

Speech Act of Pride in Miller's Death of salesman: A Pragmatic Study

الفعل الكلامي للغرور في مسرحية موت بائع متجول للكاتب الأمريكي ارثر ملر: دراسة تداولية

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المستخلص

تعالج هذه الدراسة انواع الغرور في مسرحية "موت بائع متجول للكاتب الأمريكي ارثر ملر وتسلط الضوء على مفهوم الغرور من الناحية التداولية . لذلك فإن هذه الدراسة تهدف الى (1) اكتشاف استراتيجيات الغرور التي تنبأها ابطال المسرحية و (2) اكتشاف الانواع الرئيسية للغرور التي استخدمها شخصيات المسرحية و (3) الى اي مدى استخدمت انواع الغرور في المسرحية المذكورة ولتحقيق هذه الاهداف فإن الباحث صمم نموذج تكويني (بالاستناد الى المصادر المعنية) كاداة لكشف فعل الكلام للغرور الموجود في كون المسرحية . ومن جهة اخرى فان الدراسة تقع في (4) اجزاء الجزء الاول خصص لاعطاء نبذة عن مفهوم الغرور و صمم مجموعة الضوابط التي يتكون من خلالها هذا الفعل الكلام والجزء الثاني هو شرح مفصل عن استراتيجيات الغرور والجزء الثالث قد تم تخصيصه الى النموذج المستخدم في التحليل والجزء الرابع خصص لتحليل عينة من نصوص المسرحية واختتمت الدراسة بمجموعة من الاستنتاجات .

Abstract

Shedding light on the concept of pride from a pragmatic perspective, this study tackles the types of pride in Arthur Miller's masterpiece of "Death of a Salesman". Accordingly, this paper aims at : (1) discovering the main strategies of pride adopted by the fictional characters, in this drama (2) detecting the main kinds of pride as used by the main characters, and (3) to what degree the pride types are employed. In order to achieve these objectives, the researcher opts to an eclectic model that serves as a tool for probing the pride speech act (SAs) involved in the drama at issue.

Looked at from another perspective, the study falls into five sections; section one is devoted to the concept of pride, section two is intended to give an account on the strategies of pride, section three is allotted to the eclectic model used by the researcher, while section four, is devoted to analysis of some excerpts adopted from "Death of a Salesman", and the study ramps up with some conclusions.

The Concept of Pride 1-

Following Hornby (1974:673), pride is "a feeling of satisfaction arising from what one has done or from persons, things etc. one is connected with" Compared with shame, embarrassment and dignity, pride is accommodated with "self-conscious" emotions, emotions that constitute an essential part of one's social identity. Levinson (1983:116) points out that pride is an in-ordinate argument the aim of which is for the speaker to scale up his the social position through intensive description of an object, action, or entity coming into being. Being so, pride is produced to preserve one's self-image that the target thinks would be endangered by some community members. Accompanied by a non-verbal action, pride is characterized by a smile, a laughter, a mark of scorn, fixed posture of the speaker with the head canting as a sign of irony. In pride, the speaker evaluates himself

high to elicit respect and appreciation from the society in which he lives and interacts(ibid).

In fact, this pattern of behaviour is subject to criticism and condemnation by all religions and moral traditions right from the beginning. Roman catholic theology considers it as one of the seventh sins since it creates other sins and further immoral conduct and, hence, it is encountered by humility because pride gets the proud person to think more of himself independently of God. Put differently, proud people are mainly concerned with their personality to the exclusion of others(ibid:117). By the same token, pride is stigmatized as a sin in Bible; it is claimed that the serpent tempt Eve to adopt pride and envy to be like God knowing the good and bad when having the forbidden fruit. Similarly, Christianity condemns pride, associating it with Satan since it leads Lucifer, the prettiest and most perfect of God's angels, to disobey God and, then, fell from heaven to become the Satan or Angle (ibid).

Pragmatically speaking, pride is seen as a speech act that can be included within the expressive acts that Searle (1969) has proposed to accommodate the acts that express one's psychological state and behaviour since pride counts as an action, though always non-verbal, that a person feels towards others in pursuit for self-esteem and high respect. That is to say, pride is issued by a person to promote his social image (face) and impose it upon the speech community members. Additionally, the speaker, when doing so, looks for dominance and excellence over the rest of those who interact with. By and large, this act is a coin, so to speak with two faces; its positive face is legitimate and restricted to social norms and negative face is disastrous and detrimental culminating in thorny problems. The former is called authentic, while the latter is termed hubristic (ibid.)

