

CHAPTER IV

DISCUSSION

A. Presentation and Analysis of the Data

The analysis of the data is divided into sixteen parts, because it is the number of paragraphs of the speech text *I Have a Dream*, in which metaphors exist.

PART 1

- **A great American in whose symbolic shadow we stand today signed the Emancipation Proclamation.**

The literal meaning of the sentence is 'a great American in, whose shadow used as a symbol, we stand today signed the Emancipation Proclamation.'

The metaphorical utterance of the sentence lies on the word *symbolic shadow*. If it is taken literally, it will be defective because it is impossible to use shadow as a symbol. Shadow always moves following its concrete object, because shadow is a dark area on a surface caused by an object standing between direct light and that surface, whereas, symbol is an image, object, etc that suggests or refers to particular thing.

Therefore, *A great American in whose symbolic shadow we stand today signed the Emancipation Proclamation* can be considered as a metaphor.

Hence, in order to make a sense in its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle's Principles number 7 is used to find the meaning of the metaphor, because the form is not "S is P" but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning of the metaphor, it is necessary to find the related substitution of the word *shadow*.
- Shadow is dark. Its shape is similar to its concrete object, but not too clearly. Related to the words 'a great American' and the place in where the speech is delivered (Lincoln Memorial), the inevitably substitution of the *shadow* here is statue. It is considered so because statue is usually dark and symbolizes certain object which often not completely the same as the symbolized object.
- Thus, the intended meaning behind the metaphor is 'a great American in whose symbolic statue we stand today signed the Emancipation Proclamation.'

▪ **This momentous decree came as a great beacon light of hope**

The literal meaning of the sentence is 'this momentous decree came as a great fire lit on the top of a hill or light fixed on rocks, coast, mountain, or tall building as a signal of hope.'

If it is taken literally, it will be defective because beacon light is on rocks, coast, mountain or tall building (concrete thing), whereas hope is exist in one's heart and thought because it is a belief that something desired will happen (abstract thing). Literally, it is impossible to find light in one's heart and thought; or hope on the rocks, coast, mountain, and tall building.

Therefore, *this momentous decree came as a great beacon light of hope* can be considered as a metaphor. Hence, in order to make a sense in its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle's Principle number 7 is used to find the meaning of the metaphor, because the form is not "S is P" but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning of the metaphor, especially the word *beacon light of hope*, it is necessary to find the related substitution of the word *beacon light*.
- Beacon light is a signal to show that something exists, it is also intended to prevent something bad and unexpected, such as being lost. Hope also give signal that something desired will happen, it rises people from a very danger thing, despair. By those explanation, the inevitably substitution of *beacon light* here is signal.
- Thus, the intended meaning behind the metaphor is 'this momentous decree came as a signal of hope.'

▪ **Negro slaves who had been seared in the flames of withering injustice**

The literal meaning of the sentence is ‘injustice produces fire and the Negro slaves are burned and withered by the fire.’

If it is taken literally, it will be defective because *seared in the flames* is being burned on the surface by fire, whereas injustice is the lack quality of being fair and reasonable. Literally, it is impossible for injustice to burn the Negro slaves.

Therefore, *Negro slaves who had been seared in the flames of withering injustice* can be considered as a metaphor. Hence, in order to make a sense in its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle’s Principles number 7 is used to find the meaning of the metaphor, because the form is not “S is P” but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- There is a relation *R*, which the *Negro slaves* have to the *withering injustice* and which is similar to the relation that *seared* has to *flame* when something is burned.
- The word *seared* here makes no reference either implicitly or explicitly to *flame*. In other words, the Negro slaves are affected by withering injustice, which is like *seared*.
- To figure out what is the meaning behind the *seared*, it is necessary to find a relationship like *seared*.

Flame causes damage on somebody or something, and injustice also causes damage or misery on somebody's life. In short, both flame and withering injustice causes somebody suffer. By those explanation, it can be considered that the inevitably relationship of *seared* here is suffered.

- Thus, the intended meaning behind the metaphor is 'Negro slaves who had been suffered by the withering injustice.'

- **It came as a joyous daybreak**

The literal meaning of the sentence is 'it came as a dawn, which bring happiness and pleasure to people.'

It will be defective if taken literally. Related to the previous word 'Emancipation Proclamation', it is impossible for it to become daybreak. Emancipation Proclamation has nothing to do with daybreak.

Therefore, *it came as joyous daybreak* can be considered as a metaphor. Hence, in order to make a sense in its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle's Principle number 7 is used to find the meaning of the metaphor, because the form is not "S is P" but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning of the metaphor, it is necessary to find the related substitution of the word *daybreak*.

- Daybreak is the time of day when light first appears; its period is very short. Hence, daybreak is a moment, because moment is a brief period of time. By those explanation, the inevitably substitution of the word *daybreak* here is moment.
- Thus, the intended meaning behind the metaphor is ‘it came as a joyous moment, which ends unpleasant things, and is followed by many pleasant things.’

▪ **The long night of their captivity**

The literal meaning of the sentence is ‘people who are captured for a night that is felt so long.’

If it is taken literally, it will be defective because it is not relevant at all with the context of the speech. Related with the previous metaphor, Emancipation Proclamation has nothing to do with night.

Therefore, *the long night of their captivity* can be considered as a metaphor. Hence, in order to make a sense in its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle’s Principle number 7 is used to find the meaning of the metaphor, because the form is not “S is P” but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning of the metaphor, it is necessary to find the related substitution of the word *night* and *captivity*.
- Night is the time of darkness and dark also means sad, offering no hope, and depressing, while captivity means no freedom or slavery, that always causes depressing moment on people's life. By those explanation, the inevitably substitution of the words *night* and *captivity* here are depressing time and slavery.
- Thus, the intended meaning of the metaphor is 'the long depressing time of their slavery.'

Entirely, the paragraph above describes the condition of the Black people in America at that time. King began his speech by using an allusion. He mentioned Lincoln's life and work (Emancipation Proclamation) to contrast the historical promise of freedom with the reality of that time. Then, he stated that the day of the Emancipation Proclamation was a good signal of hope to Black people after for years had been living in miserable condition because of injustice. Also, he added that the Emancipation Proclamation had come as a joyous moment to end the Black people's long depressing time of slavery. It had drawn the truly feeling and condition of the Black people when the Emancipation Proclamation had been signed.

PART 2

- **The life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination**

The literal meaning of the sentence is 'the Negro is physically crippled because his feet are tied on certain manacles called segregation and certain chains called discrimination.'

If it is taken literally, it will be defective because manacle is a pair of chains or metal bands for fastening one's feet. In the other side, segregation is an action of putting somebody in a place away from others; and discrimination is treating a person or group differently (usually worse) than others. Literally, it is impossible for segregation and discrimination to band the Negro's feet to make him crippled, because there are actions, not chains or metal.

