Pragmatic analysis of hate speech in "Django unchained"

Instructor Alaa khaled Nsaif

University of Al-Mustansiriyah/College of Arts/Department of French language
Alaakhaled@gmail.com

دراسة تداولية لخطاب الكراهية في «جانغو الحر»

م. الاء خالد نصيف

الجامعة المستنصرية/ كلية الآداب/ قسم اللغة الفرنسية
البريد الإلكتروني: Alaakhaled@gmail.com

Abstract

Language is a way of communicating with a specific intention. The purpose of talking is to explain people's thoughts, for example, to express feelings or to give information, or sometimes it is used to humiliate people, which are called hate speech. Hate speech includes insulting or mocking the person who receives the negative speech. This study analyzed the speech of **Django Unchained by Quentin Tarantino** with regard to the pragmatic significance of hate speech, linguistic approaches, and speech act theory. The aim of the study is to clarify different kinds of hate speech and to show the intended meaning of the hate utterance. This study is qualitative research. The study object is hate speech in the conversation in "Django Unchained" by Quentin Tarantino.

The data is every single utterance contains hate speech. The strategies of the data analysis in this study is Young (1992) theory in explaining types of hate speech and Moon (2000) theory in illustrating the intended meaning of the hate utterance and Bach and Harnish's (1979) speech act theory to clarify the type of speech act used in hate speech.Moreover, the researcher finds that the most type speech denote marginalization with 37 %, violence and Cultural Imperialism with 25%, finally powerlessness get only 12%. Concerning the speech acts, the analysis shows that hate speech mostly contains acknowledgement insult which gets 50%,then constative Assertive and Directive speech get 25%. The study also shows that, linguistic techniques which includes the use of stereotypical derogatory expressions, slurs, repetition and derogatory use of deixes. All those linguistic techniques utilized to emphasize the hate feeling and the oppressiveness in the speech. As for the pragmatic function of hate speech, it is found that Dehumanization is the most utilized function with 66% to which is used to show humiliation and support hate speech while persuasion get 25% in the selected texts.

Keywords: analysis, function, hates speech, oppressive, pragmatics.

Introduction

Hate speech in its most basic form, is any verbal or written expression that offends another person. In light of this, according to the United Nations, "expressions that encourage incitement to harm...based upon the targets being identified with a particular social or demographic group" are considered hate speech (UNESCO, 2015). Boeckman and Turpin's (2002:23) show the hurtful nature of hate speech and define it as "any kind of statement directed towards objects of prejudice that perpetrators employ to wound and demean its victim"

Furthermore, According to Neisser (1994:337), hate speech is defined as "any messages (spoken, written, conceptual) that denigrate specific racial ethnic and political group, whether by saying that they are inferior in some way or by expressing that they are disliked or not welcome for any other reasons." It sits at the convergence of international criminal law, politics, religion, and sociopath. That is hate speech is complicated phenomenon with multiple causes that cannot be accounted for. It therefore acquires an interdisciplinary character. Since there is a great deal of disagreement on the precise definition of hate speech, it is impossible to describe it in specific words (Weber, 2009: 3). Additionally, "it has been construed to encompass speech that is derogatory of specific gender, religious, racial, and sexual orientation themes" (Scutari, 2012:8). Before beginning the investigation, it appears important to characterize hate speech in explicit terms. This section will examine several definitions of hate speech provided by various authors.In public discussions, some definitions might be utilized. According to these definitions, hate speech is defined as follows by the Committee of Ministers' Recommendation No. (97) 20 of the Council of Europe:

encompassing all forms of expression that spread, incite, support, or legitimize racial hatred, xenophobia, anti-Semitism, or other types of hatred based on intolerance, including intolerance expressed by aggressive nationalism and ethnocentrism, discrimination against minorities, migrants, and people of immigrant origin, and so on.The racial, nationalistic, and xenophobic components of hate speech are highlighted in the definition above.

Any inflammatory speech that incites hatred is generally considered to be hate speech. Actually, there are numerous definitions of hate speech that vary depending on the starting point used. Thus, two main groupings can be distinguished in this regard.

a. The first category consists of definitions that take a more constrained approach to hate speech. According to Benesch (2012: 11), hate speech is only considered harmful if it has a chance of "catalyzing and escalating violence by one group against another."

b. The second group of definitions includes those that try to encompass hate speech incidents in all of its manifestations. According to this group, Cohen-definition Almagor's of hate speech is appropriate. He defines hate speech as biased, aggressive, and malicious discourse directed at an individual or a group of individuals because of some of their real or imagined innate traits (2011: 1-2). It conveys prejudiced opinions toward qualities including gender, race, religion, ethnicity, color, national origin, disability, or sexual orientation and is threatening, disapproving, confrontational, and/or discriminatory.Hate speech is intended to injure, dehumanize harass, intimidate, debase, degrade and victimize the targeted groups, and to foment insensitivity and brutality against them.

Definitions of hate speech can occasionally be expanded to include phrases that are offensive to those in positions of authority or demeaning to people who are in the audience when the hate speech is being said (Gagliardone et al., 2015: 8). It is clear from the definitions provided above that most definitions share the ability for

hate speech to cause injury whether it is motivated by racial, ethnic, or other forms of discrimination.

1. Literature Review

As previously mentioned, hate speech is defined as words, actions, and compositions that are used by individuals or groups to provoke, instigate, or insult other people or groups. Hate speech frequently refers to a variety of topics, including racism, color, origin, gender, sexuality, nationality, and belief (Teja, 2017:56).

According to Baryadi (2012), linguistic or language aggression can be defined as aggression that utilizes language, namely aggression that uses words, phrases, and other language elements. As part of the speech act, the speaker sets himself in social connections with the speech partnership, regardless of whether they are superior, inferior, or equal., which is a social action. Therefore, depending on the circumstances, a speech may have a varied intention. Considering how smoothly it fits with social goals . Thus, One may say that all forms of hate speech are manifested through verbal and nonverbal communication that tries to oppress, intimidate, dominate, and show discord and violence. In the same line, language considered as a mirror of those who use it. In other words, language is a reflection of an individual's personality, sometimes even a mirror of a country's culture. Language, according to experts, serves a variety of purposes, including transactional and interpersonal ones. in this respect , Siregar, (2011: 137) claims that the job of language in a transaction is to communicate a statement, which involves revealing of facts as well as ideas, thoughts, emotions, hopes, and opinions. The interactional function of language is the utilization of language to create and maintain particular social connections that are meant to improve the success of interactions between individuals, both within the group and between groups in a specific culture.

