

Critical Pragmatic Model of Analysis: Americanism Ideology as an Example

¹Fareed Hameed Al-Hindawi, ²AlaaBajiJebur AL Khazali

Abstract

Ideologized language is a fact that shapes the way we live and use language as producers and receivers, but there have always been the beliefs and value systems of those who hold power and dominance. The intention of those power holders is to represent and convey their value system and beliefs to others for the purpose of influencing and convincing them to adopt or advocate this ideology. We have been long exposed to the idea that America is a unique country, it is the most powerful country at all aspects. Moreover, we have long been convinced that the American life style is ideal and for that, the concept of American dream is formulated. Whether fact or myth, those ideas represent an integral part of the American social and political thinking and Americans are trying through different means including, Hollywood film industry, to reinforce these ideas. Thus, this issue has critical significance, it can be investigated from the perspective of critical studies, particularly, critical pragmatics. Accordingly, the present study confine itself to developing a critical pragmatic model of analysis that can be used in analyzing Americanism ideology or any social practice of power or social struggle nature. This can be achieved through the integration of pragmatic aspects with concepts of critical studies. However, the present study attempts to answer this question: What are the common pragmatic aspects used in representing Americanism ideology? It, then, aims to develop an analytical apparatus for critical pragmatics in revealing ideologized utterance through pragmatic strategies. The study is qualitative and is confined to analysis of selected extracts form three Hollywood films. The data analysis has proved the workability of the model of analysis developed in this study and that certain pragmatic aspects are utilized to reveal this issue of a critical nature.

Keywords: ideology; critical pragmatics; Americanism ideology; Hollywood films.

I. Introduction

The present paper attempts to present an integrated model of analysis specialized for the analysis of a particular social practice, that is Americanism ideology (henceforth AI). To the best of the researchers' knowledge there is no specific model of analysis that deals comprehensively with this social practice. AI is a type of ideology that is widely spread in the American social, political and cultural systems. It is a discursive practice through which

¹Department of English, College of Education for Human Sciences , University of Babylon, Babel, Iraq

²Department of English, College of Education for Girls, University of Kufa, Najaf, Iraq

language users represent American life style in all its aspects as the best in the entire world. There are different means for doing this, such as American political discourse in all its genres, American literary works, and most importantly American cinema industry. Throughout these means AI is conveyed to audiences from different parts of the world to influence their own belief and then making them in a thrust to try to imitate the American social and political beliefs.

The approach adopted in this paper integrates the pragmatic aspects of utterances bearing AI with the critical concepts that are used in the traditions of critical linguistics and critical discourse analysis in order to present a comprehensive tool of investigating AI. The pragmatic aspects are adopted from previous works on pragmatics and power of Habermas (1984) and the critical pragmatic account of Mey (2001). Moreover, other pragmatic aspects are adopted from other works to make the model of analysis as comprehensive as possible. These works have included Hawkins's (2000) concept of ideological deixis and Cap's (2014) notion of proximization.

1.1 Critical Pragmatics

Critical pragmatics has its roots in the orbit of sociopragmatics alongside social deixis, social conventions of speech acts, and social factors that can cause embedment to language in use. The fashion of societal pragmatics, from macro pragmatics point of view, also includes any area that has, in one way or another, a relation to society, so that the sociopragmatic topics are as diverse as language. One of those topics is the social struggle that has a relation to language. In critical pragmatics this is a main concern. Huang, (2017: 9) defines the field as follows, "Critical pragmatics refers to the work done in socio-pragmatics that follows the tradition of critical linguistics, in particular critical discourse analysis. In critical pragmatics great emphasis is put on the relationship between language and social power, and between language and ideology". Basically, the term is originated from an essay by Mey (1979) entitled *Toward a Critical Theory of Language*, in which a variety of social problems as they are related to language are approached in a Theoretical-Marxian orientation. Nearly at the same time, Roger Fowler and his colleagues among them are Robert Hodge and Gunther Kress presented their work on critical linguistics at the University of East Anglia. This work is also launched in a Marxian orientation to approach sociological and pragmatics issues (Mey, 2017: 147-148).

Huang (2017: 9) declares that it is of great importance to note here that in the philosophy of language and formal pragmatics the term critical pragmatics has completely a different meaning. It is a term used by Korta and Perry (2011) in their book *Critical Pragmatics: An Inquiry into Reference and Communication* in which critical pragmatics refers to the philosophical status of the content of an utterance as central and critical in pragmatics and semantics alike. This entails that Korta and Perry's approach is beyond the scope the present study and cannot be adopted here.

