

**A PRAGMATICS ANALYSIS ON THE NON OBSERVANCE OF MAXIMS
PERFORMED BY THE CHARACTERS IN SELMA MOVIE**

THESIS

Submitted as a Partial Requirements for the “Sarjana” Degree (S.Pd)

In English Study Program



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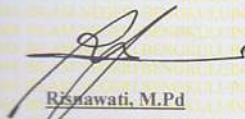
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DEDICATION

This thesis is sincerely dedicated to:

1. Debi Irawan, for you may have messed up your 24 months back then. But you learned a lot, there is no use of regretting it all. Look where you are now, at the finish line. Celebrate, but not for long, cause you still have a lot of battles to fight.
2. My parents, Mastari and Siti Aspa. So sorry for making you wait for so long. I have no idea of how many words from people you have heard about the study of this son of yours, but I will make it all up from this point. I need your trust and faith in me, that is all I could ask for.
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MOTTOS

The goal is not to succeed as fast as possible.

It is to fail as fast as possible.

Because reality is, you will fail.

The longer you take to fail,

The longer you delay your own success.

(Anonymous)

Don't you ever let a soul in the world tell
you that you can't be exactly who you are.

(Lady Gaga)

If I quit now, I will soon be

Back where I started

And when I started, I was desperately

Wishing to be where I am now

(Anonymous)

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ABSTRACT

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A Pragmatic Analysis on the Non-observance of Maxims Performed by the Characters in *Selma* Movie

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This research aims (1) to reveal what maxims are not observed by the characters in *Selma* movie, (2) to reveal how characters fail to observe the maxims in *Selma* movie. In more specific terms, this research is aimed at identifying the types of non-observance of maxims, and describing how a character's utterance can be called disobeying the maxims of cooperative principle.

Pragmatic approach was applied in this research. Meanwhile, descriptive-qualitative method was employed. The data of the research were in the form of utterances that contain any forms of non-observance of maxims performed by the characters in *Selma* movie. The context of the research was the dialogues of the movie. The data sources of this research were *Selma* movie and its script. Meanwhile, the primary instrument of this research was the researcher himself. She was supported by a data sheet as the secondary instrument. The data were collected by downloading the movie and its script, watching the movie, and then collecting the data which reflect the phenomena of non-observance of maxim. The data analysis was conducted by categorizing the data into not-observed maxims and types of non-observance of maxims, analyzing the pursued data, checking the accuracy of the data, and then drawing conclusions. To ensure the trustworthiness of the data, the data were consulted to and validated by the expert lecturers who are majoring in linguistics.

The results of the research show that (1) All maxims are found to be disobeyed by the characters, quantity, quality, relevance, and manner, with the most disobeyed is the maxim of manner, (2) The characters use three types of non-observance of maxims: Flouting, violation, and Opting out, with flouting maxim being the most frequently used forms in the movie. Flouting maxim of manner is the most often performed by the characters while flouting maxim of quantity comes in second. These phenomena mostly appeared in tensed and emotional conversation where one character appeared to be careful with the other in what they were saying.

Keywords: *Pragmatics, Non-observance of Maxims, Selma movie*

ABSTRAK

Debi Irawan (1316230796), 2019

A Pragmatic Analysis on the Non-observance of Maxims Performed by the Characters in *Selma* Movie

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Penelitian ini bertujuan untuk (1) mengungkap maxim apa yang dilanggar oleh karakter-karakter di film *Selma*, (2) mengungkap bagaimana karakter-karakter tersebut gagal mematuhi atau melanggar maxim-maxim in film *Selma*. Untuk lebih spesifik, penelitian ini dimaksudkan untuk mengidentifikasi tipe-tipe pelanggaran maxim and menjabarkan bagaimana sebuah ucapan dari karakter tersebut disebut pelanggaran atas maxim dari cooperative principle.

Pendekatan Pragmatik diterapkan pada penelitian ini. Sedangkan metode deskriptif-kualitatif diadopsi. Data dari penelitian ini merupakan bentuk dari ucapan-ucapan yang mengandung bentuk apapun dari pelanggaran maxim yang dilakukan oleh karakter-karakter di film *Selma*. Konteks dari penelitian ini adalah dialog dari film tersebut. Sumber dari data penelitian merupakan naskah asli dari film tersebut. Sedangkan peneliti berperan sebagai instrumen utama dari penelitian tersebut. Peneliti dibantu oleh lembar data sebagai instrumen pendukung penelitian. Data dikumpulkan dengan mengunduh film beserta naskahnya, lalu peneliti menonton film tersebut, and memilih data-data yang menggambarkan fenomena pelanggaran maxim. Analisis data dilakukan dengan mengkategorikan data menjadi maxim yang dilanggar dan tipe pelanggaran maxim, menganalisis data yang terkumpul, melakukan cek akurasi data, dan menarik kesimpulan. Untuk memastikan kelayakan data, data yang terkumpul dikonsultasikan dan divalidasi oleh dosen ahli di bidang linguistik.

Hasil penelitian menunjukkan bahwa (1) Ditemukan pelanggaran pada semua maxim yang dilakukan oleh para karakter: kuantitas, kualitas, relevansi dan cara atau gaya, dengan pelanggaran maxim gaya atau cara sebagai pelanggaran terbanyak, (2) Karakter-karakter di film melakukan tiga jenis pelanggaran maxim, *Flouting*, *Violation*, *Opting Out*, dengan *Flouting Maxim* sebagai tipe yang paling sering digunakan di dalam film. *Flouting of Manner* merupakan yang paling sering dilakukan oleh para karakter dan diikuti oleh *Flouting of Quantity*. Fenomena-fenomena tersebut kebanyakan muncul di dalam percakapan yang menegangkan dan penuh emosi di mana seorang karakter cenderung berhati-hati kepada karakter lainnya dalam ucapan yang disampaikannya.

Kata Kunci: Pragmatik, Pelanggaran Maxim, Film Selma

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CHAPTER I

INTRODUCTION

A. Background of Study

Communication can be seen as a cooperative act in which people cooperate with each other by providing adequate information to establish understanding. Grice points out that communication is a cooperative manner.¹ The basic supposition is that any discourse, whether written or spoken, is a joint effort. Both the speaker and listener have to follow certain rules in order to communicate effectively.

According to Grice, people who are engaged in a conversation assume that other people with whom they are communicating are willing to cooperate with them conversationally whereby they can achieve their mutual communicative goals.² Therefore, to cooperate conversationally in this fashion, people should comply with the basic principle of engaging in a conversation, which has been conceptually presented by Grice as the Cooperative Principle (CP).

Grice puts the Cooperative Principle in an imperative statement as: ‘Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged.’³ From the statement above, Grice emphasizes that we, as the speaker or listener, should act in conversation according to a general principle that is

¹ Wardaugh Ronald, *An Introduction to Sociolinguistics* (Oxford: Blackscild LTD, 1986),p.284

² Seken I Ketut, *Introduction to Pragmatics a Course Book for Beginners* (Yogyakarta : Graha Ilmu, 2015),p.82.

³ Wardaugh, Op.Cit, p.281

mutually engaged in an activity that is benefit to all, a mutual understanding. Two people engaged in a conversation should observe the general principle in order the conversation can reach the goal.

Therefore, to support the mutual understanding, Grice lists four maxims that follow from the cooperative principle: quantity, quality, relation, relation or relevance, and manner. The maxim of quality requires you to make your contribution one that is true. In this case, you must not say what you believe to be false and not say that for which you lack adequate evidence. The maxim of quantity requires you to make your contribution as informative as is required for the current purposes of the exchange and do not make your contribution more informative than is required. Relevance is to make your contributions relevant: be relevant. While manner requires you to avoid obscurity of expression and ambiguity, and to be brief and orderly.⁴

In short, these maxims specify what participants have to do in order to converse in a maximally efficient, rational, cooperative way. In other words, they should speak sincerely, relevantly, and clearly while providing sufficient information. In this case, the participants in conversational talk should make their utterances easily understood by their listeners in terms of relevance, amount of information, truthfulness, and clarity with regard to the meaning that is intended to be communicated.

However, in daily conversation, people do not always observe the maxims for a particular purpose. Sometimes, in daily conversation, we find some

⁴Levinson Stephen C, *Pragmatics* (London : Cambridge University Press, 1983)p.101-102

ambiguity, or some information that is not clear. We may find some people do not reply our question as sufficient as needed. Or we may find some people telling us something they do not believe it is true. In this case, the speakers may not be aware that they have broken a maxim in their utterance.

According to Thomas Jenny, there are five forms of non-observance of maxims. They are maxim violation, maxim infringement, maxim flouting, maxim opt out and maxim suspension.⁵ Maxim violation means a speaker intentionally generate a misleading implicature. While maxim infringement is failing to observe the maxim although the speaker does not have attention for that. The next one, maxim flouting is intentionally breaking the maxims in order to convey hidden meaning and lead the listener to find out the implied meaning from the maxim flouting. Maxim opt out is the speaker refuses to cooperate with maxim. The last one, maxim suspension refers to a case when a speaker does not tell or give the information clearly or explicitly because it is a social or cultural taboo. Take, for example, the following conversations between Student 1 and Student 2 as an illustration, taken from Ketut I Seken (2015:91).

Conversation 1.1

Student 1: Shall we get started working on it?

Student 2: I have headache.

In the conversation, two college students are involved. They are supposed to work collaboratively on a project task and student 1 asks the other (student 2) if they will start working on it. The later, however, does not give an answer that is

⁵Thomas Jenny, *The Meaning of Interaction: an Introduction to Pragmatics* (New York: Longman, 1995),p.64.

related to the question, saying “I have a headache.” Assuming that student 2 in saying “I have a headache” does not really consider that ‘having a headache’ and ‘getting started working on the task’ as being related. In short, student 2’s response to student 1’s question is irrelevant, which indicates that the student 2 does not observe the cooperative principle. In other words, we can say that the maxim of relevance has been disobeyed by student 2.

In the conversation, student 2 disobeyed the maxim of relevance by flouting maxim. She intentionally flouts the maxim to lead student 1 to find out the hidden meaning of her utterance. She may mean that she could not start to get working because she has a headache. Instead of telling student 1 clearly that she could not, student 2 chooses to generate an implicature by saying something unrelated to student 1’s question. In this case, student 2 has flouted the maxim of relevance.

In educational perspective, the researcher found the problem of non-observance of maxims is also a common thing in classroom study process, especially in a speaking class. When studying speaking, the students are often asked to make a conversation in particular topic. But, the problem is, the teacher sometimes do not notice that the students’ conversation does not go the way a communication basic principle is expected to be. The teacher is usually too focused on the grammatical aspect, and ignore the contextual side of the conversation.

Not only in daily classroom life conversation can we find maxims being not observed, but we can also find the same case in movie. A movie, as a reflection of human's life, is designed as natural and relevant as the society. Therefore, the writing of a movie script often consider human's nature, emotion, and habit. We can often find in a movie that a character lies to another for a particular purpose. In the same movie, we might find a character using implicature to reply the other's question. It is very usual in movie, as noted before, that it is designed as natural as human's life. For an example, look at the conversation below.

Conversation 1.2

March participant 1 : Can you swim?

March participant 2 : Not many swimming pools for black folk where I come from.

The conversation is taken from Selma movie. In the conversation, the two participants along with others were on a long march to demand their right of voting. During the conversation, the two along with others were walking on the bridge that lie above a river. From the distance they saw many armed polices were about to hamper them. So the participant 1 asked participant 2 that stand beside him, whether he could swim or not. But we can see the reply from participant 2 indicates a non-observance of maxim. Participant 2 gave an implicature that is not clear and contains ambiguity. He could have only replied 'Yes' or 'No' as is required instead of giving implicature. It was not clear if with his statement, he wanted to emphasize that he could swim or not. To be brief, the participant did not observe the maxim of manner.

The conversation is only one example of non-observance of maxims found in Selma movie. Selma movie itself is a British-American historical film that is based on the 1965 Selma to Montgomery voting rights marches led by James Bevel, Hosea Williams, Martin Luther King, Jr. and John Lewis. The movie contains many political, social and racial conflict that drive the society in Selma. It tells about the discrimination experienced by African-American Selma folks which were denied their right for votings. The conflict also led to violence, bombing, and tension between white and black folks.

Selma movie is a perfect example of the reflection of human's life. The conflicts that drive the movie, lead to cold war in society. A situation in which two groups would be careful of each other during the daily life, activity, in fact communication. Within the movie can be found diplomacy effort, debate, and emotional conversation in which usually people may consciously or unconsciously fail to observe conversational maxims.

To the researcher's opinion personally, Selma movie is a beautifully well-crafted movie that opens up about the most basic issue of human's life, which is the right of treated equally. It, in some part can boil your blood to anger while in another part will leave you teary-eyed. The tension roller-coaster in the movie was brilliantly showcased as it can make you absorbed in every scene in the movie. even the movie itself received universal acclaim for its performances, script, storyline, and direction. As written by Sandie Angulo Chen in his review for Selma in Common Sense Media, *Thanks a lot to the fabulous performances,*

*the gripping script, and the important subject matter, Selma is one of the finest films ever made about the civil rights movement.*⁶

In addition to the the opinion above, Selma movie is an educative and historical film that portrays the true story about the fight against racial segregation that happened in United States of America. There are a lot of notes to take from the the movie itself, whether it is the historical values, educational values, or moral values. Thus, this movie is an accurate example and sample to do a pragmatic research without leaving the educational values as what is expected from a pedagogical study program.

In educational field, the study of Pragmatics, especially cooperative principle has been a very vital issue. It has been being learned by the students of English students in pragmatic subject and even we can find it being studied in Sociolinguistic subject. But unfortunately, the application of the maxims of cooperative principle are often not applied in daily conversation by the students and even lecturers. Therefore, a single research about the non-observance is very important to urge all the academicians how important to comprehend this cooperative principle which is the basis of conversation.

Considering the reasons noted above, the researcher is interested in analyzing further about the non-observance of maxims that can be found in Selma movie. Therefore, the researcher wants to continue the analysis to further effort,

⁶ Sandie Angulo, "Selma Movie Review," Common Sense Media, 23 Jan. 2015, www.common Sense Media.org/movie-reviews/selma

that is through a research entitled “A Pragmatic Analysis on Non-Observance of Maxims performed by the Characters in *Selma* Movie”

B. Identification of Problems

Based on the background above, the researcher found that many people, whether they are native speakers of English or just English as second or foreign language speaker, students or lecturers still often do not observe the Cooperative Principle in a communication. They often do not care about the quality, quantity, manner, and relation maxims in their utterances. They also often consciously or subconsciously flout, violate, suspense, opt out, and infringe maxims. For instance, we can see it in a movie, an instrument that reflects Human’s morality, that many conversation between two people or more, sometimes does not concern the conversational cooperative principle.

C. Limitation of problems

From the identification problems described above, the researcher finally limit this research on Pragmatic Analysis on the non-observance of Maxims performed by the Characters in *Selma* Movie.

D. Research Questions

The researcher’s questions on this research are;

1. What maxims are not observed in their utterances?
2. How do the characters fail to observe the maxims?

E. Research Objectives

Following the formulation of the problems, the objective of the research in general is to analyze the non-observance of maxims in Selma movie. Whereas, in specific, the objectives of the research are:

1. To reveal what maxims are not observed in their utterances
2. To reveal how the characters fail to observe the maxim

F. Research Significance

By doing a research related to the non-observance of maxims, the researcher expects that the finding of the research are useful for many parties. Below are the significances of the research that may be obtained:

1. For Teachers and Lecturers

This research can be a source of material for the lecturers of pragmatic and sociolinguistic especially, to be used as a teaching material about cooperative principle and non-observance of maxim. A research on the topic of cooperative principle is suitable for the lecturers to use as teaching materials, since not only is it based on the theory of Pragmatic, but also it is based on the findings and the implementation of theory of pragmatics. That is why, the lecturers and teachers can gain a review of the theory of Pragmatics, especially Cooperative principle, from the findings of the research done by the researcher. For an English teacher especially, this research is hoped to raise awareness on the contextual aspects in English learning process, especially in Speaking. Through this research, the teachers are expected to be

more concerned on the contextual side in students' craft, writing, and conversation, as much as they are concerned on the grammatical issue.

2. For Students

The research can be an instrument of an understanding and reference for the readers, especially students of IAIN Bengkulu about the cooperative principle, specifically the non-observance of maxims. Similar to the significance for the teachers, Students can benefit the information on this research as it is a theory implementation. For high school students, this research is hoped to awaken the concern to pay attention to the cooperative principle when learning English, especially in speaking lesson when making a conversation.

3. For other researchers

The research can be a source and bibliography for other researchers who want to do the similar research about cooperative principle, specifically the non-observance of maxims.

G. The Definition of Key Terms

The definition of terms, as an instrument to avoid misunderstanding, will be explained as follows:

1. Pragmatic

Pragmatic analysis is a discourse analysis which focuses on the meaning of the discourse based on the context of situation. In this research, the discourse used is the conversation from the script of Selma movie.

2. Non-observance of maxims

Non-observance of maxims is a situation in which the conversational maxims of cooperative principle are not obeyed by a speaker. As a result, it will cause the information exchange does not work as is required.

CHAPTER II

LITERATURE REVIEW

A. General Concept of Pragmatic

Pragmatics has come to be known and studied as a sub-study of linguistics. It is often used in linguistics to refer to the study of interpretation of meaning. It has grown through the acceptance of view that a language is behavior and that language use depends on and is constrained by context. This view has significantly shifted the focus of linguistic analysis from system-centered to behavior-centered analysis. It has geared the linguists' attention from matters internal to language such as phonology, morphology, syntax and semantics, to external factors like the user of language, culture, communication purposes, social norms, and social parameters.

1. Definition of Pragmatic

Levinson defines Pragmatic as the study of those relations between language and context that are grammaticalized, or encoded in the structure of a language. However, the definition proposed by Levinson only approves the using of language that have a distinct grammatical expression like those which operate with phonological, morphological and syntactic elements under the direction of grammatical rules. It does not explain further on the contextualization without grammar's helping hand.

Different from Levinson, Yule demands Pragmatics as the study of meaning.⁷ It studies the utterance of a speaker in a conversation, the meaning of the speaker, and also the meaning that is interpreted by the listener. The context of utterance is also included into the study of pragmatics. That is why, pragmatics can also be described as a study of meaning in context.

In his book, Nunan gives a clearer explanation about it. He states that context refers to any situation influencing a discourse. In the case of pragmatics, the discourse is the conversation among two or more people. Nunan divides context into two types, linguistic context and nonlinguistic or experiential context.⁸ Linguistic context is the language of the society; the words, the utterances, and the sentences used by the surrounding, whereas, non-linguistic context includes the type, the topic, the purpose, the participants, and the background knowledge of a communicative event (e.g. joke, lecture, greeting, religious ceremony, conversation), and also the relationship between them. Here, the physical environment is included in the non-linguistic context.

Yule also defines pragmatics as the study of interpreting what is unsaid in an interaction. Context, in this case, has an important role to help people have a comprehensive understanding about an expression and the right interpretation. It will help people interpret even the hidden meaning from an utterance of a speaker.

⁷Yule George, *Pragmatics* (Oxford : Oxford University Press, 1996), p.3

⁸Nunan, D, *Introducing Discourse Analysis*(London: Penguin Book Ltd, 1993), p.8

In line with Yule, Rowe states pragmatics as the study of the effect of context in meaning.⁹ The practical use of a language to obtain certain purposes is learned in pragmatics. Then, the real meaning from a speaker's utterance can be interpreted more accurately by understanding the context of the utterance.

As quoted by Seken, Lyons states context is referred as factors which highly determine the utterance produced in certain situations.¹⁰ He sees, context is always contained in every utterance in particular circumstances and mostly establishes the meaning of utterance.