Therefore, *the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination* can be considered as a metaphor. Hence, in order to make a sense in its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle's Principles number 7 is used to find the meaning of the metaphor, because the form is not "S is P" but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- There is a relation *R*, which *the life of the Negro* has to the *segregation and discrimination* and which is similar to the relation that *crippled* has to the *manacles and chains* when they are put on somebody's feet.
- The word *crippled* here makes no reference either implicitly or explicitly to the *manacles and chains*. In other words, the life of Negro is affected by segregation and discrimination, which is like *crippled*.
- To figure out what is the meaning behind the *crippled*, it is necessary to find a relationship like *crippled*.

Manacles and chains cause somebody to be separated with others and cannot move on because his feet are tied up. Manacles and chains cause pain on people who are put on them. Segregation and discrimination also cause a group of people to be separated from the rest of the community with very limited facilities of life. In short, both *manacles-chains* and *segregation-discrimination* make the life quality of particular people left behind the others. By those explanation, it can be considered that the inevitably relationship of the word *crippled* here is left behind.

- Thus, the intended meaning behind the metaphor is 'the life of the Negro is still left behind by the painful state of segregation and the discrimination.'

▪ **The Negro lives on a lonely island of poverty**

The literal meaning of the sentence is ‘the Negro who lives on poverty in the shape of remote island.’

If it is taken literally, it will be defective because lonely island is a remote piece of land surrounded by water, whereas, poverty is the state of being poor and inferior. Literally, there is no any poverty in the shape of island, because poverty is a condition as a certain area (in definition of specific part or aspect of it), not as a physical area like an island.

Therefore, *the Negro lives on a lonely island of poverty* can be considered as metaphor. Hence, in order to make a sense in its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle’s Principle number 7 is used to find the meaning of the metaphor, because the form is not “S is P” but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning of the metaphor, especially the words *lonely island of poverty*, it is necessary to find the related substitution of the words *lonely island*.
- Somebody who lives on lonely island will be lack of facilities, and poverty also refers to a condition, which is lack of money. In short, both lonely island and poverty describe the condition of deficiency, which bring misery for people who live on them. By those explanation, the

inevitably substitution of the words *lonely island* here is miserable condition.

- Thus, the intended meaning behind the metaphor is ‘the Negro lives on the miserable condition of poverty.’

▪ **The midst of a vast ocean of material prosperity**

The literal meaning of the sentence is ‘there is material prosperity in the shape of a vast ocean.’

If it is taken literally, it will be defective because vast ocean is a wide mass of salt water that covers most of the earth’s surface, whereas material prosperity is the state of being successful, especially in finance. Literally, there is no material prosperity in the shape of vast ocean because prosperity is a condition as a certain area (in definition of specific part or aspect of it), not as a physical area like ocean.

Therefore, *the midst of a vast ocean of material prosperity* can be considered as metaphor. Hence, in order to make a sense in its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle’s Principle number 7 is used to find the meaning of the metaphor, because the form is not “S is P” but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning behind the metaphor, especially the words *vast ocean of material prosperity*, it is necessary to find the related substitution of *vast ocean*.
- The general description of ocean is a large area with great amount of water, whereas, material prosperity is a condition with overwhelm finance. Both of them describe the marvelous condition of something. By those explanation, the inevitably substitution of the words *vast ocean* here is marvelous condition.
- Thus, the intended meaning of the metaphor is ‘the midst of a marvelous condition of material prosperity.’

▪ **Find himself an exile in his own land**

The literal meaning of the sentence is ‘the Negro who being an exile in his owns country or home.’

If it is taken literally, it will be defective because exile is a person who lives away from his own country from choice or because forced to do so, whereas land talks about country or home. Literally, it is impossible for somebody to be an exile in his own country or home.

Therefore, *find himself an exile in his own land* can be considered as a metaphor. Hence, in order to make a sense in its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle's Principle number 5 is used to find the meaning of the metaphor, because *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*.

(MET) Exile in his own land

It does not mean that he has personally become *like* an exile, but that his condition is like that of being an exile.

Entirely, the paragraph above shows the condition of black people in America, one hundred years after the Emancipation Proclamation. King said that at that time, the black people were still left behind because of the segregation and discrimination between white people and black people in America. The reality at that time was Black Americans faced the public humiliation of being refused at any restaurant, from the cheapest to the most expensive one. The situation in the Southern states was particularly full of attitude of lowering black people's dignity. Separate entrances and exits in public buildings and separate sitting arrangements on buses and trains by signs reading "white only" and "colored." Those phenomena as if emerged a notion that black people are the second-class citizenship. In Southern communities, the segregation and discrimination also emerged in public recreation areas such as ballparks, swimming pools, and tennis courts. King also said that the black people had been still living in a paradox condition that they had to suffer from poverty, although their country, America, was overwhelming with material prosperity. Most of all, King said that the black people underwent a lot as if they

lived like exiles in their own country. This paragraph really represents the truly miserable condition of black people in 1963.

PART 3

▪ In a sense we have come to our nation's capital to cash a check

From the paragraph above, it is obvious that the sentence *In a sense we have come to our nation's capital to cash a check* cannot be taken literally, because it does not mean people have come to our nation's capital to cash an a special printed form on which one writes an order to a bank to pay a sum of money from one's account. Otherwise, it will be defective. Therefore, *In a sense we have come to our nation's capital to cash a check* here can be considered as metaphor. Hence, in order to make a sense in its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle's Principles number 7 is used to find the meaning of the metaphor, because the form is not "S is P" but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning behind the metaphor, especially the words *to cash a check*, it is necessary to look the next sentence, which is about a promissory note that black men and white men have equal rights.
- After that, it is necessary to find a relationship like *to cash* and *a check*. To cash is exchange something for cash, or it can be considered as

demand for something. Whereas, a check is something worthy, as rights in this context.

- Thus, the intended meaning behind the metaphor is ‘in a sense we have come to our nation’s capital to demand our rights.’

Entirely, the paragraph above describes about the black people’s urgency request for the realization of Constitution and the Declaration of Independence that was signed by the government of America. It was about guarantee to get rights of life, liberty, and pursuit of happiness to all Americans—Blacks and Whites—without any exception. The black people considered it as a promissory note that had to be fulfilled immediately. The metaphor used by King really represented the hope and feeling of the black people at that time that could not stand any longer to get their freedom of life.

PART 4

- **America has given the Negro people a bad check**

From the paragraph above, it is obvious that *America has given the Negro people a bad check* cannot be taken literally, because it does not mean that America has given the Negro people a bad thing concerning with a special printed form on which one writes an order to a bank to pay a sum of money from one’s account. Otherwise, it will be defective. Therefore, *America has given the Negro people a bad check* can be considered as metaphor. Hence, in order to make a sense

in its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle's Principles number 7 is used to find the meaning of the metaphor, because the form is not "S is P" but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning behind the metaphor, especially the words *a bad check*, it is necessary to look the previous sentence that America has defaulted on the promissory note toward her citizens of color.
- After that, it is necessary to find a relationship like *check*. Related to the previous paragraph, a check is rights. While, in this paragraph, a check is the realization of right, which is treatment and service given by the America (government) to her citizens of color.
- Thus, the intended meaning behind the metaphor is 'America has given the Negro people a bad treatment or service.'

