

CHAPTER III

METHOD OF THE STUDY

A. Research Approach

This study is mainly focused on the use of metaphors in Martin Luther King, Jr.'s *I Have a dream*. Since this study analyzes the intended meaning behind the metaphors in the speech, it is obvious that the data of this study are not in the form of number. Therefore, the inevitably approach of this study is descriptive qualitative research.

B. Corpus

The data of this study are taken from a book titled *In Our Own Words*. The *I Have a Dream* speech text, which is used as the data, consists of twenty paragraphs. However, among twenty paragraphs, there are only sixteen paragraphs, which have metaphorical utterances. Here is the corpus of this study.

[1] Five score years ago, a great American in whose symbolic shadow we stand today signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of

withering injustice. It came as a joyous daybreak to end the long night of their captivity.

[2] But one hundred years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languishing in the corners of American society and finds himself an exile in his own land.

[3] So we have come here today to dramatize a shameful condition. In a sense we have come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of Constitution and Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men—yes, black men as well as white men—would be guaranteed the inalienable rights of life, liberty, and the pursuit of happiness.

[4] It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked "insufficient funds." But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. So we have come to cash this check, a check that will give us upon demand the riches of freedom and the security of justice.

[5] We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children. It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality.

[6] **Nineteen sixty-three is not an end, but a beginning. And those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundation of our nation until the bright day of justice emerges.**

[7] **But there is something that I must say to my people who stand on the warm threshold, which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force.**

[8] **The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny. They have**

come to realize that their freedom is inextricably bound to our freedom.

We cannot walk alone.

[9] I am not unmindful that some of you have come here out of great trials and tribulation. Some of you come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left battered by the storm of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive. Go back to Mississippi. Go back to Alabama. Go back to South Carolina. Go back to Georgia. Go back to Louisiana. Go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. **Let us not wallow in the valley of despair.**

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

[11] I have a dream that one day, even the state of Mississippi, a state sweltering with the heat of injustice, a state sweltering with

the heat of oppression, will be transformed into an oasis of freedom and justice.

[12] I have a dream that one day, down in Alabama, with its vicious racists, with its governor having his lips dripping by the words of interposition and nullification, that one day right down in Alabama, little black boys and black girls will be able to join hands with the little with boys and white girls as sisters and brothers. I have a dream today.

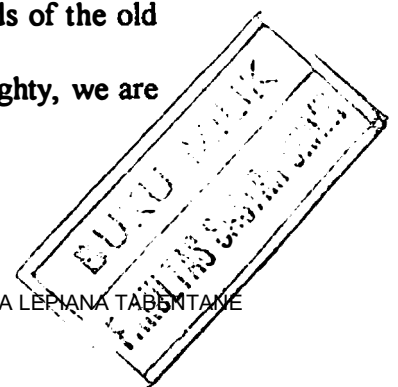
[13] I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain and the crooked places will be made straight and the glory of the Lord shall be revealed and flesh shall see it together.

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

sing with new meaning, “My country ‘tis of thee,/ **sweet land of liberty,/ of thee I sing./ Land where my father died,/ land of the Pilgrims’ pride,/ from every mountainside,/ let freedom ring!**” And if America is to be a great nation, this must become true.

[15] So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania. Let freedom ring from the snowcapped Rockies of Colorado. Let freedom ring from the curvaceous slopes of California. However, not only that, let freedom ring from the Stone Mountain of Georgia. Let freedom ring from Lookout Mountain of Tennessee. Let freedom ring from every hill and molehill of Mississippi. From every mountainside, let freedom ring.

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



C. Technique of Data Collection

The writer collected the main data from a book edited by Senator Torricelli and Andrew Carroll entitled *In Our Own Words*. Then, she selected all the metaphors of the speech as the main data during the analysis. In short, the steps of data collection were:

1. Reading the whole speech text.
2. Selecting all the metaphors of speech, then kept them as the data.

D. Technique of Data Analysis

The metaphorical utterances obtained from Martin Luther King, Jr.'s speech *I Have a Dream* were analyzed by using pragmatics theory and metaphor theory, especially Searle's Principle of Metaphorical Interpretation. The steps of data analysis were:

1. Presenting the data.
2. Analyzing the metaphors by using pragmatics and metaphor theory.
3. Giving further description and explanation in each of metaphors found in the speech text.
4. Drawing interpretation.

CHAPTER IV

DISCUSSION