

## THE MYTH OF METAPHOR SYMBOLS IN SPEECH I HAVE A DREAM

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**Abstract:** The speech I Have A Dream is Martin Luther King's political speech, delivered in front of the Lincoln Memorial on August 28, 1963. In the text of speech there are several metaphorical symbols (language style) in conveying his message and protest attitude against the American legal and political system which is considered unfair. To fully understand the meaning and message of the speech, the research question is "What is the meaning of the mythical metaphorical symbol in Martin Luther King's I Have A Dream?" In analyzing the metaphorical symbols in the speech, the researcher used Roland Barthes' semiotic approach and the research procedure used descriptive qualitative form. The results of this study found that the metaphorical symbols in I Have A Dream's speech used various syntactic patterns, namely: 1) using adjective word patterns such as symbolic shadow, beacon light, flames of withering, long night; 2) using noun patterns such as manacles, chains, island, ocean, languished, land, shameful, valley, hill, mountain, crooked place; 3) use a verb pattern as in the phrase to blow off steam, a rude awakening, returns to business

**Keywords:** metaphorical symbols; myth; semiotics.

### INTRODUCTION

Speech is one of the strategies and media for public communication, it delivers technique to carry out of agitation, spontaneously, full of enthusiasm and propaganda in front of people. Martin Luther King's speech entitled I Have A Dream was delivered right near a statue of Abraham Lincoln, the founder of the American Emancipation Proclamation. Martin Luther King's speech was successful and full of sympathy not only to the approximately 250 thousand people who were in the event but also admired by academics. He was awarded an honorary doctorate and in 1963 *Time* magazine named him as 'Men of the Year' (Ngabalin, 2020).

Martin Luther King has passed away but he has become an icon of the struggle for human rights not only for America but for all of humanity. As quoted from Lestari (2021) that the impact of Martin

Luther King's speech was able to inspire many people of the day until to this day.

The content of Martin Luther King's I Have A Dream uses a lot of metaphorical symbols in expressing the political rights struggle of black people who live under the pressure of political discrimination. King fought for unemployment, racial issues, demanded social justice and civil rights, fought for gender equality between blacks and whites, and pushed for changes the segregation laws (Lestari, 2021).

The urgency of the researcher to analyze the meaning of the metaphoric symbols in Martin Luther King speech is "What is the meaning and mythical construction of the metaphorical symbols in his speech?" The formal object of this research is the metaphorical symbol and the material object is the mythical idea that constructs the meaning. The final aim of this research is to explain the ideas

which is constructed in metaphor symbol by using Roland Barthes' semiotic theory.

The use of signs as a communication medium not only by symbols, communication media can also use icon and index. In the semiotic study symbols, icons and indexes they all are called signs, the three represent meaning, according to Bradley (2016, p.1), "symbol has no resemblance between the signifier and the signified. The connection between them must be culturally learned—icon has a physical resemblance to the signified, the thing being represented—index shows evidence of what's being represented". Icon signs in the form of objects (physical) and index signs in the form of pointers and both have meaning, van Nieklerk (2018, p.119) said that "Icons refer only to a single characteristic of a concept and are never used to mark any other characteristics of the concept—Another characteristic of an index is that there is no significant relationship between the object and the index." An overview of the three types of symbol, icon, index as shown in the images below.



Picture 1. Illustration of an overview of the three types of symbol, icon, index

Symbol → word of dog

Icon → dog statue/picture

Index → dog barking

The three types of signs above only one intend to linguistic domine and some are non-linguistic, signs categorized as linguistic is symbol namely signs in the form of speech and can be explained their relationship based on linguistic rules such as grammar and structure for example in morphemes or words, phrases, and sentences while icon and index signs are not include linguistic categories because they can not be explained by linguistic rules.

The presence of metaphorical elements in language according to Adelina is a unique and strange thing because this element is able to exceed one's language ability on conventional languages such as changes in association patterns, conceptualizations and analogous patterns in building relationships (Adelina, 2019) and the purpose of using elements a metaphor in language according to Sarwadi *et al.* (2019, p.43), "to represent the ideas or concepts which the writer

intends to convey using the symbols associated with the meanings which he or she intends to express."