1.1.1 Key Concepts in Critical Pragmatics

Social practices enacted through language promoting dominance and power inequality are all relevant to critical pragmatics. Representation of these ideologies is, then, of a major significance to it. Ideology is considered as one of the basic concepts in doing critical pragmatics. Simpson (1993: 5) states that "From a critical linguistic

perspective, the term [ideology] normally describes the ways in which what we say and think interacts with society. An ideology, therefore, derives from the taken-for-granted assumptions, beliefs, and value-systems which are shared collectively by social groups. And when an ideology is the ideology of a particularly powerful social group, it is said to be dominant". Ideology is first defined during the French Revolution to mean "science of ideas", when the term used, then, it is meant political ideology and because of that it has got a bad and pejorative sense. It is taken to mean "opposite of truth". "It signifies beliefs and doctrines which are either dogmas beyond reach of criticism or cloaks for individuals and group interests"(Moazzam, 2017: 6).

The concept of critique is another basic concept to critical pragmatics. Critical discourse analysts like Fairclough, van Dijk, and many of the scholars in this field have advanced the concept of "political meaning of social critique" (Reisigl, 2018: 50). In this setting, political critique is taken out to "judge the status quo e.g., a specific discourse or (dis)order of discourse, against the background of an alternative (ideal) state and preferred values, norms, standards or criteria with respect to shortcomings or contradictions" (ibid.). The alternative or ideal states and preferred values are all constitute another key concept to critical pragmatics and that concept is referred to as reproduction. Kress (1990: 87) argues that critical studies practitioners describe structures of power and their reproduction through text. They precisely wish to point out what possibilities are available to speaker/writer other than ideology loaded ones. Moreover, Mills (2008: 77) states that reproduction is "the concern with replacement of problematic words with the correct terms".

Before the concept of reproduction there should be a stance taking against the social practice or ideology under question and stance also represents a key point in critical pragmatic studies. This term in its most general meaning as it is used in critical studies is concerned with the expression of a personal attitude or position towards given proposition. Du Bois (2007: 171) points out that "stance cannot be seen as simply a matter of private opinion or attitude", the matter is that stance is an important phenomenon both in social sciences as well as in everyday communication. Hyland and Guinda (2012:1) argue that "stance alongside voice is one of the most significant concepts in applied linguistics today". Thompson and Hunston (2000: 6) point out that stance "construct and maintain relations". Du Bois, (2007: 176) maintains that stance can also perform functions of a different type. It might reflect the value system of the stance taker or the sociocultural value system of a community that he belongs to, in such a case stance can take part in changing (reshaping) that system of values or ideologies.

II. Previous Approaches to Critical Pragmatics

Cummings (2010: P) claims that as a social theorist rather than a linguist, Habermas can be regarded as the most influential scholar to identify the relationship between pragmatics and power. He gradually implants the study of language in a general theory of social action soil through the work on "universal pragmatics". In this work, the concept of power is fundamental for pragmatics. One of the most distinctions that Habermas made is between "communicative discourse" and "strategic discourse". The former is understanding-oriented, whereas the latter is power oriented. Strategic discourse carries power throughout the systems of linguistic constraints which are mostly

found in institutional discourse. So, communicative discourse is going to be distorted by power and inequality. In fact, Habermas (1984:328) points out that “formal (universal) pragmatics which in its constructive intention is directed to the universal presuppositions of communicative action – seems to be hopelessly removed from actual language use”.

Thompson (1984: 280) advocates that Habermas defines his task much more broadly than Grice as that of elaborating a theoretical account which will link communicative action to crucial aspects of social reality and so provide means of comprehending the essential nature of modern industrial societies. Instead of conversational maxims, Habermas proposes a set of “validity claims”, which act, similarly, as a set of general principles on which all communication is based.

Habermas has constituted a set of “validity claims” which represent general principles on the communication map. He asserts that validity claim as “equivalent to the assertion that the conditions for the validity of an utterance are fulfilled” (ibid: 38). A speaker is apt to raising a number of validity claims whenever he is performing a speech act. They can be challenged by the other interlocutor (listener or reader). In order to take the speech act as agreed upon, the listener or reader in this case accepts the validity claims made. The validity claims of Habermas are of three types which he considers as universal, they are: (1) Claims to truth; (2) Normative rightness; and (3) Sincerity. The three validity claims are based on one key validity claim which is called “comprehensibility” that represents a major claim related to the use of language in communication. The three validity claims are connected to three functions of language proposed by Habermas. The functions are the cognitive, the interactive, and the expressive respectively. As a matter of fact, these three uses of language are related to Habermas own ontology in which he dissects reality into three worlds, the objective, the social, and the subjective (Habermas, 1984: 38).

