I Have a Dream Student Lesson Plan Name \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Period \_\_\_\_\_\_\_ Date \_\_\_\_\_\_\_\_\_\_\_\_

Students will carefully read the entire speech included below. They will focus on five key points in Martin Luther King’s most famous speech.

1. Emphasize phrases by repeating at the beginning of sentences

2. Repeat key “theme” words throughout your speech

3. Utilize appropriate quotations (or allusions)

4. Use specific examples to “ground” your arguments-locations

5. Use metaphors to highlight contrasting concepts

Students will tally the number of times the following phrases are repeated during the speech. Use the speech that is inserted below because it has the lines labeled to help you find the answers quicker.

* *“One hundred years later…”* [line 3] ( \_\_\_\_\_\_\_ times)
* *“Now is the time…”* [line 6] ( \_\_\_\_\_\_\_\_ times)
* *“We must…”* [line 8] ( \_\_\_\_\_\_\_\_ times)
* *“We can never (cannot) be satisfied…”* [line 13] ( \_\_\_\_\_\_\_\_ times)
* *“Go back to…”* [line 14] ( \_\_\_\_\_\_\_\_\_ times)
* *“I Have a Dream…”* [lines 16 through 24] ( \_\_\_\_\_\_\_\_\_ times)
* *“With this faith, …”* [lines 26] ( \_\_\_\_\_\_\_\_\_ times)
* *“Let freedom ring (from) …”* [lines 27 through 41] ( \_\_\_\_\_\_\_\_\_\_ times)
* *“I have a dream…” (\_\_\_\_\_\_\_\_\_\_times)*

There are *subtle* ways to use repetition as well. One way is to repeat key “theme” words throughout the body of your speech. Students will count the number of times the “theme” words are repeated.

* freedom (\_\_\_\_\_\_\_ times)
* we (\_\_\_\_\_\_\_\_ times), our (\_\_\_\_\_\_\_\_ times), you (\_\_\_\_\_\_\_\_ times)
* nation (\_\_\_\_\_\_\_\_ times), America (\_\_\_\_\_\_\_\_\_ times), American (\_\_\_\_\_\_\_\_\_ times)
* justice (\_\_\_\_\_\_\_\_\_\_ times) and injustice (\_\_\_\_\_\_\_\_\_\_ times)
* dream (\_\_\_\_\_\_\_\_\_\_\_ times)

This speech is greatly improved because King offered specific examples to illustrate his logical (and perhaps theoretical) arguments. One way that Martin Luther King Jr. accomplishes this is to make numerous geographic references throughout the speech.

* What states are mentioned throughout the speech?
* M\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is mentioned on four separate occasions. This is not accidental; mentioning M\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ would evoke some of the strongest emotions and images for his audience.

Additionally, King uses relatively generic geographic references to make his message include more citizens in other parts of the country. What are the geographic areas mentioned in lines: 14, 25, 40 and 41? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Martin Luther King Jr. used metaphors allow us to associate his speech concepts with concrete images and emotions. Below, are five parts of the metaphors King used in his speech. Fill in the blank with the missing metaphor from the line number in parenthesis.

* *“joyous****daybreak****to end the****\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_****of their captivity”* [paragraph 2]
* *“the Negro lives on a****\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_****of poverty in the midst of a****vast ocean****of material prosperity”* [3]
* *“rise from the****dark and desolate valley****of segregation to the****\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_*** *of racial justice”*[6]
* *“This****\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_****of the Negro’s legitimate discontent will not pass until there is an****invigorating autumn****of freedom and equality.”*[7]
* *“sweltering with the****heat****of oppression, will be transformed into an****\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_*** *of freedom and justice.”* [19]

I Have a Dream Speech by Dr. Martin Luther King Jr.

* [1] 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.
* [2] **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.
* [3] 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 an exile in his own land. And so we’ve come here today to dramatize a shameful condition.
* [4] 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. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the “unalienable 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 which has come back marked “insufficient funds.”
* [5] 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. And so, we’ve come to cash this check, a check that will give us upon demand the riches of freedom and the security of justice.
* [6] 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.
* [7] 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.** 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. And 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.
* [8] 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.
* [9] 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. And they have come to realize that their freedom is inextricably bound to our freedom.
* [10] We cannot walk alone.
* [11] And as we walk, we must make the pledge that we shall always march ahead.
* [12] We cannot turn back.
* [13] 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 self-hood and robbed of their dignity by signs stating: “For Whites 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.”
* [14] I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. And some of you have come from areas where your quest — quest for freedom left you battered by the storms 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.
* [15] Let us not wallow in the valley of despair, I say to you today, my friends.
* [16] And so 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.
* [17]**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.”
* [18] **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.
* [19] **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.
* [20] **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.
* [21] **I have a dream** today!
* [22] **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” — one day right there 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.
* [23] **I have a dream** today!
* [24] **I have a dream** that one day every valley shall be exalted, and 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.”
* [25] This is our hope, and this is the faith that I go back to the South with.
* [26] **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.
* [27] And this will be the day — this will be the day when all of God’s children will be able to sing with new meaning:
* [28] My country ’tis of thee, sweet land of liberty, of thee I sing.
* [29] Land where my fathers died, land of the Pilgrim’s pride,
* [30] From every mountainside, **let freedom ring**!
* [31] And if America is to be a great nation, this must become true.
* [32] And so **let freedom ring** from the prodigious hilltops of New Hampshire.
* [33] **Let freedom ring** from the mighty mountains of New York.
* [34] **Let freedom ring** from the heightening Alleghenies of Pennsylvania.
* [35] **Let freedom ring** from the snow-capped Rockies of Colorado.
* [36] **Let freedom ring** from the curvaceous slopes of California.
* [37] But not only that. **Let freedom ring** from Stone Mountain of Georgia.
* [38] **Let freedom ring** from Lookout Mountain of Tennessee.
* [39] **Let freedom ring** from every hill and molehill of Mississippi.
* [40] From every mountainside, **let freedom ring**.
* [41] And when this happens, when we allow **freedom 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, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual:
* [42] Free at last! Free at last!

What **examples of figurative language can be found in the text?**

**How does the figurative language increase the overall impact of the speech?**

**What propaganda techniques does King use to add life and energy to his speech?**

**In what specific ways does King use his preaching skills to add persuasive power to the speech?**

Scavenger Hunt for Propaganda Techniques and Elements of Poetry Techniques <http://blog.flocabulary.com/i-have-a-dream-speech-analysis-lesson-plan/> Complete the worksheet on the next page.

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| Name: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Period: \_\_\_\_\_\_\_\_\_ Date: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_  **Finding Literary Devices in Dr. King's "I Have A Dream" Speech**  **Directions:**   1. Write the **definition** of the literary device. 2. Locate an **example** of the literary device in Martin Luther King Jr.'s speech.   |  |  |  | | --- | --- | --- | | Literary Device | Definition | Example (cite paragraph number) | | Analogy |  |  | | Symbolism |  |  | | Use of chronology |  | Give the dates. | | Personification |  |  | | Metaphor |  | Find 3 examples | | Figurative language |  |  | | Repetition |  | Explain why it's effective. | | http://www.thirteen.org/edonline/images/spacer.gif | http://www.thirteen.org/edonline/images/spacer.gif |
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