

A PRAGMATIC STUDY OF RACIST OPPRESSIVE SPEECH IN DU BOIS, THE QUEST OF THE SILVER FLEECE.

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الملخص

تبحث هذه الدراسة في الكلام العنصري الاضطهادي المتكلم من قبل الطبقة العادية من العرق الأبيض ضد العرق الأسود، بما إن المضايقة في الكلام العنصري الاضطهادي تحدد بحسب السياق، لذلك فمن المناسب دراسة الموضوع تداولياً، أخذت خمس عينات من رواية البحث عن الصوف الفضي للكاتب (دو بويز) أنموذجاً للتحليل من حيث نظرية فعل الكلام، الاستراتيجيات اللغوية الداعمة، والغرض من استخدام مثل هذا الكلام العنصري.

تحاول هذه الدراسة تقصي الأهداف التالية: (١) التعرف على أوجه الكلام العنصري الاضطهادي المستخدمة في الرواية، (٢) تحديد أنواع فعل الكلام المستخدمة لإيصال الكلام العنصري الاضطهادي. (٣) الكشف عن الإستراتيجيات اللغوية الداعمة للكلام العنصري الاضطهادي. (٤) التعرف على الأغراض التداولية المستخدم لأجلها الكلام العنصري الاضطهادي. ولتحقيق الأهداف المذكورة آنفاً، تبنت الدراسة الفرضيات التالية: (١) الأوجه المتداولة للكلام العنصري الاضطهادي في الرواية هي الهامشية و التسلط الثقافي وانعدام القوة. (٢) تستخدم الأفعال الكلامية التقريرية والاعترافية لإيصال الكلام العنصري الاضطهادي. (٣) تستخدم التعابير الازدرائية والاشاربية مع التكرار كاستراتيجيات لغوية داعمة للكلام العنصري الاضطهادي، (٤) إقناع الآخرين هو الغرض المتداول للكلام العنصري الاضطهادي. وإثبات مصداقية هذه الفرضيات، اتبعت الدراسة الإجراءات الآتية: (١) عرض تحليل نظري لدراسة الكلام العنصري الاضطهادي جنباً الى جنب مع بعض المفاهيم التداولية كتنظيرية فعل الكلام، التعابير الازدرائية والاشاربية، التكرار بما فيه (تكرار الكلمة و تكرار الوصل البلاغي) والأغراض التداولية من استخدام مثل هذا الكلام العنصري، (٢) تحليل خمسة مواقف للكلام العنصري الاضطهادي المتكلم من قبل الطبقة العادية من العرق الأبيض مختارة من رواية البحث عن الصوف الفضي للكاتب (دو بويز) حسب الأنموذج التجميعي للدراسة.

الكلمات المفتاحية: الكلام العنصري الاضطهادي، الكلام الحاقق، التداولي.

Abstract

Language is a means of communication where speech can be used to show good feelings or present good image of a certain individual or group to influence others. However, language can do the reverse. That is to say, it can be used to harm its target based on his or her disability, religion and race (Godawa, 2002: 84). Racist oppressive speech (ROS) is one of the ways of language use that harm its target. It is defined by Ramsey (2013: 79) as a class of speech that denotes inferiority which subordinates, dehumanizes, demeans, or inferiorizes a person based on the person's membership in a marked minority group. Such a speech is used for different functions according to the speaker's intention in accordance with the context of situation. African American novelists try to picturize this situation where African Americans receive or been talked about using such speech that oppresses to reflect their lives. As such, the speeches of Du Bois's novel, **the Quest of the Silver Fleece**, are analyzed in terms of Speech Act Theory, Linguistic Reinforcing Strategies, and the Pragmatic Function behind each ROS.

Keywords: Racist oppressive speech, hate speech, pragmatics.

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1. Introduction

Theorists have emphasized that words can denote actions like Austin (1962), Searle (1969), etc. Wittgenstein (1958: 137) presents an interesting speech that designates the role of language for communication. He states that not only without language, we cannot communicate but also we cannot influence each other. This influence, off course, can be positive or negative. That is to say, language is used either to have good effect or to harm others. In this respect, Godawa (2002, 2009: 84, 121) points out that language is a powerful means by which one can use to oppress people.

The oppressive speech can be defined as that class of speech that denotes racial inferiority that "subordinates, dehumanizes, demeans, or inferiorizes another person on the basis of that person's membership in a marked group" (Ramsey, 2013: 79). Such phenomenon is studied philosophically, historically, sociologically but not linguistically. Accordingly, the study will answer the four questions :What are the faces of the racist oppressive speech used in the novel? What are the speech acts used to deliver the ROS and mostly employed by the white people? What are the linguistic reinforcing strategies used in the racist oppressive speech? What are the most prominent functions behind which the racist oppressive speech is used? In association with these aims, it is hypothesized that the faces of the racist oppressive speech used in the novel can be marginalization, cultural imperialism and powerlessness, the constative and acknowledgment speech acts type can be used to deliver ROS, the Racist derogatory expressions and deixies with repetition can be the linguistic reinforcing strategies that support the oppressiveness in the speech, Persuading others could be the most prominent function behind which the racist oppressive speech is used.