The presence of symbols in today's culture according to Punto is no longer seen as a linguistic sign but has functioned as a social phenomenon or symptom, even the interpretation of symbols in culture has now surpassed scientific thought (Punto, 2020). The use of metaphorical language is often found in public speeches and literary works such as poetry "symbols are the most widely used means of expressing speech and can be found in all forms of public speech. In particular, they are used in the texts of literary works to ensure the diversity of the language of the artwork" (Shavkatovna, 2020, p.179). The element of metaphor in poetry tends to use objects in comparing the other objects. Metaphor is a figurative language that makes comparisons of two things or objects that have different characteristics bridge the imagination of the author to the reader (Agan & Dermawan, 2022).

The reason for using metaphorical symbols in conveying meaning or messages is none other than the importance of the aesthetic element (style) possessed by language. The use of metaphorical symbols in speech, of course, starts with an idea, comes from the experience and context of the speaker and then communicates it again in a metaphorical style. In in form of the meaning metaphor is not directly because the relationship between the signifier and the signified is contained cultural values explicitly (Surahmat). The metaphoric symbol comes from the subjective view of a speaker and then conveyed associatively by comparing the similarity character of the substance. "The construction of metaphorical meaning is based on the verbal signs that already existed in the society, which took form as social or cultural value, and transformed into a sign that serves as the target in order to construct new meaning" (Hasyim, 2017, p.524).

In metaphoric symbol is also have a significance system in producing the meaning, metaphorical symbol have both signifier and signified element in building the a functional relationship to create the meaning. The signifier is the physical form of sign, it is the mental projection that is realized in the form of the language sound. The linguistic sign was mentioned by Carrasco is often defined as the union of two "parts" or "faces" the signifier and the signified" (Carrasco, 2015). Carrasco (2015) mentions needs to strenghten the Saussure's theory of sign. For Saussure, he devided two elements of sign in relationship to

build the meaning namely *parole* (signifier) and *langue* (signified). *Parole* as seen in sound and *langue* as a mental process but the both did not have a rule in create the meaning, they are being in arbitrary one and also Saussure did not recognize and accept the existence of the second order of meaning such as occurred in metaphorical symbols.

The theory of meaning in linguistics has developed in the post-structural era with the presence of discourses on meaning, especially the debate between the semantic and pragmatic domains. Semantics is the study of meaning derived from the attributes of signifiers and signifieds, while pragmatics is the study of meaning that refers to the intent and purpose of signs in the context of speech events. Semantics interprets utterances at the level of text structure relations syntagmatically, while pragmatics examines the intentions and objectives of utterances paradigmatically. Sankaravelayuthan (2018, p.31) stated that, “semantics is the way to interpret units of language such as morpheme, word, phrase and sentence. It is the meaning that distinguishes one linguistic unit from another unit—Pragmatics is the study of context, or more precisely, a study of the way context can influence our understanding of linguistic utterances.”

Semantic difficulties in responding to the phenomenon of the development of meaning in utterances create new problems in language, therefore the presence of pragmatics is very helpful for the semantics of this issue because the process of pragmatic meaning considers context as being outside language such as speakers, listeners, situations, channels and codes (Istikomah, 2021).

The debating between semantic and pragmatic seems to understand and clear, if associative meaning which bring of the context it was pragmatic domained because its meaning comes from out of lexical meaning but based from context. Although the significance system of metaphore also has the both signifier and signified element to conduct the meaning but the two have own's way in producing the meaning. The relation between the both signifier and signified such as described by Hasyim *et al.* (2022, p.383) “formed based on a convention and not naturally occur. The signifier opens up various opportunities for signified. There are dyadic relations between signifier and signified and provide an explanation in which the two elements are closely related. signifier and signified are connected through mental activities shaped by culture and agreement”. While Kravets (2021, p. 1310) stated that “metaphor is a way of representing one

abstract and less familiar area through another, more mastered in empirical experience, more familiar and more accessible to perception. Thus, there is the projection of knowledge from one conceptual area to another by metaphorical transfer of meaning”. The metaphore has own way to create the meaning, it generates meaning into second order system to create a new meaning as Barthes said is the second level significance system such as Hjemslev's schema as follows:

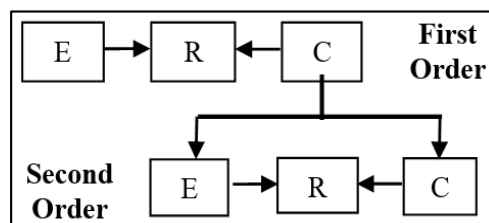


Figure 1. *Hjemslev's schema*

The schematic above shows the process of how metaphore symbol build and create a new meaning, firstly E/R/C in first order constructed meaning in E/R/C second order, the second order meaning is said connotation meaning built by ideology of speaker. Ideology in connotation meaning who created by speaker is called myth of metaphore symbol.

The use of metaphorical language is widely used in various written works such as political speech. The function of political metaphor is a function pragmatic in metaphorical expression used for interest political (Anang & Maskub, 2022). Metaphors in literature and linguistics are type language styles that have aesthetic elements and carried out the meaning subjectively by speakers and writers and in the term of linguistics and literature named stylistics. Stylistics examines the characteristics of the use of language in literary works such as grammar, aesthetic values, and the choice of diction.

The features of stylistics made it distinguishes from non-literary works (Widyaningsih, 2021). The use of metaphore in language is conveyed expressively and to compare something associatively to something else. Metaphor is the process of conceptualizing signs (symbols) to something else (Zakaria, 2020 according to Zakaria). According to the Indonesian Dictionary, metaphor is a word or group of words that is described based on similarities or comparisons, metaphor is a style of language that expresses something to something else based on similarities or comparisons. The same statement is also stated by Simanjuntak (2019, p.55), "the main key in a metaphor is to use word choices that equate

something with something else. In equating or comparing something, the metaphor uses direct comparison without being followed by comparative words like, similar, like..." While Culler (1981, p.189) stated, "metaphore is no longer one figure among others but the figure of figures, a figure for figurative; and I mean this not figuratively but quite literally: metaphore is not just the literal or proper name for a trope based on resemblance but also and especially a figure for figurality in general".

Metaphor has similarities with metonymy, both are language styles but in operation are different, according to Zakaria (2020), the use of these two styles of language is categorized as a way of working (manner) in expressing meaning or messages in language, and Ariani & Fortuna (2019) mention that the presence of metaphorical symbols is the result of the development of meaning. In operational meaning, metaphor and metonymy are two similar elements, metaphor is the result of comparing one thing to another on the basis of similarity while metonymy is the association of the relationship between an entity's part on overall—the construction of metonymy is built on the association of contiguity as an entity (Yusuf, 2021) while van Niekerk (2018, p.114) mentions that "metaphor and metonymy are regarded as the fundamental mechanisms of symbolic transfer. This means that in certain cases symbols may be built on metaphor or metonymy. If a symbol can be seen as a static sign, then metaphor and metonymy are the fundamental types of logical connection between the meanings by means of their fixed or potential characteristics."

In earlier was mentioned that the purpose of using metaphorical language is solely based on the aesthetic effect in language. The study of metaphorical elements in linguistics uses a stylistic approach, this study examines the style of language, the structure of items in the text which includes all components related to language, "a consistent occurrence in the text of certain items and structures, or types of items and structures, among those offered by the language as a whole" (Candria, 2019, p.13). The meaning in metaphorical language is constructed by the speaker's subjective ideas, the meaning then becomes a connotative meaning for the speaker and when that meaning is used in society it will become a community myth (denotation). Connotation is a new meaning which is called myth and when it is used and belongs to the community as a myth then myth becomes denotation meaning (Maharani *et al.*, 2020, p.3).