As pragmatics studies language in context, the scope of pragmatics is quite wide. It includes some central concepts, such as deixis, cooperative principle, speech act, politeness, and implicature.

a. Deixis

Levinson states deixis is borrowed from the Greek word which means pointing or indicating, and has a prototypical or focal exemplars the use of demonstratives, first and second pronouns, tense, specific time and place adverbs like *new* and *here*, and a variety of other grammatical features tied directly to the circumstances of utterance.¹¹ How the features of the context of utterance are encoded and grammaticalized in a language, is essentially the concern of deixis. Jacob L Mey adds a deictic element often indicates other things

⁹Rowe, B. M and D. P. Levine, *A Concise Introduction to Linguistics* (New Jersey : Pearson Education Inc, 2006), p.166.

¹⁰Seken, Op.Cit., p.11.

¹¹Levinson, Op.Cit, p.55

than the original spatial or temporal relationships.¹² Besides, it also concerns ways in which the interpretation of utterances depends on the analysis of that context of utterance.

b. Cooperative Principle

Cooperative principle is the basic principle in pragmatics. In cooperative principle, people are demanded to make their conversation as cooperative as possible, in line with the purpose of the conversation. This principle is the result of the common assumption about communication as a cooperative effort. There are four sub-principles of cooperative principle that are mostly known as maxims. Those maxims are maxim of quantity, maxim of quality, maxim of relation or relevance, and maxim of manner. Related to this topic, a further explanation is provided in the next point of cooperative principle.

c. Speech Act

Another main field of pragmatics is speech act. Speech act focuses on the actions performed in utterances. It observes the act performed in the process of speaking. Austin, in his revised theory of speech act, distinguishes three kinds of action within each utterance.¹³ The first action is locutionary act, which is described as the actual utterance itself, i.e. the physical act of producing an utterance and its apparent meaning. The second one is illocutionary act. This is the intended

¹²Mey Jacob L, *Pragmatics an Introduction* (Oxford: Blackwell Publishing, 2001), p.57.

¹³O'Keeffe Anna, Brian Clancy & Svenja Adolphs, *Introducing: Pragmatics in Use* (London : Routledge, 2011),p.85.

meaning of the utterance. The illocutionary act tends to be the focus of analysis in speech act theory and is often referred to as the illocutionary force of an utterance. The last action is perlocutionary act, which is the effect that is achieved through the locution and illocution.

Outlined by Levinson, there are five classifications of speech act.¹⁴ Representative is the first classification. It commits the speaker to the truth of the expressed proposition. The next one is directives, which are attempts the speaker to get the addressee to do something. The third one is commissives, which commit the speaker to some future course of action. The fourth is expressives, which express a psychological state. And the other one is declarations, which effect immediate changes in the institutional state of affairs and which to tend to rely on elaborate extralinguistic institution.

d. Politeness

Politeness is a central concept of pragmatics concerning the polite behavior of people when they speak. Yule defines politeness as a situation in which people show awareness of another person's self-image. In this case, politeness can be the effect of both, distant or close relationship between people. Similar to Cooperative Principle in a conversation, politeness has also politeness principles. According to

¹⁴O'Keeffe, Ibid, p.86.

Leech, politeness principles complement Cooperative Principle in pragmatics.¹⁵

Expressing politeness can be performed via two common strategies; they are negative politeness and positive politeness strategies. Positive politeness leads to a more friendship relation between speakers in a conversation. It is usually expressed through expressions such as '*Hey, I'd appreciate it if you...*' On the other hand, negative politeness strategy is usually used for a social distant relationship. It is usually expressed via questions, such as '*Could you...?*' or '*May I ask...?*'

e. **Implicature**

Grice states his logic of conversation that conversation will work, even when people do not say what they mean. He argues that pragmatics is the study of how people interpret what is unsaid, Grice uses the term 'implicature' to refer to the unstated meaning of someone's utterance. The additional conveyed meaning belongs to implicature.¹⁶

Grice divides implicature into two types; they are conventional implicature and conversational implicature. Conventional implicature is associated with specific words and results in additional conveyed meaning when those words are used. An example of the words is *but* in '*He is poor but honest.*' The interpretation of this utterance will be *he is poor* and *he is honest* plus an implicature of 'contrast' between the information. Contrast is the conventional implicature of *but*. Then, honesty is considered to be the opposite of having no money.

¹⁵Leech Geoffrey, *Principles of Pragmatics* (London: Longman Inc, 1983),p.80

¹⁶Grice, H. P, *Studies in the Way of Words* (Cambridge: Harvard University Press, 1991), p.24

The second type of implicature is conversational implicature. It includes context in understanding the additional conveyed meaning of an utterance. The meaning of an utterance in conversational implicature is indirectly stated in the utterance. An example of utterances containing conversational implicature is in the following dialog from George Yule (1990:40) :

Conversation 2.1

Charlene : *I hope you brought the bread and the cheese.*

Dexter : *Ah, **I brought the bread.***

In the conversation, Dexter tries to convey an unstated meaning, that he did not bring the cheese. As the listener, Charlene is expected to understand the unstated meaning of Dexter. Charlene should assume that Dexter is aware and being cooperative. The unstated meaning inferred from the conversation above belongs to conversational implicature. Yule puts this kind of implicature into a more detailed type of implicature, which is a particularized conversational implicature.

Two other types of conversational implicature are a generalized conversational implicature and a scalar implicature. The generalized conversational implicature is the opposite of the particularized conversational implicature. The conversation of Charlene and Dexter above has a generalized conversational implicature. People do not need to have a special knowledge of inferring the additional meaning.

Scalar implicature happens when any forms of scale (all, most, many, some, few, always, often, sometimes) are used in the utterance. The implicature can be gained by thinking of the negative of that scale. By

saying 'some students', the speaker implicates 'not all students'. This is an example of scalar implicature, as a part of conversational implicature.

2. Cooperative Principle

Cooperative Principle is one of the significant theories in pragmatics. Grice explains that cooperative principle leads the participants to make a contribution as is required in a conversation.¹⁷ The aim and the direction of the talk exchange determine the requirement.

According to Grice, conversation is a cooperative activity.¹⁸ It means that the activity relies on a set of assumptions about what is happening that both the speaker and listener share together. As a result, the speaker and listener can understand each other in conversation. Through cooperative principle, they can share what they intend to share smoothly. They can accept each other's meaning despite different status, whether they are close friends, family, teachers, seller and buyer, and others. The speakers behave in a particular way to lead the listeners to understand the speakers' utterance so the listeners are able to give appropriate responses to the speakers' utterances. The concept of cooperative activity leads the listeners to assume that all speakers are always cooperative.

Being cooperative in a conversation may not be just saying a relevant thing as much as is necessary in a clear manner. Willingness to be cooperative in a conversation is often realized in words that are not related to what is being communicated. The intention to be cooperative may be hidden

¹⁷Grice, Ibid, p.26.

¹⁸Wardaugh, Op.Cit,p.293.

in a contribution too little to be sufficiently informative to satisfy the necessary requirement in a conversation. A speaker may say much exaggerated thing in his/her contribution to a conversation while at the same time intending to cooperate with the listener. A speaker who speaks vaguely in a conversation is unnecessarily uncooperative. In other words, willingness to cooperate in a conversation may not have to be directly or explicitly shown on the surface of what is said.

Cooperative principle is elaborated into four conversational maxims. Maxim itself is a kind of norm or rule which is to be adhered by speakers and hearers who are involved in a conversation whereby they show willingness to cooperate in order that they can understand each other and the conversation can run smoothly and naturally.¹⁹ According to Patrick Griffiths, a maxim is a pithy piece of widely-applicable advice, for instance Polonius' precept to Laertes 'Give every man thine ear but few thy voice.'²⁰ Grice's maxims play an if-then role: he was not putting forward the maxims as advice on how to talk; he was saying that communication proceeds as if speakers are generally guided by these maxims. The four maxims are quantity, quality, relevance, and manner.

a. Maxim of Quantity

Maxim of quantity urges a speaker to make his/her contribution as much as is required and not make his/her contribution more or less informative than is required. Saying beyond the quantity of information needed in

¹⁹Sperber, Op.Cit,p.89.

²⁰Griffiths Patrick, An Introduction to English Semantics and Pragmatics (Edinburgh: Edinburgh University Press, 2006), p.135.

the conversation means breaking the maxim. In similar, giving too little information may cause the speaker and listener fail to satisfy the wish for information which may result in an effective and unfruitful conversation. For an illustration, take a look at the following conversations from Ketut I Seken (2015:93):

Conversation 2.2

Student 1 : Where do you live?

Student 2 : I live on Depati Payung Negara Street No. 13

In the conversation above, student 1 is asking student 2 where he lives. In other words, the former wishes that the later would be cooperative to tell him his address. As a response, the later tells student 1 his address clearly. In short, student 2 has obeyed the maxim of quantity because he gives the information as required. As a comparison, consider the following examples of conversation.

Conversation 2.3

Student 1 : Where do you live?

Student 2 : I live on Depati Payung Negara Street No 13. I live with my family.

The above conversation is the example of maxim of quantity being not observed by a participant. In conversation 2, student 1 is asking student 2 where he lives. As a response, the later tells his address. In addition, he also tells student 1 that he lives with his family. However, the additional information is not necessary as it is very clear that student 1 wishes only to know student 2's address, nothing more. Therefore, we can say that student 2 fails to observe the maxim of quantity.

b. Maxim of Quality

Maxim of quality requires the speaker and listener to say only what they believe to be true and not say what they lack adequate evidence. In other words, to comply with this maxim, a speaker must speak on the basis of facts, or he/she must have factual evidence which support what they say as a truth. To illustrate, the researcher will examine a conversation from Seken (2015:95) shown below:

Conversation 2.5

Woman : How much is this book?

Salesman : Let me check the price tag. Here we go. It is fifty thousand rupiah.

The illustration above shows tells us that a woman was asking a sales the price of the book. To make sure that he was giving the right information, the salesman first check the price tag before telling the woman the price of the book, in order to avoid giving the wrong information. Therefore, the salesman had an evidence about what he was saying. In conclude, the salesman was successfully observing the maxim of quality.

On the other hand, the non-observance of maxim of quality is a situation in which a speaker is untruthful in what he/she says while he/she may be aware of that. In other words, maxim of quality is broken when a speaker knows that he/she is giving an untruthful information. Non-observance of quality maxim can also happen when a speaker gives a statement which lack evidence with a well

awareness of that situation. An example from Seken (2015:96) below will serve as an illustration:

Conversation 2.6

Wife : *How is the meal I cooked for you?*

Husband : *It is good, but I am not hungry anymore*

The conversation above is about a wife asking her husband about how the meal she cooked tasted. In this case, the husband actually felt that the meal was tasteless, but he did not have a heart to say what he really felt. Instead of saying the truth, the husband decided to give an untruthful contribution by telling lies that the meal was good.

c. Maxim of Relevance

The next type of maxim is maxim of relevance in which Cutting explains that, to fulfill this maxim, a speaker is expected to say something relevant to what is said before.²¹ In other words, this maxim requires speaker and listener to stay on topic by not saying something irrelevant to avoid the problem of understanding in relation to the lack of relevance in the conversation. The non-observance of relevance maxim may cause the conversation does not run naturally as the way it is expected. By staying on topic, the participants of the conversation are cooperative to each other to make the communication run smoothly and naturally. The following example from Cutting Joan (2002:39) can serve as the observed maxim of relevance:

²¹Seken,Op.Cit,p.90.

Conversation 2.7

Interviewer : *What is your name?*

Interviewee : *My name is Fadia*

Interviewer : *How old are you?*

Interviewee : *I am 21 years old*

The conversation above shows a conversational talk between interviewer and interviewee. In his first utterance, interviewer asked the interviewee what her name was. As a response to the former, the later successfully satisfied the interviewer's wish for information by telling him her name. In the following utterance, the interviewer once again asked the age of interviewee. And again the interviewee was cooperative to tell the former her age. In this conversation, it was very clear that the conversation ran smoothly and naturally since the interviewee was cooperative to stay on topic by responding to the interviewer's questions as the way he expected it to be. In conclude, the interviewee successfully observed the maxim of relevance.

As a comparison, take a look at the conversation below:

Conversation 2.8

Agatha : *Tomorrow is our daughter's birthday*

Eryan : *I have a full schedule of meetings tomorrow*

The conversation above shows us a wife named Agatha was telling his husband Eryan that tomorrow was their daughter's birthday. But, the response she got was not satisfying since her husband gave her an utterance which was not relevant to her matter. We can see that there was hardly relation between the schedule of meetings and a daughter's birthday. For instance, Eryan failed to stay on topic and led the

conversation to running unnaturally since he broke the maxim of relevance by saying something irrelevant.

However, in this conversational maxim, a speaker might have not any intention to break the maxim of relevance. The speaker probably sees a relation between what he says and what the other participant says. This phenomenon is related to the concept of implicature. Therefore, to see this kind of situation, we are required to attentively observe the context and expression of the utterance.

d. Maxim of Manner

In maxim of manner, a participant is required to avoid obscurity of expression and ambiguity, and to be brief and orderly.²² This means that a speaker is expected to make a brief utterance without using too many words that it can lead to ambiguity and obscurity. In other words, this maxim urges the speaker to provide brief yet clear information in the easiest and most helpful way. The speaker should make his/her utterance straightforward, brief, clear and unambiguous so that it can help the listener understand the information delivered. This conversation from Sken (2015:99) below will serve as an illustration:

Conversation 2.9

*Father : Do you know where my mobile phone is?
Son : Yes, dad. It is on your dressing table.*

The conversation above shows us that a father was asking his son if he knew where his mobile phone was. The response from the

²²Baker Mona, *In Other Wordsa coursebook on translation* (London : Routledge, 1992),p.225.

son was the most helpful response the father got because he gave the information of where his father's phone was straightforwardly, briefly, and clearly. The son did not use too many words, but he stated his utterance in the easiest way possible instead. Therefore, the son has successfully observed the maxim of manner. As comparison, take a look at the conversation below:

Conversation 2.10

Ihsan : *How many people did attend the class yesterday?*
Ginting : *Maybe I am wrong but it's something like 27 or 28*

The conversation above shows that Ginting has broken the maxim of manner at the level of what is said. He failed to satisfy Ihsan's wish for information as his utterance was neither clear nor straightforward. However, Ginting explicitly accepted the possibility of his contribution to be false by saying "Maybe I am wrong", in order to reduce the risk of non-observance of the maxim of quality. As a result, he fell to the danger of breaking the maxim of manner.

B. Non-Observance of Maxims

Non-observance of maxims is a condition in which a speaker cannot fulfill the maxims of cooperative principle when making an utterance. When a speaker cannot fulfill the maxims, a conversation between the speaker and listener will not go naturally. The following conversation from Levinson (1983:106) can serve as an illustration:

Conversation 2.11

A : *How are you?*

B : Erm... so many assignments are waiting for me. Designing lesson plan, translating an abstract, making an article, cooking a birthday cake, buying a doll, transferring money.

A : Well, it is a busy day. Where are you going now?

B : I don't know. Bye.

The short conversation above contains some non-observed maxims. It can be seen from the conversation that B fails in fulfilling the maxims of Cooperative Principle whether it is intentionally or not. When A asks about B's condition, B gives more information than is required. Instead of saying 'I'm not so good' or 'I'm tired', B answers the question by giving a long explanation. Besides, B's answer does not seem to be relevant with the question. Doing this, B has failed in observing the maxim of quantity and relevance.

In answering the second question, B also seems to fail in observing the maxims of Cooperative Principle. When she says 'I don't know' sincerely, she has been observing the maxim of quality. However, examining the context, she seems to cover the information from A. She does not want Ruby to know where she is going at that time. Therefore, here, B is considered to fail in observing the maxim of quality, since she tells something that lacks adequate evidence.

Paul Grice in his essay of *Logic and Conversation* states that there are four ways of a participant in talk exchange to fail to fulfill a maxim. When failing to observe a maxim, a participant may; 1) quietly and unostentatiously violate a maxim, a condition in which the participant is liable to mislead. 2) Opt out from the operation of the maxim and of the cooperative principle, the participant may indicate that he is unwilling to cooperate. The refusal can also be plain. 3) be

faced by a clash since he is unable to fulfill the first maxim without violating the second maxim. 4) Flout a maxim, that is the participant blatantly fail to fulfill the maxim by generating implicature. In short, those ways or forms of non-observance of maxim are named maxim violation, maxim opt out, maxim infringement, and maxim flouting.²³

1. Maxim Violation

Maxim violation is a case when a speaker appears to observe a maxim on the level of what is said while by doing so he/she is liable to mislead. The speaker may appear to say the truth (observing the maxim of quality) but this truth is not the truth that is being sought for by the interlocutor. In other words, the truth expressed by the speaker is only for misleading the listener. The following example from Seken (2015:102) serves as illustration:

Conversation 2.12

Husband : *Is there another man?*

Wife : *No, there is not another man. I swear.*

In this illustration, the husband felt that her wife was recently behaving not as the way she used to. He felt that she was not affectionate to him as she used to be. To check this out, the conversation then took place. The husband was curious whether his wife was having an affair with another man. In response, the wife denied it and said that she was not having an affair with another man. In fact,

²³Grice, Op.Cit, p.30.

she hid the truth that she was having an affair with another woman. By telling so, the wife actually fulfilled the maxim of quality by responding honestly to her husband that there was not another man with whom she might have affair, she fulfilled the truth at the level of what is said. But on the other hand, she violated maxim by misleading his husband in the sense of his concerning of her faithfulness to him as she flirted with another woman, not a man.

2. Maxim Infringement

Maxim infringement is the case when a speaker fails to observe the maxims at the level of what is said with no intention to generate an implicature and with no intention of deceiving. It is purely due to the speaker's lack of ability in using the language. This case usually happen in a conversation involving learners of a second or foreign language. This form of non-observance of maxim generally happens because of imperfect linguistic performance (in the case of a young child or a foreigner) impaired linguistic performance brought about by nervousness, drunkenness, excitement, or disability.

An example of maxim infringement is in George W. Bush' utterance: *You never know what your history is going to be like until long after you're gone*. Here, George Bush is infringing the maxim of manner. His utterance is not brief. Besides, there is an ambiguity as the utterance is not brief. Although actually he does not intend to create an

ambiguity in his utterances, Bush has been infringing the maxim of manner.

3. Maxim Opt-Out

Maxim opting out means that speaker refuses to cooperate with the maxim.²⁴ It indicates an unwillingness of the speaker to cooperate with the maxim. However, on the other hand, the speaker does not want to appear uncooperative. Grice made a simple yet clear statement about maxim opt-out, *I cannot say more, my lips are sealed*. An example of maxim opting out is in a conversation between a detective and someone named Stella below:

Conversation 2.13

Detective : *Has the defendant ever told you she hated her father and wanted him dead?*

Stella : *Such information is confidential and it would be unethical to share it with you.*

Here, Stella is unwilling to be cooperative in the conversation. She refuses to answer the question of the detective. Therefore, Stella is opting out maxim of quantity. The same situation of maxim opt out is when a police officer refuses to reveal the name of a criminal victim before the relatives are informed.

4. Maxim Flouting

Grice points out that maxim flouting happens when a speaker blatantly fails to fulfill a maxim. On the assumption that the speaker is

²⁴Cutting J, *Pragmatics and Discourse : A Resource Book for Students* (New York : Routledge, 2008),p.41.

able to fulfill the maxim and not to do so without violating another maxim, is not opting out, and is not, in view of the blatancy of his performance, trying to mislead, the hearer is faced with a minor problem. This situation is one that characteristically gives rise to a conversational implicature.²⁵ Thomas in his definition explains that maxim flouting means intentionally failing to follow the maxims of Cooperative Principle without any intention to deceive or make a misunderstanding. The only reason is that the speaker wishes the listener to understand the meaning of the speaker, either the literal expressed meaning or the hidden meaning. Here, a speaker may convey different meanings from the literal meaning of the utterance. Then, the speaker assumes that the listener will be able to infer the implicit meanings of the speaker. For some reasons, Yule includes the implicit meaning of maxim flouting drawn by the listener in a conversation in the particularized conversational implicature as has been explained above. To serve as illustration, look at the conversation from Cutting Joan (2002:40) below:

Conversation 2.14

A : *Ough. Winter has come.*

B : *Right. My house is a refrigerator right now.*

Here, two people talked about the weather. By saying *my house is*

a refrigerator, B has been flouting maxim of quality. It is because he

²⁵Grice, Op.Cit, p.30

said something that is not true. B believed that his house is not a refrigerator. Saying something that he believed to be false flouts the maxim of quality. In terms of conveying hidden message, B tried to express his agreement and informed A that his house is very cold as a refrigerator by saying that expression.