Leech (1983:104) accommodates pride within conflictive speech acts(SAs) due to the fact that its illocutionary force is expected to encounter rejection by the address of what is said since it implicates indirect social blunders.

1.1 Felicity Conditions of Pride

According to Austin (1962 : 20-30), any speech act has a set of felicity conductions that make-up its character. Being so, pride is typified by the following felicity conditions that constitute its identity and sets it off from other expressive speech acts to which it belongs:

The speaker has done something considerable; nevertheless his achievement is not genuinely evaluated. a-

The speaker, therefor, feels distraught at the others' reactions and evaluation of his accomplishment(s) b-

The speaker, accordingly, bursts into evolutionary action represented by his verbal assessment to his actions and achievements. c-

The speaker's achievement involves some sort of exaggeration. d-

The assessment that the speaker introduces may include positive or negative aspects. e-

The speaker, after issuing a pride utterance, feels at easy and victorious. f-

The speaker's pride utterances are not meant to attack the audience's silence at the former's deeds only, but also they are made to alleviate the former's social status and deference by the members of the speech community with which he interacts (Levinson, 1983:266-80). g-

1.2 Types of Pride

It has been pointed out that pride exhibits a variety of responses that are heterogeneous in nature. As a matter of fact, three basic kinds of pride are to be distinguished here, viz. superiority, arrogance and dignity that will be discussed in some details.

1.2.1 Superiority pride

The typical way of achieving superiority pride occurs when the speaker's action makes him win a competition. Worded differently, general judgments concerning a victorious action should entail no equal achievements by the participants, but it underscores privilege of one of them over others (Leech, 1983:104) As a consequence, the achiever has the right to declare his progress and amolation. Besides, this pride is also secured when the action is done by one member of a social group to which the speaker attributes. Associated with adaptation of strategies, this sort of pride offers the individual access to resources in any competition, particularly when others recognize that individual's superiority (ibid). As such, people adopting superiority pride not only want to show their superiority but also to elicit acknowledgement from others about their progress and dominance to gain popularity. Consequently, superiority pride invites the people's confession of the power and for prestige of the person claiming it. Subsequently, this pride is built upon the mentality of the person holding such an attitude (Davis, 1983:116-17).

Evaluated positively, this pride implies significant success by the speaker holding it, making no psychological or physical harm to the members of a given speech-community. Since the speaker gains no fair judgment on the part of the audience, he finds himself committed to appreciate his achieved action(s) and his role in them openly with the emphasis placed on the self as a distinguished agent in this regard (Leech, 1983:104).

1.2.2 Arrogance Pride

This sort of pride is constructed out of imperfect and distorted information. Misguided by faulty data and illusions, the protagonist is blinded by these gaps and distortion that gets him to react violently and maximally in a bid to overcome the defiance that the antagonists might exhibit, a trend that encourages the speaker to produce overconfidence (Leech, 1983:104-6). When overconfident, the attacker (the person adopting arrogance pride) understands some portion of the world in terms heuristics, leaving others misunderstood, and hence generalization, which is

incorrect, prevails. To illustrate, some people, when are supposed to give the word shirt as an appropriate recall answer, recount lists of the semantic relatives of this target word (e.g. sleeve, blouse, bottom, etc.) and this creates some sort of misunderstanding by the addressee or third type. The same can be said of pride (Fazio et al., 2013: 7-10).

Added to arrogance by illusions and misinformation is the arrogance resultant from overstatement of information emitted by the antagonist that provokes pride of arrogance by the protagonist with a potent force. Leech (1983:112) brands overstatement as a greater description of a state of affairs than what is denoted by the object in the real world, stressing the power of effect it triggers on the behalf of the addressee. Owing to this, the leverage of this description would create a robust reaction in the hearer such that the attacker might opt to waging attacks consisting in arrogance pride to seemingly show his control of the world.(ibid)

1.3 Dignity Pride

According to Hornby (1974:243), dignity is described as the quality that engenders respect on the behalf of individuals and people enthusiastically strive to keep it, allowing others not to hurt it. In this kind of pride, the individual challenges superiority not as a matter of defiance, but in want for respect and appreciation of his value and worth that he may lose. Correlated with the notion of "face", which is the core of politeness, dignity is usually raised in situations that involve unbalanced power. Consequently, one expressing this type of pride does not aim at superiority, but he doesn't want inferiority and humiliation. (Yule, 2006: 120).