According to Barthes (1972, p.126), "Myth is a pure ideographic system, where the forms are still motivated by the concept which they represent while not yet, by a long way, covering the sum of its possibilities for representation". The meaning of myth is built from a value system obtained through experiences, culture and whatever things then interpreted collectively by its users. Barthes claims that the way myths interpret something is subjective which is done by speakers, myths do not have a definitive concept of meaning, therefore myths develop their meanings openly, but when meaning has been conventionalized by groups of speakers, that meaning becomes a community myth.

The myth in the metaphorical symbols constructed in the speech of I Have A Dream emerged from Martin Luther King's political ideas in responding to the condition of black people in the midst of political pressure from white people and the American government that implemented an unfair democratic system and discriminatory actions to the black people.

## **METHOD**

This study uses a qualitative descriptive procedure, the formal object of this research is the speech text I Have A Dream and the material object is a metaphorical symbol. The analysis procedure is to analyze the mythical construction which contained in the metaphorical symbol, and to explain the essence of the meaning of metaphoric symbol based on the context in which the speech is spoken, and this research uses Roland Barthes' semiotic theory approach.

## **RESULTS AND DISCUSSION**

The myths that are constructed in the metaphorical symbols of Martin Luther King's speech are essentially a description of the context and events of the life experiences of black Americans as discussed and explained in this section. The first metaphorical symbol in the speech I Have A Dream is found in paragraph [2] as in the text of the speech below:

"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 slave who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of captivity."

Paragraph [2] above contains four metaphorical symbol phrases with an adjective phrase pattern, namely in the text phrase 1) symbolic shadow we

stand today; 2) a great beacon light of hope; 3) in the flames of the most frequent injustice and 4) It comes as a joyous daybreak to end a long night of captivity. The four adverb phrases above are expressions of protest against the unfair application of the American political system and expressions of hopes for the improvement of the American democratic system, especially in terms of implementing social justice and upholding the civil rights of black people in the American democratic system.

The myth construction in the phrase "symbolic shadow we stand today" describes two events or conditions, first the event or condition "symbolic shadow" and the event "we stand today". The myth of "symbolic shadow" is constructed by the events or conditions of suffering of black people during slavery to the era of racial segregation policies, while the myth of "we stand today" is constructed from the reaction or resistance that was realized in the March in Washington movement, the march towards the Lincoln Memorial. Washington DC on August 28, 1963 which was attended by approximately 300 thousand people. Then the myth construction of the phrase "a great beacon light of hope, "in the flames of the most frequent injustice" is constructed by the desire, hope and dream for the improvement of social justice and America's political system in the future and the mythical construction of the phrase "It come as a joyous daybreak to end long night of captivity" is constructed by protesting the past experience of black people during the Jim Crow Law policy period between the 1880s and 1960s where black people were discriminated against, experienced political pressure and the abolition of their rights. their voice in America's democratic system, as a result black people have no representation in the American Congress.

The myth construction in the four phrases above basically originates from policy making in the American Congress, where the Democratic Party which has a majority in Congress still maintains white supremacy which causes the policy of discrimination between whites and blacks to be maintained, finally the racial segregation system gets approval. Congress and the practice of separate but equal racial segregation continued until the 1960s.

The metaphorical symbols in the next I Have A Dream speech are found in the text of paragraph [3] below:

"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 languished in the corners of American society and finds himself in exile in his own land. So we have come here today to dramatize a shameful condition."

The metaphor symbol in the text of paragraph [3] above is found in the sentence 1) But one hundred years later, the Negro still is not free; 2) One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination; 3) One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity 4) One hundred years later, the Negro is still languished in the corners of American society and finds himself in exile in his own land.

The construction of myth in the statement "But one hundred years later, the Negro still is not free" was built by the experience of black people when they were in the slavery system both before and after the civil war. After the civil war 1861 to 1865 and the American nation entered the era of reconstruction around the early 1870s seemed to give a hope for black people, especially in the south, but apparently the American government was still controlled by white racism. Blacks in the southern states still have a long way to go in the practice of slavery, whites especially in the south enslaved black people to work in cotton plantations and they strongly maintained slavery because the power of their economy depended on black people who were employed as slaves.