Those four forms of non-observance of maxims were initially proposed by Paul Grice in his essay *Logic and Conversation* in 1975. Later, Thomas Sauer added an additional form of non-observance of maxim to the previous four, which he named Maxim Suspension. Thomas has a similar understanding about the four non-observed cooperative principles with those of Grice. But Thomas furthermore added another form of non-observed cooperative principle which he called maxim suspension.

5. Maxim Suspension

Maxim suspension is a case when a speaker does not tell or give information clearly or explicitly because it is a social or cultural taboo. For instance, a speaker may refer to the genital organ by saying *anunya* "his/her thing" such as in "*diamenderita infeksi di anunya*" "He got infection on his thing." The use of euphemism is a case of avoiding social taboo, such as the use of *kupu-kupumalam* "night butterfly" or *wanita penghibur* "entertaining woman" to refer to *pelacur* "prostitute".

Suspending a maxim can also refer to the case when a speaker does not tell the truth because it may endanger the addressee or other people. The following conversation is a case in point:

“Come home now. Your father is seriously ill”.

In fact, the speaker knows that the addressee’s father has just passed away. The speaker chose to not tell the information explicitly because he feared that the addressee would be shocked if he knew the truth. The speaker might be thinking that it was unwise to tell the truth under circumstances.

In this research, the researcher would use the theory of non-observance of maxims from Paul Herbert Grice, which proposed only four forms of non-observed cooperative principle, they are: 1) Maxim Violation, 2) Maxim Infringement 3) Maxim Opt-Out, 4) Maxim Flouting.

C. Previous Studies

In doing a research, it is very important to enclose reviews of previous studies to avoid replication. Some similar studies have been conducted to find out the the non-observance of maxims applied in the conversation in a movie or in a novel. By learning the similar studies, the researcher would be able to design the researcher's own research by applying the same method according to the similar studies.

The first previous study is from Yuvike and MenikWiniharti in their research article entitled "The Non-observance of the Conversational Maxims: An Analysis of the Dialogues in Arthur Miller's The Crucible" as published in *Lingua Cultura* journal Vol. 3. In the study, the researchers found the applications of the Non-observance of the Conversational Maxims Theory in the dialogues of Miller's the Crucible. The study showed there were three types of non-observance of maxims performed in the dialogues, flouting the maxims, vilating the maxims and opting out the maxim.²⁶

The next one is a research article from Muhammad Kiki Wardana and Wan Anayati entitled "Non observance of Maxims in Indonesia Chick Literature with the Special Reference to IkaNatassa's Architecture of Love" in the 1st annual conference on language and literature, KnE Social Sciences. In the study, they found that the male leading character flouted the maxim of quantity as much as 30

²⁶Wardana, M. K., & Anayati, W. (2018). *Non Observance of Maxims in Indonesia Chick Literature with the Special Reference to Ika Natassa's Architecture of Love. The 1st Annual International Conference on Language and Literature, KnE Social Languages*, p. 607. DOI 10.18502/kss.v3i4.1969

times, followed by the flouting of maxim of manner, flouting of maxim of relation and the least is flouting of maxim quality. Meanwhile, the female leading character flouted the maxim of quantity more than 20 times, followed by the floating of maxim of manner, relation and quality.²⁷

The next is from Triyatun which is entitled “Non-observance of Grice’s maxims in the death of salesman drama script by Arthur Miller: a pragmatic study. The researcher found the types of non-observance of maxims in the death of a salesman drama script. Those types of non-observance of maxims are maxim flouting, maxim violation, and maxim suspension.

The last research is entitled “A pragmatics analysis of maxim flouting done by the main characters in *The Devil Wears Prada*”. The research from LutHusainiWidiHidayati showed the flouting of maxim of quantity, quality, manner and relevance were found in the movie.

Those researches above only focused to one of the type of non-observance of maxims. As in the research done by Triyatun, the research only focused on three of five forms of non-observance of maxims. Those are maxim violation, maxim flouting and maxim suspension. Similar to the previous three, LutHusainiWidiHidayati on her research only focused on maxim flouting. Different from those three similar studies, in this research the researcher would study on the five types of non-observance of maxims and what maxims are not

²⁷Yuvike., & Winiharti, M. (2009). *Jurnal Lingua Cultura. The Non-observance of the Conversational Maxims: An Analysis of the Dialogues in Arthur Miller’s The Crucible*, 3(2), p.126

observed by the characters. However, apart from the difference of focus of study, all those researches have the similarities such as using qualitative method, focusing on the conversational talk, and using the same theory of Cooperative Principle as the base at doing the research.

All the above researches also showed that the non-observance of maxim can be found in the drama script, novel, and movie. The types of non-observance of maxim found in the researches varied. And the maxims that were not observed were also varied from maxim of quality, quantity, manner, and relevance. Therefore, the researcher is optimistic that the non-observance of maxim can also be found in Selma movie.

CHAPTER III

RESEARCH METHODS

This chapter comprises the research method applied in conducting the research. It clarifies research design and research instrument. Furthermore, it also comprises the form and source of data, the technique of data collection and the technique of data analysis. Finally, this chapter provides the information of the trustworthiness of data.

A. Research Design

This research can be classified into qualitative research. In doing this research, the researcher used qualitative approach. According to Holloway, qualitative research is a form of social inquiry focusing on the interpretation of experience and the world by people.²⁸ Supporting this statement, Vanderstoep and Johnston state that the qualitative research produces narrative or textual description of the phenomena under study. Obtaining rich and in-depth information is the characteristics of qualitative research. Qualitative research is an umbrella term for a wide variety of approaches to and methods for the study of natural social life. The information or data collected and analyzed is primarily non-quantitative. Hence, this research focused on the detailed explanation and aim to present in-depth information

²⁸Sari Wahyuni, *Qualitative Research Method : Theory and Practice* (Jakarta: Penerbit Salemba Empat, 2012),p.2.

related to the non-observance of maxims as the result. In this way, it is considered as qualitative research.

This research employed a descriptive qualitative method because it described and analyzed the phenomena of the study in narrative description. Hence, it is not simply analyzing and describing the data but also interpreting the data to get a rich and more in-depth understanding of non-observance of maxims in *Selma* movie.

Finally, the researcher also noticed the context where a non-observance of maxim happened. Smith says that qualitative research notices the context where a research happens. It is done for a purpose of understanding the social phenomenon. In this research, both approaches were used so that the researcher was able to describe the phenomena of non-observance of maxim in detail.

B. Research Instrument

Conducting qualitative research, the researcher became the primary instrument of the research. Lincoln and Guba argue that human is the best instrument for qualitative inquiry.²⁹ Human is designed by experiences; they can respond to the phenomena under study, not like non-human instrument. Therefore, the researcher in this research had his roles in all of the activities

²⁹Vanderstoep, S. W and D. D. Johnston, *Research Method for Everyday Life* (New Jersey: John & Wiley Sons Inc, 2009), p.188

of the study; selecting the source of data, collecting the data, analyzing the data collected, and describing the findings of the research.

Meanwhile, a data sheet was also needed as the secondary instrument of the research. It covered the research focus related to the non-observance of maxim in *Selma* movie. The data sheet in this research covered the conversation of the data of the research which contained the excerpt of conversation from *Selma* movie that contained any forms of non-observance of maxims. Then it will be given the image of the situation on the context, it was to give the reader illustration on the mood and the circumstances when the conversation took place. The sheet also covered what forms of non-observance of maxim that were used by the character in the utterance whether it used maxim violation, opt-out, infringement, flouting or suspension. Then, the maxims that were not observed by the character in the same utterance were be stated on the next column by giving the checklist on the maxim that was disobeyed in the excerpts. The last part of the data sheet was the explanation on why the utterance or the conversation contained a non-observance of maxims and further explanation was also given. The example of data sheet below contained the conversation from *Selma* movie. The form of data sheet can be seen as follow:

Table 3.1. The Form of Data Sheet of the Occurrence of non-observance of maxims performed by the characters in Selma Movie

No	Data	Types of Non-Observance of Maxim					Not observed maxims				Explanation
		V M	M I	M O	M F	M S	Q N	Q L	R L	M N	
1	King : This aint right. Corrie. This aint right. Corretta : What's that? King : This necktie. It's not right.				X		X				King in this conversation has failed to observe the maxim of quantity. He gave more information than required as the question uttered by Corretta was what he said which was not right. So the answered required was only "This necktie". More information was unnecessary. He furthermore said "It's not right" to imply that there was something wrong with the necktie. So, King has just flouted the maxim of quantity.

Notes:

Types of Non-observance of maxims:

- MV : Maxim Violation
- MI : Maxim Infringement
- MO : Maxim Opt-Out
- MF : Maxim Flouting
- MS : Maxim Suspension

Notes:

Not observed maxims

- QN : Quantity
- ML : Quality
- RL : Relevance
- MN : Manner

C. Form and Source of Data

The form of data in this research was the utterances. Those werethe utterances spoken by the characters in the movie that contained any type of

non-observance of maxim. The data were taken from the *Selma* movie script downloaded from https://www.scripts.com/script/selma_17762

D. Techniques of Data Collection

The technique of data collection used in this research was note taking by the researcher as the instrument. Furthermore, the process of data collection followed some steps below.

1. The researcher downloaded *Selma* movie completed with the script.
2. The researcher checked whether the script matched the movie or not when watching the movie.
3. The researcher selected and classified the utterances performing non-observance of maxims in the movie.
4. The researcher transferred the data to the data sheet that was made.

E. Techniques of Data Analysis

Data analysis is the most complex work in a study, indeed in qualitative research. In the data analysis, content analysis will be applied to find out the non-observance of maxim uttered by the characters in the movie. This technique of analysis will analyze the object the study through the theories of cooperative principle. As Downe-Wamboldt says, content analysis aims to provide a comprehensive understanding of a phenomenon.³⁰

Qualitative data analysis is defined as working with data which includes organizing, classifying, synthesizing, and understanding the data, and also

³⁰Sari Wahyuni, Op.Cit,p.122

determining the data that will be presented.³¹ In accordance with this definition, in this research, the procedures of data analysis were be as follows:

1. The research identified the raw data to categorize them into types of non-observance of maxims and what maxims are were observed in the data.
2. The researcher analyzed the pursued data in order to answer the problem formulation.
3. The researcher checked the accuracy of the analyzed data by checking the trustworthiness.
4. The researcher made the conclusion based on the findings.

F. Trustworthiness of Data

Validity and reliability should be considered in qualitative term for establishing the authenticity and trustworthiness of a research. In this case, Lincoln and Guba use different terms for generalizability, internal validity, and objectivity in the trustworthiness of data. Having similar meaning, they name those concepts as transferability, credibility, dependability, and conformability for the trustworthiness of qualitative research.³²

Trustworthiness of data can be gained by conducting tringulation. In social research, tringulation is referring to the observation of the research

³¹Bogdan, R. C and S. K. Biklen, *A Qualitative Research for Education: An Introduction to Theory and Methods* (Boston: Allyn and Bacon, 1982),p.145

³²Merriam, S. B, *Qualitative Research: A Guide to Design and Implementatio* (New Jersey: John Wiley & Sons Inc, 2009),p.213.

issue from at least two different points. Historically, in doing triangulation, it is required to collect data in multiple ways and the data should corroborate each other. However, this idea was opposed Rossman and Wilson, they state that data gathered from one source through one method is enough to elaborate on data gathered from other sources.³³ In this research, the researcher will use Investigator Triangulation suggested by Denzin.³⁴

1. Investigator Triangulation

Investigator triangulation is characterized by the use of different observers or interviewers, to balance out the subjective influences of individuals. In doing this research, the researcher involved three lecturers to examine the data and the finding of the research found by the researcher. Those lecturers are Risnawati, M.Pd as the first supervisor, Fera Zasrianita, M.Pd as the second supervisor, and Pebri Prandika, M.Hum as a master graduate of Linguistics and lecturer in IAIN Bengkulu.

³³Juanita Heigham, and Robert A. Croker, *Qualitative Research in Applied Linguistics A Practical Introduction* (New York: Palgrave Macmillan, 2009),p.266.

³⁴Uwe Flick, Ernst V. K and Ines S, *A Companion to Qualitative Research* (London: Sage Publications, 2004), p.178.

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter provides two sections findings and discussion. The first section presents the table of the research findings. Meanwhile, the explanation of the findings will be given in the second section. Each phenomenon of the findings will be given example in order to provide clear explanation.

A. Findings

In this section, the findings of the non-observance of maxims found in the *Selma* movie are presented in the form of a table. The table is to represent two objectives of the research: the types of maxim not observed by the characters and how the characters fail to observe the maxim or disobey the maxim. To attain the first research objective, the researcher uses the Cooperative Principle proposed by Grice. Meanwhile, for the second objective, the researcher uses Grice's Cooperative Principle as well supported with further explanation by Cutting.

Table 4.1. Not-observed Maxims and types of Non-observance of Maxim

Maxim	Types of Non-observance of Maxim	Data
Quantity	Violation	-
	Infringement	-
	Opting-Out	40, 41, 48
	Flouting	1, 2, 5, 6, 11, 13, 17,

		25, 26, 31, 36, 37
Quality	Violation	7, 35, 46, 47
	Infringement	-
	Opting-Out	-
	Flouting	8, 23, 24
Relevance	Violation	-
	Infringement	-
	Opting-Out	12, 29, 32
	Flouting	10, 38, 42, 43
Manner	Violation	-
	Infringement	-
	Opting-Out	-
	Flouting	3, 4, 9, 14, 15, 16, 18, 19, 20, 21, 22, 27, 28, 30, 33, 34, 39, 44, 45

Table 2 displays the four maxims that are not observed by the characters in Selma movie. There are maxim of quantity, maxim of quality, maxim of relevance and maxim of manner. The maxim that is most often failed to be observed by the characters is maxim of manner with nineteen occurrences, followed by maxim of quantity with fifteen occurrences, maxim of relevance seven occurrences and maxim of quality with three occurrences. So the total of maxims that are not observed is forty six occurrences.

Meanwhile, from all the occurrences, most of the maxims are flouted by the characters. There are about thirty eight occurrences of maxim flouting in the movie in which nineteen of them are flouting of maxim manner, twelve flouting of maxim quantity, four flouting of maxim relevance and three

flouting of maxim quality. The second most occurred types of non-observance of maxim is opting-out maxim with six occurrences. The occurrences are equal for the opting-out maxim of quantity and opting out maxim of relevance. Maxim of violation comes third with four occurrences. All of which are coming from the violation of maxim of quality, which shows that it in the movie some characters try to hide the truth from their respondent. There is no Maxim infringement found in this movie since this type of non-observance of maxim is rarely found unless the speakers have imperfect linguistics or troubled condition that cause them not being able to speak in the right way.

B. Discussion

In this section, the answers of the research questions are given with detail explanations using several related theories which are discussed in Chapter II. The explanation below is organized from the most to the least occurrences of non-observance of maxim.

1. Flouting Maxim of Manner

As explained by Cutting, those who flout the maxim of manner, appearing to be obscure, are often trying to exclude a third party.³⁵ Take, for the example, the conversation between President Johnson and Hoover below:

Johnson : Well, you say that, J. Edgar. I have to take it seriously. But if he's degenerate, what I do know is, he's a non-violent degenerate. And I want him to go on leading the civil rights movement, not one of these bloodthirsty militants.

³⁵Cutting J, Op.Cit, p.39

What I need to know right now is what's he about to do next?

Hoover :Mr. President, you know we can shut men with power down permanently and unequivocally.

(Datum Number 10)

The conversation above takes place in the White House, when President Johnson talks to the FBI leading-man Hoover, about the current movement of anti-segregation that Martin Luther King led at the moment. The President was a bit worried with the movement so he invited Hoover to give him information about the current progress of the anti-segregation, especially with the fact that Martin Luther King was just put in jail. But the answer that Hoover gave was obscure, instead of telling Mr. President about King's next movement which was expected by the president, he gave a relatively unnecessary suggestion to shut down the anti-segregation movement using power.

The action itself does not live up to the description of maxim of manner explained by Paul Grice, whose manner maxim requires one to avoid ambiguity, obscurity of expression and undue proximity.³⁶ What Hoover said, however, did not adhere to the requirements of maxim manner observance proposed by Paul Grice. Take a look at another example for comparison below:

Johnson : What's the FBI's current information on Martin Luther King? I heard he was assaulted in Selma.

Hoover : My information can be summed up in a few words. King is a political moral and degenerate.

(Datum Number 9)

³⁶Paul Grice, Op.Cit, p.46

In this conversation, Hoover failed to observe the maxim of manner as he did not tell the information briefly. He was using being too prolix by saying “My information can be summed up in a few words.” So, he was flouting the maxim of manner. Let us take a look at another example below:

King : *Halie?*

Halie : *Martin?*

King : *I need to hear the lords’ voice.*

(Datum Number 14)

The conversation above takes place in the midnight on the telephone line. Mr. King called Halie on the phone to say his intention that at the moment he wants Halie to sing a religious song for him. But, instead of saying it clearly, Mr. King chooses to use an implicature, his utterance may contain obscurity since he chooses to let Halie find the implied meaning from his utterance. He could have said it blatantly and clearly, to be more cooperative and to avoid ambiguity in the conversation. As we can see, the phrase ‘**Lords’ voice**’ has a broad meaning. There are a lot of possibilities which can be compatible to the phrase. It can be the verses from the bible, or the religious singing. Therefore, a particular and specific song or verse is much preferred in order to adhere to the maxim of manner.

In the first example, the character has failed to observe maxim of manner by breaking one the the sub-maxim of manner proposed by Paul Herbert Grice, which is by being obscure and unclear. There is no clearance in his utterance which is in line with the president’s preceeding

utterance. He did so, to ask the president to do something instead of worrying about King's vague next movement in which they still had no idea at that time. Instead of guessing, he proposed a preventive way. In the second example, Hoover failed to observe the maxim of manner by breaking the sub-maxim, which is 'be brief' and 'be clear'. 'My information can be summed up in a few words' is not an additional information, and it is indeed a waste of words. Just like the requirement of this maxim, "make your contribution as simple and easy to understand as possible. He did so to convince the presidents and to emphasize his opinion on King, and to make the president convinced in his words. In the third example, King was being unclear and obscure. It indeed opposed to the sub-maxim of manner, "avoid ambiguity" and "avoid obscurity". His contribution has wide grey area. It could mean a gospel song, a verse on bible, and the others. Instead of being ambiguous, King should have made a straightforward contribution.

2. Flouting Maxim of Quantity

According to Cutting, a speaker who flouts maxim of quantity tends to give too little or too much information.

King : Technically, we already have it. Yes, Mr. President. But, we both know in the South black voters are kept off the rolls and out of the voting booths by systematic intimidation and fear, Mr. President. Now, you asked how you can help. We want federal legislation granting Negroes the right to vote unencumbered. And we want federal protocol eliminating the decades-long dismissal and illegal denial of blacks seeking to vote. And we want robust enforcement of that protocol.

Johnson :Well, That's fine. But.. Most of the South is still not desegregating. Let's not start another battle when we haven't even won the first. And you know what the next battle should be? The eradication of poverty. I'm calling it "The War on Poverty." It's a matter of political priorities. Poverty is going to be my focus at home and I want you to help me with this. We can make big chances in these things for people of all colors. And I know that matters to you, doesn't it? This voting thing is just gonna have to wait.

