

**DEIXIS IN DAVID GOGGINS'S MOTIVATIONAL SPEECH: A
DISCOURSE ANALYSIS**

THESIS

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FACULTY OF HUMANITIES**

**ISLAMIC UNIVERSITY OF MAULANA MALIK IBRAHIM
MALANG**

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THESIS

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MALANG**

2026

STATEMENT OF AUTHORSHIP

I state that the thesis entitled “DEIXIS IN DAVID GOGGINS’S MOTIVATIONAL SPEECH: A DISCOURSE ANALYSIS” is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

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MOTTO

“Maka sesungguhnya bersama kesulitan ada kemudahan. Sesungguhnya bersama kesulitan ada kemudahan”

(QS. Al-Insyirah: 5-6)

DEDICATION

I dedicate this thesis to my family, my beloved mother, father, and sister for their
endless love, support, and prayers.

To my supervisor Mr. Abdul Aziz, M. Ed, Ph.D, who giving me advice to finish
this thesis immediately.

To all my friends, thank you for every talk, every laugh, and every encouragement
to keep moving forward even when the going gets tough. Let's continue to
support one another on the next challenges.

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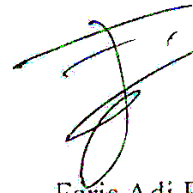
Endless praise and gratitude to Allah SWT for His unceasing mercy, guidance, and blessings, which have granted the author the strength and ability to successfully complete this thesis titled DEIXIS IN DAVID GOGGINS'S MOTIVATIONAL SPEECH: A DISCOURSE ANALYSIS. Without His will and intervention, the completion of this work would have been impossible. May blessings and peace also be upon our beloved Prophet Muhammad SAW.

The author acknowledges that the completion of this work would not have been possible without the support, guidance, and assistance of many people. Therefore, the author would like to take this opportunity to express his deepest gratitude to Mr. Abdul Aziz, M. Ed, Ph.D, my advisor. Thank you for your extraordinary patience, your time, and the critical guidance you have consistently provided. Your knowledge and motivation have been invaluable in guiding the author from the beginning of the research process until the completion of this work.

The author dedicates the highest honor and deepest love to beloved family. To mom and dad, thank you for every sacrifice, for your boundless moral and material support, and for the prayers you always offer in every prostration. You are the author's greatest reason to keep moving forward and never give up in the face of any obstacle. Last, I'd like to thank sister for her enthusiasm and sense of humor, which always manage to lighten the mood and serve as a pick-me-up when I'm feeling tired.

Finally, the author acknowledges that this thesis is far from perfect. Therefore, the author welcomes constructive criticism and suggestions. The author hopes that this work will provide tangible benefits to readers, the institution, and the advancement of knowledge.

Malang, 30 April 2026

A handwritten signature in black ink, consisting of several fluid, overlapping strokes that form a stylized representation of the author's name.

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ABSTRACT

Pratama, Faris Adi (2026) *Deixis in David Goggins's Motivational Speech: A Discourse Analysis*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Maulana Malik Ibrahim State Islamic University Malang. Advisor: Abdul Aziz, M.Ed, Ph.D.

Keywords: deixis, motivational speech, language function, interpersonal relationship, discourse analysis

This study analyzes the use of deictics in David Goggins' motivational speeches and examines how deictic expressions establish interpersonal relationships that achieve a motivational effect. This study fills this gap by integrating Levinson's (1983) theory of deictics and Jakobson's (1960) framework of language functions to analyze how Goggins constructs motivational meaning through strategic deictic choices. The dominance of personal deictics indicates that Goggins strategically uses pronouns such as "you," "I," and "we" to construct what Fairclough (1989) calls "synthetic personalization" creating an intimate speaker-audience relationship that facilitates persuasive identification, where second-person deictics "you" position the audience as active agents responsible for transformation, first-person deictics "I" build credibility through testimonial authority, and first-person plural "we" foster solidarity by framing the struggle as a collective mission. The interaction between deictic forms and linguistic functions reveals that deictics operate not as neutral references but as tactical instruments in which the referential function grounds motivational claims in lived experience, the emotive function creates affective resonance, and the conative function directs behavioral change.

