe something else, which have similarity in qualities. Therefore, the metaphorical utterances cannot be taken literally, because they are intended to describe something else. Black discusses Boyle's statement that "Among the mysteries of human speech, metaphor has remained one of the most baffling." Black adds, "perhaps the "mystery" is simply that, taken as literal, a metaphorical statement appears to be perversely asserting something to be what it is plainly known not to be" (1979: 21). The description about metaphor above is also supported by Searle's statement that whenever people talk about the metaphorical meaning of a word, expression, or sentence, they are talking about the intended meaning of the speaker by uttering them,

in a sense that the word, expression, or sentence depart from what they actually mean (1979: 93).

Metaphors are both "restricted and systematic." Restricted in the sense that people cannot make a generalization that everything, which can remind them of something else, is the basis for metaphor. Systematic in the sense that metaphors uttered by the speaker must be understandable by the hearer in virtue of a shared system of principles (Searle 1979: 113).

The speakers use metaphors in order to strengthen their message or intention; and the interlocutor is generally able to catch the meaning or message, which is tried to deliver by the speaker. However, the interlocutors still have to recognize the characteristics of the metaphors themselves. The interlocutors also have to practice some steps in interpreting the metaphorical utterances. In other words, it can be said that understanding and interpreting metaphorical utterances cannot be done randomly. Still according to Searle, there are also two possibilities have to recognize in order to understand metaphor in its simplest form. Firstly, the possibility for the speaker to utter something ("S" is "P"), but means something else ("S" is "R"), while it is obvious that "P" does not mean "R." Secondly, the possibility for the hearer to realize that the speaker actually means something else instead of the literal ones (1979:113). As additional information, "P" is predicate expression that is uttered and the literal meaning of that expression with its correspondence truth conditions. While "S" is subject expression and "S is R" is speaker's utterance meaning (Searle 1979:98).

Furthermore, in order to know how metaphors work, there are at least three steps need to be done. First, there must be some shared strategies as the guidance of the hearer to recognize that the utterance cannot be taken literally, based on, for instance, the fact that the utterance is plainly defective if taken literally. Second, there must be some shared principles that associate the P term with a set of possible value of R. Third, there must be some shared strategies that make the speaker and the hearer to plainly understand about the S term (whether the meaning of the expression, or the nature of the referent, or both), so that they can restrict the possible values of R to the actual value of R (Searle 1979: 120).

Concerning with the principles needed above, Searle suggests that there is a variety of principles for guiding the hearers of metaphorical utterances to recognize each kind of metaphors, so that they will be able to interpret and comprehend each meaning behind those metaphorical utterances. Those principles are:

- **Principle 1**

"Things which are P are by definition R. Usually, if the metaphor works, R will be one of the salient defining characteristics of P." Thus, for example,

(1)   (MET) Max is a giraffe

Will be taken to mean

(1)   (PAR) Max is tall,

because giraffe are by definition tall. That is what is special about them.

- **Principle 2**

"Things which are P are contingently R. Again, if the metaphor works, the property R should be a salient or well known property of P things."

(2)   (MET) Rob is a snake

will be taken to mean

(2)   (PAR) Rob is danger, deceitful, like to hide, and so on.

- **Principle 3**

"Things which are P are often said or believed to be R, even though both speaker and hearer may know that R is false of P. Thus,

(3)   (MET) Richard is a bear

can be uttered to mean

(3)   (PAR) Richard is cruel and unpleasant.

even though both speaker and hearer know that in fact bears are bashful, diffident, and like to be alone.

- **Principle 4**

"Things which are P are not R, nor are they like R things, nor are they believed to be R, nonetheless it is a fact about people's sensibility, whether culturally and naturally determined, they just do perceive a connection, so that utterance of P is associated in our minds with R properties." Thus,

(4)   (MET) I am feeling blue

(5)   (MET) Sarah is sweet

can be uttered to mean

(4)   (PAR) I am sad and depressed

(5)   (PAR) Sarah is gentle, kind, and pleasant

even though there are no literal similarities on which these metaphors are based.

- **Principle 5**

"*P* things are not like *R* things, and are not believed to be like *R* things, nonetheless the condition of being *P* is like the condition of being *R*." Thus, someone must say to his friend whom has been a public attention and interviewed by many mass media for saving an old man's life

(6)   (MET) You have become an artist,

meaning not that he has personally become *like* an artist, but that his condition is like that of being an artist.