2. Strategies of Pride

Defined as a skill to manipulate any state of affairs, strategy is that idea which the agent adopts to act and implement his aim (Hornby, 1974: 870). In pride the speaker resorts to direct or indirect strategies that are to be discussed sooner.

2.1 Direct Pride

Following Yule (1996:54), a direct speech act is the utterance whose form corresponds to the function it fulfills. Concerning pride, the speaker may directly refer to himself as the doer of a remarkable action or successful achievement to exhibit his pride. In this regard, a distinction should be drawn between explicit and implicit pride.

2.1.1 Explicit Pride

Austin (1962:12-15) argues that an explicit speech act is reflected in an utterance that contains the performative verb which overtly names the action, maintaining that any SA is judged as so by means of a host of felicity conditions that have nothing to do with the truth condition of utterances. Being so, explicit pride utterances should include the verb "pride" to declare the speaker's boasting of an action as when one takes pride in himself and his skill. Additionally, this type

of pride is also expressed with the noun “pride”, or the adjective “proud” e.g. I am proud of my work. Nonetheless, this kind of pride is less frequent and amenable to social criticism in the long run.

2.1.2 Implicit Pride

Free from a performative verb naming it, this pride is mainly achieved by means of a statement with the content that bolsters and beautifies the speaker’s self-image and his deeds , e.g.

After winning this game, no one can defy me (Kovesses, 1986:39-42).

2.2 Indirect Pride

Mey (2009:1005) claims that the speaker’s issuance of an indirect speech act and the hearer’s interpretations of it depends, to a great extent, on inferences that are accounted for in terms of contextual factors including the speaker’s intended meaning. Consequently, indirect pride is couched by utterances that allude to that speaker’s achievement or possessions with no explicit reference to him. To clarify, an utterance like “The problem is ultimately solved” articulated by a factory manager talking about a technical issue in a main machine in the factory that has taken place for a long time is not meant as a piece of information, but is intended to show the speaker’s pride in what is achieved and this achievement is done only by virtue of his effort. In fact, such conclusions are arrived at due to the contextual variables, coupled with the speaker’s communicative intent. (ibid)

Questions, which typical function is to elicit information from the addressee, are sometimes meant to display pride. This is so in line with Searle (1969) who ascertains the double functions of indirect speech acts. A player in a football team, for instance, is talking to his teammates by saying “who scores the winning goal?” to indirectly take pride in his remarkable achievement (ibid.).

3. Model of analysis

In order to identify the speech act of pride employed in conversations, the researcher adapts an eclectic model that embodies the pragmatic structure of pride. This model, which depends on Levinson’s (1983) theory of speech act, Leech’s (1983) and Hernandez (2001) in conjunction with Mirza (2010), comprises three stages: issuance stage, conflict stage and evaluation stage that are to be soon explained in detail.

Issuance Stage

A Success (Real or Potential)

Declaration of f Achievements

Conflict Stage

Antogonist’s Aggressive Intent

Manner Maxim

Speaker’ intent of Suppression

Evaluation Stage
Boasting Speech Act

Figure (I): An Eclectic Model of Pride SA (After Leech, 1983, Levinson, 1983, and Mirza, 2010), with the researcher's observations).

3.1 Issuance stage

This step, in fact, involves the two main ingredients that concern pride as a speech act, viz. success and declaration of achievement(s), which are the elemental components from which pride sets out.

3.1.1 Success

According to Hornby (1974:879), success is viewed as obtainable from what is planned for. Alternatively termed as victory, success is assessed as good fortune and prosperity. However, successful people always come under attack from their unsuccessful counterparts who are jealous and envious of them. As a result, the latter group tries to overlook and distort the former group's notable works and actions, a bad habit that is unfortunately prevalent particularly in uncivilized societies.(ibid)

Regarding pride, success is a two-edged sword; that is to say, it is a means and an end at the same time. It is a means because it is an indispensable part of any pride SA. Simultaneously, pride SA, like any other one, requires success as an essential condition in its felicity conditions with respect to its formation and perception; otherwise it yields what Austin (1962) has called misfire, i.e. failure of the SA (ibid.).

3.1.2 Declaration of Achievements

Honest and right achievements merit mentioning and exaltation not only by the agent, but also by the audience. Nonetheless, so many accomplishments are deliberately forgotten or attributed to some other people who have nothing to do with them. As a consequence, the agent is required to declare what he has done to solidify his deeds, revolutionizing against such marginalization and forgery. Levinson (1983:240) affirms the significance of declaration is bringing about change in the state of affairs of the topic under discussion, a change that is reinforced by allusion to non-linguistic variables. Regarding pride, change occurs in the world that is to alter to another world due to a pride utterance on the behalf of the speaker.

