Aug. 28, 1963

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation.  This momentous decree came as a great beacon of hope to millions of Negro slaves, who had been seared in the flames of withering injustice.  It came as a joyous daybreak to end the long night of their captivity. But one hundred years later, the Negro is still not free.  One hundred years later, the life of the Negro is still sadly crippled by the manacle of segregation and the chains of discrimination.

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

In a sense we have come to our Nation's Capital to cash a check.  When the architects of our great republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir.

This note was a promise that all men, yes, black men as well as white men, would be guaranteed to the inalienable rights of life liberty and the pursuit of happiness.

It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check that has come back marked "insufficient funds."

**Section 1: Summarize what you read in this section.**

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 security of justice.

We have also come to this hallowed spot to remind America of the fierce urgency of Now.  This is not 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 promise of democracy.

Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice.

Now is the time to lift our nation from the quick sands of racial injustice to the solid rock of brotherhood.

Now is the time to make justice a reality to all of God's children.

It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality.  Nineteen sixty-three is not an end but a beginning.  Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual.

There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights.  The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice.  In the process of gaining our rightful place we must not be guilty of wrongful deeds.

Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred.  We must ever conduct our struggle on the high plane of dignity and discipline.  We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force.

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

**Section 2: Summarize what you read in this section.**

And as we walk, we must make the pledge that we shall always march ahead.  We cannot turn back.  There are those who are asking the devotees of civil rights, "When will you be satisfied?"  We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality.

We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities.

We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one.

We can never be satisfied as long as our children are stripped of their selfhood and robbed of their dignity by signs stating "for white only."

We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote.

No, no we are not satisfied and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

I am not unmindful that some of you have come here out of your trials and tribulations. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by storms of persecutions and staggered by the winds of police brutality.

You have been the veterans of creative suffering.  Continue to work with the faith that unearned suffering is redemptive.

Go back to Mississippi, go back to Alabama, go back to South Carolina go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed.

Let us not wallow in the valley of despair.  I say to you today, my friends, that even though we face the difficulties of today and tomorrow.  I still have a dream.  It is a dream deeply rooted in the American dream.

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

**Section 3: Summarize what you read in this section.**

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

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

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

I have a dream today.

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

I have a dream today.

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

This is our hope. This is the faith that I will go back to the South with. With this faith we will be able to hew out of the mountain of despair a stone of hope.

With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood.

With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to climb up for freedom together, knowing that we will be free one day.

This will be the day when all of God's children will be able to sing with new meaning "My country 'tis of thee, sweet land of liberty, of thee I sing. Land where my father's died, land of the Pilgrim's pride, from every mountainside, let freedom ring!"

And if America is to be a great nation, this must become true.  So let freedom ring from the 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 snow-capped Rockies of Colorado.

Let freedom ring from the curvaceous slopes of California.

But not only that, let freedom, ring from Stone Mountain of Georgia.

Let freedom ring from every hill and molehill of Mississippi and every mountainside.

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

**Section 4: Summarize what you read in this section.**

**The Rhetorical Triangle** *(Taken from Writing Arguments, Chapter 4)*

Before looking at the construction of arguments, it is first necessary to look at their shape and form. To do this, we must recognize that arguments occur within a *social context*--they are the process/product of people *interacting*, and *relating*. Over the years, several scholars have mapped out these relations, much as you would a family tree. Aristotle was the first to notice the similarities of arguments and stories. For Aristotle, the act of storytelling consisted of three elements: a *story*, a *storyteller*, and an *audience*.

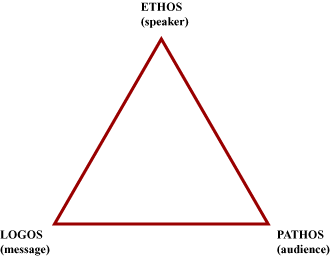
* **Storyteller----------------------------------->Story---------------------------------->Audience**

Similarly, arguments also required these three elements:

* **Speaker/Writer--------------------------------->Message--------------------------->Audience**

Aristotle defined these three elements as [ETHOS](http://www.ou.edu/englhale/ethos.html)(character of the speaker/writer), [LOGOS](http://www.ou.edu/englhale/logos.html)(Logical sequence of words), and [PATHOS](http://www.ou.edu/englhale/pathos.html)(experience and emotional appeal). Scholes examined the relationship between the speaker/message, speaker/audience, and message/audience. These three relations make up the three sides of the **rhetorical triangle***.* You may use this triangle to map out the overall effectiveness of an argument.

Note how the *equilateral* triangle below would reflect an argument with a **careful balance of *ethos*, *logos*, and *pathos.***



What if this were an *isosceles* or *right* triangle? What might it suggest about the effectiveness of its argument?