▪ **But we refuse to believe that the bank of justice is bankrupt**

The literal meaning of the sentence is 'we refuse to believe that the bank which stores something called justice is bankrupt.'

If it is taken literally, it will be defective because bank is a supply of money or counters used in certain games for payments, whereas justice is right and

fair behavior or treatment. Logically, there is no bank which store right and fair behavior or treatment, but money.

Therefore, *But we refuse to believe that the bank of justice is bankrupt* can be considered as a metaphor. Hence, in order to make a sense in its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle's Principles number 7 is used to find the meaning of the metaphor, because the form is not "S is P" but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning behind the metaphor, especially the words *the bank of justice is bankrupt*, it is necessary to find a related substitution of *bankrupt*.
- Bank is a place to store money, whereas justice also something that can be stored in something called law. Furthermore, the bank can be bankrupt just like the law of justice can be powerless. By those explanations, the inevitably substitution of the word *bankrupt* here is powerless.
- Thus, the intended meaning behind the metaphor is 'but we refuse to believe that the law of justice is powerless.'

- **We refuse to believe that there are insufficient funds in the great vaults of opportunity**

The literal meaning of the sentence is ‘we refuse to believe that there are insufficient funds in the large vaults, which consist of something called opportunity.’

If it is taken literally, it will be defective because vaults is similar rooms, especially in a bank and protected by locks, alarms, thick walls, etc, used for keeping valuable items safe, whereas opportunity is a favorable time, occasion or set of circumstances for doing something. Literally, it is impossible for any room in a bank to keep time, occasion or circumstances because there are abstract object.

Therefore, *we refuse to believe that there are insufficient funds in the great vaults of opportunity* can be considered as a metaphor. Hence, in order to make a sense in its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle’s Principles number 7 is used to find the meaning of the metaphor, because the form is not “S is P” but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning behind the metaphor, it is necessary to find a related substitution of the words *insufficient fund* and *vaults*.
- Related to opportunity, *fund* here talks about opportunity, hence, *insufficient fund* talks about limited opportunity. In the other side, vaults

are rooms in bank used to keep valuable items safe and opportunity is favorable time and occasion to do something. Since the context is about rights, opportunity here is kind of rights that can be able to get in all places in a country.

- Thus, the intended meaning behind the metaphor is 'we refuse to believe that there are limited opportunities in the many places of the country, which must be full of opportunity.'

The description of this paragraph is protest to America for giving the black people bad treatment about their rights of life, which was not in accordance with the Constitution and Declaration of Independence. They also protested the response of the government itself toward their appeal for rights, which did not show any action to overcome their suffer. However, as mentioned by King that the black people did not want to give up. They refused to believe that there was no more justice in America. Therefore, they kept demanding the same opportunity as the white people in America, especially the equal opportunity to get freedom and justice.

PART 5

- **This is no time to engage in the luxury of cooling off**

The literal meaning of the sentence is 'this is no time to engage in the expensiveness of making something calm and less excited.'

If it is taken literally, it will be defective because luxury is the best and most expensive food and drink, clothes, surrounding, etc. Whereas, cooling off is an action to make something calm. Literally, cooling off has nothing to do with something expensive.

Therefore, *this is no time to engage in the luxury of cooling off* can be considered as a metaphor. Hence, in order to make a sense in its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle's Principles number 7 is used to find the meaning of the metaphor, because the form is not "S is P" but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning behind the metaphor, especially the word *luxury of cooling off*, it is necessary to find a related substitution of the word *luxury*.
- As stated before, luxury is the best and the most expensive things, and cooling off is an action to make something calm. The only similarity between them lies on their character—enjoyable. Therefore, it can be considered that the inevitably relation of the word *luxury* here is enjoyment.
- Thus, the intended meaning behind the metaphor is 'this is no time to engage in the enjoyment of cooling off.'

▪ **To take the tranquilizing drug of gradualism**

The literal meaning of the sentence is ‘to take the tranquilizing drug in form of gradualism.’

If it is taken literally, it will be defective because tranquilizing drug is a drug to make somebody calmer or unconscious, whereas gradualism is a policy of gradual reform rather than sudden change or revolution. Thus, there is no any relation between them--drug and policy.

Therefore, *to take the tranquilizing drug of gradualism* can be considered as a metaphor. Hence, in order to make a sense in its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle’s Principles number 7 is used to find the meaning of the metaphor, because the form is not “S is P” but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning behind the metaphor, especially the words *tranquilizing drug of gradualism*, it is necessary to find the related substitution of the word *tranquilizing drug*.
- As stated before, tranquilizing drug is nothing to do with gradualism policy. The only similarity between them lies on their tranquillities.
- Thus, the intended meaning behind the metaphor is ‘to take the tranquillity of gradualism.’

▪ **Now is the time to rise from the dark**

The literal meaning of the sentence is ‘now is the time to come or go upward from the absence of light place.’

If it is taken literally, it will be defective because rise is to go upward from lower position, whereas dark does not mean a lower position of something.

Therefore, *now is the time to rise from the dark* can be considered as a metaphor. Hence, in order to make a sense in its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle’s Principles number 7 is used to find the meaning of the metaphor, because the form is not “S is P” but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning behind the metaphor, especially the words *rise from the dark*, it is necessary to find the related substitution of the word *dark*.
- Based on the context of this paragraph, dark means sad, offering no help, and depressing. By the explanation, the inevitably substitution of the word ‘*dark*’ is sad, hopeless, and depressing moment.
- Thus, the intended meaning behind the metaphor is ‘now is the time to rise from the sad, hopeless, and depressing moment.’

▪ **Desolate valley of segregation**

The literal meaning of the sentence is ‘desolate a valley called segregation.’

If it is taken literally, it will be defective because valley is an area of land between hills or mountains, whereas segregation is an action of separating a group of people of the rest community.

Therefore, *desolate valley of segregation* can be considered as a metaphor. Hence, in order to make a sense in its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle’s Principles number 7 is used to find the meaning of the metaphor, because the form is not “S is P” but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning behind the metaphor, especially the words *valley of segregation*, it is necessary to find the related substitution of the word *valley*.
- The similarity between *valley* and *segregation* is both of them separate something—valley separates hills or mountain, whereas segregation separates a group of people with others. Both of them are being in the state of causing things separated one each other. And in this case, such kind of state can harm a certain group of people. By those explanation, it

can be considered that the inevitably substitution of the word *valley* is harmful state.

- Thus, the intended meaning behind the metaphor is now is ‘the time to desolate harmful state of segregation.’

- **Sunlit path of racial justice**

The literal meaning of the sentence is ‘there is a bright path called racial justice.’

If it is taken literally, it will be defective because sunlit path is a small road shined by sunlight, whereas racial justice is right and fair behavior or treatment toward people with different races.