2. Racist Oppressive Speech: Theoretical Background

The oppressive speech is that kind of speech that degrades, subordinates, and dehumanizes certain identified minority social group highlighted by the utterance. According to *Online Oxford Dictionary*, minority social group means "a group of people within a community or country, differing from the main population in race, religion, language, or political persuasion" (cited in Web Source 1). The idea of minority does not mean in terms of number but in terms of lower social statues (Russell, 2004: 214). As oppression goes with all the types of -isms like racism, religious discrimination, sexism, ageism, etc, the oppressive speech can be racist, sexist, homophobic, etc according to the type of oppression of the minority group to which the utterance is directed. The current study will be limited to the racist oppressive speech.

Langton et.al (2012: 759) states that assault or racist hate speech and propaganda like hate speech are the speeches that constitute racially oppressive illocutions. In this case, hate speech is the cornerstone of the racist oppressive speech. Matsuda (1993: 36) defines assault or hate speech as a message that enacts subordination as it denotes "racial inferiority" used against social marked group that is historically oppressed. Sadurski (1999: 119) denotes that the hate speech is a form of subordination in and of itself that does not only silence its target. It is kind of racially oppressive speech that "persecute" and "degrade" (Langton et.al, 2012: 758).

Habashi (2008: 17-18) denotes that the racist hate speech relation falls into four categories. The first type concerns a relationship of *dominance* where the speaker (S) addressers the oppressed group. The second type is a relationship of *hatred* where the S expresses his prejudiced attitudes against his target. The third type is the relationship of

enmity where the S makes use the hate speech against political group. The last type is the relationship of *illegality* where the speech is directly used to hurt the target (insulting them).

2. 1 Characteristics of Racist Oppressive Speech

As the hate speech is the cornerstone of the racist oppressive speech, it will receive the characteristics of hate speech. Altman (1993: 302-303) points out that hate speech has three characteristics. Firstly, it intends to insult and humiliate the target directly on the account of his/her race, ethnicity, or gender. Secondly the hate speech causes psychological harm to its target as it normally invoke a kind controlling image over that target racial group. Thirdly, it makes use of terms that denotes deep hate or contempt for those social groups like epithets (slurs), derogative stereotypical expressions and euphemistic expressions.

Moon (2000: 185) show that the racist hate speech includes racial epithets (slurs), threats or negative stereotypes which cause fear and upset that does not only harm the individuals but the social group from which those individuals are. The racist hate speech is based upon and strengthens by the use of racist attitudes and negative stereotypes. They both are exemplified by the use of slurs and stereotypical expressions respectively.

2.1.1 The Use of Slurs

Croom (2008: 34) defines the slurs as those terminologies that refer and categorize a person or thing according to his identity. Racial Slurs (the racial epithets), on the other hand, are those derogatory terms which characterize individuals according to their background race which can be used as an insult.

Those slurs are not only to harm but they are considered to be bad characterization of its target (ibid: 40). Additionally, the derogatory content of the slurs are based on the system of racism which in turn relies on the "set of negative beliefs and practices".

Hom (2008: 427- 432) presents the following characteristics to the slurs or the racial epithets:

1. The slurs have derogatory force in that they express hatred and contempt of their targets. They are "pejorative, controversial, more effective, and insulting than calling someone lazy or stupid". As Tirrell (1999: 50) denotes, the situational context that surround the derogatory term has its special importance in the derogatoriness of such term.
2. The slurs are different in their derogatory force. That is to say, they are scalar in the sense that "their force can vary between individual slurs" (e.g. the difference in force between 'nigger' and 'black' in that nigger has more derogatory force than saying black).
3. The derogatory meaning of slurs is independent of the attitudes of their speakers whether they are pejorative or not toward the target group.
4. The utterances, which contain slurs, are meaningful in that they express "complete felicitous propositions" meaning.

2.1.2 The Use Stereotypical Expressions

Quasthoff (1987: 786) defines stereotypes are the beliefs which are directed toward a certain a member related to certain social group or toward the social group in general. According to her, the stereotypical expressions are seen to be elements of "common knowledge, shared to a high degree in a particular culture". Stangor and Schaller (1996: 7) add that stereotypes are sets of exaggerated beliefs about the features of certain social group.

Secord and Backman (1964: 66) mention three characteristics for stereotypical expressions:

1. They categorize members according to their race.
2. There is a mutual agreement on the characteristics presented.
3. There is a contradiction between what is said and the actual or the real world.

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Examples of stereotype in English using adjectives in that "white people" are associated with "clean", "pure," and "good" while "black people" are associated with "dirty", "disgraced," and "evil" expressions.

2.2 Faces of Racist Oppressive Speech

Young (1992) publishes an article talks about the faces of oppression. She presents criterion through which one can trace the act of oppression being enacted toward the minority social groups. According to her, oppression can take place if there is marginalization, powerlessness, cultural imperialism, or violence practiced toward the minority groups. Throughout the study's investigation in the field of discourse analysis, it is found that the oppressive speech can be traced through those faces. This means that the oppressive speech carries different meanings like the faces presented by Young.

2.2.1 Violence

Young (2004: 61) defines violence as the act of haphazard and instigate 'attack' that the members of a social group may suffer from. This type of attack is designed to degrade, humiliate and destroy individuals. She (ibid) adds that such violence is practiced by the dominant social groups against the minority ones. What makes violence as an act of oppression is its systematic nature well as the injustices that result.

Violence is not only limited to physical hurt but it is exceed toward speech. Matsuda (1993) cited in Langton (2012: 76) denotes that "speech which assaults is like a move in the physical fight". As such, speech does not only denote violence but is an act of violence in the sense that it used to attack people of minority groups.