ABSTRAK

Pratama, Faris Adi (2026) Deixis dalam Pidato Motivasi David Goggins: Analisis Wacana. Skripsi Sarjana. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Abdul Aziz, M.Ed, Ph.D.

Kata kunci: deixis, pidato motivasi, fungsi bahasa, hubungan interpersonal, analisis wacana

Penelitian ini menganalisis penggunaan deixis dalam pidato motivasi David Goggins dan mengkaji bagaimana ekspresi deiktis membangun hubungan interpersonal yang mencapai efek motivasional. Penelitian ini mengisi celah tersebut dengan mengintegrasikan teori deixis Levinson (1983) dan kerangka fungsi bahasa Jakobson (1960) untuk menganalisis bagaimana Goggins membangun makna motivasional melalui pilihan deiktis yang strategis. Dominasi deixis person menunjukkan bahwa Goggins secara strategis menggunakan pronomina seperti "you," "I," dan "we" untuk membangun apa yang disebut Fairclough (1989) sebagai "personalisasi sintesis" menciptakan hubungan intim pembicara-audiens yang memfasilitasi identifikasi persuasif, di mana deixis orang kedua "you" memposisikan audiens sebagai agen aktif yang bertanggung jawab atas transformasi, deixis orang pertama "I" membangun kredibilitas melalui otoritas testimonial, dan orang pertama jamak "we" membangun solidaritas dengan membingkai perjuangan sebagai misi kolektif. Interaksi antara bentuk deiktis dan fungsi bahasa mengungkapkan bahwa deixis beroperasi bukan sebagai rujukan netral tetapi sebagai instrumen taktis di mana fungsi referensial mendasarkan klaim motivasional pada pengalaman hidup, fungsi emotif menciptakan resonansi afektif, dan fungsi konatif mengarahkan perubahan perilaku.

خلاصة

براتاما، فارس عدي (2026) الإشارة في الخطاب التحفيزي لديفيد جوجينز: تحليل خطابي. رسالة بكالوريوس. قسم الأدب،
الإنجليزي، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية في مالانج. المشرف: عبد العزيز، ماجستير
دكتوراه.

الكلمات المفتاحية: الإشارة، الخطاب التحفيزي، الوظيفة اللغوية، العلاقات الشخصية، تحليل الخطاب

تحلل هذه الدراسة استخدام الإشارة في خطابات ديفيد جوجينز التحفيزية، وتدرس كيف تُسهم تعابير الإشارة في بناء علاقات شخصية تُحقق أثرًا تحفيزيًا. تسد هذه الدراسة ثغرةً من خلال دمج نظرية الإشارة لليفنسون (1983) وإطار عمل جاكوبسون لوظائف اللغة، لتحليل كيفية بناء جوجينز للمعنى التحفيزي عبر خيارات إشارة استراتيجية. يشير هيمنة إشارة الشخص (1960) إلى أن جوجينز يستخدم بذكاء ضمائر مثل "أنت/أنتِ" و"أنا" و"نحن" للبناء ما يسميه فيركلو (1989) "التخصيص التركيبي" مما يخلق علاقة حميمة بين المتحدث والجمهور تُسهّل التماهي الإقناعي. فإشارة المخاطب "أنت/أنتِ" تُصوّر الجمهور كفاعل نشط مسؤول عن التغيير، وإشارة المتكلم "أنا" تُعزز المصادقية من خلال سلطة الشهادة، وإشارة المتكلم الجمع "نحن" تُعزز التضامن من خلال تأطير النضال كمهمة جماعية. يكشف التفاعل بين الأشكال الإشارية والوظائف اللغوية أن الإشارة لا تعمل كمرجع محايد، بل كأداة تكتيكية حيث تعمل الوظيفة المرجعية على ترسيخ الادعاءات التحفيزية في التجربة المعيشة، وتخلق الوظيفة العاطفية صدًى عاطفياً، وتوجه الوظيفة الإرادية التغيير السلوكي.