According to Leech (1993), there are four different categories of speech acts: (1) conflictive speech acts, (2) competitive speech acts, (3) collaborative speech acts, and (4) convivial speech acts. The social goal of speaking is to establish peaceful communication between the speakers and their partners. According to the distinction between the four categories of speech actions, hate speech often results from conflictive speech (check Baryadi, 2012). Finally, People commonly use of language to perform an action or persuade another person to perform an action, in everyday life. According to (Tarigan, 1990: 145) Language usage is always designed to maintain social interactions that are more harmonious, peaceful, and tolerant in the environment of community that maintains the meaning of variety. Violence can also be reflected in language. Of course not physical violence, but verbal aggression which often associated with authority (Baryadi, 2012:89). Thus, Hate speech can be a form of linguistic assault. Or the opposite, which means, that acts of hate speech can be acts of language violence. For this reason, conflictive speech acts—such as threatening, criticizing, railing, ridiculing, yelling, chastising, challenging, cursing, inciting, maligning, insulting, cursing, belittling, criticizing, and urging are used in speeches that have the potential to cause enmity, social conflict, and physical abuse (Baryadi, 2012: 32).

2. Hate Speech: Theoretical Background

Habashi (2008: 17-18) expresses that the hate speech relation divided to four groups:

a.The first type concerns a relationship of *dominance* where the speaker (S) addressers the oppressed group. **b.**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).

In general, the term "oppressive speech" refers to language that debases, undermines, and denigrates a particular social minority group that is being focused

in the speech. While, secondary social class is defined as "a community of individuals inside a region or organization, distinct from the regular population in culture, faith, speech, or political beliefs" mentioned in the Oxford Dictionary . The concept of a minority refers not to its size but rather to its position in society (Russell, 2004: 214).

Matsuda (1993: 36) identifies that hate speech is considered as a hidden message that executes subordination because they represent "inferiority" and they are the group that has historically been subjugated. Moreover, Langton et al. (2012: 759) considered hate speech as the main component of the repressive discourse and it represent culturally repressive illocutions. finely, Sadurski (1999: 119) states hate speech is not only that kind of excluding specific group but it's a kind of insulting speech that "persecutes" and "degrades" them.(Langton et.al, 2012: 758).

2. 1 Features of hate speech

According to Moon (2000: 185), hate speech involves hate epithets (slurs), insults, or derogatory descriptions that provoke terror and anger in both the individual and the social group they are a part of. Racist attitudes and harmful stereotypes serve as the basis for the reinforcement of racist hate speech. The usage of slurs and stereotyped statements, respectively, provide examples of both.

Furthermore, Altman (1993: 302–303) notes three aspects of hate speech. First and foremost, it aims to directly insult and degrade the target because of his or her color, ethnicity, or gender. Second, hate speech harms the target's psychological well-being since it typically conjures up a favorable, domineering image of the target racial group. Thirdly, it employs terminology like epithets (slurs), derogatory stereotyped expressions, and euphemism statements that convey a strong hatred or contempt for particular social groupings.

2.1.1 Utilizing Slurs

Slurs are terms that refer to and categorize a person or item in accordance with his identity, according to Croom (2008: 34). racial epithets are insulting terms that are used to describe somebody in terms of their ethnic race.These insults are not only meant to hurt but also to present their victim in a negative way (ibid: 40). However, the racist ideology—which is itself based on a "collection of negative ideas and practices" which considered as the basis for the disparaging substance of the slurs. Hom (2008: 427–432) attributes the following features to racial epithets or slurs:

1. Slurs' offensive intent is related to the speakers' opinions toward the intended audience, whether they are disparaging or not.

2. The slurs communicate anger and disgust for their targets, giving them a disparaging force. They are "more offensive, contentious, and derogatory than naming anyone dumb or lazy." The context of the situational context that accompanies the derogatory term has a specific significance in the derogatoriness of certain term, as Tirrell (1999: 50) indicates.

3. The utterances, that include slurs, are significant in that they convey the sense of "full felicitous propositions."

4. The negative impact of the slurs varies. That is "their intensity may change between different slurs," to put it another way. For instance, "nigger" and "black" have different degrees of negative force; nigger has a stronger connotation than black.

2.1.2 Utilizing stereotypical language

Stereotypes, according to Quasthoff (1987: 786) are thoughts that are either aimed at a particular member of a specified social class or at the social class as a whole. She claims that stereotypes are viewed as parts of "shared knowledge,

recognized to a great degree in a specific community." Stereotypes, according to Stangor and Schaller (1996: 7), are collections of exaggerated views about the characteristics of a particular social class. Three features are mentioned by Secord and Backman (1964: 66) as being indicative of prototypical expressions:

1.   People are divided into groups based on race.

2.   The qualities mentioned are agreed upon by all parties.

3.   Contradictions exist between what is stated and reality

Instances of racial stereotypes in English are when "white people" are described as "clean," "pure," and "good," whereas "black people" are described as "filthy," "disgraced," and "evil." ----

2.2 Types of Hate Speech

Young (1992) writes an article about the various faces of oppression. She offers a standard for tracing acts of oppression conducted against minority social classes. She defines oppression as the practice of isolation, inferiority, exceptionalism, or terrorism against minority populations. The abusive speech can be detected through their faces, according to discourse analysis. This suggests that the oppressive word, like the faces shown by Young, has several meanings.

2.2.1 Violence

According to Young (2004: 61), violence is an act that might be random or cause an "attack" on a community group's members. This kind of assault aims to ruin, demean, and degrade people. She (ibid) states that dominant class in the community often use violence against marginalized groups. The set of norms of violence as well as the imbalances classify it as an act of oppression.

Violence extends beyond only inflicting physical harm to affect speech as well. According to Matsuda (1993), who was referenced by Langton (2012: 76), "A verbal attack is identical to a physical attack" Therefore, communication not just suggests violence but also engages in it when it targets members of minority groups.

2.2.2 Marginalization

According to Young (1990: 52), marginalization is the restriction of specific social class from actively being involved in society. It also entails degrading the selfworth of some social groups in society (Young, 2004:2). As a result, the dominant group perceives individuals as subordinate and identifies them with their race. Narrow minded thinking that ignores racial social groups including black, Latinos and Asians is what classifies marginalization as an act of oppression.