- **Principle 6**

"There are cases where *P* and *R* are the same or similar in meaning, but where one, usually *P*, is restricted in its application, and does not literally apply to *S*. Thus, "addled" is only said literally of eggs," but it can be metaphorically said:

(7)   That organization was addled

- **Principle 7**

"This is not a separate principle but a way of applying principles 1 through 6 to simple cases which are not of the form "S is P" but relational metaphors, and metaphors of other syntactical forms such as those involving verbs and predicate adjectives." Consider such relational metaphors as

(8)   Tom embraces other companies to expand his business

(9)   God rains my life with joy

(10)   Melissa is the queen of my heart

In each case, there is two noun phrases surrounding a metaphorical utterance of a relational term. Here, the hearer has to go from P-relation to R-relation, not merely P to R. The definitional similarity between P-relation and R-relation enables the hearer to infer the R-relation. The respect of similarity does not exhaust the context of the R-relation, as the similarity exhausts the content of the R term in the simplest of the "S is P" cases.

- **Principle 8**

When one says, "S is P," and means "S is R," P and R may be associated by such relations as the part—whole relation, the container—contained relation. Therefore, metonymy and synecdoche are considered as special cases of metaphor. It means that someone mention a part of something for the whole, the examples are:

(11)   Motor → refers to car

(12)   Hand → refers to worker

(13)   The Crown → refers to the British Monarch

(14)   The Downing Street → refers to British government

(15)   The White House → refers to the executive branch of the U.S.A. government

(1979: 116-119).

Most of the Searle's Principles forms are "*S* is *P*" and means metaphorically "*S* is *R*." However, it is the simplest or the general form of the metaphorical utterance (Searle 1979:98). In fact, the metaphorical utterances used in daily communication are not always in that form, as an example: principles number seven. Such kind of metaphor can be considered too as extended and perhaps mixed or compounded metaphor (Pope 2002:215).

As an addition, metaphor is distinguished into live metaphor and dead metaphor. To interpret the live metaphor adequately, the hearer has to understand the particular context and has certain creativity, examples: *John is married to his tennis game* and *Irrigate your mind a little*. On the other hand, dead metaphor was a live metaphor, which is now treated as a conventionalized form in the language. It had passed some phases, at first it was used literally and then metaphorically, but now it has lost any sense of its original source. People can also consider dead metaphor as an idiom (Fraser 1979:173). The meaning of idiom cannot be inferred from the meaning of the individual words, so it has to be understood and interpreted as a whole unit. As stated before, idiom was once a live metaphor, but now become frozen in their form and meaning. Therefore, either speaker or listener must learn its special restrictions

on their use in sentences, examples: *get it off*, *snap out of it*, and *sell down the river* (Fromkin and Rodman 1988: 236-238).

Finally, many studies have been done concerning with metaphor, and almost all of them have the same basic understanding that metaphors cannot be taken literally and they have great ability in increasing sense and strengthening the meaning of words. Concerning with those understandings, Paivio discusses Ortony's statement about the problem in terms of a general assumption and three hypotheses related to it. The general assumption is by using a discrete symbol system, metaphor accomplish the required communication function of transferring experiential information. Whereas, the three hypotheses are relevant to the way in which metaphor fulfills this general function. First, "metaphor provides a compact way of representing the subset of cognitive and perceptual features that are salient to it." Second, the "inexpressibility" hypothesis; sometimes our experiences cannot be described literally, however, metaphor makes us able to share those experiences to other people. The third, "perhaps through imagery, metaphor provides a vivid and, therefore, memorable and emotion-arousing representation of perceived experience" (1979: 151-152).

C. The Background of Martin Luther King, Jr.

Martin Luther King, Jr., was one of the twentieth century's most passionate leaders and one of the most wonderful orators in the world. He was born on January 15, 1929 in Atlanta, Georgia. At first, his parents named him Michael

Luther King, Jr. but later changed it into Martin Luther King, Jr. King grew up in a comfortable middle class family in where religion and education had been the most important aspects for all the family members. His father was a Baptist minister and his mother was a schoolteacher. King was a wonderful child; it was proved by his graduation from Morehouse College at the age of 19. Then, he entered Crozer Seminary in Chester, Pennsylvania and graduated in 1951 as the best student in his class; all at once, it led him winning a fellowship for advanced study in theology at Boston University. The study of theology profoundly changed his life and introduced him to Coretta Scott whom he married in 1953. Finally, in 1954 he became the minister of the Dexter Avenue Baptist Church in Montgomery, Alabama (Rohler and Coo 1986).

In 1954, in Alabama as well as in other parts of the south, a black person had to give up his or her seat on a bus if a white person wanted it. Otherwise, it would be considered as breaking the law and led the black person into jail. As the most memorable example is the arrest of Rosa Parks, a black woman in Montgomery, in December 1955. She did not want to get up and give her seat to a white person. As the consequence, she was thrown in jail for her attitude, because her attitude was considered as breaking the law. By this incident, the people of Montgomery joined together in protest and determined to boycott the buses.