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CHAPTER I

INTRODUCTION

This chapter presents several components, including the background of the study, the research problem, the significance, the scope and limitations, and the definitions of key terms.

A. Background of the Study

Motivational speech possesses a remarkable ability to captivate and move an audience, compelling them to take action and pursue their dreams (Saunders, 2025). These speeches play a vital role in instilling a sense of purpose and determination in people as they strive to unlock their true potential. By altering the way individuals perceive and respond to challenges, motivational speeches bring about constructive transformations in their lives. This capacity to drive positive change and foster personal growth underscores the immense significance of effective communication in speech (Putnam, 2000).

Motivational speech has an extraordinary power to inspire and motivate individuals to achieve their goals in life. It often serves as a source of inspiration and encouragement in individuals' journey to reach their full potential. They can induce changes in how individuals think and act, bringing positive impacts to their lives (Lazowski & Hulleman, 2016).

One of the figures known for delivering powerful motivational speeches is David Goggins. An ultra-marathon athlete with an incredible track record, a successful motivational author, and an inspiring speaker, David Goggins has built

a reputation for delivering speeches that urge people to overcome obstacles and attain exceptional mental resilience.

However, how these motivational speeches are understood in the context of linguistics and how meaning is generated within his motivational texts remain questions that are not fully answered. This research aims to analyze David Goggins's motivational speeches through a pragmatic analysis approach using deixis analysis, with a focus on the written language used in his motivational speech. Levinson (1983) state pragmatics as the investigation of the fundamental connections between language and context that are essential for understanding language.

According to Levinson's theory (1983) state deixis are involve in five types: person deixis, time deixis, place deixis, social deixis, and discourse deixis. These categories function as reference markers that anchor utterances to specific participants, locations, and time context within the speech situation. By identifying deictic expressions and analyzing their functions, this research can systematically examine how David Goggins constructs motivational discourse through the strategic use of the deictic categories.

Motivational speeches employ language not merely to convey information, but to achieve specific communicative goals such as influencing the audience, build solidarity, or inspiring. Jakobson (1960) identifies six language functions namely referential, emotive, conative, phatic, metalingual, and poetic, that can be used to analyze how language operates in discourse. However, to empirically identify these

functions within a text, an analytical tool is needed that can systematically connect linguistic structures with their contextual usage. Without the tool, the analysis of language functions risks remaining abstract and disconnected from the actual mechanisms through which speakers construct meaning and motivate their audience.

Deixis, as defined by Levinson (1983), is a linguistic category inherently tied to the context of utterance, encompassing person, time, place, social, and discourse deixis. Mahmudova (2023) asserts that all deictic expressions not only perform a descriptive function but also encode other indexical functions corresponding to Jakobson's categories. Thus, deixis analysis can serve as a methodological bridge to identify and classify language functions in motivational discourse. Through this approach, this research can reveal how speakers utilize deictic expressions to achieve specific communicative goals aligned with Jakobson's (1960) language functions theory. By combining Levinson's theory for identifying deictic types with Jakobson's theory for analyzing language functions, this study aims to provide a systematic understanding of how David Goggins constructs motivational meaning through language.

Through the deixis analysis, it is hoped that a deeper understanding of how language is employed within the context of David Goggins's motivational speeches and how the speech is structured to motivate the audience. This analysis will open the door to examining how language plays a role in shaping powerful motivational speech and encourage further reflection on the power of words in stimulating positive changes in thoughts and actions.

While this study focuses on analyzing David Goggins's uses of deictic expressions, it's important to know that the motivational effect on the audience is constructed through the interpersonal relationships established by these deictic choices. Deixis is relational, it positions the speaker and audience within a shared communicative context (Levinson, 1983). When Goggins uses person deixis such as "you" or "we", he's not merely referring to individual, he is strategically constructing interpersonal closeness, solidarity, and identification with the audience. These interpersonal functions are then realized through Jakobson's (1960) language function. For instance, the use of "you" in a directive context (conative function) creates a sense of personal responsibility for the audience, while "we" in an emotional context (emotive context) preserves collective identity. Thus, this study measures the motivational potential of Goggins's speech by examining how deictic expressions work together to position the audience as active participants in the narrative.