2.2.3 Powerlessness

The influence of hate speech is not connected to specific speakers. Butler (1997) points out that when one uses hate speech to dominate, they don't just speak about the oppressed minority group; they also speak negatively about the linguistic group to which they belong. Such harm can either be mentally harmful by humiliating others or physically harmful when it provokes people to harm others.

The Marxist idea of socialism categorizes individuals into those who have power and those who do not. Power is the capacity of humans to direct and restrain less effective social class, according to Fairclough (2001: 38) hate discourse means unequal power relation that is, the ability or the authority to dominate does really exist among the violators. This authority, which can be either positional, acquired, or hereditary, allows the dominant group to dominate.

2.2.4 Cultural Imperialism

Power is mainly responsible for the earlier manifestations of abusive speech. According to Young (1990: 59–60), 8cultural8 Imperialism6 is the idea that the larger group's culture is the greatest because it is regarded as "the typical and global." When discussing how to oppress individuals, 4cultural3 imperialism3 is considered a pervasive act that takes advantage of cultural differences (ibid). The larger group sees the cultural differences in between6 themselves and amarginalized group as a sign of inferiority.

Therefore, communication is the mechanism that forms and creates these prejudices. Cultural imperialism is implied in some instances of aggressive speech. This happens. When language treats the traditions or thoughts held by minority groups as less valid than those of the dominant group or social class, according to Woodward and Denton (2014: 72), the use of "hidden cultural ideas and the stereotypes" in hate speech results in an unintended negative effect.

3. The Model

3.1 Speech Act

Austin's (1962) speech act scheme was developed into Bach and Harnish's (1979) speech act theory. Which is categorized into six broad groups. Effective, verdicative, constatives, directives, commisives, and acknowledgements. They categorize the first two categories as conventional rather than communicative because they depend on particular conventions for success. The next four sorts of illocutionary acts are communicative, and they roughly correlate to , Austin's 0expositives,0 exercitives, 0commisives0, and behabitives, as well as Searle's 0representatives (assertives), instructions, commisives,0 and expressives (Bachs

ands Harnish, s1979 cited in Alattar, 22014: 9). The following is the communicative speech act scheme proposed by Bach and Harnish in 1979:

1. Constatives convey S's perspective and his purpose or intention for the recipient (ibid: 42).

2. Directives convey the speaker's perspective on a potential action by the listener and his purpose that his utterance (or the perspective it conveys) can be used as justification for the actions of the listener (ibid:47).

3. Commissives convey the speaker's view which states that "that what they have said obligates the listener to do something" (ibid:49).

4. Acknowledgments convey feelings about the listener or speaker's thoughts that their statement satisfies societal standards to convey a particular feeling and their conviction that it does (ibid:51).

3.2 Inference

The importance of inference is highlighted by Bach and Harnish (1979) they states that inferences identify the speech act that any person produces. In other words, it fills the gap between what the speaker means and what is linguistically stated (Mey, 2009: 372). According to Odebode (2012: 129), it is the context-dependent inference that can be drawn from what has already been spoken, primarily using what is understood earlier. It is defined as the procedure by which one can trigger what is impliedly communicated but not uttered or recorded in any speech (Wales ,1989: 248).

According to Bach and Harnish (1979:7), communicative presumption (CP) is "the illocutionary intended message that occurs when a character speaks something to a second person," linguistics presumption1 (LP) is "what participants of the identical community share," and mutual contextual beliefs (MCBs) are "hypotheses

or opinions that the group members just now about the topic getting communicated.". The referential method, in accordance with Bach and Harnish (1979: 5-8), is dependent on shared contextual knowledge which can be derived from the linguistic notion , and the conversational presumption , which is supported on the basis of the collaboration notion proposed by Grice (1975). In this regard, they make the point that any illocutionary act, regardless of how cruel, unpleasant, or insulting it , can be effectively informative provided "the disposition indicated by the speaker which is recognized by the hearer through identification the reflexive purpose To share shared cultural notions " What is said relies on the word used, the language's meaning, and the subjects to which he is alluding.

Therefore, Bach and Harnish (1979: 6) note that mutual contextual beliefs are utilized to ascertain the speech act being employed and what S intends by his statement. Regarding the racial oppressive discourse, Huang (2012: 156) describes the implication as a pragmatic addition to the conventional understanding that is sociological, historical, ethnic, and political." He views the inference as an implicature that links the oppressiveness of racial discourse to the conclusion. That's, the inference plays a significant role in determining the repressive illocution that is produced when particular speech actions are used.

3.3 Linguistic Techniques

Various speech acts may be used to pinpoint the abusive illocution. The application of linguistic techniques may significantly increase the success of such speech acts. Haverkate (1984) asserts that some linguistic methods used by the speaker to reinforce his speech, According to Haverkate1 (1984:1 45), such methods are1seen as allocutional tools. They are employed to provide a specific psychological effect on the audience. They are classified as "formal instruments"

used by the speakers to construct their speech act techniques (ibid: 56). They provide the required framework for the analysis of every statement during the conversation (ibid: 1). There are three main language tactics used in oppressive speech, they are repetition, deixes, and the use of vocatives or specific disparaging terms.

3.3.1 The Use of Insulting Phrases

Hate speech targets its victim by using epithets (slurs), generalizations, and covert language. According to Haverkate (1984: 38), the speaker main technique is a strictly verbal technique. It covers the choice of those linguistic elements that the speaker believes would best ensure the achievement of his or her speech act. It is believed that the employment of language techniques is another technique used by the speaker to influence the hearer. Furthermore, Tirrell (1999: 63), who emphasizes that the pragmatic power of such phrases are perceived as promoters of the repression of a particular social class, For instance, insults are one of the persuasive tools that may be used to demonstrate discriminating views (Delgado, 2000: 135). Furthermore, Hardaker and McGlashan's (2016: 68) analysis of rape tweets revealed that the usage of terminologies (lexis) may be signs of violence like racism and, as a consequence, oppression, which can be techniques that strengthen injustice

According to Haverkate (1984: 40), the speakers who have or claim to have authority over specific population adopt such methods. They are employed to produce a specific perlocutionary impact in the hearer (ibid: 45). In this sense, phrases like epithets and slurs with typical phrases are considered as those language techniques utilized by the speaker to intensify his oppressive speech act.