Therefore, *sunlit path of racial justice* can be considered as a metaphor. Hence, in order to make a sense in its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle’s Principles number 7 is used to find the meaning of the metaphor, because the form is not “S is P” but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning behind the metaphor, it is necessary to find the related substitution of the word *sunlit path*.
- Sunlit path describes bright and good condition, and racial justice also represents a good and positive condition among community. Both of them

cause pleasurable state to everything around them. By those explanation, it can be considered that the inevitably substitution of *sunlit path* is pleasurable state.

- Thus, the intended meaning behind the metaphor is ‘pleasurable state of racial justice.’

- **Now is the time to lift our nation from the quicksands of racial injustice**

The literal meaning of the sentence is ‘now is the time to lift our nation from the wet deep sand called racial injustice.’

If it is taken literally, it will be defective because quicksand is wet deep sand into which people or things will sink, whereas racial injustice is unfair treatment toward people with different races. Literally, wet deep sand has nothing to do with racial injustice.

Therefore, *now is the time to lift our nation from quicksands of racial justice* can be considered as a metaphor. Hence, in order to make a sense in its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle’s Principles number 7 is used to find the meaning of the metaphor, because the form is not “S is P” but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning behind the metaphor, especially the words *quicksands of racial injustice*, it is necessary to find the related substitution of the word *quicksands*.
- Quicksands make people sink into it, whereas racial injustice makes the life of certain group of people become restricted without any development of quality. Both of them are dangerous and harmful for people around them. By those explanation, the inevitably substitution of the word *quicksands* is dangerous and harmful condition.
- Thus, the intended meaning behind the metaphor is 'now is the time to lift our nation from dangerous and harmful condition of racial injustice.'

▪ **The solid rock of brotherhood**

The literal meaning of the sentence is 'hard solid material called brotherhood.'

If it is taken literally, it will be defective because solid rock is a concrete object, whereas brotherhood is a condition of friendship and understanding between people.

Therefore, *the solid rock of brotherhood* can be considered as a metaphor. Hence, in order to make a sense in its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle's Principles number 7 is used to find the meaning of the metaphor, because the form is not "S is P" but relational metaphors, and metaphors

of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning behind the metaphor, it is necessary to find out the related substitution of the word *solid rock*.
- Solid rock is a concrete object, which the characteristic is strong. Whereas, brotherhood is strong relationship between people. Both of them have the same characteristic—strong. By those explanation, the inevitably substitution of the word *solid rock* is strength.
- Thus, the intended meaning behind the metaphor is ‘the strength of brotherhood.’

▪ **This sweltering summer of the Negro’s legitimate discontent**

The literal meaning of the sentence is ‘this distrust of the Negro toward government reaches the condition of sweltering summer.’

If it is taken literally, it will be defective because sweltering summer is a kind of weather, whereas Negroes’ legitimate discontent is reaction and attitude toward something.

Therefore, *this sweltering summer of the Negro’s legitimate discontent* can be considered as a metaphor. Hence, in order to make a sense in its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle’s Principles number 7 is used to find the meaning of the metaphor, because the form is not “S is P” but relational metaphors, and metaphors

of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning behind the metaphor, it is necessary to find the related substitution of the word *sweltering summer*.
- The sweltering summer is too hot summer, whereas discontent is lack of satisfaction. Both of them are unbearable condition. By those explanation, it can be considered that the inevitably substitution of *sweltering summer* is unbearable condition.
- Thus, the intended meaning is 'this unbearable condition of the Negro's legitimate discontent.'

▪ **An invigorating autumn of freedom and equality**

The literal meaning of the sentence is 'invigorating autumn for freedom and equality.'

If it is taken literally, it will be defective because autumn is a kind of summer, whereas freedom and equality talk about a condition.

Therefore, *invigorating autumn of freedom and equality* can be considered as a metaphor. Hence, in order to make a sense in its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle's Principles number 7 is used to find the meaning of the metaphor, because the form is not "S is P" but relational metaphors, and metaphors

of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning of the metaphor, it is necessary to find the related substitution of the word *invigorating autumns*.
- Invigorating autumn is autumn, which makes somebody feel livelier and healthy, whereas the existence of freedom and equality also can make one's life become lively. Both of them create lively condition for people around. By those explanation, the inevitably substitution of the word *invigorating autumn* is lively condition.
- Thus, the intended meaning is 'lively condition of freedom and equality.'

Through his metaphorical utterances, King successfully described the truth condition had been suffered by the black people at that time and enforcement toward America concerning with their condition. King said that there was no time anymore to delay the reformation in America. He also said that it was the time not to live anymore in sad, hopeless, and depressing condition such as segregation; it was the time to gain pleasurable condition by standing up racial justice in America. He also said that it was the time to end the harmful condition of racial injustice and change it into strong relationship between black people and white people. The last in this paragraph, King emphasized that the great and unbearable discontent of the Negroes toward government would not pass until there was a reformation and new commitment in America due to the freedom and equality for them.

PART 6

▪ **The Negro needed to blow off steam**

The literal meaning of the sentence is 'the Negro needed to move hot gas in the specific direction by the force of the wind or his breath.'

From the context of the paragraph above, it is obvious that *the Negro needed to blow off steam* cannot be taken literally. Otherwise, it will be defective. Therefore, it can be considered as a metaphor. Hence, in order to make a sense in its meaning, the interpretation of it has to be taken differently with its literal meaning.

Actually, the word *blow off steam* is a kind of dead metaphor. Therefore it has to be interpret as a whole unit with its special restriction, because it has frozen in the form and meaning. And the meaning of *blow off steam* is to release and express strong emotion, unsatisfying, and anger. Thus, the intended meaning behind the metaphor is 'the Negro needed to release and express strong emotion, unsatisfying, and anger

▪ **The whirlwinds of revolt will continue to shake the foundations of our nation**

The literal meaning of the sentence is 'the action or state of showing violent resistance to authority, but in form of a column of air that turns round and round very rapidly, will continue to shake the foundations of our nation.'

By the literal meaning above, it is obvious that it cannot be taken literally. Otherwise, it will be defective. Therefore, *the whirlwinds of revolt will continue to shake the foundations of our nation* can be considered as a metaphor.

Hence, in order to make a sense in its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle's Principles number 7 is used to find the meaning of the metaphor, because the form is not "S is P" but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning behind the metaphor, especially the word *whirlwinds of revolt*, it is necessary to find the related substitution of *whirlwinds*.
 - As stated before, whirlwind is a column of air that turns round and round very rapidly, which has strong power to damage all things around it. Revolt is an action of mass to protest the authority by using violence. The similarity between them lies on their ability to cause damage. By those explanation, the inevitably substitution of the word *whirlwind* here is damaging force.
 - Thus, the intended meaning behind the metaphor is 'the damaging force of revolt will continue to shake the foundations of our nation.'
- **The bright day of justice emerges**
- The literal meaning of the sentence is 'justice in form of bright day emerges.'

If it is taken literally, it will be defective because bright day is a day with full of sun light or not cloudy, whereas justice is right and fair behavior or treatment.