2.2.2 Marginalization

Marginalization is defined by Young (1990: 52) as the exclusion of one social group from the active participation in the society. Additionally, it means assigning certain social groups to a lower social status in the society (Young, 2004:2). Accordingly, people are marked by their race as inferior to and by the dominant group.

What makes the marginalization as an act of oppression is the prejudice thinking that exclude or dehumanize the social groups as they are related to that race like the blacks or Indian American, Latinos, and eastern Europeans or north Africans, and Asians.

2.2.3 Powerlessness

According to Marxist theory of socialism, people are divided into ones with power and others without power. Fairclough (2001: 38) defines power as the ability of individuals to control and constrain of the non-powerful social groups.

The racist speech denotes unequal relation of power. The oppressors do have the power or what is called the authority to oppress. This power is either positional, granted, or historical authority that enable the dominant group to oppress. At the same time, the oppressed people are seen to lack such power.

On the other hand, the power in the hate speech does not related to individual speakers. However, Butler (1997) cited in (Applebaum, 2010) denotes that in the uttering of the racist speech that oppress, one does not only refer to the target minority group in the utterance but he accumulates his injurious speech to the linguistic community that that member is related to. Such type of injure is either physical when it agitates people to harm others (racist hate propaganda) or mental injure in that people will be hurt psychologically through insulting them.

2.2.4 Cultural Imperialism

The previous faces of oppressive speech is essentially attributed to power. Young (1990: 59-60) sees the cultural imperialism as the belief that the culture of the dominant groups is said to be the best through considering it as "the normal and universal" culture. The cultural imperialism is said to be an act of oppression through considering the differences between cultures as an aspect to oppress people through (ibid). That is to say, the dominant group consider the cultural diversity between them and the minority group as lower and a mark of inferiority.

Consequently, the speech is the tool that shape and makes those stereotypes. Certain instances of oppressive speech carries the meaning of cultural imperialism. This occurs when the speech views the customs or the beliefs of the minority groups as inferior to that of the dominant group. Woodward and Denton (2014: 72) denotes that the hate speech is secretly causing harm by using the "buried cultural beliefs and the stereotypes".

3. The Pragmatic Perspective of Racist Oppressive Speech (ROS)

The phenomenon of speech act is seen to be central factor in relation to the racist oppressive speech as the speaker (S) uses various speech acts so as to oppress their target minority groups. In this respect, Bach and Harnish (1979) communicative speech acts are used to analyze the oppressive speeches under study. This scheme of speech acts is adopted due to its comprehensiveness and its emphasis on the attitude expresses by S that should be recognized by the hearer (H) (Bach and Harnish, 1979 cited in Alattar, 2014: 9).

4. The Model

4.1 Speech Act

Bach and Harnish's (1979) speech act is a development of Austin's (1962) speech act scheme. Bach and Harnish's (1979) classify the speech acts into six main categories. They are *effective*, *verdicative*, *constatives*, *directives*, *commissives*, and *acknowledgements*. The first two categories are classified by them as conventional not communicative which require certain conventions to be felicitous. The remaining four types are communicative illocutionary acts which approximately correspond to Austin's expositives, exercitives, commissives, and behabitives and Searle's representatives (assertives), directives, commissives, and expressive (Bach and Harnish, 1979 cited in Alattar, 2014: 9). The communicative speech act scheme by Bach and Harnish (1979) is as follow:

1. **Constatives** express S's attitude and his intention or desire that the target has or form a similar attitude (ibid: 42).
2. **Directives** express the speaker's attitude toward some prospective action by the hearer and his intention that his utterance (or the attitude it expresses) be taken as a reason for the hearer's actions (ibid:47).
3. **Commissives** express the speaker's intention and belief that his utterance obligates him to do something (ibid:49).
4. **Acknowledgments** express feelings regarding the hearer or the speaker's intention that speaker's utterance satisfies social expectation to express certain feelings and belief that it does (ibid:51).

4.2 Inference

Bach and Harnish (1979) emphasize the role of inference in tracing the speech act utter by any speaker. That is, it bridges the gap between what is linguistically expressed and the speaker means (Mey, 2009: 372) . Wales (1989: 248) defines it as the act or the process through which one can activate to extract what is implicitly stated but not spoken or written in any utterance. It is defined by Odebode (2012: 129) as the context dependent conclusion which one can extract from what is already said based primarily on "what is already known".

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According to Bach and Harnish (1979: 5-8), the referential process does not only depend on what S says but on *mutual contextual beliefs* (MCB) that can be extracted from the linguistic presumption (LP), and the communicative presumption (CP) that are advocated on the basis of the cooperative principle (CP) suggested by Grice (1975). Within this respect, they point out that the illocutionary act expressed whether hateful, discriminatory, offensive, and insult can be successfully communicative if "the attitude expressed by S is identified by H by means of recognizing the reflexive intention to express mutual contextual beliefs. What is said depends on what expression is uttered, what meaning it has in the language, and what things he is referring to.

As for Bach and Harnish (1979: 7), the mutual contextual beliefs (MCBs) are "assumptions or beliefs which the participants already have about the subject matter being discussed", linguistic presumption (LP) is "what members of the same speech community share" and communicative presumption (CP) is "the illocutionary intent with which a speaker says something to another member".