Following its popularity, various studies have been conducted on deixis analysis on speech. Such as research by Paulina et al. (2022) aimed to identify the types of deictic expressions used in President Jokowi's speeches and their functions. The research methodology employed was a qualitative descriptive method, involving techniques for searching, collecting, classifying, analyzing, and interpreting data to draw conclusions. Another study by Lestari et al. (2023) analyzed the types of deixis used in Taylor Swift's speech at the New York University Spring Graduation 2022. The study revealed that Taylor Swift utilized various types of deixis in her speech, including person deixis, place deixis, time

deixis, discourse deixis, and social deixis. The factors that influenced the use of deixis included the role of participants, physical and conceptual space, social status, levels of intimacy, and formality or informality.

Next, study by Lumban Gaol et al. (2023) examine to provide a comprehensive understanding of the types of deixis used by Steve Harvey and his guests on his YouTube channel and how it influenced the meaning of their utterances. This research offered a comprehensive understanding of the types of deixis used by Steve Harvey and his guests and how it affected the meaning of their speech. The study by Minkhatunnakhriyah et al. (2021) analyze the use of deixis contextually in the comment speech delivered by an Indonesian diplomat during the United Nations General Assembly Meeting 2020. The findings of the study showed that discovering deixis contextually is crucial, and the scope of communication contextually includes circumstance, aim, topic, and person. The study also found that spatial deixis expresses the speaker's location in their speech utterance.

Next study by Ramasari (2020) analyze the forms of Deixis existed on Articles at Jakarta Post as contextual information. The findings of the study were that deixis was frequently used in the articles, particularly deixis of time, and that it was used to describe participants and convey information about time. However, the study also found that some deixis references were unclear and required more context to fully understand their meaning. A study by Ningsih et al. (2022) examines the use of deictic expressions in Lera Boroditsky's speech to provide insights for teachers to enhance students competence in understanding the use of deixis in speech. This research analyze a 14-minute recording of Lera Boroditsky's

speech and its transcript. The researchers selected Lera Boroditsky's speech due to its significant impact on the development of language. The study found that Lera Boroditsky used various types of deictic expressions, including person deixis, spatial deixis, and temporal deixis, to convey meaning and context in her speech. The researchers also found that the use of deictic expressions can enhance students listening skills and understanding of the context of the speech. The study provides insights for teachers to improve their knowledge of subject matter, pedagogical content, and learners contexts to assist students in understanding the intentions of others and expressing themselves in the current socio-cultural environment.

The study by Aritonang et al. (2022) identified the types of deixis used in the songs. The authors utilized Allan Cruse's theory to determine the deixis and its reference from the song lyrics. The findings of the study show that both songs use all five types of deixis, with personal deictic words referring to the singer or songwriter, spatial deixis being used frequently, and temporal deixis appearing in both songs. The study serves as a valuable reference for students in the linguistic field. Next, study by Retnowaty et al. (2019) examines how deixis is used in Donald Trump's speech to the UN General Assembly. The findings of the study show that the most dominant type of deixis used in Trump's speech is person deixis, with a frequency of 279 (81.10%). The study found a total of 344 utterances with deixis in the speech.

The study by Asmarita et al. (2019) analyze the types of deixis used in Ridwan Kamil's speech at the Asia Africa Conference (KAA) and to identify the most dominant type of deixis. The data for the study was obtained from Ridwan

Kamil's speech at the Asia Africa Conference. The analysis revealed that Ridwan Kamil used three types of deixis in his speech: person deixis, time deixis, and social deixis. Among these, person deixis was found to be the most dominant type. The study also found that Ridwan Kamil used person deixis to position himself as a representative of Indonesia and to show respect to the audience. Last, study by Mahasuari et al (2022) identify the types of deixis and their functions in Joe Biden's inauguration speech. The data for the research was collected from Joe Biden's inauguration speech. The analysis revealed five categories of deixis in Joe Biden's inaugural speech, including person deixis, place deixis, time deixis, discourse deixis, and social deixis. The functions of each deixis type were identified, such as personal pronouns for person deixis, locative adverbs for place deixis, adverbials of time for temporal deixis, and relational information for social deixis.