3.2 Conflict stage

This stage, in general, witnesses severe clashes between the speaker's arguments and another party with a wicked intention particularly on the part of the former (Mirza, 2010:33).

3.2.1 Antagonist's Aggressive Intent

Yule (2006:132) holds that the interlocutors' intentions should be guessed and calculated in order to ensure a successful communication between them. Blinded with jealousy and wickedness, the individual opposing the successful person try to neglect and conceal the latter's progression and development and erase his identity. Worded differently, the unsuccessful people gets anger at their successful counterparts' talented and notable works and actions in a bid to foil them. However, the failed person's intent to hinder the successful one's achievement would mostly go in vain though very little, if any, success would be registered (ibid).

3.2.2 Manner Maxim

Grice (1975, cited in Yule, 2006: 121) has proposed the corporative principle and its supportive four maxims, viz. quality, quantity, manner and relevance as a principle guaranteeing a successful communication in any interaction. Concerning manner maxim, the philosopher in question asserts the brevity of the message conveyed so as not to distract the addressee's attention and to confine his heed on the point of the utterance in order for the addressee to react properly and appropriately (Bloor and Bloor, 2007)

Additionally, Grice, in his theory, clarifies that violation of any maxim, including manner, would yield an additional conveyed meaning rather than breakdown in communication. Owing to this, pride utterances, which are characterized by exaggeration and lengthy details, flouts the manner maxim in order to inculcate the achievements and success made by the speaker, ruling out the false attribution of them to anyone but the speaker himself. (ibid).

3.2.3 Speaker's Intent of Suppression

There is a common proverb that reads "To any action, there is a reaction". The point here is that it is unreasonable for everyone to see his actions and deeds are confiscated or intentionally hidden while he is silent Kove (1986 : 50-4). In consequence, the speaker is entitled to root out the illegal allegations made by other people than the agent himself. Usually made by pride acts that accentuate the role of the speaker, pride expressions are rooting to defeat and conquer the addressees (Yule, 2006). Envisioned as the most significant process in the conflict stage, the speaker's intention involves two portions the information layer and the promotion layer. The former sublayer serves to supply the information that the receiver needs, and the producer wishes while the latter layer counts as modification to the former one and aims to exclude the doubts that might arise in this respect. (Kove, 1986: 56-9).

3.3. Evaluation Stage

As a conclusion, this stage implies the final outcome resulting from the interaction that takes place among the previous premises which constitute the make-up of pride SA. In order to stick to dignity, superiority or arrogance and secure self-esteem, the speaker fights fiercely to hit all other parties and interlocutors by a variety of utterances which have no room for weakness by the speaker to release them agents the addressee. Accordingly, pride is some sort of attack since the speaker envisages an enemy to sabotage his accomplishments and abolish the doer's identity (Benoit and Wells, 1996).

On the other hand, pride, contends Leech (1983:118), should be listed under impositives, a group of speech acts in which the addressee is helpless to react. In line with this conceptualization, pride utterances, once produced, do not allow the listener to respond. If there is a response to a pride act, this response, of course, is negative simply because it implies a denial to the charges, and subsequently, offences would arise. Ultimately, the speaker's boasting of an action is formulated as a mark of pride utterances. (ibid)

4. Textual Analysis

In order to tackle the SA of pride in "*Death of Salesman*", the researcher randomly choose ten texts analyze them by means of the eclectic model aforementioned to check its workability.

Excepts (1)

HAPPY: "Sure, the guy's in line for the vice-presidency of the store. I don't know what gets in to me, maybe I just have an over-developed sense of competition or something, but I went and ruined her, and furthermore I can't get rid of her. And he's the third executive I've done that to. Isn't that a crummy characteristic? And to top it all, I go to their weddings like I'm not supposed to take bribes.

Manufacturers offer me a hundred-dollar bill now and then to throw an order their way. You know how honest I am, but it's like this girl, see. I have myself for it because I don't want the girl, and, still, I take it and –I love it." (Miller, 2002:15).

Grounded in his boasting of his sexual lust he made with a girl who was engaged to a renowned personality that occupies such a high position as a vice-president of a store. Happy's arrogance pride is intended to defy the American institutions and the social norms. Moreover, this illegal action against the girl in question counts as a success by Happy to declare to his brother and establish the issuance base of his arrogance pride, as Mirza (2010) remarks. The second phase of pride consists in his anticipation of the low evaluation of society towards his vicious action, and, in reaction, Happy shows his pride of malicious activity to his brother, expecting the latter's agreement.