3.3.2 Utilizing Deixis

Deixes are linguistic tools that can be employed to identify an entity, such as a person, a time, or a location, whose perception depends on the context (Marmaridou, 2000: 105) The deixes therefore come in three different varieties. They are spatial, temporal, and personal. All pronouns that are used to refer to an alive or inanimate object are included in the personal deixis. Furthermore,Van Dijk (1991: 183), who asserts that personal pronouns like "them" are employed for negative presentation whereas "us" are used for favorable expression, that is. A number of research studies showed that the senders assign a more notable discourse role to them than to their listener, since the majority of prepositional phrases is directed to the speaker, less to the receivers, and the least amount to non - participants in the speech act (Haverkate , 1984: 55).

Finally, Yule (1996:10) states that there are three categories of personal deixis: first-person

(speakers refer to themselves), second-person (refer to one or more of the speakers' addressees), and third-person pronouns (refer to persons or entities that are neither the speaker nor the addressee but a third party.

3.3.3 Utilizing Repetition

Numerous linguists have explained the idea of repetition, which may be used for various goals depending on the situation. Cuddon (2013: 619) describes it as "an fundamental unifying feature in almost all poetry as well as prose." Sounds, specific syllables and words, statements, verses, syllabic forms, concepts, references, and patterns might all be included. Many grammarians, including Quirk et al. (1985), describe repetition as "reinforcement." Furthermore, Aitchison (1994: 15–16) notes that reinforcement is one of the most significant "guises" and blanket terms for recurrence. In other words, repetition helps to emphasize the speaker's ideas.

There are different classification for the kinds of repetition, that is, the use of the same word or phrase more than once in a series of clauses is known as anaphora (Drabble, 2000: 26). Its Greek roots translate to "carrying back" (ibid). whereas, The repetition of conjunctions immediately after one another is known as polysyndeton (Britch 2009:802-803). Its Greek etymology means "using numerous connectives" (ibid).

Figure (1) of the Eclectic Model as described above.
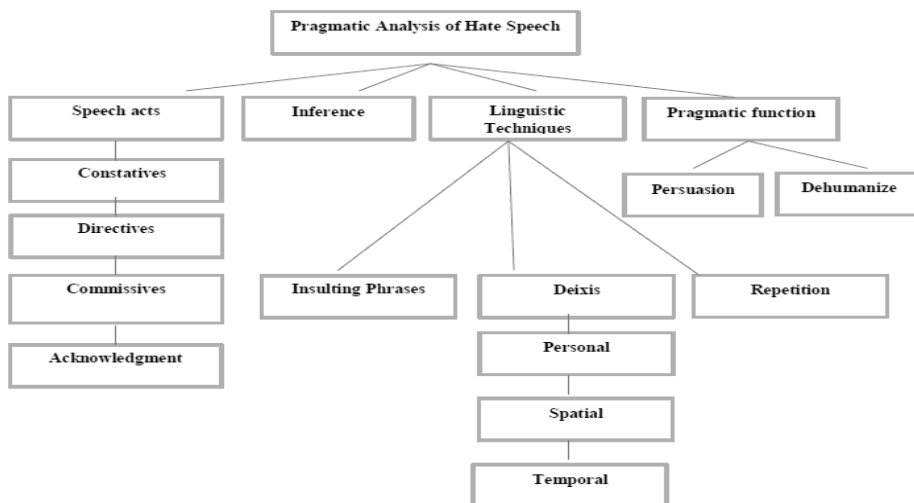
4. Data Analysis

Using the eclectic model previously mentioned, hate speeches in "**DJANGO UNCHAINED**" are investigated in order to confirm the theories put forward. Marcoccio (1995: 150) asserts the role of context in identifying the hate speech in the piece of writing, through her search on specifying hate speech through language As such, for every speech, the situational context is presented in the table below following Hymes (1974) parameters of contexts.

Table (1) Description of the situational context of the Data

	The speaker	Description	The listener	Description	The relationship	The context
			The Participants			
1	Dr. Schultz	A German dentist who freed Django and helped him rescue his wife.	Django	Django is Broomhilda's husband and a former slave who was freed by King Schultz. Django is the main protagonist of Django Unchained.	Close Friends	This speech is presented by Dr. King Schultz when he met the two boys with Django and other black men in the forest.
2	Spencer Bennett	Also known as Big Daddy Bennet, he is the owner of the Bennet Manor plantation who was once overseers of Django and Broomhilda.	Dr.Schultz & Betina	Dr. Schultz: a German dentist who freed Django and helped him rescue his wife. Betina: is Django's wife and Calvin Candie's former slave.	With Dr. Schultz As a slave & with Betina as a master	This speech is expressed by Big Daddy as known as Mr. Bennett. The place was taken in his house when Django and Schultz arrived with their horses. The utterance of Big Daddy showed that he cannot agree with black people riding a horse
3	Stephen	Is Calvin Candie's loyal house slave and close friend. He is a senior house slave more respected than the rest; Stephen personally views himself second only to the white man with all his fellow black people beneath him.	Django & Candie	Django is Broomhilda's husband and a former slave who was freed by King Schultz. Django is the main protagonist of Django Unchained. Candie is a Southern belle and also the widowed sister of Calvin Candie with whom he shares an excessively affectionate relationship.	With Django as stranger & as a servent with Candie	In this situation, Schultz and Django come to Candie's home which is in a very big land, after that, the Candie's waiter called Stephen wonders who is the black man riding the horse, he couldn't believe it because no black person can ride a horse before.

| 4 | Calvin Candie | Was the Francophile Owner of the Candyland plantation and the main antagonist of Django Unchained. | Schultz and Django | Schultz: a German dentist who freed Django and helped him rescue his wife. Django:Django is Broomhilda's husband and a former slave who was freed by King Schultz. Django is the main protagonist of Django Unchained. | Strangers | Calvin recites these lines in a fit of rage after realizing that Schultz and Django have been scheming against him the entire time they have been at Candyland by ordering the men to be held at gunpoint. |
| 5 | Calvin Candie | Was the Francophile owner of the Candyland plantation and the main antagonist of Django Unchained | Django | Django is Broomhilda's husband and a former slave who was freed by King Schultz. Django is the main protagonist of Django Unchained. | Strangers | In this context, the whole speech presented by Calvin Candle represent a hate speech,that is he tries to exclude Django and all his nation, as they are black skin colour from their rights as human beings. |

Data -1-

Dr.Schultz : 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 childrenor even mine. It's quite heroic, of course, but it's sheer madness, and I do not feel I ought to encourage it.