In Habermasian theory of communicative actions (1984, 1987) the concept of validity claims and the importance of understanding them is acknowledged, since they constitute an integral part of human communicative action. When social actors communicate, they resort to these three claims. First, the truthfulness of the propositional content or the factual assertions as part of what a speaker says. Second, refers to speakers' social and moral right to say their communicative contributions in accordance with the norms of a given context. And third, the degree of sincerity in the speaker utterance and it is not aimed at deceiving the hearer. If all three validity claims are fulfilled and can be defended, an undistorted form of communication is achieved. This is what Habermas refers to as “ideal speech situation” (Sinclair, 2005: 228-229).

Furthermore, Mey puts his theory of pragmatics through “critical” perspective in relation to power and the social struggle by integrating work from critical discourse analysis. Archer et. al. (2012: 133) elaborate that the first seed of critical pragmatics is implanted in Mey's (1979) article “*Toward a Critical Theory of Language*” in which he discusses the possibility of doing a critical pragmatic approach. Mey continues his effort to construct an approach of critical pragmatics and, this time, in his monograph “*Whose Language?*” (1985), in this work he tries to uncover the ways in which employers and employees “worded their world” cited in (ibid.). Within the same time, the emergence of critical discourse analysis is witnessed. This is, in turn, considered as a justification of why Mey's (2001)

approach of critical pragmatics draws upon the work of critical discourse analysis researchers such as Teun van Dijk and Norman Fairclough.

III. The Perspective of the Study

In light of the above discussion, the perspective adopted in this study is based on the previous frameworks discussed above, in addition to some additions and modification required to achieve the aim of the study. Here, an integration of pragmatic aspects and critical concepts is presented to be used as tool of analysis of Americanism ideology (it is discussed in the following subsection). The pragmatic aspects utilized in the study are Searle's (1979) classification of speech acts, Habermas's (1984) validity claims, Hawkins's (2000) concept of ideological deixis, and Cap's (2014) notion of proximization. The concept of context is fundamental in any communication process since it is related to the success of that communication, so the current study adopts Hymes' (1974) account of contextual factors. These pragmatic aspects are investigated in a number of Hollywood film scripts to test the workability of the model of analysis.

The procedures followed in the analysis are first selecting certain utterances from movies script and identifying them as bearing Americanism ideology according to the criteria that are available in the next subsection. After utterances are identified, their contextual factors are presented in addition to a short synopsis of the film an utterance is quoted from. Five kinds of Americanism ideology are investigated, they are: ethical, individualistic, liberal, identity-based, and power-based. These types are searched in four movie genres, they are war, action, drama, and science fiction films. Americanism ideology is represented by different linguistic means, the present study confine itself to five representations which are grandiosity, linguisticism, symbolic violence, and delegitimization. Pragmatic aspects mentioned above are investigated in these utterances after identifying them as bearing Americanism, its kind, and the film genre. The aspects are classes of speech acts which are either representative, directives, commissives, expressives, or declarations. Then, the ideological deixis of the utterance is explained. Testing each utterance under the three validity claims of Habermas and identifying which of the claims is violated or not satisfied. Then, the strategies of proximization are examined to discover which of the three strategies is used in an utterance for the purpose of legitimization of the ideology under question. There are three aspects of proximization, they are spatial, temporal, and axiological. As for critical pragmatics mechanism of stance and critique they are initiated from the beginning of the analysis of each utterance. The last mechanism of reproduction is conducted in an optimality-theoretic approach to provide a set of alternatives to minimize or avoid the ideologized utterances.

3.1 Americanism Ideology

Orton Jr. (1920: 3) states that the term Americanism is a complex word to define. It has two separated aspects: it is a set of principles which has appeared three hundred years ago and with the time these principles have been transformed as acceptable by the general Americans, or it can be perceived as the feeling of love or reverence to these principles or to the individuals who helped in their birth and maintained their continuity. He adds that no

aspect of Americanism is liable to be minimized or ignored. Americanism according to him is a combination of justified respect to the national institutions and the love of the “spiritual background” that originated them.

Lockwood (1921: 1) elaborates that Americanism means more than mere loyalty to the nation or allegiance to a flag, but rather in its deep sense it is taken to mean “devotion to ideas and ideals of which our republic is distinctively the exemplar and exponent”.

Piotr Skowroński (2007: 125) defines Americanism in stating that “it can be roughly defined as conceiving American values to be privileged, higher or better than others”.

Wade Dettling (2016:1) states that “the supremacy of the American world and the birth of Global rational political and economic order, is the handiwork of the 21st century, and is now well under way: Globalism is therefore world civilization, the ultimate phase of which is therefore Americanism”.