In so doing, Happy violates Manner maxim when he prolongs talking about plotting against important figures and respectable people. Additional arrogance

pride by Happy is demonstrated by his ironic remark when he confirms his attending that personality's wedding party after he makes love with the latter's yet-to-come wife. This remark expresses Happy's indifference to all lawful codes and policies that systematize people's lives, as Leech (1983) remarks. By contrast, he boasts of honesty, integrity and respect that people attribute to him despite these violations. Back to his impolite claims, Happy continues boasting of chasing girls and embarrassing them regardless of the social class they descend from, a contrast which is deliberately established by Happy to amplify his haughtiness and insolence in this paradigm, as Levinson (1983) emphasizes.

Excerpt (2)

Willy: "You and Hap and I, and I'll show you all the towns. America is full of beautiful towns and fine, upstanding people. And they know me, boys, they know me up and down New England. The finest people. And when I bring you falls up, there'll be open sesame for all of us, cause one thing, boys: I have friends. I can park my car in any street in New England, and the cops protect it like their own. (Miller,2002:20).

Inaugurating his issuance stage with a lengthy praise to the American town of New England and its residents, Willy expresses his dignity pride, claiming that he has been greatly loved by the people there because he has worked there for a long time and is trusted too much, as Yule (2006) stresses. This success that Willy claims and announces would be a reaction to his antagonists' assessment that Willy is not successful. His counter argument is demonstrated by violation of the manner maxim when he introduces his lengthy talk about friendship in the conflict stage that Mirza (2010) refers to as a significant component in this phase.

The resultant dignity pride is also supported by another pride to solidify his self-esteem and ascertain his social image, which Yule (2006) terms as "face". Willy also flouts the manner maxim, and annotates about the park of his car, a speech which has nothing to do with the main point of argument in a bid to strengthen his pride argument, as Leech (1983) maintains.

Excerpt (3)

Willy: "That's just what I mean, Bernard can get the best marks in school, y' understand, but when he gets out in the business world, y' understand, you are going to be five times ahead of him. That's why I thank Almighty God you're both built like Adonises. Because the man who makes an appearance in the business world, the man who creates personal interest, is the man who gets ahead. Be liked and you will never want. You take me, for instance. I never have to wait in line to see a buyer. 'Willy Loman is here' That's all they have to know, and I go right through." (Miller,2002:21).

Issuing superiority pride in his speech to his sons, Willy expresses his dominance in business, highlighting the importance of business in comparison with that of academic disciplines. To justify this claim, Willy stresses that his defence about business comes from the amount of lucrative revenues as opposed to the small salaries that those with academic degrees can get, as Levinson (1983) highlights.

As a matter of fact, Willy's faulty justification amounts to "killing two birds with one stone". Worded differently, Willy's biased announcement of more success in business than academic study is intended to cover up his sons' failure in school and to root for business' profits, overlooking the huge losses that business are likely to expose to, as Benoit and Wells (1996) stress.

Willy's superiority pride is further illustrated by his alleged success in his work as a salesman, implying that if he succeeds at school, he would no longer be a successful and famous salesman, a glimpse that glorifies the financial and social value of work in preference to that of study as Yule(2006) claims. Willy's superiority pride extends to his self-praise of his job as a businessman by making fun of his competitors who, says Willy, are waiting too much time for the buyers to come and purchase items from them. On the contrary, Willy's just presence calls for the clients to quickly purchase their goods without advertisements about his arrival Leech (1983) confirms. This hint suggests Willy's exaggerated description of people rushing to him to indicate that character's alleged excellence in a certain field of work, namely purchases, a conduct that upholds superiority pride Willy resorts to in this extract as Leech (1983) postulates.

Excerpt (4)

Ben: "Father was a very great and a very wild-hearted man. We would start in Boston, and he'd toss the whole family into the wagon, and then he'd drive the team right across the country; through Ohio, and Indiana, Michigan, Illinois, and all the Western states. And we'd stop in the towns and sell the flutes that he'd made on the way. Great inventor, Father. With one gadget he made more in a week than a man like you could make in a lifetime." (Miller,2002:34).