The analysis:

In this speech, Dr.Schultz is humiliating Django with this utterance, this humalation expressed through his disagreement to speak and treat Django and other men as humans. Generally, all this is related to the speaker's cultural background and the common knowledge and ideas related to the community's point of view about black people. Thus, this utterance is considered marginalization" since Dr.Schultz oppresses and humiliates Django in his speech.

Moreover, concerning utilizing of "stereotypical expressions", Dr.Schultz uses the two words poor and devil. These expressions are not only humiliating Django and his friend but sarcastically oppressing them. Dr.Schultz assimilates Django and his friend to "**poor devils**". Here, he uses a bad image to exclude them of being

human. This is considered an offensive racial "slur" because according to the Slurs Database, utilizing such words word to address black citizen is treated as an offensive to this social class (Web Source 10). As far as deixes are concerned, Dr.Schultz uses the "personal deixis" you. He uses this type to address Django and his friend, pragmatically this is considered as a pronoun that limits the social class of the listener. Also, it aims to convey an unfavorable perception of the target that stands in for the speaker's idealized emotional distance.

Data-2-

Spencer Bennett: It's against the law for niggers to ride horses in this territory.
Dr.Schultz :This is my valet, and my valet doesn't walk.
Spencer Bennett: I said niggers -
Dr.Schultz: His name is Django, he's a free man, and he can ride what he pleases. Mr. Bennett, I must remind, you, Django is a free man. He cannot be treated like a slave. Within the bounds of good taste, he must be treated as an extension of myself.
Spencer: Django isn't a slave. Django is a free man. Do you understand? You're not to treat him like any of these other niggers around here, cause he ain't like any of these other niggers around here. Ya got it?
Betina Ya want I should treat 'em like white folks?
Spencer No that's not what I said.

The analysis:

This utterances is presented by Mr. Bennett when Dr.Schultz and Django came with their horses to his house. The speech of Mr. Bennett states that he couldn't satisfied that black person could ride a horse. He reject this idea and can't stand seeing a black man on a horse at least on his house and among other black people who work for him. Mr. Bennett, uses the slur "niggers". the use of such expression strength the hate effect of the speech ,that is, he doesn't say his name but deals with him depending on his social status and his skin colour. This considered as an obvious discrimination and hateness to Django. As soon as, the speech act utilized to present the hate speech in the conversation is concerned, Mr. Bennett

uses directive speech act type. He does this by treating Django as being lower class and he showing that he doesn't deserve to ride a horse. He behaves like that because he thinks that dealing with black person is sufficient reason to treat him in a bad way.

Concerning the use of deixes in the above situation, Mr. Bennett uses distance plural deixis "**these**" in "these other niggers around" referring to black man, thus, utilizing such dexis is to express the emotional distance between the speaker and the listener and using deixis in such way considered as a derogatory use of language to oppress Django and to show hate feeling and to dehumanize others. Moreover, Mr. Bennett utilized other derogatory expression which specify Django as lower social class when Dr. Schultz inform him that his friend Django is a free man. He shouldn't deal with him like a slave because he considered as an extension of Dr.Schultz. Generally,Mr. Bennet is kind just because Dr.Schultz does not let him to consider Django a slave. That is,when Betina asks him about considering him like white people, Mr. Bennet tells her that "it is not what he said" in this utterance he emphasize that he is not going to change his ideas and believes about black people , he clarify that Betina should deals with Django like a renowned person but still a black person. The utterance "No that's not what I said"also reflect Mr. Bennet inner feeling and dissatisfaction of treating Djago as a freeman because of his cultural background.

Data-3-

Stephen : *"Who this nigger up on that nag?"*
Django : *"Hey, Snowball? Wanna know my name or the name of my horse you ask me."*
Stephen : *"Just who the hell you calling snowball, horse boy? I will snatch your black ****
of that nag so fast, make your head spin"
Candie : *"Stephen, Stephen, Stephen, Let's keep it funny Django here is a free man*
Stephen : *"This nigger here?"*
Candie : *"That nigger there, let me at least introduce the two of you. Django, this is*
another cheeky black bugger like yourself, Stephen. Stephen, this here is Django
you two ought to hate each other.
Stephen : *"Calvin, just who the hell is this nigger you feels the need to entertain?"*
Candie : *"Django and his friend in grey here Dr. Schultz, are customers. And they are our*
guests Stephen. And you, you old decrepit bastard, ought to show them hospitality."

The analysis:

In the above situation, it is found that another bad reaction towards seeing a black man riding a horse is that Dr. Schultz and Django come to Candie's home, which is in a very big land. After that, Candie's waiter, Stephen, wonders who the black man is riding the horse. He couldn't believe it because no black person has ever ridden a horse before. Then Candie orders Stephen to consider Django like any other white person not as black man, because Django is freeman he and his friend Schultz are his customers who intend to buy Candie's slave. So, Stephen felt unsatisfied of Candie's request to treat Django like white person. In terms of the speech acts that he uses to deliver the hate speech, Stephen employs the sort of constative aggressive speech act. He accomplishes this by demonstrating the inferiority, despicability, and lack of respect that black people deserve in comparison to white people.

Concerning the use of deixes in this context, Stephen uses "this" (three times) and "That" (once). The use of those spatial deixis which is called demonstrative is to refer to Django as a person from lower social class.The uses of the demonstrative

deixis (**that**) is as a substitution for Django in the subjective case and to reflect emotional farness from the speaker perspective. Also ,the different use of the deixis "that" which is considered as an emphatic deixis that focuses on and emphasizes the degradation of black people in general.

