

## 津田塾大学 高校生エッセイ・コンテスト

# “I Have a Dream”

### 私には夢がある

夢についてあなたは考えてみたことがありますか。

#### 「私には夢がある」

誰もが日常で使いそうなことば。

キング牧師はこの「夢」ということばに深い思想を込めていました。

「夢」ということばが、こんなにも多くの人びとの心を動かし、社会を変え、世界に影響を及ぼしたことをあなたは知っていましたか。

#### 1 手紙形式のエッセイ募集

キング牧師の「私には夢がある」という演説を読んで、あなたが考えたこと、思ったこと、感じたことを、キング牧師へのあなたからの手紙という形式で、自由に書いてみてください。

#### 2 応募資格

高校生(学年や性別を問いません)

#### 3 応募要領

日本語の場合は、400字詰原稿用紙3枚(縦書き1200字)程度。英語の場合は、400words(A4判用紙)程度。※別紙に、氏名、所属高校名、学年、自宅住所、電話番号を記入して原稿に添付し郵送してください。

#### 4 募集期間

2001年7月2日(月)～2001年9月5日(水)(当日消印有効)

#### 5 賞金等

最優秀賞1人(賞金5万円を贈呈、10月14日(日)津田塾大学において表彰します)。優秀賞若干名(賞金1万円を贈呈)。最優秀作品は津田塾大学広報紙「Tsuda Today」と津田塾大学ホームページに掲載・公表します。

#### 6 入選発表

10月初旬までに、入選者本人に通知します。

#### 7 提出先・問い合わせ先

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# キング牧師の「私には夢がある」という演説を読 感じたことを、キング牧師へのあなたからの手紙と

## “I Have a Dream”

28 August 1963  
Washington, D.C.

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.

Fivescore 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.

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.

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."

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.

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. 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 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 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 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. We cannot walk alone.

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

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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 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."

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. Some of you have come from areas where your 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. Let us not wallow in the valley of despair.

I say to you today, my friends, 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.

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."

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 injustice, 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", 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. I have a dream today.

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."

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 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. 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 fathers 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.

And 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. But not only that: Let freedom ring from 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.

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: "Free at last! Free at last! Thank God Almighty, we are free at last!"

## 人種平等のために闘った キング牧師の「夢」のつづき



「私には夢がある」は、キングについて語られるときに、もっともよく引用されてきた演説です。この演説は、1963年8月、約25万人が非暴力のうちに遂行したワシントン大行進を彩ったものでした。そのためこの演説は、非暴力抵抗運動による人種差別撤廃という、アメリカ合衆国の理想と結び付けられてきました。しかし、現実の運動は、暴力沙汰と無縁ではありませんでした。このことは、演説の中でも述べられています。

1964年に公民権法が、1965年に投票権法が成立し、人種の法的平等を目指したキングらの公民権運動は、一応の目的達成をみました。しかし、法律の制定が、すべての問題を解決したわけではありませんでした。長年の人種差別がもたらした負の遺産は、特に都市部において、人種による経済的な格差という形で現れていました。晩年のキングは、都市部の貧困問題と取り組みました。さらに彼は、貧困問題の解決に充てられるべき公金が、当時激化しつつあったヴェトナム戦争の軍事費として使われていることを指摘して、ヴェトナム反戦の立場を表明しました。貧困問題と反戦という、アメリカ合衆国が抱えていたふたつの大きな問題の解決に向けて歩みを進めていた1968年4月、キングは暗殺者の凶弾に倒れました。39才の若さでした。

キング暗殺の4日後、志なかばで倒れた彼の遺志を記憶していくために、キングの誕生日を連邦の祝日にしようという法案が、議会に提出されました。法案はその後、会期ごとに議会に提出されましたが、公聴会が開かれて審議されたのは、1979年になってからのことでした。法案に対しては、祝日の制定によって新たな予算が必要になることや、死後間もないキングを歴史的人物であるワシントンと同格に扱うべきでないことなどを理由に、反対意見も出されました。法案は、議会で何度か否決されましたが、法案推進者たちの努力が実り、1983年法律の制定に至りました。

こうして1月の第3月曜日は、キングの誕生日を記念した国家の祝日となりました。毎年、祝日の前後数日間にわたって、全米各地でキングを記念するさまざまな催しが行われています。現在アメリカ合衆国には、キングの祝日を含めて国家の祝日が10日あります。キングの祝日は、人物にちなんだ祝日としては、コロンブスの祝日と初代大統領ワシントンの祝日に次いで3つめ、アフリカ系アメリカ人にちなんだものとしては初めての祝日となりました。

### 参考書籍 キング牧師について書かれた書籍を何冊か紹介します。

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