Ben, who is a son of Willy's friend, tries to respond violently at Willy's insolence by resorting to superiority pride as Mirza (2011) contends. In the inception phase of this SA, Ben reiterates his father's tangible success, stating the enormous profit his late father registers in a recorded time. In the conflict stage of the pride, Ben consolidates his implicit harangue against Willy's faulty success, an attack that is conducted by means of a breach to the manner maxim as Grice (1975) affirms. Ben lists the famous American states through which his father passes and sells his items quickly, dubing his father as an unmatched expert in sales.

Additionally, Ben touches upon the massive lucrative revenues he gets. In fact, this redundant account is meant to make superiority pride and to defeat Willy's alleged victory, belittling Willy as not an influential salesman, an outcome that emerges in the evaluation and final stage of this pride, as Leech (1983) asserts.

Excerpt (6)

Happy: "Wait .We form two basketball teams, see? Two water-polo teams. We play each other. It's million dollars' worth of publicity. Two brothers, see? The Loman Brothers. Displays in the Royal palms – all the hotels. And banners over

the ring and the basketball court: 'Loman Brothers'. Baby, we could sell sporting goods." (Miller,2002:41).

After his failure in school, Happy, overshadowed by unemployment and useless pastimes, continues day-dreaming to achieve something remarkable for himself and Loman family. In the first hose of pride, an idea glanced to his mind, while visiting Florida, concerning the establishment of fruitful exhibitions for selling sporting goods and other sports items that are to be used there, as Mirzn (2011) suggests. The superiority pride Happy issues here is maintained by reference to the displays with the labels and banners that carry "Loman Brothers" that Happy anticipates make an incredibly huge profits. Happy's alleged creativity which he brags of consists in establishing a sport city that he thinks is attractive and conducive to much money, a matchless plan that stands for the superiority pride he makes to embody his advancement and progression in the business domain as Leech (1983) stresses. Here, there is also breakdown in the manner maxim since there is too much exaggeration in his description. Willy, Happy's father, approved of this plan to foster his son's superiority pride, claiming that this plan would be culminated with million dollars. Intended to make rise in his self-esteem, Happy's superiority pride is couched to underestimate other people's prides and minimize the competitors' role in their right to carry out what they have aspired to do as Kove (1986) points out. Happy's pride, the speaker believes, surpasses what the audience's belief in others' potentials and capabilities.

Except (7)

Willy: " Like a young god. Hercules – something like that. And the sun, the sun all around him. Remember how he waved to me? Right up from the field, with the representatives of three colleges standing by? And the buyers I brought, and the cheers when he came out- Loman, Loman, Loman God Almighty, he'll be great yet. A star like that, magnificent, can never really fade a way." (Miller,2002:50).

Embarking on an ignorance pride in an imaginative way, Willy recounts his dream, after a tiring day, in terms of his insolence pertaining to his exaggerated account on his allegedly selling skills. His haughtiness pride gets vivid when Willy compares himself to Hercules, a young god, around whom the sun moves and waves to the alleged successful salesman an exaggeration that Leech (1983) demonstrates in this regard. These hyperbolic remarks are then intensified when Willy ascertains the warm welcome by Hercules and that of three of his aides to his arrival, alongside the numerous buyers who cheer up and greet him loudly in a bid to lavish praise on him as the only successful man. In fact, these events that display his arrogance of the radiance and fame he has claimed to have alongside the vacuum of what he has dreamt of. Simultaneously, this unreal progress represents the initial phase of pride to indulge in the breach of manner maxim, as Levinson (1983) stresses. This violation which stems from Willy's prolonged and unreasonable speech culminates in a superiority pride which is then illustrated by

the metaphor constructed between his fame and a star to enlarge his influence and significance in the society.

Excerpt (8)

Willy: Gee whiz That's really somethin'. Im gonna knck Howard for a loop, kid. I'll get an advance, and I'll come home with a New York job. Goddammit, now I'm gonna do it." (Miller,2002:53).

Scared of expected poverty and destitution he is likely to counter, Willy issues dignity pride utterance, claiming that he would soon get a job by virtue of which he can meet all his needs and therefor no harm would inflict upon his pride, as Mirza (2011) points out. This response comes in reaction to some rumours that say that Willy grows too older to do his work as a salesman. In defiance for humiliation and bankruptcy, Willy appeals to dignity pride to suppress the low evaluation that the society would decide when he would be in an abject poverty in the upcoming days. Put differently Willy predicts the economic disaster he would pass through and, hence, alleges to occupy a job in New York in an attempt to get rid of schadenfreude that other people might direct to him as Leech (1983) suggests.