(Datum Number 6)

The conversation above takes place in the White house. King meets Mr. President wishing to have a discussion about the current issue he is working on, it is an issue of black people not being able to get their right to vote and other racial issues. King utters his willing of what he expects the President will do next. He mentions one by one the things that Mr. President do to solve the problems. Meanwhile, in his response, Mr. President at first gives a cooperative answer by saying **"Well, That's fine. But.. Most of the South is still not desegregating."** He implied that the problem is not an extraordinary one since that is just a common issue in the South. In the next utterance, he tries to distract King's concern by giving too much information. He talks about another issue that they do not talk about before, it is about poverty. By saying this, Mr. President wishes to assure King that there is another issue that is more important than the one he is working on.

However President's Johnson additional utterance is unnecessary in the conversation. He consciously made his contribution more informative than is required. As explained by Paul Grice, this overinformativeness might be confusing in that is liable to raise side issues, and there can be

indirect effect in that the hearers may be misled as a result of thinking that there is some particular point in the provision of the excess of information.³⁷ Take a look at the example below between Reed and Dr. King.

Reed : *Dr. King. Roy Reed of The New York Times.*
King : *Yes. Hello to you. How are you?*
Reed : *I'm well, sir. Thank you for asking. **Dr. King, are you truly non-violent if you are provoking violence, sir?***
(Datum Number 17)

Reed in this situation has flouted maxim of quantity by giving too much information more than asked. He should have responded only by saying “**I'm well, sir. Thank you for asking**”, instead of giving more response by giving Mr King a question. He did this because he was a journalist who was trying to dig information from Dr King in the crowd, so he didn't have much time. Dr.King was surrounded and protected by some guards, seeing that he had no chance to dig more information in other ways, Reed realized that it was his only chance to get a word or two from Dr. King, about the anti-race segregation march he was leading.

This was what President Johnson tried to do in his action of flouting quantity maxim.

Corretta : *When are you all heading out?*
King : ***We're heading back to Selma at 5:00 a.m. It turned out to be an ideal staging ground. There's a full couple of weeks planned. Quite to be done.***

(Datum Number 13)

The dialogue happens in the night before King leaving for Selma. Corretta, who is packing her husband's stuff into the case, asks her husband when he will be heading out. King's first utterance already

³⁷Loc.Cit

fulfill his wife's wish for information. By saying "**We're heading back to Selma at 5:00 a.m.**," King already answers Corretta's question clearly, briefly and relevantly as is required. However, he adds more information that does not correspond to Corretta's question. By saying "**It turned out to be an ideal staging ground. There's a full couple of weeks planned. Quite to be done,**" King fails to observe the maxim of quantity. He is being too informative. The utterance is relatively unnecessary. He does it to give his wife an implicature that the journey might be long as there are a lot of works to do there. Therefore, this action from Martin Luther King can be classified as Flouting maxim of quantity.

3. Flouting Maxim of Quality

Flouting maxim of quality is defined as saying something that does not represent what they think. In flouting maxim of quality, a speaker may do it in several ways. They may simply say the opposite of what they think, or they may do it by using hyperbole, metaphor, irony, banter and sarcasm. The following finding will explain further:

*King : Now.. John. James. Answer me one question. I've been told the sheriff in this town isn't like Laurie Pritchett in Albany. He's a big ignorant bully like Bull Connor in Birmingham. Well, you tell me. You know Selma. You know Sheriff Jim Clark. **Is he Laurie Pritchett? Or is he Bull Connor?***
*Lewis :**He's Bull Connor.***

(Data Number22 &23)

In the excerpt above, Martin Luther King is trying to dig some information from Lewis and Forman, about the characteristics of the local sheriff. He uses metaphor in his question by asking whether the local sheriff, Jim Clark is Laurie Pritchett, to refer as the characteristic of

a calculative, conscientiously evil sheriff, or is Bull Connor, referring to a spontaneous, ignorant, evil sheriff. In his utterance, King says something that does not represent what he thinks. He knows well that Jim Clark is not either of Laurie Pritchett or Bull Connor. But, he uses this Metaphor to give an indirect choices to Lewis and Forman, whether Jim Clark is a calculative, conscientious evil sheriff like Laurie Pritchett or spontaneous ignorant evil sheriff like Bull Connor. Therefore, King has flouted the maxim of quality in his utterance.

In responding to King's question, Lewis uses Metaphor too. He simply says, "**He is Bull Connor**" while he knows very well that Bull Connor and Jim Clark are two different people. Bull Connor is not someone who is camouflaged as Jim Clark, and Jim Clark as well is not a person who is camouflaged as Bull Connor. Lewis says so to correspond to the metaphor given by King. He says, "**He is Bull Connor**" to imply that Jim Clark is a spontaneous ignorant evil sheriff like Bull Connor. In his utterance, Lewis may have fulfilled the maxim of quantity for being informative as is expected by King, and maxim of relevance to give relevant answer, or even maxim of manner for being brief and clear, but he flouts maxim of quality in his utterance to generate an implicature.

Take a look at another example below:

King : *Yeah, but what is the prize, friend?*
Abernathy : ***We fight to have a seat whatever table we want.***
(Datum Number 24)

Abernathy in this case has flouted maxim quality. His words, "**We fight to have a seat whatever table we want**", didn't really mean his true words. As

written by Joan Cutting, a form of flouting maxim of quality can be done through metaphors. In this utterance, Abernathy used a metaphor to define their intention. Fighting to have a seat whatever table they wanted wasn't their intention of demonstration and movement. But by saying so, he implied that what they fought was freedom and equality. What was his intention is the freedom for black people to do anything they want just as how the white folks do. Therefore, maxim of quality has been disobeyed.

4. Flouting Maxim of Relevance

In performing flouting of relevance maxim, a speaker expects that the hearer will be able to imagine what the utterance does not say, and make the connection between their utterance and the preceding one.³⁸

Look at the example below:

Lewis : Are you listening to yourself? First, it's gonna do more for him. Now, it's why he ain't here. Do you want him here, or do you not want him here?

*Forman : **Honestly, I don't give a rat's ass about that man. That's your hero.***

(Datum Number 38)

Forman in his utterance flouted maxim of relevance. He blatantly chose to be irrelevant to the question. It was done to show his dislike and disinterest in the conversation anymore. He expects that the hearer will be able to imagine what the utterance does not say, and make the connection between their utterance and the preceding one

Young : Hey, hey, hey, what you need guns for?

*Marcher : **The bible says, "An eye for an eye," Reverend.***

(Datum Number 42)

³⁸Cutting J, Op.Cit, p.39

The conversation takes place at the yard of a church, after the march participants are brutally beaten by an army of troopers. An angry participant, asks his friend where he keeps his gun. Knowing something bad might happen, Young asks the man what he has a gun for. The angry man, instead of answering clearly, he chooses to give an excerpt of bible. There is no relation between bible and gun. But the man, by his utterance, hopes that the interlocutor will find the hidden meaning of his words. He implies that he wants to beat the troopers back as they beat them. By saying this utterance, he has flouted the maxim of relevance.

5. Violating Maxim of Quality

In violating a maxim of quality, a speaker is intentionally giving a wrong information to hide the truth from the interlocutor.³⁹ In the movie alone, there found some scenes where the characters consciously and intentionally give information that they know it is not true, but in order to not let the interlocutor know the truth, they tell some lies. The excerpt below will serve as an example:

Johnson : *Then, why don't you just let them vote?*
Wallace : ***I don't have that power. It belongs to the country registrars.***

(Datum Number 46)

The conversation above takes place in the White House. President Johnson invites Wallace, the governor of Alabama to have discussion on the currently hottest issue in his state. Mr. President in his utterance asks Wallace why he does not want to let the black people in his state vote.

³⁹Seken, Op.Cit, p.101

Instead of telling the truth, Wallace serves some misleading information. He tells Mr. President that giving a legal right for the black people is beyond his power. In this statement though, he already violates maxim of quality. He wants to hide the truth that it is not that he cannot, but it is just that he does not want to. In reality he has the legal power to grant the black people their rights of voting, he can make a policy as he is the number one man in his state, but he chooses not to. By telling lies, he hopes that Mr. President will be convinced and believe what he says. He purposely refused to comply with the maxim of quality by not saying in the basis of facts or factual evidence, or at least, something that he believes to be true, or something that is supported by sufficient evidence.⁴⁰ Therefore, he intentionally violates the maxim of quality for generating some lies.

The example is not the only case of violation of quality maxim found in *Selma* movie. Lies are a common thing that we can find in life. Whether it is a big or small one, so is in a movie. Finding a character lying to the others is just natural. Take another simple case of violating maxim of quality performed by Martin Luther King below:

Johnson : Well, Dr. King, you've certainly given me something to think about. But this administration is going to set this aside for a while. Just for a while, you understand.

King : Yes, Mr. President, I... I understand.

(Datum Number 7)

Dr King in his utterance was being liable by saying “**Yes, Mr. President, I... I understand**”. As if he agreed on the request from the president. But he

⁴⁰Seken, Ibid, p.95

was lying. It was clear seen from the action he took right after getting out of the office, the action that was contrastive to his earlier words. He did so to hide his intention for the next movement that he was about to do in case his negotiation did not work. then it turned out that it did not, so revealing the next move would only risk their goal. so, he kept it from the president to prevent his interference, Therefore, he has violated the maxim of quality by not telling his true feeling on the president's request. Another example is whown below:

Coretta : Do you love any of the others?
King : No.

(Datum Number 35)

The conversation above is a scene where Corretta and King have a tension as Corretta smells a love affair between King and someone else. She says in the previous utterances that she knows when he is lying, no matter how good he hides the truth from her, she will know it right away. So, she asks him to find an answer whether he has affair or not. King does not answer the question right away, he takes a few moments to answer. He looks very nervous as if he is ashamed of what he is going to say. He says, 'No.' He hopes to convince his wife that he is not in love affair with any girls. But, Corretta seems to know that he is lying, she reacts to King with an expression of disappointment and disgust and leave him alone. The next scene shows King being ashamed of what has just happened. Considering that King is not honest to Corretta about his affair, he has failed to observe the maxim of quality. He does it to hide the truth from Corretta so she does not know that he has love affair. He may have fulfilled the maxim of quantity as he is being informative as is

required, the maxim of relevance for sticking to the question, and maxim of manner for being brief. But he intentionally violates the maxim of quality in his utterance.

6. Opting Out Maxim of Quantity

Opting out a maxim is when a speaker refuses to cooperate according to conversational maxims for certain reasons without implied meaning. A speaker may show blatantly his unwillingness to cooperate with the interlocutor. In Selma movie, some cases of opting out maxim.

Take a look at the example below:

Johnson : We shouldn't be thinking about 1965. We should be thinking about 1985. You and I'll be both dead and gone by then. In 1985, what do you want looking back? You want people remembering you saying, "Wait," or "I can't," or "It's too hard"?

Wallace : I don't right care what they think, and you shouldn't neither.

(Datum Number 48)

The conversation above is an example of a character blatantly refuses to cooperate with the interlocutor. Mr. President's utterances, **“what do you want looking back? You want people remembering you saying, “Wait,” or “I can't,” or “It's too hard?”** clearly shows that he wants Wallace's involvement in this conversational talk. He asks Wallace how he wants people in the future to remember him, whether he wants to be remembered as a man of many excuses or something else. But, in responding to the utterance, Wallace blatantly shows his unwillingness. Saying that he does not care about what people think. In doing so, he has refused to cooperate with Mr. President as he does not answer the

question. He does not give the information that President Johnson expects him to give. Therefore, he has performed opting-out maxim of quantity.

According to Sken, opting out can also be shown in silence, that is, ‘not saying’ in the sense that the person or participant says nothing in response to or in relation to the interlocutor’s act or situation.⁴¹ In *Selma* movie, the researcher found an example of opting out in the form of silence.

Trooper : There’s no word to be had.

Lewis : Major Cloud, may we speak to you?

Cloud : (silent)

(Datum Number 41)

The excerpt above is from a scene that takes place on the bridge during the march. The march participants are blocked by some troopers led by Major Cloud. Lewis and Williams, the leader of the march, hope to speak to major Cloud to beg him not to block their march. But one of the trooper says, “**There’s no word to be had**”, indicating that there is no need of negotiation. Then Lewis from the distance directly speaks to Mayor Cloud, asking if he can talk to him. Then, Major Cloud shows no response but only silence. The silence is a form of opting out maxim. He refuses to talk to Lewis. His silence means an unwillingness to cooperate with him. Therefore, he has performed opting out maxim. In this act he has blatantly refuses to give any information, so he in this case opts out maxim of quantity.

⁴¹Sken, Ibid, p.104

7. Opting out Maxim of Relevance

In doing this type of non-observance of maxim, a speaker tries to avoid the topic by giving a response that is not related to the previous statement of the interlocutor. The characters in *Selma* movie use this type of non-observance of maxim in their contribution. Take a look at the case below:

King : This movement, our movement, has been the one that has moved the needle. Our movement changes laws and day-to-day life for our people. But what has he changed? Actually changed?

Corretta : You don't sound like yourself. You sound tired.

(Datum Number 29)

The conversation above takes place in jail, when Corretta is visiting his husband to inform about her meeting with Malcolm X recently. But King is not happy about that, he angrily tells Corretta that Malcolm is only going to ruin their movement. Seeing his husband's anger, Corretta tries to console him by not answering his question, she instead says that King is only tired. Something that is irrelevant to King's question. Therefore, in her contribution, Corretta has opted out maxim of relevance. Her contribution causes a loss of focus of conversation.

The same case happens earlier in the movie.

King : Same thing?

Corretta : When are you all heading out?

(Datum Number 12)

In the conversation, King asks his wife whether what she just hears on the phone is the same anonymous person who calls them lately. But,

instead of answering the question, Corretta changes the topic right away to avoid any further talk about such thing. She responses to King with another question, that has no relevance with King's question. By doing so, Corretta has performed an opt-out maxim of relevance. It is said so because he chose to guide the topic into the new one to avoid any further talk on the thing she received on the phone. She was hiding the information from her husband, afraid that it will cause him worrying about their family.

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

This chapter embodies two sections, conclusions and suggestions. The conclusions are drawn based on the formulated research questions. It comprises the final conclusion of each objective in this research. Besides, in the second section, some suggestions in regard to the research are provided for some related parties.

A. Conclusions

According to the findings and discussion in the previous chapter, some conclusions related to the non-observance of maxim performed by the characters in *Selma* movie can be drawn as follows.

With regard to the data analysis dealing with the types of non-observance of maxim, the characters perform seven types of non-observance of maxim; Flouting maxim of quantity, flouting maxim of quality, flouting maxim of relevance, flouting maxim of manner, violating maxim of quality, opting out maxim of quantity, and opting out maxim of relevance.

Of the five types of non-observance of maxim, the most dominant type is flouting maxim of manner. This shows that in the movie, many characters consciously and unconsciously make ambiguous, extravagant, and obscure participation. This is very common in human's daily life, in which we sometimes generate an implicature by not being clear enough in our

contribution. We sometimes indirectly make ambiguous contribution in which we expect the interlocutor to find out the meaning behind our utterances.

The second most appearing type of non-observance of maxim is flouting maxim of quantity, followed by flouting maxim of relevance, flouting maxim of quality, violating maxim of quality, opting out maxim of quantity , and opting out maxim of relevance. Meanwhile, the researcher did not find the case of maxim infringement in the movie.

B. Suggestions

In this section, some suggestions in regard to the research are provided for some related parties as follows:

For the readers of this research, it is better to have basic understanding about Cooperative Principle before reading this research. Since this research aims to give more understanding to the readers about the non-observance of maxims in use, having basic knowledge about Cooperative Principle which is the mother of maxim theory is very important.

For the other researchers, a further study related to non-observance of maxim, racism and race segregation in *Selma* movie is very important. It is due to the fact that *Selma* movie is well known for the topic of racism and segregation. Knowing that this issue is still a hot topic in academic environment. A pragmatic study on some historic movies about racial issues will help the readers understand more about the history.

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APPENDIX A

Data Sheet of the Occurrence of non-observance of Maxims Performed by the Characters in *Selma* Movie

NOTES:

QN : Quantity

ML : Quality

RL : Relevance

MN : Manner

MV : Maxim Violation

MI : Maxim Infringement

MO : Maxim Opt-Out

MF : Maxim Flouting

No	Data	Not observed Maxims				Types of non observance of maxims				Explanation
		QN	QL	RL	MN	VM	MI	MO	MF	
1	<p>King : This aint right. Corrie. This aint right.</p> <p>Corretta : What's that?</p> <p>King : This necktie. It's not right.</p>	X							X	<p>King in this conversation has failed to observe the maxim of quantity. He gave more information than required as the question uttered by Corretta was what he said which was not right. So the answered required was only "This necktie". More information was unnecessary. He furthermore said "It's not right" to imply that there was something wrong with the necktie. So, King has just flouted the maxim of quantity.</p>

2	<p>Registrar : Wonder what old Dunn'll say when I tell him one of his gals is down here stirring a fuss.</p> <p>Annie Lee Cooper : I ain't stirring no fuss. I'm just here trying to register to vote. It's all right this time.</p>	X							X	<p>In this excerpt Annie lee Cooper failed to observed the maxim of quantity. She at first responded to the registrar's accusation of her making trouble by saying "I ain't stirring no fuss. I'm just here trying to register to vote". But the next line when she said "it's all right this time" was unnecessary. She was being more informative than required. By giving too much information, she just flouted the maxim of quantity.</p>
3	<p>Johnson : Aren't we done? Are we not done with this? Will this ever end?</p> <p>White : I don't know, Mr. President. A comprehensive plan is already in place. The act was only passed six months ago. So hammer home that impatience only hurts the overall cause. We're... we're getting there. Just.. just keep reiterating the plan.</p>				X				X	<p>White has failed to observed the maxim of manner. Since he did not reply the presidents' question in the simplest way possible, he also made an obscurity and ambiguity by saying that he did not know, while in the next line he said that a plan was already in place. His utterances were not spoken briefly so it was very clear that he was flouting the maxim of manner.</p>
4	<p>Johnson : Dr. King. Well, I'll tell you. I'm a tall son of a bitch, but</p>									<p>In this conversation, President Johnson has disobeyed maxim of manner by flouting. He's not being brief and clear. He used too many words just to</p>

	<p>this close to the new Nobel laureate and with all those other trinkets you've been collecting lately, I feel tits-high to a puppy dog.</p>				X				X	<p>express his salute on the achievement of Dr King with his nobel award.</p>
5	<p>Johnson : We're gonna face the challenge, or this country is storing up a heap of trouble for itself. Now, seeing as I can't convince you to work with my administration in an official capacity inside the White House, I feel damn fortunate to have someone as statesmanlike as you leading the movement. And I want you to go on leading it. No one else. Not one of these militant Malcolm X types. So.. I wanna help. Tell me how.</p> <p>King : Well , Mr. President, I'm here to speak specifically about the denial of a basic American right for</p>	X							X	<p>In this conversation, Dr. Chose not to respond cooperatively to the utterance of President Johnson. He did this to give a signal that he was in disinterest of the topic brought by president Johnson. Instead, he had another thing to dicuss. So he chose not giving any information asked by Mr President. In this case, Dr. King has flouted maxim of quantity.</p>

	the Negro citizen. The right to vote.								
6	<p>King : Technically, we already have it. Yes, Mr. President. But, we both know in the South black voters are kept off the rolls and out of the voting booths by systematic intimidation and fear, Mr. President. Now, you asked how you can help. We want federal legislation granting Negroes the right to vote unencumbered. And we want federal protocol eliminating the decades-long dismissal and illegal denial of blacks seeking to vote. And we want robust enforcement of that protocol.</p> <p>Johnson : Well, That's fine. But.. Most of the South is still not desegregating. Let's not start another</p>	X						X	<p>In this excerpt, President Johnson has flouted maxim of quantity by giving responses more than needed. By only saying, “Well, That's fine. But.. Most of the South is still not desegregating. Let's not start another battle when we haven't even won the first.” He has given proper amount of information to adhere to the cooperative principle. But then his next utterance disobeyed the maxim of quantity. B saying ”And you know what the next battle should be? The eradication of poverty. I'm calling it “The War on Poverty.” It's a matter of political priorities. Poverty is going to be my focus at home and I want you to help me with this. We can make big chances in these things for people of all colors. And I know that matters to you, doesn't it? This voting thing is just gonna have to wait.”, he implied that his disagreement on Dr King's proposal.</p>