The myth construction of the statement "One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination" is an expression of the experience of black people during the implementation of Jim Crow law as stated by Erin Blakmore in the article National Geographic that, "Between the 1870s and the 1960s, Jim Crow laws upheld a vicious racial hierarchy in southern states, circumventing protections that had been put in place after the end of the Civil War." (Blakmore, Posted on 5th February, 2020). This rule of Jim Crow Law is essentially racist, considers the status of blacks to be lower than whites, this rule is continued to be maintained by most white people and then spawned the rule of racial segregation (separate but equal) in the 20th century. The practice of Jim Crow Law rules separates groups of people to the white people and black people in the

use of public facilities, quoted from the free Wikipedia dated May 13, 2022 states that the Jim Crow Law is authoritarian and unfair because it only benefits the white race, such as the use of library facilities, people black people cannot access quality libraries like those used by white people, black people only get library facilities in schools, this incident is one of many events as a result of the Jim Crow Law. This event is portrayed of the mythical meaning in Martin Luther King's statement above.

The myth construction of the statement "One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity" and the statement "One hundred years later, the Negro is still languished in the corners of American society and finds himself in exile in his own land" is an expression of the condition of economic, social and political of black people's lives in the period of slavery until the mid-20th century. It is ironic, on the one hand the American nation is famous for its slogan of a democratic state but on the other hand racism is still enforced and practiced in American society in against black people. Black people are not given political rights in the American constitution. Likewise in terms of employment, black people can only work as laborers for small wages and live in the shadow of suffering due to the system of racial segregation.

The next metaphorical symbol is found in the text of paragraphs [4] and [6] below:

"In a sense we've come to our nation's Capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir." [4]

"It is obvious today that America has defaulted on this promissory note in so far 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." [6]

The metaphoric symbol in the paraphrasing text [4] is found in the text of the phrase *to cash a check* in the sentence "In a sense we've come to our nation's Capital to cash a check", and the metaphorical symbol in the paragraph text [6] is found in the text of the phrase *a bad check* in the sentence "Instead of honoring this sacred obligation, America has given the Negro people a

*bad check*". Both the phrase *to cash a check* and the phrase *a bad check* are banking terms.

The mythical meaning of the metaphorical symbol of the text of the phrase "to cash a check" is constructed by the experiences of black people in the past, where black people have contributed to the state both for white entrepreneurs on their cotton plantations as well as during civil wars and military service during the Vietnam wars. The myth construction of the phrase "a bad check" is constructed by the attitude of the American government that does not appreciate how the contribution of black people in helping white entrepreneurs in their cotton plantations, took part in the civil war and the Vietnam wars, the government treated them with double standards, in one hand they employed them as laborers and the other they were discriminated by legal system.

Metaphor symbols in the speech text *I Have A Dream* are found in paragraph [8] as in the text below:

"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."

In this paragraph, Martin Luther King uses some natural adjectives such as "hollow", "cool", "drug", "dark", "valley", "sun", "sand", "rock" as a comparison object in describing the events that are happening and experienced by black people. The metaphorical symbol in paragraph [8] above is found in the phrase "hollowed spot" in the text "We have also come to this hallowed spot to remind America of the fierce urgency of now"; the phrase "luxury of cooling off" and the phrase "to take the tranquilizing drug of gradualism" in the text "This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism." Next the phrase "rise from the dark"; "desolate valley of segregation"; and "the sunlit path" in the text "Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice." Then the phrase "solid rock of brotherhood" in the text "Now is the time to lift our nation from the quick sands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children."

The mythical meaning of the phrase "luxury of cooling off" and the phrase "to take the tranquilizing drug of gradualism" is constructed by the description of the patience and resilience of black people who experienced slavery by white people and the neglect of their civil rights during the American government was legalized discrimination system. The core idea of Martin Luther King in this text is to reject the Jim Crow Laws which is unfair and inconsistent with the emancipation of the Declaration of Independence.