Consequently, Bach and Harnish (1979: 6) point out that MCBs are used to see what S mean by his utterance and determine the speech act being used. Coming to the racist oppressive speech, Huang (2012: 156) sees the inference as "a pragmatic enrichment to the stereotypical interpretation that is social, cultural, racial, and political". According to him, the inference is seen as an implicature that trace the oppressiveness within the racist speech. The study finds out that the inference is an important factor to determine the oppressive illocution that is achieved using certain speech acts.

4.3 The Linguistic Strategies

The oppressive illocution can be traced by using different speech acts. Those speech acts can be strongly successful by the use of linguistic strategies. According to Haverkate (1984), the speech acts used to achieve the illocutionary force of certain speech act can be consolidated by certain linguistic strategies chosen by S so as to strengthen his speech. As for Haverkate (1984: 45), those strategies are seen to be allocutional devices. They are used to have certain psychological effect in H or the target. They are qualified as "formal devices" employed by Ss who wish to develop his/her speech act strategies (ibid: 56). They supply enough and necessary framework for the analysis of any expression referring to S or H (the target) (ibid: 1).

As far as the oppressive speech is concerned, the linguistic strategies are of three types: the vocative or certain derogatory expressions, the use of deixes and and repetition.

4.3.1 The Use of Derogatory Expressions

The Racist oppressive speech makes use of racial epithets (slurs), stereotypes and euphemistic expressions to oppress its target. Haverkate (1984: 38) denotes that "the second strategy applied by S is a purely linguistic strategy. It concerns the selection of those linguistic devices that the speaker thinks optimally serve the purpose of ensuring strong successfulness of his/her speech act".

The use of the linguistic strategies is seen to be an additional strategy employed by Ss so as to influence Hs. Those strategies, as Haverkate (1984: 40) suggests, are used by Ss who have or pretend to have the power over the targeted group. They are used to make certain perlocutionary effect in H (ibid: 45). In this respect, the words like epithets and slurs with stereotypical expressions are seen to be those linguistic strategies employed by the speaker to strengthen his oppressive illocution (degradation and subordination as well as humiliation) in addition to the speech act used. This has been supported by Tirrell (1999: 63) who denotes

that the pragmatic force of those terms are seen as supporters of the oppression of the targeted social group. For example, the insults are one of the persuasive devices that discriminatory attitudes can be shown through them (Delgado, 2000: 135). Additionally, through Hardaker and McGlashan (2016: 68) analysis of rape tweets, they conducted that the use of vocabulary (lexis) can be indicators of aggression like racism and in result oppression that can be reinforcing strategies.

4.3.2 The Use of Deixis

Deixes are those linguistic devices which can be used to signal out an entity which can be person, time or place whose interpretation is contextually dependent (Marmaridou, 2000: 105). Accordingly, the *deixes* are of three types. They are *personal*, *spatial* and *temporal*.

The *personal deixis* includes all the pronouns used to refer to animate or inanimate entity. According to Yule (1996: 10), the personal deixis are of three types first (speakers refer to themselves) , second (refer to one or more of the speakers' addressee) and third person pronouns (refer to persons or entities that are neither the speaker nor the addressee but a third party).

As far as the oppressive speech is concerned, Guillaumi (1972: 162) cited in Marcoccio (1995: 150) finds out that certain groups are named as *other*. They are categorized as so by the dominant speakers. Those groups are Asians, blacks, or Jews (Graddol and Swann, 1989: 109 cited in (ibid). Moreover, the closet racists ⁽¹⁾, as (Web Source 2) denotes, refer to the minority group as *they*, *those people*, or *them*. In this case, *they* and *them* is not used as a substitutional pronoun in the utterance but a term used to designate the minority group. This has been supported by Van Dijk (1991: 183) who states that personal pronouns like *them* is used for negative presentation while *us* for the positive presentation. Before them, several empirical studies have shown that "speakers assign a more prominent discourse role to themselves than to their hearers, since most pronominal reference is made to the speaker, less to the hearer, and least to nonparticipants in the speech act" (Haverkate, 1984: 55).

4.3.3 The Use of Repetition

The concept of repetition is widely discussed by different linguists that serve different purposes according to the context of its use. It is defined by Cuddon (2013: 619) as "an essential unifying element in nearly all poetry and much prose. It may consist of sounds, particular syllables and words, phrases, stanzas, metrical patterns, ideas, allusions and shapes".

Most grammarians such as Quirk et al. (1985) refer to repetition by the term "reinforcement". Additionally, Aitchison (1994: 15-16) mentions that one of the most important "guises" and cover term of repetition is reinforcement. That is, repetition reinforces certain beliefs expressed by the speaker. As such, the study will use such characteristic to show its value in adding more oppressiveness to the speech as expresses different meanings.

There is no limited classification for the types of repetition used. According to this statement, this study highlights only those types of repetition that can most widely be used by the white people in their racist oppressive speech:

Anaphora is the repetition of the same word or phrase in several clause sequence (Drabble, 2000: 26). Its origin is from Greek that means 'carrying back' (ibid).

⁽¹⁾ According to *Online Urban Dictionary*, the closest racist are white people who are, in fact, racist people but do not want themselves to be recognized as so.

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Polysyndeton is "the repetition of conjunctions in close succession" (Britch: 802-803). Its origin is from Greek that means 'using many connectives' (ibid).

4.4 The Pragmatic Function of Racist Oppressive Speech

As far as the racist oppressive speech is concerned, theorists acknowledge that the main function of language is to communicate information and express one's feeling and other functions. Oppressive speech can be used to have different functions in accordance off course with the context of its use. Its functions can be extracted from the function of its types.