Not so far from the definitions of the term mentioned above, Kazin and McCartin (2006: 13) view Americanism as a set of the United States patriotic values aimed at creating a collective American identity, and can be defined as “an articulation of the nation's rightful place in the world, a set of traditions, a political language, and a cultural style imbued with political meaning”. It is an ideology, or belief in devotion, loyalty, or allegiance to the United States of America, or to its flag, traditions, customs, culture, symbols, institutions, or form of government.

Americanism has two different meanings. It can refer to the defining characteristics of the United States and can also signify loyalty to the United States and a defense of American political ideals. These ideals include, but are not limited to self-government, equal opportunity, freedom of speech, and a belief in progress. This collection of ideals that forms the modern ideology of Americanism holds an enduring appeal to people from lands throughout the globe (Kazin, 2011: 12).

Kroes (2019) elaborates that Americanism has always been the conception of imagined America in terms of its exaggerated characteristics as a nation, land, and culture fundamentally different from other countries around the globe. Consequently, this sort of sense has led to hold comparison of Americanism to nationalism. The term nationalism as compared to Americanism comprises much of the same essence of the meaning of Americanism, they both imply the same sort of belief.

IV. Model of Analysis

The model of analysis developed by this study is divided vertically into four levels. The first level is the identification of the types of Americanism and this level comprises five components, they are ethical, individualistic, liberal, power-based, and identity-based. The second level is the determination of the movie genre from which a quote is selected to be analyzed, and this level includes four genres: war, action, drama, and science fiction films. Level three tackles the representation of the Americanism in utterances as they may fall within one of four components which are: grandiosity, linguisticism, symbolic violence, and delegitimization. The last level is

allocated to the pragmatic aspects to be investigated and it includes four components: speech acts, ideological deixis, validity claims, and proximization.

The four levels are encapsulated inside critical pragmatics mechanisms, critique, stance, and reproduction. The last mechanism is conducted through optimality-theoretic approach to provide a set of candidates or alternatives for utterances bearing ideology under investigation and the purpose of these alternatives is to minimize or avoid the ideology. Hence, the eclectic model of analysis is planned in figure (1) below:

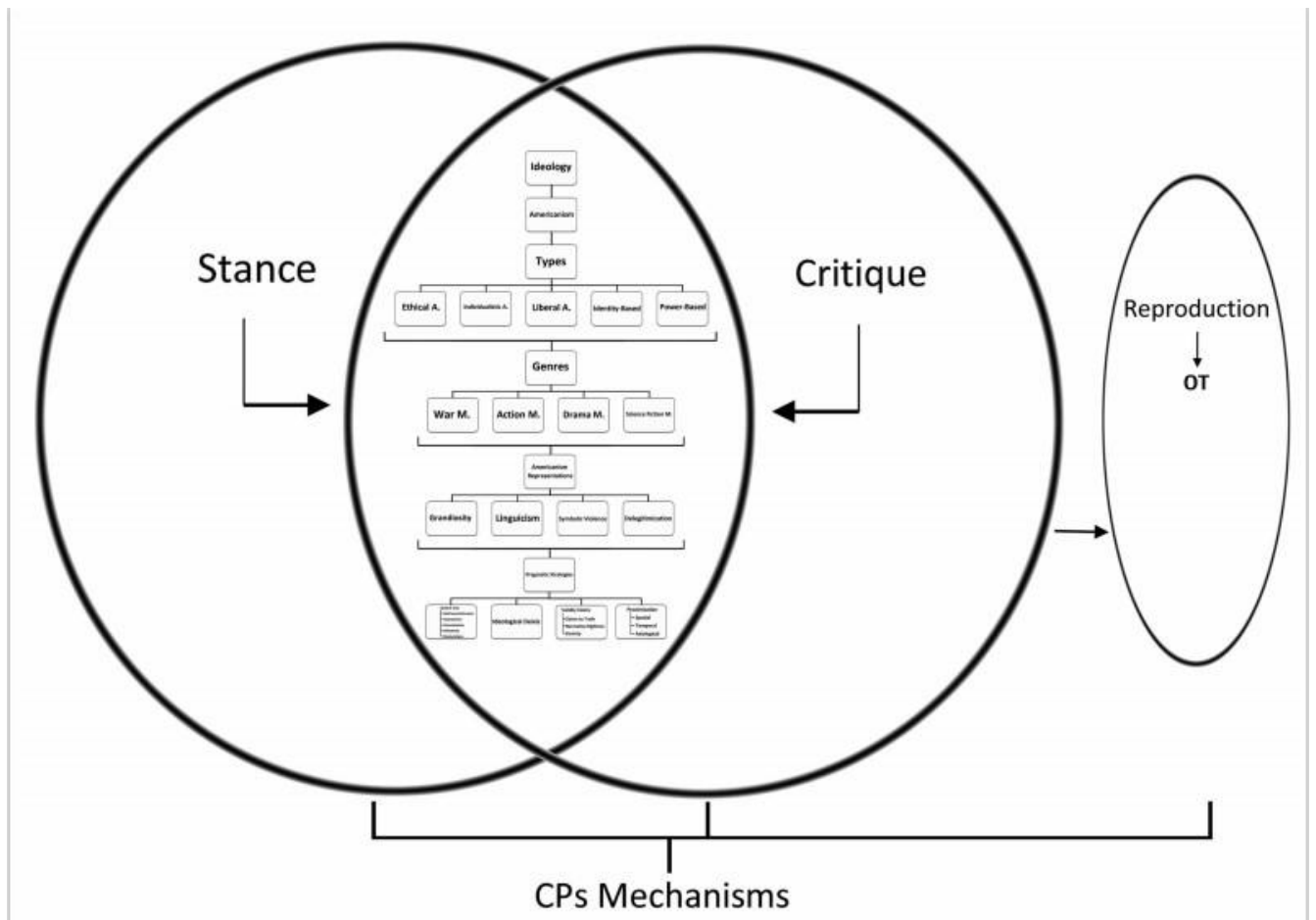


Figure (1). Critical Pragmatic Model of Analysis for the Analysis of Americanism Ideology.

V. Data and Analysis

5.1 Data Collection and Description

The data selected for the achieving the purpose of the study are quotations from three Hollywood film scripts. They are: *The Taking of Pelham One Two Three* (1974), *American Beauty* (1999), and *American Sniper* (2014). The quotes represent sample examples. The quotes are selected as bearing Americanism in accordance the set of criteria set in the definition of the term. Accordingly, three instances are selected, one instance from each film.

5.2 Analysis

Extract (1):

“**Garber:** Yeah. All right, we’ll get back as soon as we can.

He disconnects and sits back in his chair, staring at the ceiling.

Correll: Christ -- to hear you pleading with that chickenshit -- it makes me _____ ashamed to be an American.

Garber: Go away, Frank -- go play with your trains.”

Synopsis of “*The Taking of Pelham One Two Three*” 1974 Movie:

A gang four men headed by a retired subway train operator holds the passengers of a train as hostages demanding a \$1 million ransom. During this accelerated action series, the transportation authority and the New York police department are working together in an effort to save the hostages. Finally, the hostages are saved and three of the gang members are killed. The fourth one has managed to escape, but soon later, he is arrested. Table (1) below displays the contextual factors of extract (1).

Contextual Factors	Explanation
Setting & Scene	Int. Transit Authority Command Center - Day Prescott at his console, Correll in the background.
Participants	Speaker: Frank Correll, the head of operations. Addressee: Zachary Garber, a New York City Transit Authority police lieutenant.
Ends	Urging Garber to stop being submissive and responsive to the hijackers’ demands.
Key	Critical : Criticizing and disapproving finding a fault in that situation.
Movie Genre	Action.
Americanism Type	Identity-based.

Table (1). The Contextual Factors of Extract (1).

The movie presents the national disaster obsession with an understanding of contemporary values. This obsession is part of the general collective American identity, as well as it is part of the American political creed. Americans believe that they are the best population living in the best country all over the planet. Because of that they have that sense of being envied and they feel that they are vulnerable to disasters. In this movie, a subway train

is hijacked by heavily armed men who decided to be rich by taking a ransom. This conception is also a part of what is referred to as the American dream, which includes in its essence that America is the land of opportunities for everybody, even robbers. Being an American means to live an ultimate degree of security, it means that you have the best security situation available for citizens, and it also means that Americans do not negotiate terrorists and gangs, they have the power to do actions and solve their problems. All of these meanings are reflected in the utterance under analysis, the speaker condemns that his partner negotiates the robbers to save the hostages because he considers that this is not the typical American procedure that should be followed in this context. This is why he feels ashamed of being American because this is out of the American conventions. Through this indignant utterance by the speaker, the ideology is represented as one of the best examples of identity-based Americanism.

It can be noticed in the utterance the use of certain expressions that should be taken into consideration to show in what form the identity-based Americanism is represented. First, the speaker uses the word “pleading”, he looks astonished and angry of his partner to “plead” to the gang in an attempt to rescue the hostages as if this word does not exist in the American language. Second, there is the use of the word “chickenshit” which is a general term of abuse refers to dehumanizing others or characterizing them as nonhuman. And third, the clause “it makes me ashamed to be an American” which can be understood, being American is an exceptional and valuable matter. This unreasonable belief in one's grandness, or power and the obsession with doing something excessive and fantastic is a form of extreme grandiosity. Accordingly, the type of Americanism in this utterance is represented by means of grandiosity.