The conversation contains an obvious use of "marginalization" since the producer of heat speech tries to exclude Django from his rights as any other human being. That is ,he shows his disagreement with seeing a black man riding a horse, So, we find a hate speech produced by Stephen through showing that Django, undesirable person. He considers him as inferior to others although he is a free man. In Stephen hate speech, we find that he utilized the hate slur "nigger" as we know this expression brings to the mind the long history of enslavement. Furthermore, it refers to the racially and hatred offenses to black people. "**That nigger there, let me at least introduce the two of you. Django, this is another cheeky black bugger like yourself, Stephen. Stephen, this here is Django.you two ought to hate each other**". Here Mr **Candie** utilizes the three adjectives **cheeky**, **black and bugger** as stereotypical terms to enhance his oppressive illocution in this context. By using these words he classify Django as inferior .thus, this description subordinates him depending on his dark skin colour. Candie make fun of his face structure describing him as "cheeky" to insult him, also describing him as "bugger" which is a very negative adjective that represent general point of view about all black people.

Candie keeps using polysyndeton to emphasize his inner feelings and ideas that Django do not deserve to be treated as a free man. He says "**Candie : "Django and his friend in grey here Dr. Schultz, are customers. And they are our guests Stephen. And you, you old decrepit bastard, ought to show them hospitality**." As far as the aim of this speech is concerned, Candie make use of this hate

oppressive speech because he did not want to see a black person on a horse at least on his property surrounded by other black people. But the forced to treat them as white people because they are with Dr. Schultz

Data – 4-

Calvin Candie: Hey! You lay your palms flat on that tabletop! If you lift those palms off of that turtleshell tabletop, Mr. Pooch is gonna let loose through both ends of that sawed-off! There have been a lot of lies said around this dinner table here tonight, but that you can believe!

Calvin candie:Well then we got nothing more to talk about. You wanna buy a beat ass nigger from me, those are the beat ass niggers I wanna sell.

Django: He don't wanna buy the niggers you wanna sell. He wants the nigger you don't wanna sell.

Calvin Candie:I don't sell the niggers I don't wanna sell. Dr.Schultz chimes in thoughtfully;-

Dr.Schultz : You won't sell your best. You won't even sell your second best. But your third best... you don't want to.sell him... .But if I made you an offer so ridiculous you'd be forced to consider it... . who knows what could happen?

Calvin Candie What do you consider ridiculous?

The analysis:

In this conversation, Calvin said this speech after understanding that Schultz and Django are arranging something against him all the time they have spent at Candyland. By forcing them to touch the gunpoint, he successfully recovers control of the business arrangement the men have been trying to negotiate during their visit. They arranged to buy Django wife but Calvin discovered their intention and tells them that they are liars.

Then, Calvin Candie sarcastically asks Dr. Schultz a rhetorical question which represent his dissatisfaction of their offer of buying one of his slaves. He does so by considering them his own property and he has the authority to do anything on them even killing them. The hate and oppressiveness in this speech represented in stereotypical image that Calvin portrait to white people and his negative opinion that black people are minors, he can sell, buy and even kill them for fun. In this situation, the face of hate speech is powerlessness because Calvin Candie is

humalating Django for being black and his believe that black people are only slaves and they don't have any rights.

Concerning the use of deixies to show hate feeling, Calvin Candie utilized the pronoun you (the second person pronoun) twice in "You wanna buy a beat ass nigger" and in "What do you consider ridiculous?". The first one is offensive because Calvin is not satisfied with their offer thus he intentionaly humillating them in such response. In the second use of the deixis "you",we find that he uses a rhetorical question to show that he understand their implied and intended purpose of their speech and he his disagreement about it. Furthermore, Calvin Candie uses the deixis "we" in "Well then we got nothing more to talk about" which is used to reflect that the speaker (according to him) belongs to a higher social state than the listener. That is we find that Calvin Candie always draws social lines between him and Django to give him the impression that they are from different social class.

Concerning the speech act used to express hate feeling towards Django Calvin Candie utilizing hate aggressive acknowledgement insult speech act type. He achieve this by degrading Django as he says "I don't sell the niggers I don't wanna sell" because he said the word "niggers" which is a clear insulted to every Blackman and using the word sell to deal with human being as if they are worthless creatures to buy and sell without any rights. Concerning the derogatory hate expressions, Calvin Candie utilized the hate slur "a beat ass nigger" and he uses the word "nigger " alone many times during his speech to refers to his black slave.

Data -5-

Calvin Candi You know, confidentially, just 'tween us girls, worse things about this business, ain't the slaves. It's all the white trash ya gotta deal with. Like these peckawoods we got riding with us. These dumb, ignorant, sleazy sonsabitches ain't good fer nuttin, except kickin' a niggers ass can't kick back. Yeah, they holdin' the pretty part of the whip, but it's just a thin membrane separate 'em. And don't think they don't know it either. It's about the only thing these dumbass motherfuckers do know. But ya need 'em. Who the hell else ya gonna get to beat a niggers ass, other than somebody might as well be a nigger hisself. But these mountain boys I use as trackers for the runaways, they the worst. Nothin but a buncha goddamn inbreed hillbillies. Now like that nigger gal we was talkin' 'bout. I'm sure it.was a pain in the ass, but with a lot of patience, that German lady taught Hildi how to speak German.

The analysis:

In this context, it is found that the whole speech presents by Calvin Candie represents a hate speech, that he tries to exclude Django and his entire nation, as they are black skin colour. The type of hate speech here is marginalization .Calvin Candie doesn't want to sell Django his wife. He is so mean that he want to exclude him from his family that is, he believes that black people don't have any rights in society. That is, in this situation, we finds that Django circumstances drive him to make a revenge. He was a slave suffering from bad people and they were very cruel with him, even they sold his wife (Broomhilda). Django and his wife work together as slaves, their master whipped his wife even if she doesn't make any mistake. Django tries to stop them and begging them he even fell on his knees. But they don't care for them.

Also, hate speech expressed through using insulting acknowledgement speech act type. He does this by saying that you don't have the right to take your wife even if you are free man she still my slave. He is showing that "slaves" does not have any rights because they think that colored people are among their property and they cannot be an equal social class to them.

Concerning, the use of hate derogatory insulted expressions, Calvin Candie utilized the hate slur **Negro** to refer Django and any black person. Sometimes, He

utilized these expression to underestimate Dr.Schultz because he has a good relationship with black people and he is responsible in making Django a freeman. Finally, to emphasis that he is not the only person who has a negative idea about coloured people but all his social class have this idea. Calvin Candie uses the deixis we (the first plural pronoun), also this deixis used to show the social distance between them.