4.4.1 Persuasion

According to Woodward and Denton (2014: ٧٧), the hate speech can be used to instigate and manipulate certain groups to hate through criticizing the targeted minority group. Within this respect, Habashi (2008: 97) has stated that such type of speech can be used as an act of persuasion that motivate the audience for acts of violence against the targeted minority groups. It means to reinforce a sense of an in-group that is (purportedly) under threat. That is to say, to change the attitudes of the hearers against the minority social groups.

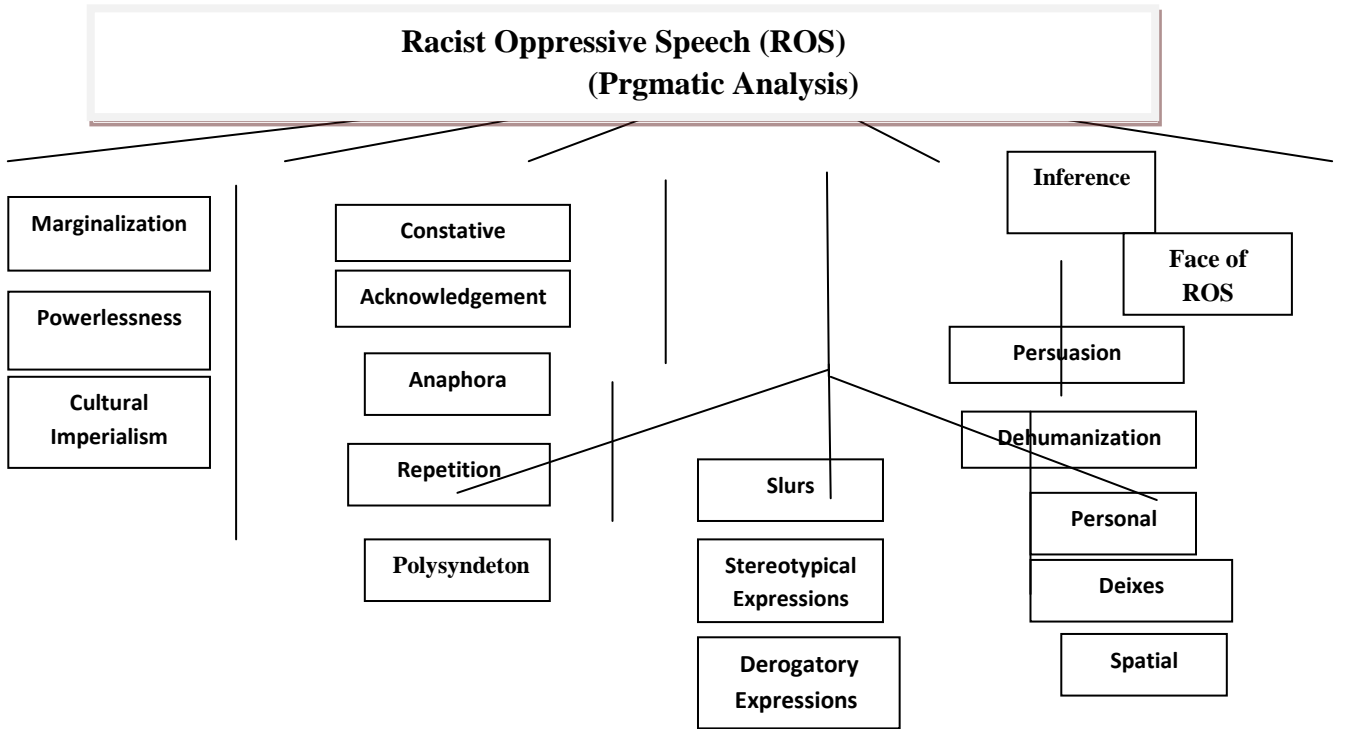
Persuasion is defined by Brembeck, and Howell (1952: 24) cited in (Larson, 2010: 21) as "the conscious attempt to modify thoughts and action by persuading the motives of men toward predetermined ends". Such motivation can be negative or positive. That is to say, it can be used to instigate Hs from the same group to be against the minorities.

Consequently, to persuade others, Matsuda (1993) cited in Maitra (2012: 97) argues that the hate speech is used to divide the members of the community and distance the members of the target group from the dominant one. Additionally, Whillock (1995: 32) cited in Woodward and Denton (2014: ٧٧) states that the goal of hate speech is to "inflame the emotions of the followers, denigrate the designed out-class, inflict permanent and irreparable harm to opposition and ultimately conquer". That is to say, instigate the audience for violence.

4.4.2 Dehumanize the Target Group

Gal et.al (2015: 10) suggest that the hate speech can be used to dehumanize and diminish members assigned to the target minority group.

5. The Eclectic Model



6. Data Analysis

Following the eclectic model above, racist oppressive speeches by Du Bois are analyzed to verify the mentioned hypotheses. Marcoccio (1995: 150) emphasizes the role of context in tracing the meaning of oppression in the written text, throughout her work on identifying oppression though language As such, for each speech, the context of its use is provided in the table below following Hymes (1974) parameters of contexts. See table (1).