Therefore, *the bright day of justice emerges* can be considered as a metaphor and involved in Pragmatics areas that Pragmatics is the study of contextual meaning. Hence, in order to make a sense in its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle's Principles number 7 is used to find the meaning of the metaphor, because the form is not "S is P" but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning behind the metaphor, it is necessary to find the related substitution of the word *bright day*.
- Bright day is a day when the sun is shining strongly, while, justice is right and fair treatment. Both of them create a good situation or state for people around. By those explanation, the inevitably substitution of the word *bright day* here is good state.
- Thus, the intended meaning behind the metaphor is 'the good state of justice emerges, or the justice is implemented properly.'

Entirely, the paragraph above is full of metaphors. King stated that 1963 was a beginning to make actions toward the segregation and discrimination. He

said that there were people who agree that it was important for the Negro to release and express the emotion and unsatisfying to the government. However, they would have a shocking awakening if America still continued to ignore the protest of black people toward the nation. King also stated that the damaging force of revolt against segregation and discrimination would keep continue until the good state of justice emerges. The black people really demanded the justice to be implemented properly, so that their rights were granted and lived equally with the Whites, without any exception. It is obvious that the metaphors uttered by King really represent the commitment of black people to struggle for their rights.

PART 7

▪ Stand on the warm threshold

From the paragraph above, especially related to the next metaphor (palace of justice), it is obvious that *who stand on the warm threshold* cannot be taken literally because the audiences are not standing on any kind of warm threshold. Threshold itself is the floor or ground at the bottom of a doorway, considered as the entrance of a house. Warm is fairly high temperature.

Therefore, *stand on the warm threshold* can be considered as a metaphor. Hence, in order to make a sense in its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle's Principles number 7 is used to find the meaning of the metaphor, because the form is not "S is P" but relational metaphors, and metaphors

of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning behind the metaphor, it is necessary to find the related substitution of the words *warm* and *threshold*.
- Warm brings pleasure to the people who feel it, while, threshold essentially talks about the beginning of something, because somebody has to pass it first before enter a house. By those explanations, the inevitably substitution of the words *warm* and *threshold* are pleasant and beginning.
- Thus, the intended meaning behind the metaphor is 'being on the pleasant beginning, or being in the pleasant point just before a new situation.'

▪ **Leads into the palace of justice**

The literal meaning of the sentence is 'leads into the palace for justice'

If it is taken literally, it will be defective because literally, palace is the official home of a ruler, an ARCHBISHOP or a bishop, not for justice, because justice is right and fair behavior or treatment.

Therefore, *leads into the palace of justice* can be considered as a metaphor. Hence, in order to make a sense in its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle's Principles number 7 is used to find the meaning of the metaphor, because the form is not "S is P" but relational metaphors, and metaphors

of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning behind the metaphor, especially the word *palace of justice*, it is necessary to find the related substitution of the word *palace*.
- Palace is a large splendid or magnificent house, which provides the best facilities and service to people inside, because they are important people. Justice is also considered as something magnificent that has to be implemented properly in order to give people the best service and to make sure that they get their rights, because the people deserve it. Therefore, justice can also be considered as something magnificent. By those explanation, the inevitably substitution of the word *palace* here is magnificence
- Thus, the intended meaning of the metaphor is 'magnificent state of justice.'

▪ **Let us not seek to satisfy our thirst for freedom**

The literal meaning of the sentence is 'let us not seek to satisfy our need to drink freedom.'

If it is taken literally, it will be defective because drink is to take liquid or water into mouth. Freedom the state of not being a prisoner or a slave; it is

also a power or right to act, speak, etc. Thus, it is impossible to take freedom into mouth because it is an abstract thing.

Therefore, *let us not seek to satisfy our thirst for freedom* can be considered as a metaphor. Hence, in order to make a sense in its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle's Principles number 7 is used to find the meaning of the metaphor, because the form is not "S is P" but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning behind the metaphor, especially the words *thirst for freedom*, it is necessary to find the related substitution of *thirst*.
 - Thirst is a feeling caused by a desire or need to drink, while, freedom is also needed by all people in order to have a proper life. Both thirsty and freedom have to be fulfilled well and immediately, otherwise, people will suffer. By those explanation, the inevitably substitution of the word *thirst* here is need.
 - Thus, the intended meaning of the metaphor is 'let us not seek to satisfy our need for freedom.'
- **Drinking from the cup of bitterness and hatred**

The literal meaning of the sentence is 'drinking from a cup content of bitterness and hatred.'

If it is taken literally, it will be defective because drink is to take liquid or water into mouth, not to take bitterness and hatred into mouth.

Therefore, *drinking from the cup of bitterness and hatred* can be considered as a metaphor. Hence, in order to make a sense in its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle's Principles number 7 is used to find the meaning of the metaphor, because the form is not "S is P" but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning behind the metaphor, it is necessary to find the related substitution of the words *drinking* and *cup*.
- Drinking is to take liquid or water into mouth (to have water or liquid in mouth and body). Cup is a small container shaped like a bowl, used for drinking tea. Cup is a place of liquid, while, a place for bitterness and hatred is heart or feeling. By those explanation, the inevitably substitution of the words *drinking* and *cup* here are having and feeling.
- Thus, the intended meaning behind the metaphor is 'having feeling of bitterness and hatred.'

Through this paragraph, King said that there was something important to be done in struggling for justice that was to do it in a right way. He did not expect that his followers were judged guilty because of their wrongful deeds in gaining the

justice. He also asked his followers not to satisfy their need of freedom having feeling of bitterness and hatred in their heart. He encouraged them to do their struggle with dignity and discipline as the basic of it. Moreover, King emphasized his followers not to do any physical violence during the protest.

PART 8

▪ We cannot walk alone

From the paragraph above, it is obvious that *we cannot walk alone* cannot be taken literally, because it does not mean to go through a place on foot alone. Otherwise, it will be defective. Hence, in order to make a sense on its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle's Principles number 7 is used to find the meaning of the metaphor, because the form is not "S is P" but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning behind the metaphor, it is necessary to find the related substitution of the word *walk*.
- Everybody walks everytime to move on, to do his daily activity and to keep his body healthy. Walk is indeed an important thing for human being. In general, walk cannot be separated from human' s life. By those explanation, the inevitably substitution of the word *walk* here is live.

- Thus, the intended meaning behind the metaphor is ‘we cannot live alone.’

In this paragraph, King did not use many metaphorical utterances. At first he expected that all the suffering moment experienced by the black people did not lead them to a distrust of all white people because not all white people agreed with segregation. As evidence, it was stated that around 250,000 people—black and white—come to Washington as marchers. It means that not only black people themselves who wanted to abolish segregation in America, but the Whites also, although only in a small number. King also added that the presence of white people there was to show that the destiny and freedom of Whites and Blacks were tied up together. However, there was one last wonderful metaphor uttered by King as the key word of this paragraph *we cannot walk alone*. By saying it, King tried to show his belief that none of human being could live alone. He also emphasized the audiences that there was no reason for black people and white people to not living together in peace.