**Reading Purpose Instructions:**

**Read and annotate the speech. Pay close attention to YOUR purpose for reading question and allow that to drive your annotations.**

|  |  |
| --- | --- |
| **Yellow Dots** | **What is the speaker up against?** |
| **Pink Dots** | **What is the occasion for the speech?** |
| **Green Dots** | **What were the goals and overall intent of writing the speech?** |
| **Orange Dots** | **What did the speaker have to keep in mind when writing this speech?** |

**Literary Analysis Questions: (Answer these questions in complete sentences in your notebook.**

**Section One:** Explain the metaphor used to describe the way America is treating African Americans. (Create an analogy to help your explanation.)

**Section Two:** What impact does the information in section two have on Dr. King’s overall purpose?

**Section Three:** Explain the meaning behind Dr. King’s simile “*Until justice rolls down like waters and righteousness like a mighty stream?”*

**Section Four:** How does this section relate to the central idea of the poem, “I,Too, Sing America” and what textual evidence do you have to support this?

**How effective is Dr. King’s Argument? Create a rhetorical triangle for the speech to examine the relationship between the speaker, message, and the audience.**

**Please complete the following questions based on the speech “I Have a Dream”**

**1. When and where did Dr. King deliver this speech?**

(a) in Detroit, Michigan in June 1943, following a weekend of riots  
(b) in Montgomery, Alabama in December 1955, after Rosa Parks was arrested for refusing to give up her seat on a bus to a white man  
(c) in August 1963, at the climax of a march from the Washington Monument to the Lincoln Memorial in Washington D.C.

**2. In addition to the famous refrain, I Have A Dream, that appears toward the end of his speech (an which serves as its title) Dr. King uses repetition in many other ways. Identify one of the ways with its correct inferred purpose for repetition.**

(a) “One hundred years later,” in section one to let everyone know what day it is  
(b) “Now is the time” in section two to show the urgency of the matter  
(c) “We can never be satisfied” in section three to let everyone know how much he loved injustice

**3. In paragraphs four and five, Dr. King uses an analogy to illustrate America’s broken promise of life, liberty, and the pursuit of happiness to “her citizens of color.” What is this analogy?**

(a) a check from the bank of “America” that has come back marked “insufficient funds”  
(b) a dark empty well with a bottomless bucket tied to a frayed rope  
(c) a crossroads in a dark forest

**4. By linking the occasion of his speech to the Emancipation Proclamation and by using biblical language (reminding listeners that he is a scholar and a minister), King defines his personal authority, thus helping to establish**

(a) his logos (b) his ethos  
(c) his pathos

**5. In section two of the speech with the paragraph (beginning "The marvelous new militancy . . ."), Dr. King says that "many of our white brothers . . . have come to realize that their freedom is inextricably bound to our freedom." What is the best definition of the word inextricably?**

(a) unable to be excused or pardoned  
(b) unable to be separated or untied  
(c) unable to be solved or explained

**6. Towards the end of the speech, in the paragraphs beginning with the now-famous phrase "I have a dream," Dr. King mentions certain members of his own family. Which family members does he refer to?**

(a) his wife Coretta Scott King  
(b) his grandparents and great-grandparents  
(c) his four little children

**Please complete the following questions based on the speech “I Have a Dream”**

**1. When and where did Dr. King deliver this speech?**

(a) in Detroit, Michigan in June 1943, following a weekend of riots

(b) in Montgomery, Alabama in December 1955, after Rosa Parks was arrested for refusing to give up her seat on a bus to a white man

(c) in August 1963, at the march from the Washington Monument to the Lincoln Memorial in Washington D.C.

**2. In section 1, Dr. King uses a metaphor to show America’s broken promise to African Americans. In this metaphor, he compares America to a \_\_\_\_\_\_\_.**

(a) a bank

(b) a check

(c) an architect

**3. Which phrase does Dr. King repeat in section 2 to show that the change in America needs to happen immediately?**

(a) “One hundred years later,”

(b) “Now is the time”

(c) “We can never be satisfied”

**4. In section 3 of the speech , Dr. King says “even though we face the difficulties of today and tomorrow, I still have a dream.”What does Dr. King mean by this statement?**

(a) he is tired and wants to go to give up

(b) he has hope that things will get better one day

(c) he doesn’t believe that things will ever change

**5. Towards the end of the speech, in section 4, Dr. King mentions certain members of his own family. Which family members does he refer to?**

(a) his wife Coretta Scott King

(b) his grandparents and great-grandparents

(c) his four little children

1. (c) in August 1963, at the climax of a march from the Washington Monument to the Lincoln Memorial in Washington D.C.
2. (d) light (day) and darkness (night)
3. (b) One hundred years later
4. (a) a promissory note--a check that has come back marked “insufficient funds”
5. (b) his [ethos](http://grammar.about.com/od/e/g/ethosterm.htm) or ethical appeal
6. (b) unable to be separated or untied
7. (c) return home and continue to work for justice
8. (d) his four little children
9. (b) quoting “My country, ‘tis of thee . . ..”
10. (a) the Adirondack Mountains of upstate New York