

Student's Name _____

Rhetorical Devices in "I Have a Dream"

Text	Type of Rhetorical Device	Why King Used this Device
<p>"I do" But <u>one hundred years later</u>, the Negro still is not free. <u>One hundred years later</u>, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. <u>One hundred years later</u>, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. <u>One hundred years later</u>, the Negro is still languished in the corners of American society and finds himself an exile in his own land.</p>	Repetition	
<p>In a sense we've come to our nation's capital <u>to cash a check</u>. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, <u>they were signing a promissory note to which every American was to fall heir</u>. 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." <u>It is obvious today that America has defaulted on this promissory note</u>, insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, <u>America has given the Negro people a bad check, a check which has come back marked "insufficient funds."</u></p>	Analogy	
<p><u>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</u>, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. <u>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</u> are stripped of their self-hood and robbed of their dignity by signs stating: "For Whites Only." <u>We</u></p>	Parallelism and repetition	

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<p><u>cannot be satisfied as long as a Negro in Mississippi cannot vote</u> and a Negro in New York believes he has nothing for which to vote.</p>		
<p>"We do" Now is the time to rise from the <u>dark and desolate valley of segregation to the sunlit path of racial justice</u>. Now is the time to lift our nation from the <u>quicksands of racial injustice to the solid rock of brotherhood</u>. Now is the time to make justice a reality for all of God's children.</p>		
<p><u>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</u>, knowing that somehow this situation can and will be changed.</p>		
<p>And so <u>let freedom ring</u> from the prodigious hilltops of New Hampshire.</p> <p><u>Let freedom ring</u> from the mighty mountains of New York.</p> <p><u>Let freedom ring</u> from the heightening Alleghenies of Pennsylvania.</p> <p><u>Let freedom ring</u> from the snow-capped Rockies of Colorado.</p>		

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<p>"You do"</p> <p>I have a dream that <u>one day</u>, down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of "interposition" and "nullification" -- <u>one day</u> 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.</p> <p>I have a <i>dream</i> today!</p> <p>I have a dream that <u>one day</u> 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."²</p>		
<p>It would be fatal for the nation to overlook the urgency of the moment. This <u>sweltering summer of the Negro's legitimate discontent</u> will not pass until there is <u>an invigorating autumn of freedom and equality</u>.</p>		