PART 9

- **Your quest for freedom left you battered by the storm of persecution**

The literal meaning of the sentence is ‘your quest for freedom left you battered by the storm in form of persecution.’

Related to the next metaphor (winds of police brutality), *Your quest for freedom left you battered by the storm of persecution* will be defective if taken literally. Storm is very bad weather, with strong winds, rain and thunder. Persecution is an action of treating people in a cruel way, especially because of their race, political or religious beliefs, etc. Storm is nothing to do with persecution, because storm is a nature force, while persecution is human action.

Therefore, *your quest for freedom left you battered by the storm of persecution* can be considered as metaphor. Hence, in order to make a sense on its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle's Principles number 7 is used to find the meaning of the metaphor, because the form is not "S is P" but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning of the metaphor, especially *storm of persecution*, it is necessary to find the related substitution of *storm*.
- Storm is a force nature, which can damage all things around it. And persecution is an action that can harm people's life. Both of them are something cruel. By those explanation, the inevitably substitution of *storm* here is cruelty.
- Thus, the intended meaning behind the metaphor is 'your quest for freedom left you battered by the cruelty of persecution.'

▪ **Staggered by the winds of police brutality**

The literal meaning of the sentence is ‘staggered by the winds in the form of police brutality.’

If it is taken literally, it will be defective, because wind is air moving because of natural forces, whereas police brutality is cruel behavior done by the police.

Therefore, *staggered by the winds of police brutality* can be considered as metaphor. Hence, in order to make a sense on its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle’s Principles number 7 is used to find the meaning of the metaphor, because the form is not “S is P” but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning of the metaphor, especially the word *winds of police brutality*, it is necessary to find the related substitution of the word *winds*.
- Since the *winds* here are plural, hence it is a strong wind, which is unpleasant for people around. Police brutality is also an unpleasant action, which is not expected to happen. By those explanation, the inevitably substitution of the word *winds* here is unpleasantness.
- Thus, the intended meaning behind the metaphor is ‘staggered by the unpleasantness of police brutality’

▪ **Let us not wallow in the valley of despair**

The literal meaning of the sentence is ‘let us not wallow in certain valley called despair.’

If it is taken literally, it will be defective because wallow is to lie and roll about in mud or water because it is enjoyable and valley is an area of land between hills or mountains, often with a river flowing through it, whereas despair is a state of having lost all hope. Logically, it is impossible for somebody to wallow in the valley of despair, because there is no valley in form of despair (despair is an abstract object)

Therefore, *let us not wallow in the valley of despair* can be considered as metaphor. Hence, in order to make a sense on its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle’s Principles number 7 is used to find the meaning of the metaphor, because the form is not “S is P” but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning of the metaphor, especially the words *wallow in the valley of despair*, it is necessary to find the related substitution of the words *wallow* and *valley*.
- Wallow is staying without doing anything except lying and rolling in mud or water. Valley here talks about the state of separation. Despair is something that makes somebody stop (stay) doing something because he

loosed all his hope. By those explanations, the inevitably substitution of the words *wallow* and *valley* are stay and state.

- Thus, the intended meaning behind the metaphor is 'let us not stay in the state of despair.'

By this paragraph, King tried to arouse the spirit of all of black people. He tried to keep closer with them by showing his plain understanding toward their suffer. He mentioned that he knew some of the audience came fresh from narrow jail, some were battered by the cruelty of persecution, and some were staggered by the unpleasantness of police brutality. However, he asked them not to give up and go back to their states to continue their struggle for rights. Furthermore, he aroused their spirit, feeling, and emotion by saying that such situation could and would be changed and he considered it as a faith. And the last, he uttered again a wonderful metaphor as the most persuading and influencing words to encourage the black people to keep struggle and not to stay and give up in the state of despair.

PART 10

- **The sons of former slaves and the sons of former slaveowners will be able to sit down together at the table of brotherhood**

The literal meaning of the sentence is 'the sons of former slaves and the sons of former slaveowners will be able to sit down together at the table for friendship and understanding between people.'

If it is taken literally, it will be defective because people usually use table for sitting for a meal and other activities, whereas brotherhood is a relational condition, not an activity.

Therefore, *the sons of former slaves and the sons of former slaveowners will be able to sit down together at the table of brotherhood* can be considered as metaphor. Hence, in order to make a sense on its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle's Principles number 7 is used to find the meaning of the metaphor, because the form is not "S is P" but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- There is a relation *R*, which the *sons of former slaves and the sons of former slaveowners* have to the *brotherhood* and which is similar to the relation that *sit down* has to *table* when people are sitting around table.
- *Sit down* here makes no reference either implicitly or explicitly to *table*. In other words, the sons of former slaves and the sons of former slave owners do something, which is like *sit*, related to *brotherhood*.
- To figure out the meaning behind the metaphor, it is necessary to find the related substitution of *sit down* and *table*.

Sit down is to be in a position in which one's bottom is resting on a chair, the floor, etc and one's back is upright. In other words, sit down is stay or live on something. People use table for sitting together for meal or other

activities, it means that they build close relation one each other (state of intimacy). Brotherhood is friendship and understanding between people (state of intimacy). By those explanation, the inevitably substitution of the words *sit down* and *table* are live and state.

- Thus, the intended meaning behind the metaphor is ‘the sons of former slaves and the sons of former slaveowners live together at the state of brotherhood.’

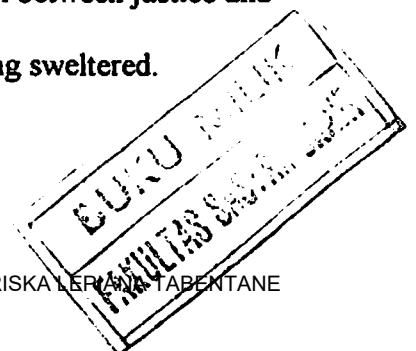
Entirely, this paragraph talks about King’s expectation and desire to see that someday there is no segregation and discrimination anymore in Georgia. Even, he believed that someday the sons of former slaves and the sons of former slaveowners lived together at the state of brotherhood.

PART 11

▪ A state sweltering with the heat of injustice

The literal meaning of the sentence is ‘a state sweltering with the heat produced by injustice.’

If it is taken literally, it will be defective because sweltering is being so hot and uncomfortable and heat is high temperature’ whereas injustice is lack of right and fair behavior or treatment. Literally, there is no relation between justice and heat because justice cannot produce heat that can make something sweltered.



Therefore, *a state sweltering with the heat of injustice* can be considered as metaphor. Hence, in order to make a sense on its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle's Principles number 7 is used to find the meaning of the metaphor, because the form is not "S is P" but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- There is a relation *R*, which *a state* has to the *injustice* and which is similar to the relation that *sweltering* has to *heat*.
- *Sweltering* here makes no reference either implicitly or explicitly to *heat*. In other words, *a state* is affected, which is like *sweltering* by the *injustice*.
- To figure out the meaning behind the metaphor, it is necessary to find the related substitution of the words *sweltering* and *heat*.