	<p>battle when we haven't even won the first. And you know what the next battle should be? The eradication of poverty. I'm calling it "The War on Poverty." It's a matter of political priorities. Poverty is going to be my focus at home and I want you to help me with this. We can make big chances in these things for people of all colors. And I know that matters to you, doesn't it? This voting thing is just gonna have to wait.</p>									
7	<p>Johnson : Well, Dr. King, you've certainly given me something to think about. But this administration is going to set this aside for a while. Just for a while, you understand.</p> <p>King : Yes, Mr.President, I... I understand.</p>		X				X			<p>Dr King in his utterance was being liable by saying "Yes, Mr. President, I.. I understand". As if he agreed on the request from the president. But he was lying. It was clear seen from the action he took right after getting out of the office, the action that was contrastive to his earlier words. Therefor, he has violated the maxim of quality by not telling his true feeling on the president's request.</p>

8	<p>Orange : Big speech lined up for these folks tonight, Doc?</p> <p>King : We need to see what's what first, Big Fellow. We're just here to test the waters.</p>		X						X	<p>In this situation, Dr King has flouted maxim of manner by being not clear enough in his utterance, he chose to use idiom in hopes that the interlocator would find the meaning behind his words. He could have been clearer with his response. But he chose not to.</p>
9	<p>Johnson : What's the FBI's current information on Martin Luther King? I heard he was assaulted in Selma.</p> <p>Hoover : My information can be summed up in a few words. King is a political moral and degenerate.</p>				X				X	<p>In this conversation, Hoover failed to observe the maxim of manner as he did not tell the information briefly. He was using being too prolix by saying "My information can be summed up in a few words." So, he was flouting the maxim of manner.</p>
10	<p>Johnson : Well, you say that, J. Edgar. I have to take it seriously. But if he's degenerate, what I do know is, he's a non-violent degenerate. And I want him to go on leading the civil rights movement, not one of these bloodthirsty militants. What I need</p>									<p>In this conversation, Hoover failed to observe the maxim of relevance as his utterance was not relevant to the question from President Johnson. Johnson was asking about what King was about to do next while Hoover answered with a suggestion implying that the president could use unequivocally act to shut King and his fellows. However, his implicature was not related to the question from Johnson. So in this case, Hoover has flouted the maxim of relevance.</p>

	<p>to know right now is what's he about to do next?</p> <p>Hoover : Mr. President, you know we can shut men with power down permanently and unequivocally.</p>			X				X	
11	<p>Hoover : Mr. President, you know we can shut men with power down permanently and unequivocally.</p> <p>Johnson : I'm very aware of that, Mr. Director.</p> <p>Hoover : Well, if you prefer a different approach, we can go with the wife. We know there's tension in the home already. We can weaken the dynamic. Dismantle the family.</p>	X						X	<p>In this conversation, President Johnson failed to observe the maxim of quantity as he was not being informative as required. He was using an implicature and a facial expression to show his disagreement towards the suggestion from Hoover. But instead of saying blatantly his disagreement, he was using an implicature and expected Hoover to understand that he disliked the idea. Thus, Johnson flouted the maxim of quantity.</p>
12	<p>King : Same thing?</p> <p>Corretta : When are you all</p>			X				X	<p>In her utterance, Corretta has failed to observe the maxim of Relevance. Instead of answering his husband's question, she asked him back with another question that was not related to King's question. She</p>

	heading out?									made the utterance because she was unwilling to talk about it so he changed the topic. In this case, she just performed opting out maxim of relevance.
13	Corretta : When are you all heading out? King : We're heading back to Selma at 5:00 a.m. It turned out to be an ideal staging ground. There's a full couple of weeks planned. Quite to be done.	X							X	King in this conversation failed to observe the maxim of quantity. He gave information more than required. He should have told the time only. Any additional information was unnecessary. He in this case flouted the maxim of quantity.
14	King : Halie? Halie : Martin? King : I need to hear the lords's voice				X				X	Dr King could have been clearer and briefer in his utterance. By saying " I need to hear the lords's voice ", it was not clear whether he wanted to Halie to read him bible, or to sing for him. Therefore, he flouted the maxim of manner by uttering ambiguous words.
15	Richie Jean : Okay, now, I've got grits on the stove. How many we expecting today? Young : Well, now, Sister Jackson. You know about our group, the									In this conversation, Young did not observe the maxim of manner as in his response to Richie Jean's question, he was being too prolix. Instead of being brief in his utterance, he was using too many words to answer. He should have given the exact number of people that would come. So, he in his utterance has flouted the maxim of manner.

	SCLC, right? The Southern Christian Leadership Conference? A few of our top SCLC leaders are with us this time since we're going to be here a little longer than expected.				X				X	
16	Williams : Turning in, Doc. You okay? King : Yes, sir. Good night to you.				X				X	In this conversation, King has failed to observe the maxim of manner. He at first response to Williams as is required but then he said "good night to you" to give an implicature to Williams to end the conversation as he was focussing on the speech he was writing. He should have told Williams clearly and straightforwardly that he was focussing on his speech and did not want to be disturbed. Therefore, King has flouted the maxim of manner.
17	Reed : Dr. King. Roy Reed of The New York Times. King : Yes. Hello to you. How are you? Reed : I'm well, sir. Thank you for asking. Dr. King, are you truly non-violent if you are provoking violence, sir?	X							X	Reed in this situation has flouted maxim of quantity by giving too much information more than asked. He should have responded only by saying " I'm well, sir. Thank you for asking ", instead of giving more response by giving Mr King a question. He did this because he was a journalist who was trying to dig information from Dr King in the crowd, so he didn't have much time.
18	Reed : I'm well, sir. Thank you for asking. Dr,									Dr King in this excerpt used too many words in response to the question from Reed. He was being

	<p>King, are you truly non-violent if you are provoking violence, sir?</p> <p>King : We are here, using our bodies in protest to say to those who deny us... that we will no longer let them use their billy clubs in dark corners and halls of power. We make them do it in the glaring light of day, Mr. Reed.</p>				X				X	<p>obscure and extravagant in words. He could have been clearer and briefer in his responses. Therefor he has flouted the maxim of manner.</p>
19	<p>Bevel : Is SNCC standing with us on this or not, gentlemen?</p> <p>Forman : You want us to bring our people in, but you're not giving anything in return. Now we are asking for some kind of commitment here.</p>				X				X	<p>Forman in his response has flouted the maxim of manner. As said by Seken, maxim of manner requires the speaker to provide brief yet clear information in the easiest and most helpful way. But he didn't do that. He was being obscure. He did this to show his disagreement on Bevel's utterance.</p>
20	<p>Williams : Well, you haven't gotten very far, have you?</p>									<p>In this excerpt, once again Forman wasn't cooperative enough. He was being sarcastic in his words. He could have been clearer but he chose not to. He in this case flouted maxim of manner.</p>

	Lewis : Well, maybe not, Reverend. But we're still here.				X			X	
21	Lewis : Well, maybe not, Reverend. But we're still here. Williams : Meaning what? Forman : This time next month, you won't be!				X			X	By saying " This time next month, you won't be! ", Forman was not as helpful as expected. He was not being straightforward in his utterance. He didn't cooperate in the way expected by Lewis and Williams. By doing so, he has flouted maxim of manner.
22	King : Now.. John. James. Answer me one question. I've been told the sheriff in this town isn't like Laurie Pritchett in Albany. He's a big ignorant bully like Bull Connor in Birmingham. Well, you tell me. You know Selma. You know Sheriff Jim Clark. Is he Laurie Pritchett? Or is he Bull Connor?				X			X	Dr King used too many words in his utterance. He could have just said " Is the sheriff in this town an ignorant bully or is he a calculative bully? " to make the question much easier for the interlocutor to understand. He used a comparison of other figures to dig some information, but not in the most helpful way. Therefor, he has flouted maxim of manner.
23	King : Now.. John. James. Answer me one								In this excerpt, Lewis flouted maxim of quality by saying " He's Bull Connor ". He didn't mean this to

	<p>question. I've been told the sheriff in this town isn't like Laurie Pritchett in Albany. He's a big ignorant bully like Bull Connor in Birmingham. Well, you tell me. You know Selma. You know Sheriff Jim Clark. Is he Laurie Pritchett? Or is he Bull Connor?</p> <p>Lewis : He's Bull Connor.</p>		X							<p>hide information from the interlocutor, but he said this to imply that the sheriff had similar personality to that of Bull Connor.</p>
24	<p>King : Yeah, but what is the prize, friend?</p> <p>Abernathy : We fight to have a seat whatever table we want.</p>		X							<p>Abernathy in this case has flouted maxim quality. His words, "We fight to have a seat whatever table we want", didn't really mean his true words. Fighting to have a seat whatever table they wanted wasn't their intention of demonstracy and movement. But by saying so, he implied that what they fought was freedom and equality. Therefor, maxim of quality has been disobeyed.</p>
25	<p>King : How does it help a black man to be able to eat at a lunch counter if he doesn't even earn enough to buy the burger? Or worse yet, can't even... can't even read the menu cause there was no Negro school where he's from.</p>									<p>In this utterance, Abernathy didn't give information that was expected by Dr King. He didn't answer any of Dr King's question. Instead, he said Amen as a response. But it was no way enough to satisfy Dr King. Therefor, by doing so Abernathy has flouted maxim of quantity by being less informative as expected.</p>

	<p>What is that? That equality?</p> <p>Abernathy : Amen.</p>	X							X	
26	<p>Bevel : What? Where did you hear that?</p> <p>Orange: I overheard them talking about him coming in this evening</p>	X							X	<p>Orange in this situation has flouted maxim of quantity by being not informative enough as expected. The question was Where, But Orange failed to cooperate in the way the question required. He should have given the exact place he got the information from not how he got the information.</p>
27	<p>Boynton : Are you all right?</p> <p>Corretta : I wish I had more time to prepare it all. I want to do this kind of thing whenever possible. But I don't get to do it enough to feel entirely comfortable. I prefer to be prepared.</p>						X		X	<p>Corretta in this situation was being unclear and obscure. Her words were not clear enough to answer the question from Boynton. She used too many words. She could have just said, I am or I'm not. Therefor, she flouted the maxim of manner here.</p>
28	<p>Corretta : What do you intend to say to these people then, sir? A lot of work has been done here, and I don't intend to see it undone tonight.</p>									<p>In his words, Malcolm X was using too many words to express his true intention in his interference. He was being obscure and extravagant in words. His response, somehow was not as helpful as it could have been. So he in this case flouted maxim of manner.</p>

	<p>Malcolm : Let's just say, my eyes see in a new way. But your local sheriff here? He doesn't know that. So allow me to be the alternative to your husband. The alternative that scares them so much they turn to Dr. King in refuge. Let me being here, Mrs. King, represent the factions that will come if they don't give the good reverend what he's asking for and soon.</p>				X				X	
29	<p>King : This movement, our movement, has been the one that has moved the needle. Our movement changes laws and day-to-day life for our people. But what has he changed? Actually changed?</p> <p>Correta : You don't sound like yourself. You</p>			X					X	<p>Corretta in this situation wasn't being as informative as expected by Dr King. She was being irrelevant to the utterance from Dr King. She did this to calm his husband down and avoid more intense conversation. Therefor, she has opted out of maxim.</p>

	sound tired.									
30	<p>Wallace : Now I can't take a move against that backwoods, white trash Sheriff Clark 'cause that'll be seen as I'm helping King. But somebody got to get Jim Clark under control. Election year is coming up and this black voting business won't abide. I mean, what's not clear about that?</p> <p>Lingo : Look, George, I'm telling you, if the lord Jesus and Elvis Presley come visiting and they said. "Jim, now, we need you to treat them niggers nice." Jim Clark would beat the shit out of the pair of them, then throw them in jail.</p>				X				X	<p>Lingo was not being straightforward in his utterance. He was not as helpful and clear as he could have been. His true intention in his words was also ambiguous and obscure. So he has flouted maxim of manner.</p>
31	<p>King : May I ask your age, sir?</p>									<p>Cager failed to observe the maxim of quantity as he was being more informative than required. King was only asking his age, while Cager added more information by telling Jimmie's story without being</p>

	<p>Cager : Well, I. I got 82 years, 1883....</p> <p>King : Right</p> <p>Cager : Yeah. Jimmie... He born in '38. He a Army man. I mean, he was... Was an Army man. In the Army a spell. He say, "Pa, you gonna vote before you done." That's what he said. He tell me. He was a good boy.</p>									<p>asked by King. In his utterance, he was trying to imply that his grandson was a good string young man by telling such information. But however, the additional information was unnecessary. So, Cager has flouted the maxim of quantity.</p>
32	<p>Bevel : And they expected to pay for every year they weren't legally registered before they can register. Now, what the hell is that? Who got that kind of money?</p> <p>Vivian : Come on now! Listen now! The big issue is voting vouchers.</p>									<p>In this situation, Vivian chose not to response to Bevel and instead, he brought the conversation to a new case. The case that he believed was bigger than one proposed by Bevel. He opted out the maxim in this case, by being irrelevant to the original utterance.</p>
33	<p>King : We need your involvement here, Mr. President. We deserve</p>									<p>Mr President here used too many words just to show his rejection to Dr King's request. He could have made the utterance briefer and clearer to adhere to</p>

	<p>your help as citizens of this country. Citizens under attack.</p> <p>Johnson : Now, you listen to me. You listen to me. You're an activist. I'm a politician. You got one big issue. I got a hundred and one. Now, you demanding more and putting me on the spot with this visit, that's okay. That's your job. That's what you do. But I'm sick and tired of you demanding and telling me what I can and what I can't do. If you want my support on this voting thing. I need some quid pro quo from you.</p>				X				X	<p>maxim of manner. But he failed. Therefor, maxim of manner has been flouted.</p>
34	<p>Johnson : Meet me halfway on this, Martin.</p> <p>King : I can't, Mr. President.</p> <p>Johnson : Can't or won't?</p> <p>King : I came here hoping to</p>									<p>Dr King was not being brief and helpful enough in his utterance. He could have reacted in the much simpler way by responding to the President's question. Either Can't or Won't are the better response to the question. Therefor, Dr King failed to observe maxim of manner by flouting it.</p>

	talk about people. People are dying in the street for this. It cannot wait, sir.				X				X	
35	Corretta : Do you love any of the others? King : No.		X						X	King has once again violated the maxim of quality by not responding to Corretta's question truthfully. He denied that he loved other women while Corretta knew or was very sure that he had an affair with another woman.
36	Lewis : He's not even here. How's it gonna do more for him? Forman : Well, why ain't he here, then, man?	X							X	Forman has been uninformative to the statement of Lewis by not answering to it. He should have explained his accusation towards Dr King, but in contrast, he didn't give any information and moreover, he gave another question. He in this case failed to observe maxim of quantity by flouting it.
47	Forman : Well, why ain't he here, then, man? Lewis : Are you listening to yourself? First, it's gonna do more for him. Now, it's why he ain't here. Do you want him here, or do you not want him here?								X	Lewis has been uninformative to the statement of Forman by not answering it. He should have answered the question with an informative statement but he didn't . He in this case failed to observe maxim of quantity by flouting it.
38	Lewis : Are you listening to yourself? First, it's gonna do more for him. Now, it's why he									Forman in his utterance flouted maxim of relevance. He blatantly chose to be irrelevant to the question. It was done to show his dislike and disinterest in

	ain't here. Do you want him here, or do you not want him here? Forman : Honestly, I don't give a rat's ass about that man. That's your hero.									the conversation anymore.
39	Williams : Can you swim? Lewis : Not many swimming pools for black folk where I come from.									Lewis could have been clearer and blatant in his response instead of giving an implicature. His words didn't show clarity and forced the interlocutor to find the meaning behind them, therefore he has flouted maxim of manner.
40	Williams : Two Minutes. May I have a word with the Major? Trooper : There's no word to be had.									Williams, leading the other marchers, wishes to have some words with the major of the troop, whose troopers are getting in their way to downtown. But in return, a trooper declines the request by saying "There's no word to be had" . The trooper, in this situation, has opted out of quantity maxim. He refuses to be cooperative by giving no information that is expected by Williams. The rejection is blatant, and intended offensive.
41	Trooper : There's no word to be had. Lewis : Major Cloud, may we speak to you? Cloud : (silent)									In this situation once again a character performs an opt-out maxim of quantity. Major Cloud here gives no response to Lewis who asks for a chance to have a word with him, but his response is only silence. As noted by Ketut I Seken, silence is also a form of opt-out. Major Cloud here gives no response, and no information that is expected by Lewis, given. Therefore, he has opted out of maxim of quantity as

										he is avoiding to be informative as is required.
42	<p>Young : Hey, hey, hey, what you need guns for?</p> <p>Marcher : The bible says, “An eye for an eye,” Reverend.</p>			X					X	In this conversation, the marcher has uttered something that is not related to what interlocutor previously said, a verse from the bible that is not relevant to gun. He intend to generate implicature to say that he is about to take revenge. But however, he chooses not to be cooperative by saying something irrelevant. Thus, he has flouted the maxim of relevance.
43	<p>Marcher : The bible says, “An eye for an eye,” Reverend.</p> <p>Young : Yeah?</p> <p>Marcher : I’m sick of this shit!</p>			X					X	The marcher in this excerpt once again has flouted the maxim of relation. His response is not in line with what Young asked him before. Instead of responding cooperatively, he chooses to get out of the question by saying something irrelevant to the prior question.
44	<p>Young : how many guns you think they got down there? That’s an entire army down there. What you got? A couple of 32s? A.38? Maybe a couple of old scatterguns? What?</p> <p>Marcher : I got enough to kill a couple of them crackers, that’s what I got!</p>								X	In this situation, the marcher has flouted maxim of manner as his contribution is somewhat ambiguous and obscure. “I got enough to kill a couple of them crackers, that’s what I got!” does not answer Young’s question as is expected. He should have told him what kind of gun he has, the exact type of his. But in his response, not specific type of gun is informed. His response is way too broad and unclear. Thus, he has flouted maxim of manner.
45	<p>White : The SCLC already filed an appeal against Wallace’s orders this</p>									President Johnson’s contribution here is not clear. He answers a question with a question. But it is not helpful at all in this circumstance. He could have

	<p>morning. You want my advice, Mr. President?</p> <p>Johnson : You have to ask?</p>				X				X	<p>been more cooperative by answering the question clearly. “Yes” or “No” is enough to answer the question while observing the maxim of manner.</p>
46	<p>Johnson : Then why don't you just let 'em vote?</p> <p>Wallace : I don't have that power. It belongs to the country registrars.</p>		X						X	<p>In his utterance, Wallace has violated the maxim of quality as he told something he knew was untrue. He told Johnson that he had no power to let the black folks have their right of voting. He in fact had the power through his policy to grant the black folks their right of voting since he was the governor. Therefore, Wallace in this case has violated the maxim of quality.</p>
47	<p>Johnson : Now, don't shit me about who runs Alabama.</p> <p>Wallace : I don't have any legal power over the country registrars, Mr. President. They have their regulations and they adhere.</p>		X						X	<p>Wallace is being liable in this situation. He said something he believed not true, and lack of evidence. It is indeed to mislead the president. By telling lies, Wallace has violated the maxim of quality.</p>
48	<p>Johnson : We shouldn't be thinking about 1965. We should be thinking about 1985. You and I'll be both dead and gone by then. In 1985, what do you want looking back? You want people</p>									<p>In his utterance, Wallace has opted out of maxim quantity. He refused to be informative and acted blatantly likewise. None of his utterance answered any of President Johnson's questions. By doing this, he hides the information expected by president Johnson with being liable. He instead chose to blatantly refuse being informative.</p>

	remembering you saying, "Wait," or "I can't," or "It's too hard"?	X						X		
	Wallace : I don't right care what they think, and you shouldn't neither.									