Now, it is time to put the utterance under the pragmatic analysis. The utterance is understood as a condemnation speech act. It stipulates the existence of a prior transgressiveness and moral opposition. It can therefore be identified as expressive SA concerned with the assumed moral dimension of American identity, expressing a critical attitude on the part of the speaker toward a violation of a norm or a rule. Ideological deixis is used in this utterance for nation glory purposes. The speaker utilizes the positive connotations of the image of being American in order to convey the idea and the ideology of powerful American nation. For the purpose of emphasizing the nations strength, the speaker exploits the flexibility of the deictic center in the first person pronoun “makes me ashamed of being an American”. In order to achieve this identification, through the three processes of ideological deixis, and through the speaker's use of one fundamental vantage point, that is of “being American”, an ideological deixis is constructed. As for validity claims the utterance can be tested according to the assumptions of the three validity claims: truth, normative rightness, and sincerity, it is obvious that the latter is failed to be achieved. Sincerity is assessed by considering the correspondence of the expressed meaning and the speaker's agenda. The utterance is not a genuine statement, it is an opportunity for the speaker to demonstrate and confirm the American identity traits over the hearer. Then, there is a prevailing axiological proximization in the utterance involves the use of ideological and value oriented construction, these are (pleading vs. makes me ashamed) and (chickenshit vs. be an American) which are used to construct representations of discourse space (home values) or the interior deictic center is being invaded by outside deictic center entities. The interior deictic center is the home values or the speaker's belief regarding the American identity, while the outside deictic center is negotiating the gang. So, the speaker wants to settle things through legitimizing power even on the cost of losing the hostages who are themselves Americans.

Finally, the paradigm of CPs explains that this utterance is Americanism loaded as the critique and stance are explicated in the analysis above. The reproduction mechanism suggests total avoidance of such utterance. This is because the context of the utterance involves peoples' lives and when lives are on stake, some renunciations have to be made for the purpose of saving those lives. Any other social and political considerations must be overlooked.

Extract (2):

“Jane: Why, so I could see what freaks you and Dad really are?

Carolyn: Me? She stares at JANE, then starts to cry.

Jane: Aw, Christ, Mom.

Carolyn: (tearful) The reason I'm glad is because you're old enough to learn the most important lesson in life: you cannot count on anyone except yourself. It's sad, but the sooner you learn it, the better off you'll be.

Jane: Look, I really don't feel like having a Kodak moment, here - Carolyn Suddenly SLAPS JANE, hard.”

Synopsis of “American Beauty” 1999 Movie:

Going through mid-life crisis, Luster Burnham is a middle aged man. He is stunned when his eyes are laid on one of his daughter Jane’s friends. Here, he feels that he has been in a suburban comma and has just been woken up. He makes changes to himself like purchasing the car of his dreams and leaving his job. Carolyn, is Burnham’s wife. The husband and wife are not living a normal marriage life, they are detached. This is, as understood from the movie, due to Carolyn who is depicted as frustrated wife obsessed with discipline and control and is threatened by the escalating freedom of the husband and the hate of the daughter to her father. The wife has decided to fall in the arms of a colleague as a reaction to here frustration. Meanwhile, with the arrival of a new family in the neighborhood, the chaos has become more complicated. The new family consists of an ex-army officer who cannot realize that family life is different from military life, his vacuous and helpless wife, and their son Ricky who becomes in a relation with Jane and he is a drug dealer. The contextual factors of extract (2) are in the below table:

Contextual Factors	Explanation
Setting & Scene	Int. Burnham House - Jane's Bedroom
Participants	Speaker: Carolyn Burnham’s wife. Addressee: Jane the daughter.
Ends	Advising the daughter how to cope with the disappointments of life.
Key	Compassionate.

Movie Genre	Drama
Americanism Type	Individualistic.

Table (2). The Contextual Factors of Extract (2).

This utterance is issued about the middle of the movie after a heated argument between Burnham and his wife Carolyn in the presence of Jane. Upon this situation, Jane leaves her parents, goes to her room and locks it as she feels disappointed by them. In the utterance, Jane's mother tells her what she considers a sad reality, as she tries to advice and convince her about the importance of self-reliance. The mother describes the world to her daughter as if she is alone in this world. She explains to Jane that it is only you who should rely on and there is no any other person in the world can help it. This situation entails that a person is an egocentric creature, he is the center of the world and he must take this into his account when comes to rely on others. In this typical American family situation, individualism is the solution to transform the nightmare of disappointments into an American dream. This is in fact contradictory to real life. Human being are in nature social creatures. Living and working can be pleasure when there are people to rely on. Living and working for purposes other than those doomed with selfishness is righteous. However, in this utterance people are taught to be selfish, individualistic, considering all others as unreliable, which is an example of American life style and thinking. Accordingly, it can be said that individualistic Americanism is enacted in the utterance under question. It is enacted in this utterance through the mechanism of freeing human being of their limits and providing them with ready-made justification to take part in unnormal or unhealthy action. This is a group comparison whereby "you" in the utterance is different form them "other people" as they are unreliable. Accordingly, it is a form of delegitimization.