Sweltering is to suffer from the heat. Heat harms somebody who is affected by it. And injustice also makes people suffer. By those explanation, the inevitably substitution of the words *sweltering* and *heat* are suffer and harmful condition.

- Thus, the intended meaning is 'a state suffers from the harmful condition of injustice.'

▪ **A state sweltering with the heat of oppression**

The literal meaning of the sentence is ‘a state sweltering with the heat produced by oppression.’

If it is taken literally, it will be defective because sweltering is being so hot and uncomfortable and heat is high temperature’ whereas oppression is an action to rule or treat somebody in a continually cruel or harsh way. Literally, there is no relation between oppression and heat because oppression is an action, so that cannot produce heat that can make something sweltered.

Therefore, *a state sweltering with the heat of oppression* can be considered as metaphor. Hence, in order to make a sense on its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle’s Principles number 7 is used to find the meaning of the metaphor, because the form is not “S is P” but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- There is a relation *R*, which *a state* has to the *oppression* and which is similar to the relation that *sweltering* has to *heat*.
- *Sweltering* here makes no reference either implicitly or explicitly to *heat*. In other words, *a state* is affected, which is like ‘*sweltering*,’ by the oppression.
- To figure out the meaning behind the metaphor, it is necessary to find the related substitution of the words *sweltering* and *heat*.

Sweltering is to suffer from the heat. Heat harms somebody who is affected by it. And oppression also makes the people suffer. By those explanation, the inevitably substitution of the words *sweltering* and *heat* are suffer and harmful condition.

- Thus, the intended meaning is ‘a state suffers from the harmful condition of oppression.’

▪ **An oasis of freedom and justice**

The literal meaning of the sentence is ‘an oasis in form of freedom and justice.’

If it is taken literally, it will be defective because oasis is an area with water and trees, etc in a desert, whereas freedom is the state of not being a prisoner or a slave and justice is right and fair behavior or treatment. Logically, there is no any oasis consists of freedom and justice, but water and trees.

Therefore, *an oasis of freedom and justice* can be considered as metaphor. Hence, in order to make a sense on its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle’s Principles number 7 is used to find the meaning of the metaphor, because the form is not “S is P” but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning of the metaphor, it is necessary to find the relate substitution of the word *oasis*.
- As stated before, oasis is the most desired place by people when they are in a desert because it gives pleasure on them. And freedom is also something that is highly desired by all people in a country, because by having freedom people also have a chance to get pleasure of life. By those explanation, the inevitably substitution of the word *oasis* is desired and pleasant place.
- Thus, the intended meaning behind the metaphor is 'desired and pleasant place of freedom and justice.'

By using metaphors in this paragraph, King wanted to state his dream that oneday the state of Mississippi, which was languished by the harmful condition of injustice and oppression, would be changed into a pleasant place that full of freedom and justice. Indeed, King's language was able to describe his dreams without reduce any important meaning, even made it stronger and meaningful.

PART 12

- **Governor having his lips dripping by the words of interposition and nullification**

The literal meaning of the sentence is 'governor's lips, which are wet by the words of interposition and nullification.'

If it is taken literally, it will be defective because wet is covered or soaked with liquid, especially water not words.

Therefore, *governor having his lips dripping by the words of interposition and nullification* can be considered as metaphor. Hence, in order to make a sense on its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle's Principles number 7 is used to find the meaning of the metaphor, because the form is not "S is P" but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning of the metaphor, it is necessary to find the related substitution of the word *dripping*.
- Drip is to produce falling drops, whereas words are produced too (by mouth and lips). By those explanation, the inevitably substitution of the word *dripping* here is uttering.
- Thus, the intended meaning behind the metaphor is 'governor having his lips uttering the words of interposition and nullification.'

By this paragraph, again with encouraging metaphor, Kings wanted to deliver his another dream toward Alabama with its vicious racists, that one day its governor would utter many words about interposition and nullification. He also dreamed that one day all little children in Alabama-black and white was able to play

together as if they were brothers and sisters. Indeed, King described his dream with a wonderful sequence of metaphors.

PART 13

▪ All flesh shall see it together

It is obvious that if taken literally, the meaning of *flesh shall see it together* will be defective. Flesh is the soft substance between the skin and bones of human bodies, consisting of muscles and fat. Flesh is part of human bodies and does not have eyes, so that it cannot see anything.

Therefore, *all flesh shall see it together* can be considered as metaphor. Hence, in order to make a sense on its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle's Principles number 8 is used to find the meaning of the metaphor, because the speaker mentions a part of something for the whole or metonymy. Here are the steps to figure out the meaning of the metaphor:

- The word *flesh* here means human or mankind. It means that the speaker mention the word *flesh* to represent human completely.
- Thus, the intended meaning behind the metaphor is 'all mankind shall see it together.'

It is obvious that the interpretation of the paragraph above cannot be taken literally, because it will be defective. Since King was a preacher, he often

quoted verses from the Bible that full of metaphors, and the paragraph above is quoted from the words of Prophet Isaiah (Isaiah 40: 3-5). He quoted the verses as the analogy of longing of freedom and justice for black people in America and again it could draw attention of the listeners there. Even, it emphasized more the struggle of all black people in America to get their rights of life.

PART 14

- **Hew out the mountain of despair a stone of hope**

The literal meaning of the sentence is 'to hew out the mountain in form of despair to result a stone in form of hope.'

If it is taken literally, it will be defective because mountain is a mass of very high rock, often going up to a point, whereas despair is a feeling lost all hope. In other side, stone is a small piece of rock, whereas hope is a belief that something desired will happen. Moreover, logically, it is impossible to shape something by chopping mountain to result from it a stone.

Therefore, *hew out the mountain of despair a stone of hope* can be considered as metaphor. Hence, in order to make a sense on its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle's Principles number 7 is used to find the meaning of the metaphor, because the form is not "S is P" but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the true meaning behind the metaphor, it is necessary to find the related substitution of the words *hew out*, *mountain*, *stone*.
- Mountain is a mass of very high rock and despair also a big bad feeling of having lost all hope; therefore it has to be omitted (*hew out*). Stone is a piece of rock (little thing) and hope is also little thing but the most important one. By those explanation, the inevitably substitution of the words *hew out*, *mountain*, *stone*, and hope are omit, great feeling, and result.
- Thus, the intended meaning behind the metaphor is omitted the great feeling of despair to result or generate hope from it.

▪ **Transform the jangling discord of our nation**

The literal meaning of the sentence is ‘transform the irritating discord produced by a nation.’

If it is taken literally, it will be defective because discord is a lack of harmony between not sounded together, whereas nation is a large community of people, usually sharing a common history, culture and language, and living in a particular territory under one government. Thus, it is impossible for nation to produce jangling discord, because it is not a music instrument.

Therefore, *transform the jangling discord of our nation* can be considered as metaphor. Hence, in order to make a sense on its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle's Principles number 7 is used to find the meaning of the metaphor, because the form is not "S is P" but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning behind the metaphor, it is necessary to find the related substitution of the word *jangling discords*.
- Jangling discord is a lack of harmony between not sounded together, which always disturb all people who hear it. By the explanation, the inevitably substitution of the word *jangling discord* here is disturbance.
- Thus, the intended meaning behind the metaphor is 'transform the disturbance of our nation.'