Excerpt (9)

Willy: " Without a penny to his name , three great universities are begging for him, and from there the sky's the limit, because it's not what you do, Ben. It's who you know and the smile on your face. It's contacts, Ben, contacts The whole wealth of Alaska passes over the lunch table at the Commodore Hotel, and that's the wonder, the wonder of this country, that a man can end with diamonds here on the basis of being liked. And that's why when you get out on that field today it's important. Because thousands of people will be rooting for you and loving you." (Miller,2002:63).

Producing a superiority pride SA, Willy is boasting of his son's skill at soccer game. In issuance stage, Willy enthusiastically highlights Biff's success, declaring his son's wonderful victory and popularity wherever he goes and talks extensively about his brilliance and creativity, as Levinson (1983) sustains. Meeting the people's intentions of the low evaluation they assign to Biff as a lazy and indolent boy, Willy asserts his son's marvelous talent at sports, arguing that Biff is such a skilled footballer that many American universities are fond of his performance and compete to have him present in their teams. This exaggerated description indicates the violation of the manner maxim, as Yule (2006) stresses. Willy's response is, of course, seen as a breach for manner maxim which ascertains the economy of message emitted the hero indulges into the details of his son's high position in society which he claims reaches the sky. Willy goes on to be proud of the contracts his son will hold with renowned football clubs and the money he would make accordingly (ibid.).

In support of these allegations pertaining to solidifying Willy's reputation and respect, Willy continues describing the spectacular hotels he and his family are invited to in order to have dinner there. This lengthy account, which is flouting of the manner maxim, encompasses exaggerated description; Willy addresses Ben, one of his acquaintances, saying that Biff's foot-steps are like a bell that rings loudly where they are placed, a description that indicates a violation of quality maxim that underscores the truthfulness of the proposition as Grice (1975) suggests. Ultimately, the integration of violated manner and quality maxims, Yule (2007) contends, would be terminated in robust pride that overcomes the arguments made by an opposing party.

Excerpt (10)

Willy: " Oh, Ben, that's the whole beauty of it. I see it like a diamond, shining in the dark, hard and rough, that I can pick up and touch in my hand. No like an appointment This would not be another damned-fool appointment, Ben, and it changes all the aspects. Because he thinks I'm nothing, see, and so he spites me. But the funeral – [straightening up] Ben, that funeral will be massive. They'll come from Maine, Massachusetts, Vermont, New Hampshire All the old-timers with the strange licence plates- that boy will be thunder- struck, Ben." (Miller,2002:96).

Planning to keep his dignity preserved, Willy issues a dignity pride with the hope that he would carry out a notable success in planting the garden with a variety of vegetables and other fruitful crops that yield \$2000000, a sum that he thinks secures a good standard of living. This announcement emerges in the issuance stage of this pride so that the next pride stage of conflict is replete with the negotiations between an imagined opponent whose argument towards the destruction of Willy's economic status, and Willy's defence, which consists in his pride as Mirza, (2011) remarks . Willy's reaction is accomplished by his violation of the manner maxim that requires briefing; Willy recounts the types of vegetables which he intends to grow, upgrading the financial value of his yet-to- come sales of a diamond glistening in the darkness to indicate that he would hardly face a financial catastrophe in the future to keep his dignity and respect so high, as Searle (1969) emphasizes.

Additionally, death, which is something undesired and unwanted, is utilized again by Willy in his superiority pride in which issuance phase witnesses absurd success reflected in the number of people attending his attending funeral at his death, a piece of news that the hero (Willy) conveys, as Yule (1969) affirms. Subsequently, the conflict phase of the pride in question sees a struggle between those who believe in a common procession walking after the coffin during death with very few people that follow the funeral of a poor man. Willy's anticipation of the huge crowds, including officials and remarkable figures, who attend his funeral is reflected in the violation of the manner maxim which demands brevity in communicating messages, as Levinson (1983) stresses, to facilitate their understanding. Willy's reply incorporates listing many American cities, in

conjunction with an amplifying account of his alleged reputation, is intended to show victory in self-esteem and social evaluation that he has long aspired to implement. Consequently, the last phase of this pride produces this kind of conceit and insolence in terms of pride.

Conclusions

This study comes up with the following conclusions:-

- 1- Pride in this play serves as a defensive means the point of which is to cover up Loman's family's failure in work and life.
- 2- Pride speech acts in the "Death of salesman" are mostly indirect SAs.
- 3- A good number of pride acts in this drama are of superiority type that zeros in on Willy's defence for his simple profession.
- 4- Arrogance pride acts are mainly grounded in Willy's sons' vacuous statements concerning their alleged yet-to-come success.
- 5- In order to strengthen the force of pride acts, the fictional characters occasionally resort to break the quality maxim in addition to the manner maxim to amplify the amount of the conceit involved in pride utterances, in particular in arrogance pride SAs.