In short, David Goggins motivational speech is chosen as the object of this research because motivational speech can encourage someone to do more than before. Therefore, the findings of this study will be the way David Goggins uses a deixis on his speech to convey motivation, influence audience perceptions, and create impact through his words.

B. Research Question

The problem will be discussed in this research are formulated through the following question:

1. What types of deixis are used in David Goggins's speech?
2. What are the communicative functions of deixis in David Goggins's speech?

C. Significance of the Study

Theoretically, this study is expected to provide contributions to several parts. For public speakers and motivators, this study offers strategic insights into how deictic markers can be utilized as tools to manage interpersonal relationships with an audience. By understanding the mechanism of the deictic center, practitioners can learn to shift between personal narratives and audience-focused challenges to effectively create a sense of urgency and accountability. For students and learners, this study serves as a reference for the application of pragmatics in a real situation discourse, demonstrating that linguistic effectiveness depends not only on grammatical structures but also on how speakers strategically position themselves and their listeners within a situational context. Furthermore, for future researchers, the results of this analysis provide a foundation for exploring the functional-pragmatic aspects of language, particularly in motivational discourse. It offers a framework for focusing on the role of linguistic pointers in constructing social proximity and rhetorical intensity, thereby providing a grounded analysis that avoids speculative interpretations of hidden meanings.

D. Scope and Limitation

The scope of this research sits within the field of pragmatics, specifically focusing on the study of deixis. The analysis focused on the types and functional roles of deictic expressions found in David Goggins' motivational discourse. By framing the scope within pragmatics, the study emphasizes the relationship between linguistic forms and their situational context, justifying that the meaning of deictic markers is inextricably linked to the speaker's orientation.

Furthermore, this study is subject to specific limitations. The analysis is strictly confined to the utterances produced by the speaker, David Goggins, in the video titled “David Goggins – Can’t hurt me – How to become the hardest Motherf*cker on Planet Earth – Part ½”. Consequently, this research does not take into account the audience's verbal or non-verbal responses, nor does it analyze other linguistic elements such as syntax or phonology, unless they directly influence the deictic functions being studied. By limiting the focus to the speaker's discourse, the researcher can provide a more concentrated and in-depth analysis of how the Deictic Center is strategically managed to construct motivational intensity.

E. Definition of Key Term

- a. **Speech:** Speech is defined as a communicative event where spoken language is utilized to convey information within a specific situational context, involving a speaker and audience (Hymes, 1972)
- b. **Motivation:** Motivation concerns the internal and external factors that stimulate desire and energy in people to be continually interested and committed to a job, role, or subject, or to make an effort to attain a goal (Ryan & Deci, 2000)
- c. **Deixis:** Deixis refers to the phenomenon where in the understanding of specific linguistic expressions is dependent on the context of the utterance (Levinson, 1983)
- d. **David Goggins:** Is an American motivational speaker, author, and retired United States Navy SEAL. An ultramarathon runner, ultra-distance cyclist, and triathlete, he was inducted into the International Sports Hall of

Fame for both his achievements in sports and his service in the United States
Armed Forces.

CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, researcher explains relevant theories are being used in this research, such as Discourse analysis, Deixis, and its types.

A. Discourse Analysis

Foucault (1972) explain discourse not merely as a group of signs or a stretch of text, but rather as "practices that systematically form the objects of which they speak". This concept proves that language doesn't just passively describe the environment. It actively engineers reality, dictating the exact frameworks through which we perceive, know, and understand. Moreover, Foucault states that Discourse is the way of speaking about topic which narrow the expressible and unexpressible. Discourse cannot be separated from human life, as it is inherently intertwined with human language. Foucault's conceptualization of discourse has profoundly influenced contemporary critical discourse analysis, particularly in the work of Norman Fairclough (1992), who synthesizes Foucauldian theory with systematic linguistic analysis. Fairclough extends Foucault's insights by developing a three-dimensional framework for discourse analysis that examines text, discursive practice, and social practice as interconnected levels of analysis.