The mythical meaning of the three phrases "rise from the dark"; "desolate valley of segregation"; and the phrase "the sunlit path" in the text "Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice" which is a series of texts constructed by the spirit of movement and resistance for black people to reject injustice practice to the law and politics of American under the racial segregation system that has been oppressing and marginalizing the civil rights of black people, Martin Luther King's idea in the context of the speech text is to demand legal and political reconstruction through constitutional amendments towards justice for all people America.

Furthermore, the mythical meaning of the phrase "solid rock of brotherhood" in the text of "Now is the time to lift our nation from the quick sands of racial injustice to the solid rock of brotherhood." The myth of solid rock of brotherhood is constructed by the idea of lifting the dignity of the American condition after the Civil War and Jim Crow Laws that separates white and non-white people legally and politically. Martin Luther King encouraged the growth of an attitude of nationalism and unity for all Americans as a great nation.

The next metaphorical symbol is contained in the text of paragraph [9] as shown below:

"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 ruder 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."

In that paragraph, Martin Luther King uses several adjective phrases and verbs as metaphorical elements in conveying messages, such as phrases "sweltering summer", "an invigorating autumn of freedom", "to blow off steam, a rude awakening, returns to business", "whirlwinds of revolt will continue, and the phrase bright day of justice".

The metaphorical symbols of phrase "sweltering summer" and the phrase "an invigorating autumn" in the sentence "This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality" is a metaphor that compares two different seasons, namely summer and autumn. The metaphorical symbol of the phrase "sweltering summer" in the context of the experience of black Americans is an emotional (angry) and the phrase "an autumn of freedom" is portrayed of need and hopes.

The meaning of the myth that is constructed in the text of the phrase "sweltering summer" is an act of rejection by black people against the American legal and political system at the times that imposes racial discrimination and segregation practices, especially to black people. Then the meaning of the myth in the phrase "autumn of freedom" is a description of the hopes and aspirations of black people to American political system can change and recognize the equalization of the civil rights among blacks and whites.

The meaning of myths constructed in the text of the phrase "to blow off steam", the text of "a ruder awakening" and the text of "returns to business as usual" in sentence "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 ruder awakening if the nation returns to business as usual" as explained below.

The myth meaning of the text of the phrase "to blow off steam" and the phrase of "a ruder awakening" is constructed by the spirit to stir up resistance to oppose the American legal and political system that legalizes discriminatory practices against black people, the system is considered unfair and very contrary to the spirit of American independence.

Then the meaning of the mythical text of the phrase "returns to business as usual" is constructed by a description of the past experiences of black people when they were under pressure and oppression due to discriminatory practices. Then the text of the phrase the whirlwinds of revolt and the phrase text of the bright day of justice are both strands of phrases that have a meaning relationship and complement each other.

The mythical meaning of the text phrase “the whirlwinds of revolt” in the sentence “The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges” is constructed by the attitude and determination of the resistance of black people who will continue to fight against the government (to shake the foundations of our nation) and the mythical meaning of the phrase “the bright day of justice emerges” is constructed by the intent and purpose of the mythical meaning of the text of the whirlwinds of revolt, namely to achieve clear justice (bright day of justice emerges).

The next metaphorical symbol is found in paragraph [10]. In this paragraph, Martin Luther King uses a picture of past events to describe the suffering and sacrifices of black people during the American struggle for independence in 1861-1865 and their dedication in the Vietnam war in 1957-1975, where their suffering, sacrifice and dedication but they did not exist and receive an award from the American government as mentioned in the text below:

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

The text of the speech in paragraph [10] Martin Luther King uses adjectives metaphorically in forming a metaphor symbol to describe the intentions and strategies of the resistance movement in fighting for black civil rights, the metaphorical symbols used are: 1) the phrase palace of justice; 2) the phrase thirst for freedom by drinking from the cup of bitterness and hatred; 3) the phrase to degenerate into physical violence; 4) the phrase majestic heights of meeting physical force with soul.