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APPENDIX B
SCRIPT OF SELMA MOVIE

SELMA

Written by

Paul Webb and Ava
DuVernay

February 2, 2014

GRAND HOTEL, PRESIDENTIAL SUITE - OSLO, NORWAY

KING

I accept this honor for our lost ones,
whose deaths pave our path. And for the
20 million Negro men and women motivated
by dignity and a disdain for
hopelessness.

KING (CONT'D)

This isn't right. Corrie. This ain't right.

CORRETTA

What's that?

KING

This necktie. It's not right.

CORRETTA

Well, it's not a necktie, dear. It's an ascot.

KING

Yes, but generally the same principles
should apply, shouldn't they? It's not
right.

CORRETTA

It's not right, or you don't like it?

KING

I don't like how this looks.

CORRETTA

Looks distinguished and debonair to me.

KING

You know what I mean. Like we're living high on the hog. Dressed like this while folks back home are... It's not right. Wait till the brothers back home see me like this. They'll have a good laugh.

CORRETTA

Let them laugh. It's not a crime to be away for a few days, Martin.

KING

It's nice being away, huh?

CORRETTA

Yeah. It really is.

KING

Look here. I'm gonna be a pastor somewhere small. College town. Lead a little church. Teach a class. Maybe the occasional speaking engagement.

CORRETTA

And I'll pay all the bills for us, especially the mortgage for our very ownhouse.

KING

Perfect.

CORRETTA

You look handsome.

INT. OSLO UNIVERSITY

NOBEL SPOKESMAN

Through it all, Martin Luther King has spoken of his dream. One which we and many other people around the world share. To this undeterred hero for justice, the Nobel Committee of Oslo, Norway, awards our 1964 Peace Prize.

KING

I accept this honor for our lost ones, whose deaths pave our path. I accept this honor for the more than 20 million American Negroes who are motivated by dignity. Together we believe that what the illusion of supremacy has destroyed, the truth of equality can nourish.

STAIRWELL

GIRL #1

I promise you. It ain't nothing to be scared of. It's quick. And the pastor is right there next to you.

GIRL #2

Yeah, but the biggest thing is getting your hair wet up.

GIRL #3

I got my hair pressed that same morning and it was wasted as soon as I hit the water. I should have worn a swim cap like Mama said.

GIRL #1

See, I asked my mama could she make my hair like Coretta Scott King had hers at the Washington March. But she said that was too grown.

GIRL #2

Oh, I love her hair. I heard she don't even put rollers in it. It's just like that. But I studied it. I know how she do it. See, she parts in the middle and then...

SMALL-TOWN COURTHOUSE LOBBY

REGISTRAR

Annie Lee Cooper! Get on up now. I ain't got all day.

REGISTRAR (CONT'D)

You work for Mr. Dunn down at the rest home, ain't that right?

ANNIE LEE COOPER

Yes

REGISTRAR

Wonder what old Dunn'll say when I tell him one of his gals is downhere stirring a fuss.

ANNIE LEE COOPER

I ain't stirring no fuss. I'm just here trying to register to vote.

ANNIE LEE COOPER

It's all right this time.

REGISTRAR

It's right when I say it's right.

REGISTRAR (CONT'D)

Recite the Constitution's preamble. Know what a preamble is?

ANNIE LEE COOPER

"We the people of the United States, in order to form a more perfect union, establish justice, ensure domestic

tranquility, provide for the common
defense, promote the general welfare..."

REGISTRAR

How many county judges in Alabama

ANNIE LEE COOPER

Sixty-seven.

REGISTRAR

Name them.

WHITE HOUSE

JOHNSON

Aren't we done? Are we not done with
this? Will this ever end?

WHITE

I don't know, Mr. President. A
comprehensive plan is already in place. The
act was only passed six months ago. So
hammer home that impatience only hurts
the overall cause. We're... We're getting
there. Just... Just keep reiterating the
plan.

JOHNSON

No, he doesn't want reiteration. He
wants something so he can say, "Look, I
told you I had a dream and it's all

coming goddamn true, whether you like it or not!" That's what he wants. What he needs to do is get on board with what we're doing instead of the other way around.

For once!

SECRETARY

Mr. President, Dr. King.

KING

Mr. President.

JOHNSON

Dr. King. Well, I'll tell you. I'm a tall son-of-a-bitch, but this close to the new Nobel laureate and with all those other trinkets you've been collecting lately, I feel tits-high to a puppy dog.

KING

Well, thank you, Mr. President.

KING (CONT'D)

Mr. White.

WHITE

Dr. King.

KING

All right.

JOHNSON

I'll tell you, ending segregation,
proudest moment of my life when I signed
that '64 Act. Proudest moment of my
life, I tell you. Now civil rights is a
priority of this administration as you
know.

KING

Thank you.

JOHNSON

We're gonna face the challenge, or this
country is storing up a heap of trouble
for itself. Now, seeing as I can't
convince you to work with my
administration in an official capacity
inside the White House, I feel damn
fortunate to have someone as
statesmanlike as you leading the
movement. And I want you to go on
leading it. No one else. Not one of
these militant Malcolm X types. So... I
wanna help. Tell me how.

KING

Well, Mr. President, I'm here to speak
specifically about the denial of a basic
American right for the Negro citizen.
The right to vote.

JOHNSON

Well... Technically...

KING

Technically, we already have it. Yes, Mr. President. But, we both know in the South black voters are kept off the rolls and out of the voting booths by systematic intimidation and fear, Mr. President. Now, you asked how you can help. We want Federal legislation granting Negroes the right to vote unencumbered. And we want Federal protocol eliminating the decades-long dismissal and illegal denial of blacks seeking to vote. And we want robust enforcement of that protocol.

JOHNSON

Well... That's fine. But... Most of the South is still not desegregating. Let's not start another battle when we haven't even won the first. And you know what the next battle should be? The eradication of poverty. I'm calling it "The War on Poverty." It's a matter of political priorities. Poverty is going

to be my focus at home and I want you to help me with this. We can make big changes in these things for people of all colors. And I know that matters to you, doesn't it? This voting thing is just gonna have to wait.

KING

It... It can't wait, Mr. President.

JOHNSON

Well, why not?

KING

Because there have been thousands of racially motivated murders in the South, including those four girls.

KING

Well, I know that...

KING

And you know the astounding fact that not one of these criminals who murder us when and why they want has ever been convicted.

JOHNSON

Yeah, I know we have a lot of work to do down there.

KING

Not one conviction because they are protected by white officials chosen by an all-white electorate. And on the rare occasions that they face trial, they are freed by all-white juries. All-white because you can't serve on a jury unless you are registered to vote.

JOHNSON

Well, Dr. King, you've certainly given me something to think about. But this administration is going to set this aside for a while. Just for a while, you understand.

KING

Yes, Mr. President, I... I understand.

WHITE HOUSE SITTING ROOM

KING

Selma it is.

HIGHWAY

ORANGE

Big speech lined up for these folks tonight, Doc?

KING

We need to see what's what first, Big
Fellow. We're just here to test the
waters.

ABERNATHY

Oh, my Lord. What you got us into,
woman? We've got 128 miles to come to
our senses, gentlemen.

NASH

Hush. This here is the place we need to be. This
right here is the next great battle.

ABERNATHY

I can only imagine. Decent-looking place to die
though.

HOTEL ALBERT

BEVEL

Ms. Nash.

NASH

Mr. Bevel.

BEVEL

Doc? This here is it. Selma's the place.
A lot of groundwork has already been
laid by the people here. And they ready.

ORANGE

Sister Boynton.

BOYNTON

Mr. Orange.

KING

Good afternoon.

EARNEST WHITE MAN

Dr. King? May I introduce myself?

KING

Yeah, of course.

ORANGE

Hey!

KING

It's okay. It's okay. I'm okay.

ABERNATHY

This way, Dr. King.

KING

That white boy can hit.

ABERNATHY

This place is perfect.

OVAL OFFICE

JOHNSON

What's the FBI's current information on
Martin Luther King? I heard he was
assaulted in Selma.

HOOVER

My information can be summed up in a few words. King is a political and moral degenerate.

JOHNSON

Well, you say that, J. Edgar. I have to take it seriously. But if he's a degenerate, what I do know is, he's a non-violent degenerate. And I want him to go on leading the civil rights movement, not one of these bloodthirsty militants. What I need to know right now is what's he about to do next?

HOOVER

Mr. President, you know we can shut men with power down permanently and unequivocally.

JOHNSON

I'm very aware of that, Mr. Director.

HOOVER

Well, if you prefer a different approach, we can go with the wife. We know there's tension in the home already. We can weaken the dynamic. Dismantle the family.

KING'S RESIDENCE

CORRETTA

Hello.

PHONE CALLER

You ain't got long. When the hearts of those
Pickaninnies of yours stop beating...

KING

Same thing?

CORRETTA

When are you all heading out?

KING

We're heading back to Selma at 5:00 a.m. It turned
out to be
an ideal staging ground. There's a full couple of
weeks planned.
Quite a bit to be done.

CORRETTA

I see. That highway is nice now. Get you there
in a couple of hours.

CORRETTA

Good people in those parts though.

KING

Well... I'm worried about the ones who ain't so
good. This local Sheriff Jim Clark is supposed
to be bad business. Won't go down without a

fight, they say. And since we don't fight...
Well... As good a place to die as any, I guess.

CORRETTA

I wish you wouldn't talk like that.

KING

It just takes the edge off.

CORRETTA

You and your friends can joke about that. I
don't joke about that.

KING

You're right. I'm sorry.

CORRETTA

I'll put these things away in your bag now. I
didn't realize you were leaving so early.

HALIE

Hello?

KING

Halie?

HALIE

Martin.

KING

I need to hear the Lord's voice.

HALIE

Surely, Martin. Surely.

HALIE (SINGING)

"Precious Lord, Take my hand. Lead me home. Let me stand. I am tired. I am weak. I am worn. Through the storm. Through the night Lord, lead me on. To the light."

JACKSON'S RESIDENCE

SULLY

Hey!

ABERNATHY

Hey! Sully, Look at you.

SULLY

Morning, Doctor.

KING

Good morning, Doctor.

SULLY

Drive all right?

KING

Good and long.

SULLY

Good news is Richie Jean is in there. Oh, she's ready for you.

ABERNATHY

Negro, that's all you had to say.

DAUGHTER

Uncle Marty!

KING

There she is! There's our girl! Hey, Richie
Jean! Looking like her mom.

RICHIE JEAN

You go play.

ABERNATHY

Hey!

RICHIE JEAN

Hey, Ralphy.

YOUNG

How you doing?

ABERNATHY

Hey!

YOUNG

Good to see you, sweetheart.

RICHIE JEAN

Hey, come over here.

ABERNATHY

Oh, Lord, it's good to see this!

RICHIE JEAN

Okay, now, I've got the grits on the stove. How
many we expecting today?

YOUNG

Well, now, Sister Jackson. You know about our
group, the SCLC, right? The Southern Christian
Leadership Conference? A few of our top SCLC

leaders are with us this time since we're going to be here a little longer than expected.

YOUNG (CONT'D)

Now, this here's Reverend C.T. Vivian. He coordinates all the SCLC branches.

RICHIE JEAN

Welcome. Nice to meet you. Welcome, welcome.

YOUNG

This is Reverend James Bevel.

BEVEL

How you doing, ma'am?

RICHIE JEAN

I'm well. Thank you.

YOUNG

This here is James Orange.

RICHIE JEAN

Oh, this is a big one. I don't know if I've got enough to feed you.

ORANGE

Well, let's find out. How about that?

RICHIE JEAN

Hey! Now, you got two of them named James.

BEVEL

Oh, you can call me Jim, Sister.

ORANGE

And Orange is fine with me, ma'am.

KING

Or Big Fellow!

RICHIE JEAN

All right. Well, this is fine with me.

WILLIAMS

Mrs. Jackson. Hosea Williams.

KING

Or Castro!

WILLIAMS

Oh, yeah, that's a long story. Those grits, they need some stirring. Mind?

KING

You put your foot in it now. Ain't you supposed to be on a diet? Somebody call Juanita. There's a phone!

ABERNATHY

Hey, get off that phone.

KING

Juanita?

ABERNATHY

Don't do it, Doc. Don't do it...

JACKSON RESIDENCE

WILLIAMS

Turning in, Doc. You okay?

KING

Yes, sir. Good night to you.

WILLIAMS

I wanted to tell you that the students are in town.

KING

Local students?

WILLIAMS

Oh, no. The Student Non-Violent Coordinating Committee.

KING

Okay. Our young friends at SNCC. Good to know.

WILLIAMS

You the one told them to organize. Took it to heart. Don't be surprised if they don't give us grief tomorrow. Town folk may be happy to see us. But SNCC? They feel we're in their territory.

KING

They're young and full of spirit. Not a bad thing. It'll sort out. Good night.

WILLIAMS

Good night.

KING

"Boycotting the buses in Montgomery. Segregation in Birmingham."

BROWN CHAPEL

KING

Boycotting the buses in Montgomery. Segregation in Birmingham. Now? Voting in Selma. One struggle ends just to go right to the next and the next. If you think of it that way, it's a hard road. But I don't think of it that way. I think of these efforts as one effort. And that one effort is for our life. Our life as a community. Our life as a nation. For our lives. We can do this. We must do this! We see children become victims of one of the most vicious crimes ever perpetrated against humanity within the walls of their own church! They are sainted now. They are the sainted ones in this quest for freedom. And they speak to us still. They say to us, to all of us, all colors and creeds, that we must do this. They say to us that it is unacceptable for more than 50% of Selma to be Negro and yet less than 2% of Negroes here being able to vote and determine their own destiny as human beings. They say to us that the local white leadership use their power to keep us away from the ballot box and keep us voiceless. As

long as I am unable to exercise my constitutional right to vote, I do not have command of my own life. I cannot determine my own destiny for it is determined for me by people who would rather see me suffer than succeed. Those that have gone before us say, "No more!" No more! No more! No more! That means protest, that means march, that means disturb the peace, that means jail, that means risk! And that is hard! We will not wait any longer. Give us the vote!

JIMMIE

That's right! No more!

KING (CONT'D)

We're not asking. We're demanding. Give us the vote!

MEETING

Give us the vote!

BROWN CHAPEL

REED

Dr. King. Roy Reed of The New York Times.

KING

Yes. Hello to you. How are you?

REED

I'm well, sir. Thank you for asking. Dr. King, are you truly non-violent if you are provoking violence, sir?

KING

We are here, using our very bodies in protest to say to those who deny us...

JIMMIE

Dr. King. Dr. King. Pleasure, sir.

KING

...that we will no longer let them use their billy clubs in dark corners and halls of power. We make them do it in the glaring light of day, Mr. Reed.

BROWN CHAPEL MEETING ROOM

BEVEL

Is SNCC standing with us on this or not, gentlemen?

FORMAN

You want us to bring our people in, but you're not giving anything in return. Now we are asking for some kind of commitment here.

LEWIS

Respectfully speaking, of course, we've been handling the voter registration in this town now for two years.

WILLIAMS

Well, you haven't gotten very far, have you?

LEWIS

Well, maybe not, Reverend. But we're still here.

WILLIAMS

Meaning what?

FORMAN

This time next month, you won't be!

BEVEL

That's insanity!

FORMAN

Just like you left Albany. Those people are pathetic down there now. Like they daddy left home!

LEWIS

What we're trying to explain is that in Albany you all...

WILLIAMS

You know what I think? Maybe we should just leave Selma... Now! Leave it to these two. Come back in another two years and see how much further you got!

FORMAN

Sounds just fine to me.

KING

That's enough. Enough of this now. I haven't the time for this. None of us got the time for this.

KING (CONT'D)

John. James. The way our organization works is straightforward.

We negotiate. We demonstrate. We resist. And on our best days, our adversary helps the matter by making a mistake. Now, we were in Albany for nine months and we made a lot of mistakes. But their sheriff, Laurie Pritchett, he never made a mistake. Kept his cool, kept arresting us in a humane way, carried people to the jail-wagons on stretchers. Day in, day out. There was no drama.

FORMAN

You mean there was no cameras.

KING

Exactly. Now I know, we all understand, that you young people believe in working in the community long-term. Doing the good work to raise black consciousness. It's good grassroots work. I can't tell you how much we admire that. But what

we do is negotiate, demonstrate, resist. And a big part of that is raising white consciousness. And in particular the consciousness of whichever white man happens to be sitting in the Oval Office. Right now, Johnson has other fish to fry and he'll ignore us if he can. The only way to stop him doing that is by being on the front page of the national press every morning and by being on the TV news every night. And that requires drama.

KING (CONT'D)

Now... John. James. Answer me one question. I've been told the sheriff in this town isn't like Laurie Pritchett in Albany. He's a big ignorant bully like Bull Connor in Birmingham. Well, you tell me. You know Selma. You know Sheriff Jim Clark. Is he Laurie Pritchett? Or is he Bull Connor?

LEWIS

He's Bull Connor.

ABERNATHY

Bingo!

KING

Good. That's good. But it gets better.

STREETS

KING

See, Clark doesn't control the streets like Connor did in Birmingham. Clark's the County Sheriff, and all he controls in Selma is the County Courthouse. So relatively speaking, we have clear avenues of approach to a defined battle zone.

KING (CONT'D)

In the courthouse sits the heart of the matter, the voter registration office. Now this is an exceptional circumstance. See, in Albany, there were no clearly defined battle zones. The issue was segregation, and segregation was everywhere. In Selma, we can concentrate our actions on one building. A citadel, defended by fanatics. The Selma Courthouse. A perfect stage.

COURTHOUSE

CLARK

Y'all deliberately causing an obstruction! You don't disperse, you're gonna be arrested. I promise you!

KING

Sheriff Clark, we're trying to gain access to the registration office. Which is our legal right.

CLARK

There's too many of you. And you know damn well there is! Now, y'all just gonna have to wait at the rear!

KING

No, Sheriff Clark. We're going in the front and we're gonna wait right here. Segregation is now illegal in this country, sir.

WHITE PEOPLE

Get out, nigger.

JIMMIE

Come on.

CAGER

I'm trying.

VIOLA

Kneel down, Daddy.

JIMMIE

Come on.

CLARK

Keep this sidewalk clear. Clear a path! Get out of the way! Get out of the way! Get the hell out of the way! Keep the sidewalk clear! I said keep it clear!

JIMMIE

Okay. We about to sit him down. He can't sit.

CLARK

Then he needs to learn.

JIMMIE

He gonna sit.

CLARK

Sit down, God damn it!

JIMMIE

Hey, hey! Pa? Pa?

VIOLA

Daddy.

JIMMIE

I just told you he can't sit.

CLARK

What do we got here? What's going on here, boy?

What we got here? What we got here?

VIOLA

Jimmie! Sit down!

JIMMIE

No, Mama, I'm sick of this.

CAGER

Jimmie!

VIOLA

Don't do it.

CLARK

Do you have a problem, boy?

JIMMIE

I'm sick of this! I just told you...

CLARK

What'd you think, boy? What'd you think? What the fuck are you thinking?

CLARK (CONT'D)

Get that nigger woman! Kill that nigger bitch!

ANNIE LEE COOPER

Get your hands off of me!

TELEVISION

WALLACE

We will not tolerate a bunch of nigra agitators attempting to orchestrate a disturbance in this state. Not as long as I'm governor. Now, I stand here today in the cradle of the Confederacy to remind its people of our Founding Fathers' goals of duty. Goals long since forgotten by progressives and liberals in favor of what they call a changing world. They seek to make us one mongrel unit. Instead of allowing each race to flourish from its separate racial station as has been the standard for generations now.