After the arrest of Rosa Parks, King, whose strategy is nonviolent, was chosen as the leader of the Montgomery Improvement Association. It was the organization responsible for coordinating the bus boycott. The boycott continued

through 1956, and as the leader of it, King was arrested and even his home was bombed, but King never gave up. His leadership, strength, and public speaking abilities brought him as an important person in America. Finally, in 1957, the United States Supreme Court declared the law, which segregated black and white people in America, as the unconstitutional law. However, it was just the beginning of the struggle of King. In Alabama and in other places throughout the southern America, there were still many other forms of injustice toward the black people. They were forbidden to vote; they could not serve on juries; they could not drink from certain water fountains or swim in certain swimming pools. Although integration of public schools was ordered by the Supreme Court through *Brown v. Board of Education* decision in 1954, the reality was black children still did not safely go to the same schools as white children. Moreover, the Court's ruling was not applied in the higher education level such as colleges and universities.

The more concerned condition were black people could not eat at certain restaurants, or rent or buy homes in certain neighborhoods. In some areas, they had to step off the sidewalk into the street when a white person walked by, because even though segregation was not the law anymore, the black people still believe that something unpleasant might happen if they do not show proper respect to the Whites.

After his success on the Montgomery bus boycott, King and other black southern ministers created the Southern Christian Leadership Conference (SCLC) in 1957; and King was the president of it. In the beginning, it concentrated

on voting rights and legal remedies to the black people. Around 1960s, student sit-ins, Freedom Rides, and other mass protests struggled for voting rights and against all forms of segregation. Challenges to King's nonviolent approach began in the late 1960s because there was a statement said 'There is no such thing as a nonviolent revolution" declared by younger black militants, particularly the Student Nonviolent Coordinating Committee (SNCC) and charismatic leader Malcom X.

In the other side, King campaign in Albany, Georgia was unsuccessful, but he did not give up. Instead, he decided to do much more efforts in his struggle against segregation. In 1963, he was invited to Birmingham, Alabama to lead a campaign to unseat the three-man city commission, whom supported segregation. The Birmingham voters had forced them out of office, but led by 'Bull' Connor, the commissioner of Public Safety, led them to refuse stepping aside. They also did not allow the newly elected mayor and commissioners to undertake the control. By this incident, King was arrested too. During spending his time for weeks in prison, he wrote a letter, which later called as *Letter from Birmingham Jail*, which the point was his aim of eliminating segregation from all spheres in America, including job discrimination.

After he was released from prison, he dramatically changed his tactics by putting children in the forefront of his campaign. Consequently, nearly one thousand children were arrested until the jails were so crowded with children. However, the children who were still free kept demonstrating. In order to stop the demonstration, Connor ordered the firemen to hose them all. Finally, this incident had

drawn attention of the media and shocked the nation. Birmingham capitulated and public facilities finally were integrated. Another response to King struggle was the submission to Congress the legislation on June 1963 that would eventually become the Civil Rights Act of 1964 by President Kennedy.

On August 28 1963, there was a March on Washington for Jobs and Freedom, with approximately 250,000 people, black and white, crowded between the Lincoln Memorial and the Washington Monument. It was Martin Luther King, Jr.'s defining moment. Today, King's "I Have a Dream" speech is still remembered, but the goals of the actual march were used broadly and diversely by the labor unions and other activists for appealing their civil rights.

Ten months after the March on Washington, the Civil Rights Act of 1964 was finally signed. Martin Luther King, Jr., was also awarded the Nobel Prize for peace on December 10, 1964. Furthermore, on April 4, 1967, King spoke out passionately against the war in Vietnam. He spoke at churches and anti-war communities about the horrible consequences at America and abroad if the war continued.

In his last speech, the day before he was assassinated, King told the sanitation workers that it was the time to expand the struggle. He led an economic boycott of companies, which doing unfair policy and practices. He also spoke to support the black-owned banks and insurance companies.