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Table (1) Description of the Contextual Factors of the Data

Situation No.	The Participants					The Occasion (Topic)
	The Addressor	Description	The Addressee	Description	The Relationship	
1	Mrs. Vanderpool	The rich white woman	Miss. Smith	The rich white teacher in school for African Americans and whites	Close Friends	Mrs. Vanderpool is showing her disgrace toward Miss. Smith's kind treatment of African American workers as if they are her children
2	Mr. Caldwell	The white rich controller of the African Americans' mill	Miss Taylor	A white teacher in a school who supports the education of African Americans	Friends	Mr. Caldwell is talking with to Miss Taylor about the laziness of the African American workers who are seen to be not efficient from his point of view.
3	Mr. Cresswell	A white rich citizen	Miss Mary Taylor	A white teacher supports the education of African Americans	Friends	Mr. Cresswell is discussing the education of the African American people with Miss Mary Taylor.
4	Mr. Cresswell	A white rich citizen	brown skin colour servant	Mr. Cresswell's servant	A servant, and his master	Mr. Cresswell is talking with his brown skin colour servant who asks him to spare him. Mr. Cresswell shows his dissatisfaction of what the servant has uttered
5	Mrs. Cresswell	Mr. Cresswell's wife whom she has been commissioned to give Miss Wynn the prize	Miss Wynn	African American rich woman who wins the artist prize	Strangers	Mrs. Cresswell is talking with Miss Wynn about the price that Miss Wynn deserve. Mrs. Cresswell shows her dissatisfaction with what Miss Wynn has to receive as she is African American.

Situation (1)

My dear Miss Smith, frankly, I cannot make myself believe in it. You are trying to treat these funny little monkeys just as you would your own children--or even mine. It's quite heroic, of course, but it's sheer madness, and I do not feel I ought to encourage it.

In this situation, Mrs. Vanderpool is oppressing AA workers through the description that she presents and her disagreement for treating them as human. She is dissatisfied with the harmony between AAs and the whites. She addresses such behaviour as sheer madness.

The face of the racist oppressive speech in the above utterance is marginalization since Mrs. Vanderpool humiliates AAs through her description.

Starting with the speech acts used to deliver the racist oppressive speech here, Mrs. Vanderpool uses oppressive constative assertive speech act type. She asserts her unbelievable nature of what Miss. Smith does through treating the African Americans' children as an equal to her children. She does so through: asserting the belief that what Miss. Smith does is wrong using racist oppressive description that they are little funny monkeys and paying the intention of Miss. Smith to form a similar belief.

Mrs. Vanderpool assimilates AA people to monkeys. That is to say, she uses an animal image to abandon AA people of being human. According to the Racial Slurs Database, the use of the word monkey to address AA citizen is viewed as an offensive racial slur (Web Source 10). It can be used to designate the similarity between AAs and monkeys in appearance and genetics, which is quite oppressive.

Concerning the use of stereotypical expressions, Mrs. Vanderpool uses the two words funny and little. Those words are not only underestimating AA people as workers but humiliate them and sarcastically oppressing them. Additionally, she calls the good treatment of Miss. Smith as sheer madness which not only offends AAs but is quite offensive to Miss. Smith too.

As far as deixes are concerned, Mrs. Vanderpool makes use of deixes: these, your and mine respectively. She uses the plural demonstrative these to address AAs, which is viewed pragmatically as a pronoun that reduces the social rank of the target. Moreover, by the use these, your own children and my children, Mrs. Vanderpool tries to present a negative image of the target which designates the emotional remoteness and a positive image of herself and Miss. Smith. At the same time, she wants to show prejudice believe that there should be a difference between the two races who cannot be equal.

Mrs. Vanderpool uses polysyndeton to show her disagreement toward what Miss. Smith is doing as she treats AA in equal manner. She says "It's quite heroic, of course, but it's sheer madness, and I do not feel I ought to encourage it".

Through presenting such stereotypical racial oppressive speech that views AAs as animal-like, Mrs. Vanderpool tries to persuade Miss. Smith to change her good behaviour with AA workers.

Situation (2)

Efficient! They're the lowest-down, ornriest--begging your pardon--good-for-nothing loafers you ever heard of. Why, we just have to carry them and care for them like children. Look yonder, Court's just out, and them niggers have just been sent to the gang--young ones, too; educated but good for nothing. They're all that way.

In the above situation, Mr. Caldwell is oppressing AA workers through marking them as an undesirable people. In doing so, he ranks them as inferior to others although their work is the one through which he can have cotton. At the same time, he shows his dissatisfaction with

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the education of AA people as he sees it for nothing. His prediction is oppressive, as he is not satisfied with the equality between AAs and whites.

The face of the ROS is marginalization as Mr. Caldwell tries to exclude AAs from the participation in education.

As far as the speech acts used to present the racist oppressive speech are concerned, Mr. Caldwell uses oppressive constative assertive speech act type. He does so by stating that the African Americans are inferiors, undesirable and does not deserve education at all through explicitly: expressing the belief that AAs are *lowest-down*, *ornriest*, and *good-for-nothing loafers*, and Stating the intention that Miss Taylor believe what Mr. Caldwell says.

Through Mr. Caldwell oppressive speech, he uses the racial slur *nigger* to address black people. Using such a word recalls the long history of enslavement. Additionally, it indicates the hatred and racially offenses AA people. Pragmatically speaking, the word *nigger* can be used with degradation as in the speech of Mr. Caldwell or without degradation as racial epithets to call AA people as Miss Taylor uses it only to cope with Mr. Caldwell chatting when he asks her about the worthlessness of them:

Mr. Caldwell: "**We raise considerable cotton, but not nearly what we ought to; nigger labor is too worthless.**"

Miss Taylor: "**Oh! The Negroes are not.**"

Mr. Caldwell uses the two adjectives *lowest-down*, *ornriest*, and *loafers* as stereotypical expressions to reinforce his oppressive illocution in this situation. By the use of *ornriest*, he means inferior to his race and by *loafers*, he means that they are lazy creatures and idlers although their work is the one, which they take advantage of. This description subordinates AA workers because it is not their laziness, which the reason behind their oppression but their dark skin colour.