Discourse analysis is a fundamental qualitative research method that examines the complex relationship between language, communication, and social structures (Fairclough, 2020). By systematically exploring its linguistic details, discourse analysis is an effective tool for revealing the subtle but deep links between

language and wider social, cultural, and power structures (G. Allen, 2000). From this perspective, language isn't just a neutral tool, it's a dynamic structure that both influences and is influenced by societal norms, values, and ideologies. Discourse analysis operate in this complex interaction of language and context, aiming to reveal the underlying layers of meaning hidden beneath the literal words (Jorgensen & Phillips, 2002).

In addition to interpreting surface meanings, discourse analysis emphasizes the complex ways how language relates to and shapes identity (Azmi, 2020). This method deeply explores the role of language in constructing and negotiating various identities, including individual and collective like gender, ethnicity, or even social class. By deeply examining how language is used in various contexts, researchers can reveal the subtle ways linguistic choices help create and express identity. It recognizes that because language is a social practice, it is naturally situated within larger systems of power and hierarchy. Through this lens, discourse analysis deconstructs how language either strengthens or questions current power dynamics, often uncovering the hidden assumptions and biases that saturate social talk.

1. Deixis

Linguistic scholars possess a grasp and comprehension of deixis, a term in linguistic theory encompassing language features that distinctly capture the personal, fleeting, or situational aspects of an utterance. Deixis examines expressions in languages involving deictic or indexical elements, such as familiar

persons, tense, and position, treating them as distinctive grammatical attributes (Levinson, 2004).

Levinson (1983) defines deixis as the linguistic structure designed to indicate elements such as person, place, time, social distinctions, and roles within discourse. Deixis involves the analysis of words, phrases, and utterances that directly connect to individuals, time, location, social context, and discourse. It revolves around encoding various aspects of the circumstances surrounding an utterance and understanding the relationship between language structure and the context in which it is utilized. Levinson (1983) identifies five main types of deixis: person deixis, time deixis, place deixis, social deixis, and discourse deixis.

From explanation above, it is explained that deixis is classified of person deixis, time deixis, place deixis, social deixis, and discourse deixis, for example: *Max was born in Jakarta. He lived there for 17 years. Now, he is in New York for continuing his study.* 1. The word *he*, *there*, and *now* are can we call deixis. Word *he* refers to Max, *there* refers to Jakarta and *now* refers to the time. Thus, the word *he*, *there* and *now* are functioned to indicate people using person deixis, place deixis, and time deixis. In a conversation has many words of deixis because language is full of deixis terms. One of deixis types is person deixis, that is used to refer people.

1. Person deixis

Pertains to the identification of individuals involved in a greeting or statement. It involves the fundamental roles within a speech event, encompassing

the first person (speaker), second person (addressed), and third person (non-participant). Cruse (2000) emphasizes that pronouns are integral to person deixis, considering them as deictic words. The analysis of deictic expressions within person deixis considers both singular and plural forms; for instance, the first-person plural "we" typically represents a speaker speaking on behalf of a group. Distinguishing between singular and plural forms is crucial when deciding on references. Person deixis focuses on the roles of participants in an utterance, including the speaker, hearer, target, recipient, and the source of the utterance. Recognizing distinctions between the speaker and the source of the utterance, as well as between the hearer and the addressee, helps determine the specific type of person deixis used in an utterance. This differentiation is based on three types of person deixis: first person, second person, and third person, delineated through pronominal systems (Levinson, 1983).