The mythical meaning of the phrase “palace of justice” is constructed from the representation of a legislative body makes and ratify the laws. Martin Luther King's idea uses the metaphor of the palace of justice as an illustration that the hope of fulfilling the civil rights of black people depends on the decisions of the legislature. Then, in the sentence “thirst for freedom by drinking from the cup of bitterness and hatred”, it contains two

metaphorical symbolic phrases whose meanings are related to each other, the phrases are “thirst for freedom and drinking from the cup of bitterness and hatred”. The phrase thirst for freedom describes the hopes and longings of black people so that one day they can obtain their freedom and civil rights in the American political and legal system that has discriminated against them. The phrase “drinking from the cup of bitterness and hatred” portrays the painful experience during the period of the discrimination system. As a whole, the myth construction of the two phrases in the context of the sentence is an appeal of hopes, Martin Luther King urges that the strategy of the struggle for black civil rights should not be based on past hatred and grudges, the struggle must be carried out in an elegant and dignified way instead of by means of violence (physical violence).

The myth construction of the phrase to degenerate into physical violence is a statement of Martin Luther King's stance against the tactics and strategies of the struggle of Malcolm X, a black fighter who used the revenge tactics of The Ballot or The Bullet as quoted in Zakaria (2016, p. 155) that, “Malcolm himself, he mentioned that revenge strategy by non-violent action was the favorable means to solve the black's problem or to eliminate discrimination and segregation.”

Martin Luther King expressed the attitude that the struggle of black people in demanding civil rights must be carried out with persuasive tactics (non-violence). Then the phrase majestic heights of meeting physical force with soul is an idea that is constructed from Martin Luther King's appeal as previously explained where the strategy for the struggle for civil rights must be carried out with elegance and dignity. “*Martin Luther tentang aksi perlawanan tanpa kekerasan—di mana sekelompok orang tanpa menggunakan senjata melakukan serangkaian mogok, protes, boikot dan aksi-aksi lainnya untuk melawan—tidak lepas dari kritik. Beberapa kritik bertolak dari kesalahpahaman mengenai apa itu perlawanan masyarakat sipil, sementara yang lainnya meragukan kemampuan masyarakat yang tertekan dan tanpa senjata ketika mereka menghadapi lawan yang kuat*”, (Chenoweth & Stephan, 2016, p.2).

The next metaphorical symbol is found in paragraph [24]. In that paragraph Martin Luther King uses noun adjectives to describe the meaning or message as in the text below.

“I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression,



will be transformed into an oasis of freedom and justice.”

The metaphorical symbol in the statement above is found in the phrase oasis of freedom and justice, the mythical construction of the phrase oasis of freedom and justice in the context of the speech text is hope, Martin Luther King hopes that freedom and justice for civil and political rights in the Mississippi region without any discrimination. The next metaphorical symbol in the speech is found in paragraph [29] as in the text of the paragraph below:

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

In the paragraph above Martin Luther King uses nature such as valley, hill, mountain, crooked places. The metaphorical symbols of the phrase every valley shall be exalted, the phrase “mountain shall be made low” and the phrase “crooked places will be made straight”, all represent hope for changes in American legal and political conditions in the future.

The last metaphorical symbol used in Martin Luther King's speech is found in paragraph [30], in that paragraph Martin Luther King uses the noun stone, mountain, jangling in describing the hope for changes in America's political conditions in the future as in the text below:

“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 stand up for freedom together, knowing that we will be free one day.”

The metaphorical symbols in the paragraph above are found in the clause “to hew out of the mountain of despair a stone of hope” and in the clause “to transform the jangling discords of our nation into a beautiful symphony of brotherhood”. The meaning of the myth of the two clauses “to hew out of the mountain of despair a stone of hope” and the clause “to transform the jangling discords of our nation into a beautiful symphony of brotherhood” are constructed by Martin Luther

King's ideas in describing efforts and hopes to abolish discriminatory practices so that civil rights and politics black people get justice and live together as a nation.

## CONCLUSION

The mythical construction of metaphorical symbols in Martin Luther King's political speech, I Have A Dream is constructed by depicting the experiences of black people during slavery and when they were under pressure from a system of racial discrimination and segregation. In addition, the construction of the myth is also built by ideas that contain a protest attitude against the American legal and political system that discriminates against black people and ideas that call for an improvement in the American legal and political system that is just for all Americans.

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