Concerning deixes used in this situation, Mr. Caldwell uses *they* (twice), *them* (twice), and *we*. The use of the third person plural pronoun (*they*) is to refer to AA workers as people from lower social status. The second use of third person plural pronoun (*they*) is to enrich his degradation to AA workers as well as to all the educated AA people in general. Mr. Caldwell also uses the first person plural pronoun *we* to integrate himself with all the whites whose thinking of the same subject is the same. The first two uses of the objective reference of the third person plural pronoun (*them*) is as a substitution for AA workers in the objective case and to show emotional fairness from the speaker point of view. The last use of the objective third person plural pronoun *them in* (*them nigger*) is as an emphatic deixis that emphasizes the degradation of the AA in general.

Mr. Caldwell uses polysyndeton to emphasize his idea that the AAs do not deserve education. He says "*Look yonder, Court's just out, and them niggers have just been sent to the gang--young ones, too; educated but good for nothing*".

As far as the function of this speech is concerned, Mr. Caldwell makes use of such racist oppressive speech to persuade Miss Taylor to change her thought of supporting the education of AA workers. In this respect, he tries to instigate Miss Taylor to be with him against the idea of educating AA people using the stereotypical description that AA people are with *lowest-down*, *ornriest* and *good-for-nothing loafers*.

Situation (3)

All these Negroes are, as you know, of wretchedly low morals; but there are a few so depraved that it would be suicidal to take them into this school. We recognize the good

you are doing, but we do not want it more than offset by utter lack of discrimination in choosing your material.

In the previous situation, Mr. Cresswell presents stereotypical image, which ranks AAs as people without ethics. At the same time, he praises her as a person with good personality. The oppressiveness in this speech lies in the stereotypical image that Mr. Cresswell display.

The face of the ROS is said to be cultural imperialism as Mr. Cresswell presents a positive image of their believes in opposite to AAs negative stereotypical image that they are people without ethics which does not necessarily represent all of them.

As far as the speech acts used to deliver the racist oppressive speech in the above are concerned, Mr. Cresswell uses oppressive directive advice speech act type. He does so through ranking AAs as low morals and disreputable people by: exprseeing the belief that AAs are people who do not deserve to be educated as they are immoral and showing the intention that Miss Taylor believes in what Mr. Cresswell has said considering it as a sufficient reason for Miss Taylor in order not to build a school.

Mr. Cresswell makes use of the racial slur *Negros*. The use of such word strengthens the oppressiveness of the speech as he does not call them as workers but specifies them according to their skin colour. It designate racial discrimination and offensiveness to it target. However, as far as the derogatory force of racial slurs are concerned, the use of Negro is less offensive than the use of nigger.

In addition to the use of racial slur in this speech, Mr. Cresswell uses other derogatory expressions that rank AA workers as low social status people. The first one is that he collects the workers by the use of *all* to be with *low morals* and *depraved* (which is the second words). Additionally, the use of the warning phrase *it would be suicidal* that adds more effect to the speech. This designate that they are criminal people that sending them to school will be a crime.

Concerning the derogatory use of deixes to oppress AA people in the above speech, Mr. Cresswell uses far distance plural deixis *these* referring to AA workers. The use of such deixis is to show the emotional distance from S's point of view that support the idea of racism.

Mr. Cresswell uses anaphora to integrate himself with the whites as a group that Miss. Smith is related to and emphasize her good characteristics in comparison with AA. He says " *We recognize the good you are doing, but we do not want it more than offset ...*".

By using the racist oppressive speech, Mr. Cresswell wants to advise Miss Mary Taylor to alter her point of view of supporting AAs' education. He tries to instigate Miss Taylor through subordinating AAs by such stereotypical image that they are immoral and despicable. In this case, the racist oppressive speech is used a tool to persuade Miss Taylor changes her mind.

Situation (4)

Spare you, you black rascal! You're going anyhow. Well, you'll repent it; the North is no place for niggers.

In this situation, Mr. Cresswell mocks what the servant has said using rhetorical question that designate disapproval. He does so through ranking the servant as being *black* and *rascal*. The oppressiveness in this speech lies in the racial stereotypical image that Mr. Cresswell portrait to AA person and his racist opinion that *the north* is not a place for black skin colour people.

In this case, the face of the ROS is powerlessness as Mr. Cresswell is insulting the servant for being an AA and his belief that north is not suitable place for AAs.

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In relation to the speech acts used to oppress the AA servant in the above speech, Mr. Cresswell uses oppressive acknowledgement insult speech act type. He does so through : degrading the AA servant as he asks him to leave using the claim that the north is not suitable place for AAs and showing the intention that Mr. Cresswell's speech is going to be a credit that reminds the servant of his origin and race.

As far as the derogatory racial expressions are concerned, Mr. Cresswell uses the racial slur **black** to address his brown skin colour servant and **nigger** to AAs in general. As far as the derogatory offensive force is concerned, the uses of **nigger** is viewed to be more offensive than the use of **negro** than that of **black** which is the least offensive.