2. Time deixis

Defined by Levinson (1983) as the reference to the time, primarily through temporal adverbs, at which an utterance is spoken. Renkema (2004) adds that time deixis involves referring to time relative to a specific temporal reference point, typically the moment of utterance. Within time deixis, there is a consideration of participant roles, divided into the moment of utterance or coding time (CT) focusing on the speaker and reception time (RT) focusing on the addressee (Levinson, 1983).

CT is centered on the speaker, while RT pertains to the addressee. The choice of CT depends on the three tenses of time: past, representing events

completed before CT; present, encompassing events whose time includes CT; and future, indicating events succeeding CT (Levinson, 1998). Temporal deixis, as Levinson (1998) suggests, is synonymous with time deixis. Additionally, Cruse (2006) notes that any word indicating the time of an event concerning when the speaker is speaking is referred to as temporal deixis.

The primary function of time deixis is to establish intervals on the time scale or locate points, ultimately using the moment of utterance as a reference point. Time deixis is categorized into three main parts: before the time of speech, at the time of utterance, and after the time of utterance. "Now" stands out as the sole English deictic temporal word, capable of referring to both the future and the past, essentially meaning 'not now.' Cruse (2000) underscores that many temporal deictic words, such as "tomorrow" and "last year," offer additional information by including the time of speaking. Furthermore, Cruse (2006) argues that verb tense also functions as a deictic word, aiding in distinguishing three points in time: past, present (time of speech generation), and reference time (future). Serving as a chronological anchor, temporal deixis functions to map specific points or intervals in time. It tethers every temporal reference directly to the immediate, lived reality of the utterance itself, forcing the audience into the speaker's timeline.

3. Place deixis

Known as spatial deixis, indicating the relative location of people and objects (Levinson, 1983). According to Cruse (2006), spatial deixis words reveal the speaker's position in space. Essential spatial deictic elements include adverbs

like "here" and "there," typically expressed through words such as "this," "these," "there," "here," "that," and "those." Adverbs of place, such as "here" indicating proximity to the speaker (proximal) and "there" suggesting distance from the speaker (distal), are crucial in spatial deixis. Demonstrative pronouns like 'this' and "that" play a role in both place deixis and discourse deixis. Differentiating between them involves examining their specific purpose.

Demonstrative pronouns in place deixis are designed to pinpoint the exact location or position of the object in the utterance. For example, in the sentence "that car near the green house used to be mine," the demonstrative pronoun 'that' refers to the car. On the other hand, demonstrative pronouns in discourse deixis refer to some part of the ongoing discourse that will be discussed further in the next utterance. Mayer (2009) adds that spatial deixis, or space deixis, is also associated with adverbs like 'here' and 'there' and certain prepositions such as 'in' or 'on' (e.g., 'in the class,' 'on the table').

4. Social deixis

Levinson (1983) asserts that social deixis encompasses language elements that encode the social identities of participants, the social relationships between them, or the relationships between one of them and the entities mentioned. It involves referring to the social characteristics or distinctions among participants or referents in a speech event. Social deixis is categorized into two primary types: relational and absolute. Relational social deixis involves the use of honorifics in interactions between the speaker and referents, addressees, bystanders, and/or

settings. On the other hand, absolute social deixis focuses on the authorized speaker and authorized recipients in a discourse (Levinson, 1983).

Hornby (1995) identifies three factors influencing social deixis: distance, power, and social status. Distance refers to the absence of friendly feelings in personal relationships, power relates to the authority or influence held by a person, group, or state, and social status pertains to rank and position within society.

Fundamentally, social deixis maps the interpersonal relationship between the speaker and the addressee, encoding social information such as relative social status and familiarity. As Levinson (1983) explains that social deixis actively encodes social distinctions based on participant roles, embedding the exact level of familiarity, status, and hierarchy straight into the spoken word.

For example, in the sentence "Boss, can you give me my salary?" the word "boss" serves as a deictic expression, indicating the social relationship between the boss and the employee, thus encompassing social deixis. The term "social deixis" is used to signify the position of the referenced person in terms of social status and the intimacy level with the speaker (Cruse, 2006). While this concept is relevant to politics, the use of respectful pronouns for social deixis is not akin to English, and political considerations are part of choosing address types. Examples of social deixis include addressing someone as Pete and Smith, Mr. Smith, or Sir Smith (Cruse, 2000).