5. Results of the Analysis

Table (2) Analysis of the Occurrence types of hate Speech

Types of hate speech	Frequency	Percentage
Violence	2	25%
Cultural Imperialism	2	25%
Powerlessness	1	12%
Marginalization	3	37%
Total	8	

The chart shows that, the most frequent used type of speech is marginalization with 37 %, violence and Cultural Imperialism with 25%, finally powerlessness gets only 12%.

Table (3) Analysis of the Occurrence of Speech Acts

The Speech Acts	Frequency	Percentage
Acknowledgment Insult	2	50%
Constative Descriptive	0	0
Constative Assertive	1	25%
Directive speech act	1	25%
Total	4	

The chart shows that hate speech mostly contains acknowledgement insult which gets 50%, then constative Assertive and Directive speech get 25%.

Table (4) Analysis of the Occurrence of the Linguistic Techniques

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

The above table shows linguistic techniques, which include the use of stereotypical derogatory expressions, slurs, repetition, and the derogatory use of deixes. All those linguistic techniques were utilized to emphasize the hate feeling and oppressiveness in the speech.

Table (5) Analysis of the Occurrence of the Pragmatic Function of hate Speech

The Pragmatic Function	Frequency	Percentage
Dehumanization	4	66%
Persuasion	2	25%
Total	6	

This chart shows that Dehumanization is the most utilized function with 66% to which is used to show humiliation and support hate speech while persuasion get 25% in the selected texts.

Conclusions

The pragmatic analysis and the theoretical background introduce an updated definition of hate speech, which is defined as actions, words, and compositions that are utilized by individuals or groups to provoke, instigate, or humiliate other people or groups. Hate speech frequently points to a variety of topics, including color, origin, gender, sexuality, nationality, and belief.

According to the analysis of the selected speeches, the researcher finds that the most common type of speech denotes marginalization with 37%, violence and cultural imperialism with 25%, and finally powerlessness with only 12%. Concerning the speech acts, the analysis shows that hate speech mostly contains acknowledgement insults, which get 50%, then constative, assertive, and directive speech get 25%. The study also shows that linguistic techniques, which include the use of stereotypical derogatory expressions, slurs, repetition, and derogatory use of deixes, were utilized to emphasize the hate feeling and oppressiveness in the speech. As for the pragmatic function of hate speech, it is found that dehumanization is the most utilized function, with 66% being used to show humiliation and support hate speech, while persuasion gets 25% in the selected texts.

References

- Aitchison, Jean. (1994). "Say, say it again Sam.": The Treatment of Repetition in Linguistics. In FISCHER, Andreas (ed.). Repetition. Tübingen: Gunten Narr Verlag.

- Altman, Andrew. (1993). "Liberalism and Campus Hate Speech: A Philosophical Examination". Ethics. Vol. 103. The University of Chicago Press.

- Applebaum, Barbara. (2010). Being White, Being Good White Complicity, White Moral Responsibility, and Social Justice Pedagogy. New York, Plymouth: Rowman and Littlefield Publishers, Inc.

- Bach, K. & R. M. Harnish. (1979). Linguistic communication and speech acts. Cambridge, MA: MIT Press.

- Baryadi, Praptomo.(2012). Bahasa, Kekuasaan, dan Kekerasan. Yokyakarta: University Sanata Dharma.

- Benesch, S. (2012) "Dangerous Speech: A Proposal to Prevent Group Violence" , Voices that Poison: Dangerous Speech Project " World Policy Institute. New York. Online available at no2 http://www.worldwide.policy.org/

- Birch, Dinah . (2009). The Oxford Companion to English Literature. Oxford: Oxford University Press.

- Boeckman, R. J. and Turpin-Petrosino, C. (2002) "Understanding the Harm of Hate Crime", Journal of Social Issues, Vol. (58), No.2, PP.207-225.

- Brasdefer, J. Cesar Felix. (2014). "Speech Act Sequences" dalam Bublitz, Wolfram, dkk, Handbooks of Pragmatics. Berlin/Boston: De Gruyter Mouton

- Cohen-Almagor , R. (2011) "Fighting Hate and Bigotry on the Internet", Policy and Internet: Vol.3, Iss. 3, Article 6, PP. 1-26.

- Council of Europe Committee of Ministers (1997). Recommendation No. R. (97).www.coe.rut/t/standing/internet.doc.cm

- Council of Europe Committee of Ministers (1997). Recommendation No. R. (97).www.coe.rut/t/standing/internet.doc.cm

- Croom, A. (2008). "Racial epithets: what we say and mean by them". Dialogue. Vol. 51.

- Cuddon, J. A.. (2013). A Dictionary of Literary Terms and Literary Theory. African Americanwell: John Wiley & Sons, Ltd.

- Drabble, Margaret (ed.). (2000). The Oxford Companion to English Literature. (6th ed.). Oxford: Oxford University Press.

- Fairclough, Norman. (2001). Language and Power. (2nd ed.). London: Longman.

- Gagliardone, I, Gal, D. Alves, T. and Martinez, G. (2015) Countering Online Hate Speec. Paris: Published by UNESCO. ISSN: 97892-3100105-5.

- Grice, H. P. (1975). "Logic and conversation". In Cole and Morgan (eds.). Syntax and Semantics. Vol. 3.

- Griffiths, Patrick. (2006). An Introduction to English Semantics and Pragmatics. Edinburgh: Edinburgh University Press.

- Habashi, David Boromisz . (2008). "Hate Speech as Cultural Practice". PhD diss. University of Massachusetts Amherst.

- Hardaker, Claire and Mark McGlashan. (2016). "Real men don't hate women: Twitter rape threats and group identity". Journal of Pragmatics 91. Amestrdam: Elsevier.

- Haverkate, Henk . (1984). Speech Acts, Speakers, and Hearers: Reference and Referential Strategies in Spanish. Amsterdam, Philadelphia: John Benjamins Publishing Company.

- Hom, Christopher. (2008). "The Semantics of Racial Epithets". Journal of Philosophy. Vol. 105.

- Langton Rae, Sally Haslanger, and Luvell Anderson. (2012). "Language and Race". In Russell, Gillian and Delia Graff Fara (eds.). The Routledge Companion to Philosophy of Language. New York: Routledge.

- Leech, Geofrey. (1983).Priciples of Pragmatics. New York: Longman.

- Marmaridou, Sophia S. A. (2000). Pragmatic Meaning and Cognition. Philadelphia: John Pajamas Publishing.