▪ **A beautiful symphony of brotherhood**

The literal meaning of the sentence is 'a beautiful symphony produced by brotherhood.'

If it is taken literally, it will be defective, because symphony is a long complex musical composition for a large ORCHESTRA, whereas brotherhood is friendship and understanding between people. Thus, it is impossible for brotherhood to produce beautiful symphony.

Therefore, *a beautiful symphony of brotherhood* can be considered as metaphor. Hence, in order to make a sense on its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle's Principles number 7 is used to find the meaning of the metaphor, because the form is not "S is P" but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning of the metaphor, it is necessary to find the related substitution of the word *beautiful symphony*.
- Beautiful symphony is a long complex musical composition for a large ORCHESTRA, which always create peaceful situation. By the explanation, the inevitably substitution of the word *beautiful symphony* here is peacefulness.
- Thus, the intended meaning behind the metaphor is 'a peacefulness of brotherhood.'

▪ **Sweet land of liberty**

The literal meaning of the sentence is 'land in form of liberty, which the taste is sweet.'

If it is taken literally, it will be defective because land is the solid dry part of the earth's surface. And liberty is the state of being free from excessive restriction placed on one's life by a governing power. Moreover, there is no land, which has sweet taste.

Therefore, *sweet land of liberty* can be considered as metaphor. Hence, in order to make a sense on its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle's Principles number 7 is used to find the meaning of the metaphor, because the form is not "S is P" but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning of the metaphor, it is necessary to find the related substitution of the words *sweet* and *land*.
- Sweet tastes like sugar, such kind of taste often found in delicious food like cake, chocolate, and candy. Those foods tend to bring pleasure to everyone who eats them. Land is a place used for a particular purpose, such as a residence. By those explanations, the inevitably substitution of the words *sweet* and *land* are pleasant and place.
- Thus, the intended meaning behind the metaphor is 'pleasant place of liberty, or pleasant place which is full of liberty.'

By this paragraph, King wanted to continue delivering his dreams of America in general and his dream about black people in particular. Still with metaphors he encouraged his followers to keep their faith about the freedom because he believed that faith would be able to eliminate their despair into hope. He also said that faith would be able to transform all the disturbance of their nation (segregation

and discrimination) into the peacefulness of brotherhood. All what he said was just in accordance and relevant with the condition of the black people.

PART 15

▪ Let freedom ring

The literal meaning of the sentence is ‘freedom that makes a long clear sound.’

If it is taken literally, it will be defective because freedom is the power or right to act, speak, etc as one wants without anyone stopping one. Thus, it is impossible for freedom to produce a long clear sound, because it is an abstract thing.

Therefore, *let freedom ring* can be considered as metaphor. Hence, in order to make a sense on its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle’s Principles number 7 is used to find the meaning of the metaphor, because the form is not “S is P” but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning of the metaphor, it is necessary to find the related substitution of the word *ring*.
- Freedom is something that has to exist in all places and give impact to people’s life, whereas, ring is to makes a long clear sound and give impact

on people's ears. By those explanation, the inevitably substitution of the word *ring* here is exist and give good effects to people around.

- Thus, the intended meaning behind the metaphor is 'let freedom exist and and give good effects to people around.'

By this paragraph, King wanted to emphasize more the most important point of his speech that the freedom had to exist in all places in America, including the states where the black people mostly lived, to give good effects on all the people there. He stated obviously that freedom had to be implemented properly for all of American citizens, either black or white.

PART 16

- **When we allow freedom to ring, when we let it ring from every village and every hamlet.**

The literal meaning of the sentence is 'when we allow freedom to make a long clear sound, when we allow it to make a long clear sound from every village and every hamlet.'

If it is taken literally, it will be defective because freedom is the power or right to act, speak, etc as one wants without anyone stopping one. Thus, it is impossible for freedom to produce a long clear sound, because it is an abstract thing.

Therefore, *when we allow freedom to ring, when we let it ring from every village and every hamlet* can be considered as metaphor. Hence, in order to make a sense on its meaning, the interpretation of it has to be taken differently with its literal meaning.

Searle's Principles number 7 is used to find the meaning of the metaphor, because the form is not "S is P" but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-relation. Here are the steps to figure out the meaning behind the metaphor:

- To figure out the meaning of the metaphor, it is necessary to find the related substitution of the word *ring*.
- Freedom is something that has to exist in all places and give impact to people's life, whereas, ring is to makes a long clear sound and give impact on people's ears. By those explanation, the inevitably substitution of the word *ring* here is exist and give good effects to people around.
- Thus, the intended meaning behind the metaphor is 'when we allow freedom to exist and give good effects to people around, when we let it exist and give good effects to people from every village and every hamlet.'

Finally, King tried to emphasize what he had said in the previous paragraph, that when they allowed freedom to exist and give good effects to people in every single places in America, America would be covered with the peaceful

condition they had desired. All people—black men and white men, Jews and Gentiles, Protestant and Catholics—would live together in peace. All of them could also live properly and get their rights without any exception because of the freedom. In other words, there was no more disturbance or unpleasant condition because of segregation and discrimination in America.

B. Interpretation

This study uses Searle's Principles to figure out the meaning behind the metaphorical utterances spoken by Martin Luther King, Jr. in his speech *I Have a Dream*. As stated before, there are sixteen paragraphs, which have metaphorical utterances; and inside them, there are forty-five metaphorical utterances, which are analyzed one by one by pragmatics and metaphor theory, particularly the Searle's Principles. There is one metaphor uttered by King, which belongs to dead metaphor or idiom. In the other side, there are eight principles stated by Searle to interpret the meaning behind the metaphors. However, not all of the principles applied on each of the metaphors used by King in his speech. In fact, those metaphors belong to the three principles only, they are forty-two metaphors for principle number five, one metaphor for principle number seven, and one metaphor for principle number eight. As stated before, most of the metaphors belong to the principle number seven, because their forms are not "S is P" but relational metaphors, and metaphors of other syntactical forms. There is also the definitional similarity between P-relation and R-

relation. Since most of the data are analyzed by using principle number seven, it can be said that most of them also belong to extended metaphor.

Meanwhile, principle number five and principle number eight are special cases. Although the metaphors, which belong to them, are also not in the form of “*S is P*,” they have fulfilled features indicated by those two principles. There is one metaphor, which is analyzed by principle number five because it has fulfilled the features indicated by principle number five, such as *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*. There is also one metaphor, which is analyzed by principle number eight, because it has fulfilled the features indicated by principle number eight, such as the speaker mentions a part of something for the whole. Lastly, there is a metaphor, which belongs to dead metaphor or idiom. It was once a live metaphor, but now become frozen in their form and meaning. Therefore, dead metaphor or idiom cannot be inferred from the meaning of the individual words, but as a whole unit.

CHAPTER V

CONCLUSION