In addition to the use of racial slurs in this speech, Mr. Cresswell makes use of derogatory racial expressions like **rascal**. Such word means an African-American male who can be homosexual or gay gangster. This does not only belittle of servant, but he has been accused of being homosexual or gangster, which is a racial stereotype that is attached to the African-Americans.

Cornering the derogatory use of the deixies, Mr. Cresswell makes uses of the second person pronoun **you** four times. When he says **spare you**, he is referring to the servant as a person with low social status as he uses rhetorical question to show his disapproval toward what the servant has said, "**Spare me**". The other use of **you** is derogative and offensive as Mr. Cresswell specifies the servant as black and rascal.

Mr. Cresswell repeats the deixis (you) **three** times as an anaphora device to emphasize the servant's identity as being an AA. He says "you black rascal! You're going anyhow. Well, you'll repent it".

As for the presentation of the above racist oppressive speech, Mr. Cresswell uses it to dehumanize the servant in particular and AA skin people in general. That is to say, he wants to give the servant an impression that the social lines between AAs and whites should remind as it is.

Situation (5)

You know that we could not give the prize to a--Negro. That is quite immaterial. Social equality cannot be forced.

In the above situation, the oppressiveness lies in the fact that Mrs. Crosswell aims at excluding AA citizen, as he is a black skin colour one.

The face of ROS is marginalization as Mrs. Crosswell does not want to give Miss Wynn the prize that she wins. Mrs. Crosswell is so prejudice that she tries to exclude Miss Wynn from the active participation in society and have her rights to be a winner, as she deserve.

Concerning the speech act used to oppress AAs, Mrs. Crosswell uses oppressive acknowledgement insult speech act type. She does so through stating that Negroes does not deserve such prize by: expressing the belief that AA cannot receive such a prize and be an equal race to whites and showing her intention that Miss. Wynn form a similar belief which is quite oppressive.

As for the use of racial derogatory offensive expressions, Mrs. Crosswell makes use of the racial slur **Negro** to designate any AA including Miss. Wynn. She uses such expression to underestimate Miss. Wynn as she is related to the dark skin colour people.

As far as the use of deixes is concerned, Mrs. Crosswell makes use of the first plural pronoun **we** so as to refer to herself and the all the whites. She wants to emphasize the idea that she is not the only one who thinks in this way but all the whites have a similar idea.

As for the function of such racist oppressive speech, Mrs. Crosswell tries to dehumanize and diminish Miss. Wynn and the AA in general as she thinks that they cannot be as equal human to the whites.

7. Results of the Analysis

This section summarizes the findings of the analysis of ROSs by Du Bois.

Table (25) The Occurrence of Inference

Inference	Frequency	Percentage
	5	100%

The table above shows that the phenomenon of inference is used as pragmatic indicator in the entire situations under study showing the oppressiveness of the racist oppressive speeches.

Table (1) Analysis of the Occurrence the Faces of Racist Oppressive Speech

Faces of ROS	Frequency	Percentage
Marginalization	3	٦٠%
Cultural Imperialism	1	٢٠%
Powerlessness	1	20%
Total	5	%١٠٠

The above table shows that most of the racist oppressive speeches (ROS) denote marginalization with 80%, Cultural Imperialism with 20% and almost the meaning of violence and powerlessness is not used.

Table (2) Analysis of the Occurrence of Speech Acts

The Speech Acts	Frequency	Percentage
Constative Assertive	2	40%
Constative Descriptive	1	٢٠%
Acknowledgment Insult	2	40%
Total	5	100%

The above table shows that the whites make use of constative and acknowledgement speech acts in their racist oppressive speeches toward the African Americans

Table (3) Analysis of the Occurrence of the Linguistic Reinforcing Strategies

No. Situation	Slurs	Stereotypical Expressions	Deixes		Repetition	
			Personal	Spatial	Anaphora	polysyndeton
1	1	2	2	1		1
2	1	3	3			1
3	1	2		1	1	
4	2	1	2		1	
5	1		1			

The above table shows linguistic reinforcing strategies (the use of slurs, stereotypical derogatory expressions, derogatory use of deixes, and repetition) all used in the ROSs to reinforce the oppressiveness in the speech.

Table (4) Analysis of the Occurrence of the Pragmatic Function of the Racist Oppressive Speech

The Pragmatic Function	Frequency	Percentage
Persuasion	3	60%
Dehumanization	2	40%
Total	5	%١٠٠

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The above table shows that the most usable function is the use of the racist oppressive speech is as a tool to persuade other whites with 60% and used to dehumanize the African American with 40%.

7. Conclusion

It is concluded that:

1. The most of the faces of the racist oppressive speeches are marginalization with 60%, cultural imperialism with 20% and powerlessness with 20%.
2. The speech acts of the constative and acknowledgement are all used to deliver the ROS. This is evident in the following percentages 60% and 40% respectively.
3. Concerning the use of linguistic reinforcing strategies (allocutional devices), the analysis of the data has shown that slurs, stereotypical derogatory expressions, derogatory use of deixes and repetition are all used to support the oppressiveness of the speech. In this case the second hypothesis has been varified.
4. As for the pragmatic function of the racist oppressive speech, it is found the persuading others (whites) ganist the African Americans is the most prominant usable function with 60% and dehumanization with 40%.
5. Concerning the derogatory expressions, slurs are are used in all the racist oppressive speeches while the stereotypical expressions are not.
6. Deictic expressions of persons are the most frequent ones than that of the spatial deixes used.

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