The pragmatic analysis of the utterance reveals that it is directive SA of advice whereby Carolyn, the speaker who intends her hearer Jane to complete a future action. But, she is not telling her what to do in the future, she tells her what is the best for her in the future. This means that Carolyn doesn't want to commit here daughter to future action but to let her know that this fact is not obvious and it would be ideal in the future. So, it can be seen that committing to individualism is ideal and all people in the world are unreliable is also ideal. The other pragmatic strategy used in this utterance to achieve the ideological effect is ideological deixis, ideology is a central grounding domain in this utterance. It constitutes a fundamental contextual factor upon which meaning-making process is based. One more pragmatic strategy used here is the violation of normative rightness validity claim. In the context of the movie this claim looks as if it is not violated, but this is a discursive way to ideologize the utterance. It means that this utterance appeals to the norms and values of the place and the context in which it is said, but once it is generalized on a broader level it will violate the claim since Hollywood movies are not only directed to Americans only, they are direct to the whole world. The last pragmatic strategy is proximization, and in the context of this utterance it takes the temporal form.

Under the lens of the three mechanisms related to this utterance, two of them are explained above in the analysis, while the third mechanism of reproduction and as the OT theoretic approach suggests, to minimize or avoid the ideological charge of the utterance, it should be undergone some addition. Table (3) below shows reproduction

mechanism in terms of OT analysis. The new reproduced utterance would be: *“The reason I'm glad is because you're old enough to learn the most important lesson in life: you can count on people who loves and cares about you as you count on yourself. It's not sad, but the sooner you learn it, the better off you'll be”*.

	F	P	N	R
H	*!			*
→ A		*		
M	*			*!
D	*	*!		
Q				

Table (3). Reproduction Mechanism of Extract (2) According to OT.

Key:

Candidates Constraints

- H: Hedging F: Faith
- A: Addition P: Plausibility
- M: Modification N: New
- D: Deletion R: Relevance
- Q: Questioning

Extract (3):

Doctor: Maybe you saw things, or did some things over there that you wish you hadn't--

Chris: That's not me.

Doctor: What's not you?

Chris: I was just protecting my guys. They were trying to kill our soldiers and-- I'm willing to stand before my creator and answer for every shot I took. (struggles) The thing that haunts me are all the guys I couldn't save.”

Synopsis of “American Sniper” 2014 Movie:

As a United States navy SEAL (SEa, Air, and Land: The most elite unit of America's Naval Special Warfare Development Group), the sniper Chris Kyle has been sent to Iraq to provide protection to other military members. He has been nicknamed the “Legend” because of his high precision and sharp shots. He recodes a high number of killing and saves countless lives of the military. His enemies have put price for his head, dead or alive. Nevertheless, Kyle is in the middle of another personal war, that is to make things balanced as both good husband and a caring father. The contextual factors of extract (3) are as follows:

Contextual Factors	Explanation
Setting & Scene	Int. Veteran’s Hospital - Day After his last tour in Iraq, Kyle is no more the same person before he goes to war. The war has impact on his psychological state. “Harsh light. Water-stained walls. Chris looks beaten, afraid and dubious of this buttoned-down doctor.”
Participants	Speaker: Chris Kyle. Addressee: Doctor in the veterans’ hospital.
Ends	Diagnosing Kyle’s psychological state.
Key	Regretful: Having a remorseful tone.
Movie Genre	War.
Americanism Type	Ethical.

Table (4). The Contextual Factors of Extract (3).

Like many other movies about Iraq Invasion in 2003, this movie displays no discussion about the U.S troops fighting in Iraq is wrong or write. However, history can inform that this invasion, a disastrous political choice, is a retaliation for the “September 11th” attack. This very fact is evident by the script itself when one of the characters Marc Lee in one of the scenes says: “Lex Talionis. Eye for an eye”, though said on a different occasion. The hero of the movie Chris Kyle mutters unclear attitudes about preventing the enemy from invading his homeland. Moreover, there are many scenes in the movie where American soldiers are brutalizing Iraqi civilians. Likewise, as it is the case in most of Hollywood movies, “American Sniper” fails in making any effort at all to display this war from the experience and perspective of the Iraqi people. It creates a ridiculous impression that the only victims who deserve sympathy are the Americans and reinforce general national American creed that the true patriotism is best expressed through bloody military actions. Therefore, the hero of the movie Chris Kyle has no concerns about brutalizing and killing Iraqis and he also shows no moral dilemma. In this quote he expresses no ethical problem in

what he has done in Iraq, he talks confidently about his decisions, and what hurts him is not ethics but regret about those who could have been saved in battlefield.