WHITE HOUSE

AIDE

Good morning, Mr. President.

TELEVISION

WALLACE

Their changing world is sickening the balance of
the Southland.

Now... I pledged to stand up for Alabama when I
campaigned and the people elected me on that
pledge, and that is exactly what I intend to do.

SELMA JAIL CELL

ABERNATHY

Johnson'll flinch.

KING

I'm tired, Ralphy. Tiring of this.

ABERNATHY

Eyes on the prize, Martin.

KING

Yeah, but what is the prize, friend?

ABERNATHY

We fight to have a seat at whatever table we
want.

KING

How does it help a black man to be able to eat
at a lunch counter
if he doesn't earn enough to buy the burger? Or
worse yet, can't even... Can't even read the
menu 'cause there was no Negro school where he's
from. What is that? That equality?

ABERNATHY

Amen.

KING

And what about in our minds? Equality in the
black psyche. Look at these men. Beaten and
broken down for generations. Deciding to demand
more? What happens when a man stands up and says
enough is enough? Look at Medgar. Murdered the
man in his own driveway. Kids and wife right
there inside the house.

ABERNATHY

George and Herbert Lee, Lamar Smith.

KING

A man stands up, only to be struck down. And
what happens to the people he led? What are we
doing, Ralphy?

ABERNATHY

We take it piece by piece. Like we been doing.
We build the path as we can. Rock by rock.

KING

This cell is probably bugged.

ABERNATHY

It probably is. Oh, Lord.

KING

They're gonna ruin me so they can ruin this movement. They are.

ABERNATHY

"Look at the birds of the air, that they do not sow, nor reap, nor gather into barns, and yet your Heavenly Father doth feed them. Are you not worth much more than they? And who of you by being worried can add a single hour to his life?"

KING

Matthew 6, verse 27.

ABERNATHY

All right.

KING

Yes, sir.

BROWN CHAPEL

BEVEL

What? Where did you hear that?

ORANGE

I overheard them talking about him coming in this evening.

LEWIS

Overheard us? I'm learning about this just like you. We didn't do this.

WILLIAMS

That Negro can't be talking about that "by any means necessary" madness with these people. They about to bust as it is.

BEVEL

He's on his way here, right? So we gotta figure this out. Right and fast.

ORANGE

He ain't on his way. He here.

BEVEL

Holy shit.

STREETS

BOYNTON

Are you all right?

CORRETTA

I wish I had more time to prepare is all. I want to do this kind of thing whenever possible. But I don't get to do it enough to feel entirely comfortable. I prefer to be prepared.

BOYNTON

Yes, I understand that.

CORRETTA

I admire you. I do. Sometimes I wish I were more out there in the trenches.

BOYNTON

You do more than you know, Mrs. King. I'll tell you what I know to be true. It helps me in times when I'm feeling unsure. If you'd like.

CORRETTA

Please do, Mrs. Boynton.

BOYNTON

I know that we are descendants of a mighty people, who gave civilization to the world. People who survived the hulls of slave ships across vast oceans. People who innovate and create and love despite pressures and tortures unimaginable. They are in our bloodstream. Pumping our hearts every second. They've prepared you. You are already prepared.

BROWN CHAPEL MEETING ROOM

MALCOLM

Mrs. King, I mean no disrespect. I come with great respect for your husband. I have no army behind me anymore. I have myself and the truth. That is all I stand on today.

CORRETTA

You've said disrespectful things in the past, Minister. So you'll understand why there is some alarm here tonight.

MALCOLM

I do. I understand that. Your husband and I, we do not see exactly eye-to-eye on how to achieve progress for the black man. And yes, I have been piercing in my critiques of non-violence. But because we don't agree, Mrs. King, does not mean that I'm the enemy.

CORRETTA

What do you intend to say to these people then, sir? A lot of work has been done here, and I don't intend to see it undone tonight.

MALCOLM

Let's just say, my eyes see in a new way. But your local sheriff here? He doesn't know that. So allow me to be the alternative to your husband. The alternative that scares them so much they turn to Dr. King in refuge. Let my being here, Mrs. King, represent the factions that will come if they don't give the good reverend what he's asking for and soon.

SELMA JAIL CELL

KING

Do you know what he has said about us in the past, Coretta? He called us "ignorant Negro preachers." Called me a modern day Uncle Tom. Said on national television that the white man pays me to keep Negroes defenseless. The white man pays me! How could you allow it?

CORRETTA

It wasn't like that this time, Martin. I'm telling you... He spoke with some of the words he's used before, but it wasn't aimed at you. It was... It had more to do with helping us. Not that you need his help. I'm just telling you how it was.

KING

This movement, our movement, has been the one that has moved the needle. Our movement changes laws and day-to-day life for our people. But what has he changed? Actually changed?

CORRETTA

You don't sound like yourself. You sound tired.

KING

And you sound enamored.

KING (CONT'D)

I didn't mean that. Corrie. Coretta. I didn't mean that. I'm tired. You're right.

CORRETTA

Rest then. Rest tonight, Martin.

CAPITOL BUILDING

WALLACE

This is not what I want to hear. How in Christ's sake does Malcolm X slip into my state, meet with the wife of the other one, and give an actual speech to these nigras who are already riled up enough? I mean, how does that happen, Colonel Lingo?

LINGO

Governor...

WALLACE

Is every spook militant in existence gonna pay us a visit? Do you know what this means? Johnson is going to get jumpy. King and X together is sending him through the cotton-pickin' stratosphere. And pictures of nigras getting beat in the street doesn't help the matter.

LINGO

Governor...

WALLACE

Now I can't make a move against that backwoods, white trash Sheriff Clark 'cause that'll be seen as I'm helping King. But somebody got to get Jim Clark under control. Election year is coming up

and this black voting business won't abide. I mean, what's not clear about that?

LINGO

Look, George, I'm telling you, if the Lord Jesus and Elvis Presley come visiting and they said, "Jim, now, we need you to treat them niggers nice." Jim Clark would beat the shit out of the pair of them, then throw them in jail.

WALLACE

Jesus H. Christ.

LINGO

Jim's a good old boy, he's a friend of mine. Jim Clark just ain't that scary. Now he's playing into their hands. Now... If you want fear, you need dominance in Selma. Hoover picked up some intel about a night march. Wasn't announced. It's some locals outside of King's group. Unofficial, they called it. Supposed to happen tomorrow night once King leaves jail. Going to some bleeding heart fundraiser in California.

WALLACE

So... King's out of town. Fewer cameras. And at night.

LINGO

Find a reason to send us in there. Let's scare
some real sense into them black bastards.

STREETS

TROOPER

Y'all move back. Move back now. Get back. Go
back to your homes now.

VIOLA

Stop! Leave him be!

JIMMIE

Mama, come on! Mama, come on! We gotta keep
moving. Come on. This way, this way. Leave him
alone.

MACK'S CAFE

JIMMIE (CONT'D)

It's all right. It's gonna be all right. Okay?
Act like you're... Act like you're reading your
menu. Okay?

VIOLA

It's okay.

JIMMIE

Pops... It's all right, Mama. It's gonna be
cool.

VIOLA

It's okay, it's okay.

JIMMIE

Hey! Hey...

VIOLA

No, get off of him! Just get off of him! Get off
of him! No! No! Get off of him! Stop it! No, no,
no! Stop it! Help me. Help me. Jimmie.Jimmie.
Jimmie. Jimmie.Help me.

CITY MORGUE

KING

Sir?

CAGER

Dr. King.

KING

There are no words to soothe you, Mr. Lee. There
are no words. But I can tell you one thing for
certain. God was the first to cry. Yes. He was
the first to cry for your boy.

CAGER

Yes. I believe that.

BEVEL

Is your daughter... Is Jimmie Lee's mother here,
Mr. Lee?

CAGER

No, she... She couldn't make it.

KING

May I ask your age, sir?

CAGER

Well, I... I got 82 years. 1883....

KING

Right.

CAGER

Yeah. Jimmie... He born in '38. He a Army man. I mean, he was... Was an Army man. In the Army a spell. He say, "Pa, you gonna vote before you done." That's what he said. He tell me. He was a good boy.

KING

Yes.

CAGER

Always good. Always good. Jimmie gone.

KING

I'm so sorry.

CAGER

Yeah.

BROWN' S CHAPEL

KING

Who murdered Jimmie Lee Jackson? Who murdered Jimmie Lee Jackson? We know a state trooper acting under the orders of George Wallace pointed the gun and pulled the trigger. But how

many other fingers were on that trigger? Who murdered Jimmie Lee Jackson? Every white lawman who abuses the law to terrorize. Every white politician who feeds on prejudice and hatred. Every white preacher who preaches the Bible and stays silent before his white congregation. Who murdered Jimmie Lee Jackson? Every Negro man and woman who stands by without joining this fight as their brothers and sisters are humiliated, brutalized, and ripped from this earth!

KING (CONT'D)

When I heard President Kennedy had been shot and killed... And when I heard just yesterday that Malcolm X, who stood in this very church just three weeks ago, had been shot and killed, I turned to my wife Coretta and said the same thing I often say when one of our leaders is struck down, "Our lives are not fully lived "if we're not willing to die for those we love "and for what we believe." But today, Jimmie, we're doing the living and you've done the dying, dear brother. We will not let your sacrifice pass in vain, dear brother. We will not let it go. We will finish what you were after! We will get what you were denied! We will vote and we will put these men out of office! We will take their

power! We will win what you were slaughtered for!

MEETING

Yeah!

KING

We're going back to Washington. We're going to demand to see the President. And I'm gonna tell him that Jimmie was murdered by an administration that spends millions of dollars every day to sacrifice life in the name of liberty in Vietnam, yet lacks the moral will and the moral courage to defend the lives of its own people here in America! We will not let it go! And if he does not act, we will act. We will act! We will do it for all of our lost ones. All of those, like Jimmie Lee Jackson, who have gone too soon, taken by hate!

JACKSON HOME

KING

Let me hear the top-tier issues that have to be evident in the overall legislation we demand. Let's break it down. But let's root this discussion in what we know. We know Johnson can't see the full picture. So, let's paint it for him. What are the specific hardships and

humiliations we can address within the larger context of legislation?

ORANGE

Doc, we gotta start with banning these laws that if a Negro tries to register, I mean, actually musters up the courage to go in that courthouse, that their name and address is published in the paper. It gives anybody who wants to do them any harm their exact location, and we know how the Klan is.

BEVEL

I hear that. But the poll taxes got to be our focus first. 'Cause black people are poor! Black people are poor down here--

ABERNATHY

Yep.

BEVEL

And they expected to pay for every year they weren't legally registered before they can register. Now, what the hell is that? Who got that kind of money?

VIVIAN

Come on now! Listen now! The big issue is voting vouchers.

BAYARD

Is that the number one issue?

VIVIAN

Now hold on. Let me finish. 'Cause everybody'll forget about this part. But if you're Negro, the only way you can vote is if an approved registered voter vouches for you. Right? So, let's say, you take some place like Lowndes County, where there are no Negroes who are registered and you've got to have someone who is registered to vouch for you. What are you supposed to do? Nobody you know, not a single black person for 100 miles is registered. So how do you get the voucher, right? To get you into the courthouse doorto pay the poll taxto get your name published and get yourself dead.

BEVEL

That's true.

BAYARD

We need a new plan! I can't take him back to Washington and waltz into the White House with a list of empty demands. Tactics, my friends! We

must break down this institution into the
tangible tactics that it takes to dismantle it.

OVAL OFFICE

JOHNSON

What's your next move?

KING

A march from Selma to Montgomery to protest and
amplify.

JOHNSON

Well, I'll be damned. This was always part of
the plan, wasn't it? Provoke some tragedy in
little old Selma, then go big. Get someone
killed and march on the State Capitol! Selma to
Montgomery's gotta be 50 miles! You march those
people
into rural Alabama unprotected, it's gonna be
open season. It's too damn far and too damn
dangerous!

KING

Then propose new legislation, sir.

JOHNSON

I can't do that this year. I won't! I told you.

KING

We need your involvement here, Mr. President. We deserve your help as citizens of this country. Citizens under attack.

JOHNSON

Now, you listen to me. You listen to me. You're an activist. I'm a politician. You got one big issue. I got a hundred and one. Now, you demanding more and putting me on the spot with this visit, that's okay. That's your job. That's what you do. But I am sick and tired of you demanding and telling me what I can and what I can't do. If you want my support on this voting thing, I need some quid pro quo from you.

KING

What do you want, Mr. President?

WHITE HOUSE SITTING ROOM

WHITE

We have a line on some threats that are particularly troubling.

YOUNG

Well, what's new?

WHITE

No, no. This is serious. Credible threats with detail.

BAYARD

This information, coming from the FBI, I assume?
High-level?

The same high-level that's been tracking us like
animals?

YOUNG

Bugging our homes and our hotel rooms. Digging
for things that simply are not there, Lee? This
all feels very convenient.

WHITE

Okay. This is coming from Lowndes County,
Alabama. Between Selma and Montgomery. I'm
telling you, if he were my guy, I'd keep him off
the frontlines. Just for a while.

BAYARD

Not gonna happen, Lee.

OVAL ROOM

JOHNSON

Meet me halfway on this, Martin.

KING

I can't, Mr. President.

JOHNSON

Can't or won't?

KING

I came here hoping to talk to you about people. People are dying in the street for this. It cannot wait, sir.

OVAL ROOM

WHITE

Mr. President, how did it go?

WHITE (CONT'D)

What can I do to help?

JOHNSON

Get me J. Edgar Hoover.

KING RESIDENCE

VOICE

King, you know you are a complete fraud and a liability to all nigras. Like all frauds, your end is approaching. You are done. Your degrees and your fancy awards will not save you. The American public will soon know you for what you are, an evil, abnormal beast.

KING

That wasn't me. That isn't me, Corrie.

CORRETTA

I know. I know what you sound like. I've gotten used to a lot. All the hours wondering after your safety, worried about how you are. This house. Renting here. No foundation. Without the things the children should have, all because of how it would look. I have gotten used to it, for better or worse. But what I have never gotten used to is the death. The constant closeness of death. It's become like a thick fog to me. I can't see life sometimes because of the fog of death constantly hanging over. People actually say that they will stop the blood running through the hearts of our children. That's what they said on the other end of that phone line. How they're going to kill my children. And what they'll do to you and how they'll do it. How many years have I had to listen to this? The filth, deranged and twisted and just ignorant enough to be serious. If I ask you something, will you answer me with the truth?

KING

Yes.

CORRETTA

Good, because I am not a fool. Do you love me?

KING

Yes, I love you, Coretta.

CORRETTA

Do you love any of the others?

KING

No.

KING HOME

KING

I need to put the march back a day.

YOUNG

Why?

KING

I have to be home right now.

YOUNG

Yes. Okay. I understand. But I have to tell you the organization looks good. Real good. The mood is strong. And the locals are prepared. The SNCC kids are ready to go. We can start it off from Selma, and you can join in on the second day. I just think it'd be a mistake to hold people back when their blood is up. I hear you, but we need to be out there full throttle. This ain't a test run. We need to get to Montgomery. I warned Johnson that we were going to the

Capitol. We need to do just that. And I believe we will. We'll get there. And when we do the real deal, the finale, when you make the big speech at the end, right on Wallace's doorstep.

KING

I don't know, Andy.

YOUNG

It'll be just fine. We'll get it started strong. And you'll finish strong.

KING

Okay. Let's proceed. But only one of us walks to start. I don't want to get back on Monday and find all our leadership in jail. One of us walks.

YOUNG

Understood.

WALLACE PRESS CONFERENCE

WALLACE

There will be no march from Selma to Montgomery. It is not conducive to traffic flow on Route 80. Or to public safety.

BROWN'S CHAPEL MEETING ROOM

WILLIAMS

Your lives could be in danger, but we're going to be strong if we stick together. Don't fight back. It's a non-violent movement. Non-violence is not passive. It's actually very strong.

OUTSIDE MEETING ROOM

FORMAN

We shouldn't do this, John. This is not us. This is not SNCC. It's some bullshit. It's gonna do more for King and the SCLC than for Selma.

FIELD

CLARK

This is Alabama. They can keep their asses in Washington, D.C. You don't tell us how to live our lives.

VIVIAN

This is an example of what you might deal with out there. What you might experience. Here we go. Let's show them.

MAN

We don't want your kind here.

WILLIAMS

Go to the bottom of the river, black boy. We're going to put you down in Alabama River!

OUTSIDE MEETING ROOM

LEWIS

He's not even here. How's it gonna do more for him?

FORMAN

Well, why ain't he here, then, man?

LEWIS

Are you listening to yourself? First, it's gonna do more for him. Now, it's why he ain't here? Do you want him here, or do you not want him here?

FORMAN

Honestly, I don't give a rat's ass about that man. That's your hero.

FIELD

CLARK

Let's take these bastards and stick them down
into Alabama River and never see them again.

OUTSIDE MEETING ROOM

LEWIS

James, you are so off-base with this. All this
nonsense. This ain't what SNCC is about.

FORMAN

Don't make me out to be the bad guy here, John.

LEWIS

I'm not! You're the one playing me small.

FORMAN

Don't demonize me...

LEWIS

You're mad because they called him in. We were
here first. And they called him in. I get it. I
understand that. But if we are really
and truly for the people, and the people of Selma
chose him, well, then the people have spoken. And
if they want to march, then I'm marching with
them.

FORMAN

Then, brother, you're marching as John Lewis.
Not as part of SNCC. It's been voted on and

decided. For this march, you're on your own with
De Lawd and his disciples.

YOUNG

Short man wins. Short man wins. Short man wins.

BROWN'S CHAPEL MEETING ROOM

WILLIAMS

All right.

ABERNATHY

All right.

VIVIAN

Who got it?

ORANGE

It's on you, Hosea. You ready, young blood?

WILLIAMS

You ready? All right. Let's do this.

BEVEL

All right.

PETTUS BRIDGE

VOICE

About 525 Negroes had left Brown's Chapel and
walked six blocks to cross Pettus Bridge and the
Alabama River. There were young and old, and

they carried an assortment of packs, bed rolls and lunch sacks. The troopers were waiting 300 yards beyond the end of the bridge. Behind the troopers were dozens of possemen, 15 of them on horses, and perhaps 100 white spectators.

WILLIAMS

Can you swim?

LEWIS

Not many swimming pools for black folk where I come from.

WILLIAMS

Yeah.

BAYARD

Andy, it's Bayard. Everybody there?

YOUNG

Yes.

BAYARD

Turn on CBS right now, Andy. Right now. You have a TV there?

YOUNG

Yes. Now?

BAYARD

Right now!

YOUNG

Turn on the television set.

NEWS ANCHOR

We interrupt this program to bring you a special
bulletin from CBS News.

CLOUD

Give 'em two minutes. Stand right there.

TROOPER

We're ready.

TROOPER (CONT'D)

This is an unlawful assembly. You have two
minutes to disperse. Go home or go to your
church. This march will not continue.

WILLIAMS

Two minutes. May I have a word with the Major?

TROOPER

There's no word to be had.

LEWIS

Major Cloud, may we speak with you?

TROOPER

Troopers, advance!

YOUNG

Seventy million people are watching this.

VOICE

The first 10 or 20 Negroes were swept to the ground screaming, arms and legs flying, packs and bags went skittering across the grassy divider. Those still on their feet retreated. A cheer went up from the white spectators lining the south side of the highway.

WILLIAMS

Come on. You gotta come on.

MARCHER

Please, don't...

VOICE

The troopers continued pushing, using both the force of their bodies and the prodding of their nightsticks. Suddenly, there was a sharp sound, like a gunshot, and a gray cloud spewed over the troopers and the Negroes. But before the cloud hid it all, there were several seconds of unobstructed view. Fifteen or 20 nightsticks could be seen through the gas, flailing at the heads of the marchers. The Negroes cried out as they crowded together for protection, and the whites on the sidelines whooped and cheered. From the hospital came reports of victims suffering fractures of ribs, heads, arms and legs. And Negro leader John Lewis, despite injury

from a possible skull fracture, led the marchers back to the chapel after the encounter with officers.