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Overall, it is the pragmatic relation among the various values in a particular task that can have an effect on decisions to agree or disagree. Generally, trust will tend to generate agreeing answers, but truthfulness will constrain that tendency, yielding significant amounts of disagreement. Social solidarity will generally encourage agreeing answers unless the situation is one in which those answers would threaten the well-being of the group or strain the relationship among its members. Given this general set of relations, it is reasonable to expect that most people most of the time will agree with correct answers of others. However, the pragmatic constraint to speak truthfully and with epistemic warrant will lead to a significant number of answers that do not conform to the correct answers of better informed others. We refer to these non-conforming, incorrect answers as the SFI effect. This effect, first predicted by Hodges and Geyer (2006), was tested in the experiments reported here as a way of testing whether people would conform when it seems like the normatively correct thing to do. How large should such an SFI effect be, if it occurs? Perhaps, the best comparison is Asch's situation, which has been interpreted by a zero-tolerance standard. Any agreement with wrong answers is considered as constituting conformity (Friend et al., 1990; Hodges, 2004; Krueger & Funder, 2004). The SFI situation effectively inverts the Asch situation. When one has no information or entirely ambiguous information and others are believed to have clear, correct information that they share, there is every reason to believe that agreement with those answers will be unanimous. Thus, we assume a zero-tolerance standard as well. If people

conform in an SFI situation, they would be expected always to give correct, agreeing answers. One could argue that the normative expectations (i.e., what seems socially appropriate) are even stronger in an SFI situation than in an Asch situation. If that is the case, it seems all the more appropriate for the SFI effect to be evaluated by the same criterion used to evaluate Asch's result

Overall, it is the pragmatic relation among the various values in a particular task that can have an effect on decisions to agree or disagree. Generally, trust will tend to generate agreeing answers, but truthfulness will constrain that tendency, yielding significant amounts of disagreement. Social solidarity will generally encourage agreeing answers unless the situation is one in which those answers would threaten the well-being of the group or strain the relationship among its members. Given this general set of relations, it is reasonable to expect that most people most of the time will agree with correct answers of others. However, the pragmatic constraint to speak truthfully and with epistemic warrant will lead to a significant number of answers that do not conform to the correct answers of better informed others. We refer to these non-conforming, incorrect answers as the SFI effect. This effect, first predicted by Hodges and Geyer (2006), was tested in the experiments reported here as a way of testing whether people would conform when it seems like the normatively correct thing to do. How large should such an SFI effect be, if it occurs? Perhaps, the best comparison is Asch's situation, which has been interpreted by a zero-tolerance standard. Any agreement with wrong answers is considered as constituting conformity (Friend et al., 1990; Hodges, 2004; Krueger & Funder, 2004). The SFI situation effectively inverts the Asch situation. When one has no information or entirely ambiguous information and others are believed to have clear, correct information that they share, there is every reason to believe that agreement with those answers will be unanimous. Thus, we assume a zero-tolerance standard as well. If people conform in an SFI situation, they would be expected always to give correct, agreeing answers. One could argue that the normative expectations (i.e., what seems socially appropriate) are even stronger in an SFI situation than in an Asch situation. If that is the case, it seems all the more appropriate for the SFI effect to be evaluated by the same criterion used to evaluate Asch's results.

Overview of Experiments

The first experiments we report (Experiments 1a and 1b) were exploratory: Is there evidence for an SFI effect? In the second experiment, participants gave answers both in a position of knowledge and in a position of ignorance. This manipulation allowed for a stronger test of the SFI effect and, along with self-report measures on motivations and perceptions of the task, enabled us to evaluate whether there was evidence supporting a values-pragmatics account (e.g., concern for truthfulness). In addition, it provided various means for testing whether there were alternative accounts (e.g., reactance, refusal to imitate) that might explain an SFI effect. In a third experiment, we manipulated participants' concern for speaking truthfully to see if this increased nonagreeing answers, as predicted by values-pragmatics theory.

Experiments 1a and 1b

Method

Procedure. Participants volunteered for a study on “visual processing from different angles and distances” and were told that they would be placed in different positions and asked to answer questions about information projected onto the screen. Their task would be to “give the most correct answer that you can” to each

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