- Matsuda, M. , Lawrence, C.R. III, Delgado, R. and Williams Crenshaw, K. (1993). Words that Wound: Critical Race Theory, Assaultive Speech and the First Amendment. Boulder, CO: Westview Press.

- Moon, Richard . (2000). The Constitutional Protection of Freedom of Expression. London: University of Toronto Incorporated.

- Neisser, E. (1994) "Hate Speech in South Africa" Constitutional Consideration for a Land Recovering from Decades of Rational Repression and Violence", South African Journal of Human Rights, 10, PP: 333-356.

- Odebode, Idowu. (2012). A Socio-pragmatic Study of Characters' Names in Wole Soyinka's The Strong Breed. International Journal of Applied Linguistics & English Literature. Vol.1. No. 2.

- Quasthoff, U. (1987). "Linguistic Prejudice/ Stereotypes". In Ammon, U, N. Dittmar, and K Mattheier (eds.). Sociolinguists: An International Handbook of the Science of Language and Society . Vol. 1. Berlin and New York: Mouton de Gruyter. Pages 785-99.

- Quirk et al. (1985). A Comprehensive Grammar of the English Language. London, New York: Longman.

- Sadurski , Wojciech. (1999). Freedom of Speech and Its Limits. Dordrecht, Boston: Kluwer Academic Publishers.

- Scutari, J. (2012) "Hate Speech and Group-targetted Violence. The Role of Spanish in Violent Conflicts" United States Holocaust Memorial Museum.

- Secord, P. F., and Backman, C. W. (1964). Social psychology. New York: McGraw-Hill.

- Siregar, Bahren Umar.(2011) Seluk-Beluk Fungsi Bahasa. Jakarta: Pusat Kajian Bahasa dan Budaya Universitas Katolik Indonesia Atma Jaya.

- Stangor, C., & Schaller, M. (1996). "Stereotypes as Individual and Collective Representations". In Macrae, C. N., C. Stangor, & M. Hewstone (eds.). Stereotypes and stereotyping. New York: Guilford.

- Tarigan, Henry Guntur. (1990). Pengajaran Pragmatik. Bandung: Angkasa

- Teja, M. (2017). Media Sosial: Ujaran kebencian Dan Persekusi. Info Singkat. IX (11). 9-12.

- Tirrell, Lynne. (1999). "Derogatory Terms Racism, Sexism, and the Inferential Role Theory of Meaning". In Hendricks, Christina and Kelly Oliver. Language and Liberation Feminism, Philosophy, and Language. Albany: State University of New York Press.

- Trask, Robert Lawrence and Peter Stockwell (eds.). (2007). Language and Linguistics: The Key Concepts. (2nd ed.). Madison Avenue: Routelge.

- UNESCO, (2015) Countering Online Hate Speech.

- Van Dijk, Teun A. (1991). Racism and the Press. London, New York: Routledge.

- Wales, K. (1989). A Dictionary of Stylistics. London: Frances Printer.

- Weber, A. (2009) Manual of Hate Speech. Strasburg: Council of Europe Publication.

- Woodward, Gary C. and Denton, Robert E. Jr. (2014). Persuasion and Influence in American Life. (7th ed.). Long Grove: Waveland Press Inc.

- Young, Iris. (1992). Justice and The Politics of Difference. Princeton. New Jersey: Princeton University Press.

- Young, Iris. (2004). "Five Faces of Oppression". In Heldke, Lisa and Peg O'Connor. Oppression, Privilege, and Resistance. Boston: McGraw Hill.

دراسة تداولية لخطاب الكراهية في "جانغو الحر"

المستخلص :

تعد اللغة وسيلة تواصل لغرض محدد و الغاية من الحديث هوالتعبير عن أفكار الناس، على سبيل المثال للتعبير عن الشعور أو إعطاء معلومات، أو في بعض الأحيان يستخدم لاهانة الناس وهو ما يسمى بخطاب الكراهية. يتضمن خطاب الكراهية الاهانة أو السخرية من الشخص الذي يتلقى الكلام السلبي. قامت هذه الدراسة بتحليل خطاب في 】جانغو الحر 【 لكوينتين تارانتينو في اطار نظرية فعل الكلام، والتقنيات اللغوية، والوظيفة البراغماتية وراء خطاب الكراهية. تهدف الدراسة إلى توضيح أنواع خطاب الكراهية وبيان المعنى المقصود من الكلام. حيث تعتبرهذه الدراسة بحث نوعي لكلام حيث تهدف لدراسة خطاب الكراهية الكره في 】جانغو الحر 【 لكوينتين تارانتينو

البيانات التي اعتمدت عليها الدراسة هي كل جملة تحتوي خطاب الكراهية. بالنسبة لاستراتيجيات تحليل البيانات في هذه الدراسة فهي نظرية يونغ (1992) في شرح أنواع خطاب الكراهية ونظرية مون (2000) في توضيح المعنى المقصود من خطاب الكراهية ونظرية فعل الكلام لباخ وهارنيش (1979) لتوضيح نوع فعل الكلام المستخدم في خطاب الكراهية.

كما وجد الباحث أن الخطاب الأكثراستخداما هو التهميش بنسبة 37٪، والعنف والإمبريالية الثقافية بنسبة 25٪، وأخيرا العجز بنسبة 12٪ فقط. أما فيما يتعلق بأفعال الخطاب فقد أظهر التحليل أن خطاب الكراهية يحتوي في الغالب على الإهانة بنسبة 50٪، ثم الخطاب الثابت والتوجيهي بنسبة 25٪. كما أظهرت الدراسة أن التقنيات اللغوية تشمل استخدام العبارات النمطية المهينة، والشتائم، والتكرار، واستخدام الألفاظ المهينة. كل تلك التقنيات اللغوية استخدمت للتأكيد على مشاعر

الكراهية والقمع في الخطاب. أما بالنسبة للوظيفة العملية لخطاب الكراهية، فقد تبين أن التجريد من الإنسانية هو الوظيفة الأكثر استخداما بنسبة 66٪. والتي تستخدم لإظهار الذل ودعم خطاب الكراهية بينما يحصل الإقناع على 25٪ في النصوص المختارة.

الكلمات المفتاحية: القمع، التحليل، خطاب الكراهية، الوظيفة، البراغماتية.