The utterance is understood as carrying ethical Americanism. There is no ethical challenge in the words of the speaker. What the utterance tells is the highly ethical sense of the speaker in regretting the inability of saving more American soldiers, while there is no concern or regret about those who are killed especially there are children and women among the victims. The speaker states that his duty is to protect the American soldiers from Iraqi people, (the savages) he calls them. He is a hero for the murder he made regardless those who were murdered deserve it or not. This implies that, irrespective of what many people believe is right and wrong, Americans are performing their ethical mission. In this respect, this ideology has a strong impact on people's entire ethical system, the sense of what is ethical and unethical will, as a result, be reshaped. Americanism is exercised in this utterance through delegitimization. The process of delegitimization is achieved through the use of the *US vs. Them* strategy. The speaker uses pronouns that implies inclusion four times (my, our, my, me) against one pronoun refers to the other excluded group (they). In other words, the speaker focuses on justifying the actions he did against others. He is sad and he regrets the victims from the Americans and he excludes the victims from the other group. They are excluded from being regretted about. Thus, the criterion the speaker uses is this: Americans murdering others is legitimate, others murdering Americans is illegitimate. The form of delegitimization in this utterance is group comparison. The speaker classifies what has been done against his victims is legitimate, whereas what has been done to his fellow soldiers is not. He has the readiness and the willingness to justify that in front of his God.

Pragmatically, the utterance is an expressive speech act of regret in which there is an expression of the speaker's attitudes and emotions (psychological state). The intention behind this speech act in this context reveals that the speaker's belief is part of an overall way of thinking. This belief is closely tied up with his social and psychological being. Then, Americanism is represented by the use of the person deixis that, as mentioned earlier, implies the inclusion sense of the speaker and those who belongs to his group and exclusion of the others, the Iraqis, in his utterance. The three process of ideological deixis are as follows: meaning and intention in the speaker's utterance is derived from his own experience as soldier fought in Iraq for a relatively long time and collected certain images in his mind about that experience. In this experience, the speaker's sentiment is strongly affected by that experience. According to that experience, the speaker is selective in presenting the information in his speech act as he is affected by the experience. In other words, the speech act is clearly focusing on the speaker experience of feeling sorry about American soldiers, that what he selects, and at the same time the hearers' attention is directed from the other side of the story, that is the victims who have been murdered by the speaker. All that has been grounded by the image constructed and presented by the speaker, so others can see one side of the fact, as it were, in which ideological representations are embedded. Likewise, in terms of validity claims, the speech act is rejected under normative rightness in which there should be agreement on mutually shared norms and values. This agreement is not found and it is clear from the doctors question to the speaker: "Maybe you saw things, or did some things over there that you wish you hadn't" expecting that an agreement is to be asserted by the speaker, but it is the opposite, the speaker has presented a negative answer. This is also evident in the spatial proximization of the utterance. The construction of Them as threatening US is achieved in this speech act. This means that the speaker represents his

actions as measurements against the evil and threat of Them. In the same connection, stance and critique has been activated from the beginning in the above analysis. While reproduction in terms of OT would suggest deletion parts of the utterance so as to make it Americanism free. The new form of the utterance is “*I was protecting my guys*”, while the other part of the utterance is to be deleted. Table (5) below shows the reproduction mechanism in terms of OT.

	F	P	N	R
H	*!	*		
A	*			*!
M	*	*		*
→ D		*		
Q	*	*		*!

Table (5). Reproduction Mechanism of Extract (3) According to OT.

VI. Conclusion

The data analysis has verified the workability of the model of analysis developed in this study. This shows the usefulness of the integration of pragmatic phenomena with critical issues to extract a method of analysis for social practices of critical nature. It has been proved that pragmatic aspects of discourse can help in a great deal unraveling embedded ideology in discourse. The model and the components it includes can be used in the analysis of other critical issues such as racism, sexism, feminism and so on. This, in fact requires the election of pragmatic issues that best uncover the target critical issue. Thus, other pragmatic aspects can be utilized in this model. Moreover, the data analyzed in this study are representative examples, that means other data can be analyzed, in terms of Hollywood films from other different genres can be investigated under this model. In terms of political discourse, a variety of data in the American context can also be analyzed such as political interview, news reports, presidential speeches, presidential debates or any discourse or discourse of political nature.

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