And on April 4 1968, Martin Luther King, Jr., was murdered in Memphis by James Earl Ray. His vision and work continued through the Civil Rights

Act of 1964, the Voting Rights Act of 1965, and many others (Greene and Brizel 2002)

D. The Background of the Speech

There was a great fear of racial war in America in the summer of 1963. Therefore, civil rights leaders A. Philip Randolph and Dr. Martin Luther King, Jr. arranged for a March on Washington (Torricelli and Carroll 1999). The preparation of the massive march on Washington to demonstrate support for civil rights legislation did not happen only in a short time, but it needed a long process into its realization. The leaders of the march gathered a coalition of over one hundred groups by working through sympathetic organizations such as the National Council of Churches and the United Automobile Workers Union. The groups did not only give support to the aim of the demonstration, but also big contribution in the other forms such as money and manpower to make it work. A staff of organizers chartered trains, buses, and airplanes to bring people to Washington; arranged for their food; established emergency medical facilities; provided for security; made coordination with the mass media; and even installed a sound system so that the marchers could hear the speeches. On August 28, 1963, around quarter of a million people—200,000 black, 50,000 white—gathered together around the Lincoln Memorial.

The real march was actually only a short walk down the mall from the Washington Monument to the Lincoln Memorial in where entertainers and speakers aroused the crowd. Peter, Paul, and Mary, Bob Dylan and Joan Baez sang folk songs;

Mahalia Jackson sang hymns. Many speakers including Senator Hubert Humphrey, UAW leader Walter Reuther, NAACP President Roy Wilkins, Urban League President Whitney Young, and other famous people spoke to the crowd. Finally, around 3:30 p. m., A. Philip Randolph invited Martin Luther King to deliver his speech to the people gathered at the memorial. At the same time, millions of Americans were watching the event live on television (Rohler and Coo 1986).

In his autobiography, King shared the process of preparing and delivering his most famous speech. He said that the night, about ten o'clock, of the August twenty-seventh he was arrived in the Washington and went to the hotel. There, he thought about what he was going to say to the marchers the next day. Then he made an outline and he guessed that he would finish it about midnight. However, he did not finish the complete text of his speech until 4 a. m. on the morning of August twenty-eighth. When his turn to deliver his speech, he started out reading the prepared speech text. The audience had given big attention and wonderful response toward his speech. While King was reading the speech, suddenly he remembered something, which happened in the previous June. In a peaceful assemblage of thousands of people through the streets of down town Detroit, Michigan, King had delivered a speech in Cobo Hall, in which he used the phrase "I Have a Dream." He had used it many times before, and he was encouraged using it again, there, in Lincoln Memorial. He had never planed to use the phrase before, but lastly he used that phrase. By that point, King did not look at his prepared text anymore and continued delivering the speech spontaneously (Greene and Brizel 2002).

King finished his speech very well. Then, he stepped back while the audiences were giving him a thundering ovation. Somehow, King did not aware that his speech had been the rhetorical achievement of a lifetime. He was very satisfied, especially because there was no any incident during the march; even it had ended as a celebration. The speech also had given a great contribution for the anti segregation movement and for Kennedy's civil rights program. It had been a memorable day for King and many other people in America. It had also proved that he and the movement's activists were not alone in struggling for their rights (Garrow 1999).

E. The Synopsis of the Speech

The speech of Martin Luther King, Jr. is full of significant aspects that very relevant with the situation in America at that time, especially about the segregation and discrimination toward the black people. In the early of his speech, King began by remaining again about the Emancipation Proclamation done by Lincoln many years before. It was believed as the beginning of freedom to the black people in America that has been languishing for long time because of the segregation. However, King regretted the reality happen in the black people life long time after the Emancipation Proclamation that they still could not gain and feel the freedom that they desired for, even most of them still live in the poverty. Therefore, through his speech, King represented all of black people in America demanding for their rights of life. And he strengthened his demand by mentioning also about the Constitution and the Declaration of Independence. King forced America to do a reformation

immediately and without any tranquilizing attempts or gradualism. Otherwise, the revolt against the segregation would continue and the movement would keep moving on. However, King not only encouraged his followers merely to do the revolt, but to do it in the right way. He strengthened them to do it without any physical force or bitterness, but in peace only. Again, King encouraged the black people to keep struggling until their hope was come true, and he also asks them not to give up in despair.

Finally, King began uttering the most influencing and encouraging phrase *I Have a Dream*. By the phrase, King delivered his dream that someday all of black people in America were be able to live in an equal way with the white people. He dreamed that some day they do not live anymore among the condition in where injustice and segregation were considered as the valuable for them. Moreover, he dreamed that someday the government of America would always stand for their rights. And, he encouraged them not to merely consider the dreams as ordinary dreams, but as their faith to God. Lastly, King back to the most important point of his speech by mentioning for times *let freedom ring*. And he intended the phrase for every States in America in where most of black peoples live. Beside that, in his most final words in his speech, King also emphasized his dream of freedom not only for the Blacks, but also for every belief or religion exists in America such as Jews, Gentiles, Protestants, and Catholics.

CHAPTER III
METHOD OF THE STUDY