LEWIS

Help! Help!

VOICE

He said, "I don't see how President Johnson can send troops to Vietnam and can't send troops to Selma, Alabama." To which the Negroes present roared their approval.

ANGRY MARCHER

Gerry! Gerry, come with us! Come with us! We need your gun, man!

GERRY

I can't walk!

ANGRY MARCHER

Come with us. We know you got them guns in the shed, Gerry.

YOUNG

Hey, hey, hey, what you need guns for?

ANGRY MARCHER

The Bible says, "An eye for an eye," Reverend.

YOUNG

Yeah?

ANGRY MARCHER

I'm sick of this shit!

YOUNG

How many guns you think they got down there?
That's an entire army down there. What you got?
A couple of .32s? A .38? Maybe a couple of old
scatterguns? What?

ANGRY MARCHER

I got enough to kill a couple of them crackers,
that's what I got!

YOUNG

And how many of us you think they gonna kill in
retaliation? With their 12-gauge pump-actions,
their Colt automatics, their Remingtons, their
helicopters, their tanks! We won't win that way,
and I ain't talking about the Bible. I ain't
talking what's right by God. I am talking facts.
Cold, hard facts! Now, you take two of them, and
they take 10 of us. No. We have to win another
way.

ANNOUNCER ON TV

...to our regularly scheduled program.

KING

We're going back to the bridge. We're going to
finish this, we promise you that, Ms. Amelia. We
go again.

REED

Dr. King! Can we get a statement, sir? Dr. King!
Morning, Doctor. Can we get a statement, please?

KING

Morning.

REED

Morning.

KING

While rageful violence continues towards the
unarmed people of Selma, while they are
assaulted with tear gas and batons like an enemy
in a war, no citizen of this country can call
themselves blameless, for we all bear a
responsibility for our fellow man. I am
appealing to men and women of God and goodwill
everywhere, white, black and otherwise. If you
believe all are created equal, come to Selma.
Join us. Join our march against injustice and
inhumanity. We need you to stand with us.

GRAY

Judge Johnson, Dr. King's call-to-action was
nationally televised.

We've seen hundreds of people travel across the country to attend tomorrow's march, mostly white, mostly clergy of some kind.

The SCLC is seeking a federal court order enjoining the state authorities from interfering with the next march.

JUDGE JOHNSON

You're asking me to overturn the Governor's mandate and to do so without a hearing, but it's not going to happen at all without a proper proceeding.

GRAY

Dr. King is in position to lead tomorrow's march, Judge.

JUDGE JOHNSON

Understood, but you will have your day in court on Thursday, Mr. Gray. Meanwhile, there will be no march tomorrow. I will not oppose Wallace against protocol.

JOHNSON

"Thousands head south in moral crusade."

WHITE

The SCLC already filed an appeal against Wallace's orders this morning. You want my advice, Mr. President?

JOHNSON

You have to ask?

WHITE

Give King the march to Montgomery. Do that, and then Selma's over. Then you're back in control.

JOHNSON

In control of what? Another civil war? This ain't about the goddamn march. You think he cares about the march? He wants the law changed, now. I've got Congress calling me by the dozens. I've got picketing that gets bigger and bigger every day. He tugs on their goddamn white liberal conscience. Every march pulls 'em. Especially when people are getting beat up in the streets. These pictures are going around the world, Lee.

WHITE

I understand, Mr. President. All the more reason to act now.

JOHNSON

I'm gonna act now. You tell Wallace and those backwater hicks I don't want to see any more of this horseshit. And you tell King he best not march, you hear me? Either King stops and Wallace stops, or I'll stop 'em both.

DOAR

I'm here on the President's order to try and make this work.

Please work with me.

YOUNG

So we give up the march and you... You give what? We asked for federal protection. And with no disrespect, but when the Assistant Attorney General is the highest-ranking federal official in Selma, we have our answer. And it's not the one we want.

KING

Might I suggest that you speak with Governor Wallace and Sheriff Clark and urge them against violence instead of trying to persuade us not to have a peaceful protest?

DOAR

Maybe we can make a deal. What if I could assure you that the administration would endorse a later march if tomorrow is called off? You know what? He's closer than you may think to coming around on this issue. I believe this compromise might be agreeable.

KING

Mr. Doar? Thousands have gathered here to demonstrate their dignity. I don't want to challenge Judge Johnson. I don't want to go against the President. I don't want any of this. The President could stop this with a stroke of his pen. He chooses not to. The decision is with your side, sir, not ours.

VIVIAN

Good to see you, Father.

PASTOR

Good to see you.

VIVIAN

Thank you for coming. Thank you for coming out. Hello, sister. Good to see you this afternoon.

KING

You came.

RABI

You called and we came, my friend. You are not alone, my friend.

KING

Welcome, welcome.

VIOLA THE MARCHER

Hi, what's your name?

SUSAN THE MARCHER

Susan.

VIOLA THE MARCHER

Hi, I'm Viola. Welcome to Selma. Yes, ma'am, I'm good. How are you?

OLD WOMAN

Fine, thank you.

REED

What is your name and where are you from, sir?

REEB

My name is James Reeb. I've come from Boston.

REED

Tell me, why have you traveled here, Mr. Reeb?

REEB

I heard about the attack of innocent people who just want their rights, and I couldn't just stand by when Dr. King put out that call to clergy. I couldn't.

KING

The President doesn't want us to march today. The courts don't want us to march. But we must march.

MARCHERS

Yeah!

KING

We must stand up.

MARCHERS

Yeah!

KING

We must make a massive demonstration of our moral certainty. I'm so glad we're here together today. I thank you for standing up. For we shall be victorious in our quest. We shall cross the finish line hand in hand. For we shall overcome. All right.

CLOUD

Troopers, withdraw!

VIVIAN

My point is, after what happened the last time, if it don't feel right, we don't do it. That's my point. We've been going round and round on this for hours, and nothing's gonna change the fact that it was Doc's decision and we have to support him.

NASH

This is a movement of many, not of one. So any
choice we make
has to be right for many.

VIVIAN

Come on, Diane. Now, you know that's not what I
meant by that, all right?

LEWIS

People are angry, Dr. King. Angry. They went
back to that bridge
because they were hot about Sunday. That was our
moment out there today.

FORMAN

And you threw it away.

KING

They could've sealed off the road behind us. No
food, water,
no kind of support allowed through. We wouldn't
have made 10 miles.

LEWIS

You saying this was a trap?

KING

I don't know what it was.

FORMAN

That was no trap! You know why they opened up the road to us? Because all them nice, respectable white folks was with us, and we should've capitalized on that. Because they're not gonna be around here for long. They never are!

ABERNATHY

It was Martin's call. It's done.

FORMAN

He made the wrong goddamn call!

ABERNATHY

Hey, watch your mouth, young man!

LEWIS

Two days ago, you didn't wanna march at all. And now you're mad because it didn't go the way you planned?

BEVEL

Calm down, brother.

LEWIS

Now, what happened out there today? You gotta tell us something. Please.

KING

I'd rather people be upset and hate me than be bleeding or dead.

KING

My dearest Corrie, at a time when I need you, I cannot call you. And I have done this to myself, to us. At this late hour, my thoughts are of you and all you have sacrificed for this struggle. So many have sacrificed. So many have been lost. I wonder how many must we lose. I pray for discernment and guidance as we journey on. I pray, too, that I can justify the faith you once had in me. I, too, often feel that heavy fog you spoke of, Corrie. Only you and our family clears the haze. Love, Martin.

REEB'S COMPANION

He betrayed trust. He called, we came, and he didn't fulfill his own call.

REEB

Yeah, but sometimes it's not that clear-cut. Sometimes it's instinctual. Like when you're preaching, and you're just flying. You know, you're not on the notes. You're not on memory. You're tapped into what's higher, what's true. God is guiding you.

REEB'S COMPANION

I've known that feeling. It's rare, but I've known it.

REEB

I think that's what happened to Dr. King up there on the bridge today. He kneeled down, prayed to God and got an answer. And he was brave enough to follow that answer, and I, for one, don't fault him for it. Except he owes me a bus ticket home.

You know what

KLANSMAN #1

I hate more than niggers?

KLANSMAN #2

What's that?

KLANSMAN #1

White niggers.

REEB

Look, we don't want trouble, okay?

KLANSMAN #1

No, you came here stirrin' trouble.

BEVEL

Doc, someone's been hurt. A priest, from Boston. White.

KLANSMAN #1

Now you know what being a nigger around here
feels like, boy.

KING

Hurt? How?

BEVEL

Dead.

KING

I need a phone!

JOHNSON

Chicago, Detroit, Boston, I don't care. Hell,
you got 2,000 people
marching up in Harlem. Well, good for you. But
when you have people come inside the White
House? Inside the White House! On a tour? They
just sat down, Martin. They sat down in the main
corridor, started singin' and shoutin'. Well, I
won't have it!

KING

I cannot stop people from expressing...

JOHNSON

You can! You can stop them.

KING

No, you can stop it. You, sir, can do more. Now I'm glad to hear that you called Reverend Reeb's widow, sir. That is very fine, and it is right. I only wish that Jimmie Lee Jackson's family would have received the same consideration from their President.

JOHNSON

Don't you lay your guilt at my door. You're the one choosing to send people out to slaughter when we told you there was trouble.

KING

We won't sit idle while you wait another year or two to send this bill up at your leisure. That should be clear by now. We will continue to demonstrate until you take action, sir. And if our President won't protect our rights, we will take this fight to court.

JOHNSON

You know, I'm... I'm trying here. We're getting close to figuring something out on this voting thing, but I will not have this! This bill has been almost impossible to craft, you hear me? You think you're jugglin', Martin? I'm jugglin', too.

KING

I am a preacher from Atlanta. You are the man who won the presidency of the world's most powerful nation by the greatest landslide in history four months ago. And you are the man dismantling your own legacy with each passing day. No one will remember the Civil Rights Act. But they will remember the standoff in Selma when you never even set foot in this state. They will remember you saying, "Wait," and "I can't," unless you act, sir.

KING

Evenin'.

LEWIS

Evenin'.

KING

I wanted to speak privately. I know there's been trouble with the group, and I apologize that our efforts have caused a rift between y'all. That's a painful thing, I know, and I'm truly sorry it's happened.

LEWIS

Yeah, painful. LBJ is not moving, John. I thought he would, but our efforts are not working, and I can't risk another march with people getting killed when it's not working. I won't do it. We need voting, not marching. You know that. We have to move beyond these protests to some real political power. This can't go on forever like this. I can't go on like this.

LEWIS

When I was... When I was working with SNCC on the Freedom Rides, the Montgomery bus reached the city limits. We got off. And out of nowhere, from all directions, they came. There was men, women. Kids, too. They had just about every makeshift weapon you could think of. I mean, bats, bricks, tire irons, pipes. I remember...I remember this little girl just clawing her nails into the side of my friend Jessie's face while her daddy... Her daddy beat him with an ax handle. Jessie was unconscious, and they just kept beating on him and beating on him. I must've passed out on the asphalt somewhere. Next day, I found myself patched up and sitting in a church. I could barely hold my head up, but I needed to be there. You were gonna be

speaking. And I needed to hear you. And I was
feeling down,
but you got up there. You remember that day at
all?

KING

I don't think we remember it the same way.
What'd I say, John?

LEWIS

I'm about to tell you right now. And I hope you
hear me. You said that we would triumph. That we
would triumph because there could be no other
way. And you know what else you said? You said,
"Fear not. We've come too far to turn back now."

KING

I feel good about where we are. We have a strong
case. We can do this.

LEWIS

Right.

KING

Now, Ms. Cooper and Ms. Boynton are here, and
they need to be ready. A lot depends on what
they have to say. Okay?

HAVEN'T BEEN FIGURED OUT

I hear what you're saying, but...

KING

You're here.

CORRETTA

Yes, I'm here.

KING

I'm glad.

NASH

Just in time.

JUDGE JOHNSON

In the matter of the Southern Christian Leadership Conference v. the state of Alabama, I will now hear testimony from the plaintiffs. Mr. Gray.

GRAY

Your Honor, you will hear testimony from the victims who were beaten and bludgeoned in their quest for freedom. For their right to vote and to self-determine. The fact of the matter, Your Honor, is that the incidents that occurred cannot be disputed. These particular circumstances will paint a thorough picture of the horrific events endured in Selma.

JUDGE JOHNSON

Very well, you may proceed.

STATE ATTORNEY

Mr. King, you went out on that bridge in direct violation of that judge's orders. You deliberately disobeyed this judge and the Governor, did you not?

KING

Thousands of people came to Selma, aroused by Sunday's brutal actsexacted by officials of the city of Selma and the state of Alabama. I felt if I had not led the march, pent-up emotions and inner tensions would have led to an uncontrollable retaliatory situation, a violent situation on both sides.

STATE ATTORNEY

I don't need any of your preaching and prancing in here,
you hear? I want an answer.

GRAY

Objection.

JUDGE JOHNSON

Watch it, counselor.

STATE ATTORNEY

I'm trying very hard, Judge.

JUDGE JOHNSON

Try harder, counselor.

JUDGE JOHNSON (CONT'D)

It seems basic to our constitutional principles that the extent of the right to assemble, and demonstrate and march along the highway in a peaceful manner ought to be commensurate with the enormity of the wrongs that are being protested and petitioned against. In this case, the wrongs are enormous. Therefore, the extent of the right to demonstrate in an estimated five-day march from Selma to Montgomery has been approved accordingly.

ABERNATHY

Yes!

BOYNTON

Thank God!

JUDGE JOHNSON

There's no further business with this court. These proceedings are concluded, with our thanks to the litigants. Good day, gentlemen. Yeah, that's right.

YOUNG

Well, now, we don't like to have no mistakes, if you... If you're sure about it. Bayard says that Harry says he can get Nina Simone, Dick Gregory, Joan Baez, Peter, Paul and Mary in.

ABERNATHY

Come on now. We don't got money for that.

YOUNG

Well, Harry is chartering a plane himself.

WILLIAMS

Day-O, day-O

OTHERS

Daylight come and me wan' go home

HOOVER

President's angling for your blocking of the march to be overturned. Unfortunately, all my maneuvers have been put on hold while the matter's being adjudicated.

JOHNSON

Governor, you wanted to talk.

WALLACE

Well, Mr. President... Malcontents are disrupting Alabama, and it's your responsibility to stop them.

JOHNSON

They're protesting about the right to vote and the way they're treated in your state. So that's

your problem, your responsibility, and it's on your watch.

WALLACE

Mr. President, I disagree. We have a certain way things are done. It's the way it is. And it's the way the people want it to stay.

JOHNSON

George, why are you doing this? Your whole career has been working for the poor. Why are you off on this black thing?

WALLACE

Well, 'cause you can't ever satisfy them. First, it's the front seat of the bus. Next, it's take over the parks, then it's the public schools, then it's voting, then it's jobs, then it's distribution of wealth without work.

JOHNSON

George, you seen all those demonstrators out front of the White House keeping my Lady Bird awake the whole damn night?

WALLACE

Oh, yes, Mr. President. I saw them.

JOHNSON

Well, let's go out there, you and I, and announce that you've decided to let the blacks vote undeterred, and this whole mess will go away. And I don't have to draft bills or force the issue. Now, why don't we do that, George? Why don't you just let the niggers vote? You agree they got the right to vote, don't you?

WALLACE

There's no quarrel with that. I know that. That's the law.

JOHNSON

Then why don't you just let 'em vote?

WALLACE

I don't have that power. It belongs to the county registrars.

JOHNSON

Now, don't shit me about who runs Alabama.

WALLACE

I don't have any legal power over the county registrars, Mr. President. They have their regulations and they adhere.

JOHNSON

Are you trying to shit me, George Wallace? Are you trying to fuck over your President?

WALLACE

Mr. President...

JOHNSON

We shouldn't even be thinking about 1965. We should be thinking about 1985. You and I'll be both dead and gone by then. In 1985, what do you want looking back? You want people remembering you sayin', "Wait," or "I can't," or, "It's too hard"?

WALLACE

I don't right care what they think, and you shouldn't neither.

JOHNSON

Well... I'll be damned if I'm gonna let history put me in the same place as the likes of you.

JOHNSON

I speak tonight for the dignity of man and the destiny of democracy. At times, history and fate meet at a single time in a single place. So it was last week in Selma, Alabama. There, long suffering men and women peacefully protested the denial of their rights as Americans. Rarely in any time does an issue lay bare the secret heart of America itself. The issue for equal rights for the American Negro is that issue. For this

issue, many of them were brutally assaulted. There is no Negro problem. There is no Southern problem. There is only an American problem. The Constitution says that no person shall be kept from voting because of his race or color. To correct the denial of this fundamental right, this Wednesday, I will send to Congress a law designed to eliminate these illegal barriers. The bill will strike down voting restrictions in all elections, federal, state and local. And we shall do this. We shall overcome.

DOAR

We believe we can cover you through Lowndes County, but once we add the final day's march through Montgomery, and you're passing through all those tall buildings and whatnot, coverage becomes challenging. So please consider driving in on the final leg. And please consider nixing the speech at the Capitol.

KING

Well, if Wallace will see us when we arrive, there'll be no need for a speech. Can you arrange that?

KING (CONT'D)

I can't hide. We can't hide. You understand.

DOAR

I don't want to see this go wrong for you. Don't you want to protect yourself, Doctor? Let me try to do that. You know, I know you want to live to see the fruits of all this work. I know you do. I'm just asking you to allow us to help you do that.

KING

I'm no different than anybody else. I want to live long and be happy. But I'll not be focusing on what I want today. I'm focused on what God wants. We're here for a reason, through many, many storms. But, today, the sun is shining, and I'm about to stand in its warmth alongside a lot of freedom-loving people who worked hard to get us here. I may not be with them for all the sunny days to come, but as long as there is light ahead for them, it's worth it to me. Thank you, John.

KING

We heard them say we'd never make it here. We heard them say they'd stop us, if it was the last thing they did. We heard them say we don't deserve to be here. But today, we stand as Americans.

We are here, and we ain't gonna let nobody turn us around. This mighty march, which will be counted as one of the greatest demonstrations of protest and progress, ends here in the Capitol of Alabama for a vital purpose. We have not fought only for the right to sit where we please and go to school where we please. We do not only strive here today to vote as we please. But with our commitment, we give birth each day to a new energy that is stronger than our strongest opposition. And we embrace this new energy so boldly, embody it so fervently, that its reflection illuminates a great darkness.

KING (CONT'D)

Our society has distorted who we are. From slavery to the Reconstruction to the precipice at which we now stand, we have seen powerful white men rule the world while offering poor white men a vicious lie as placation. And when the poor white man's children wail with a hunger that cannot be satisfied, he feeds them that same vicious lie. A lie whispering to them that regardless of their lot in life, they can at least be triumphant in the knowledge that their whiteness makes them superior to blackness. But we know the truth. We know the truth, and we

will go forward to that truth, to freedom. We will not be stopped. We will march for our rights. We will march to demand treatment as full citizens. We will march until the viciousness and the darkness gives way to the light of righteousness. No man, no myth, no malaise will stop this movement. We forbid it. For we know that it is this darkness that murders the best in us and the best of us. Whether Jimmie Lee Jackson or James Reeb, or four blameless little girls struck down before they had even begun. You may ask, when will we be free of this darkness? I say to you today, my brothers and sisters, despite the pain, despite the tears, our freedom will soon be upon us. For "truth crushed to earth will rise again." When will we be free? Soon, and very soon. Because you shall reap what you sow. When will we be free? Soon, and very soon. Because no lie can live forever. When will we be free? Soon, and very soon because "Mine eyes have seen "the glory of the coming of the Lord. "He is trampling out the vintage "where the grapes of wrath are stored. "He hath loosed the fateful lightning "of his terrible swift sword. "His

truth is marching on. "Glory! Hallelujah! "His
truth is marching on."