5. Discourse deixis

According to Cruse (2006), discourse deixis involves the use of words to indicate future elements in discourse, as exemplified by phrases like "listening, killing you!" It also encompasses pointing to elements such as previous speeches, as in "the previous speeches were not very nice" (Cruse, 2000). The function of speech deixis is to refer to an earlier item in discourse that is yet to come and relates to previously mentioned topics (Cruse, 2006). Occasionally, a sentence includes an element of speech in its meaning (Cruse, 2000).

In Levinson's framework (1983), discourse deixis pertains to the use of deictic expressions that refer to some part of the discourse in an utterance, continuing to discuss the same discourse. Demonstrative terms like "this" and "that" are used in discourse deixis, with "this" referring to a current portion of the discourse and "that" referencing a preceding portion. In discourse deixis, these demonstrative pronouns, especially 'this' and 'that,' are often termed as anaphora and cataphora.

In English, two types of reference are utilized: situational (exophora) and textual (endophora). Halliday and Hasan (1976) explain that exophora involves reference made in accordance with the situational context, while endophora includes two subtypes, anaphora, referring to the preceding text, and cataphora, referring to the following text. The demonstrative pronoun 'that' consistently serves as an anaphora, while 'this' can function as either an anaphora or cataphora, depending on the context to which it refers. Anaphora relates to what has been stated in the preceding text, while cataphora attempts to predict the continuation of the text (Halliday and Hasan, 1976).

B. Function of Deixis

Levinson (1983) provides a comprehensive account of deixis as a fundamental pragmatic phenomenon that concerns the ways in which languages encode or grammaticalize features of the context of utterance. Levinson defines deixis anchors utterances by linking them to the spatial, temporal, and participant details of the speech event, which construct a clear reference between the language used and the actual physical and social context of the communication. Levinson also states deixis operating at the intersection of semantics and pragmatics, where the semantic content of deictic terms remains constant across contexts, but their reference shifts systematically depending on the parameters of the utterance situation.

To understand how deixis functions within communication, this research adopts Jakobson's Language Function (1960) which identifies six fundamental functions of language. Roman Jakobson break down that every act of verbal communication involves six constitutive factors: the addresser (speaker), addressee (listener), context, message, contact, and code. Each of these factors corresponds to a specific language function (Jakobson, 1960). These functions are not mutually exclusive, rather, they operate simultaneously in varying degrees depending on the communicative situation.

1. Referential Function

Jakobson (1960) identified this function as one that is oriented towards the external communication context, facts, situations, or circumstances that are

described or represented by language. The referential function is also known as the cognitive, denotative, or informative function, which is the basic function of language in human communication. When the referential function is dominant in an utterance, the main purpose of communication is to convey factual information, describe reality, or convey something objectively.

Jakobson (1960) also state the referential function forms the foundation of declarative statements, which constitute the basic level of everyday language use. This function allows speakers to make statements, provide descriptions, explain situations, and share information about anything. The characteristics of this function focus on truth value, factuality, and the correspondence between linguistic expressions and external reality.

2. Emotive Function

The emotive function, also known as the expressive function, is an important part of language use that goes beyond simply conveying information and subjective experiences, emotions, and personal involvement in communication. Jakobson (1960) describes this function as primarily oriented toward the speaker, focusing on the direct expression of the speaker's state, feelings, and emotional responses to what is being discussed.

According to Jakobson (1960), the emotive function aim at a direct expression of the speaker's attitude toward what they are speaking about. It tends to produce an impression of a certain emotion, whether true or feigned. This function gives what Jakobson describes as a particular "coloring" or emotional tone to the

message through various linguistic means including intonation patterns, pitch variation, stress placement, choice of emotionally charged vocabulary, exclamations, interjections, and emphatic constructions (Jakobson, 1960).

3. Conative Function

The conative function known as the persuasive or directive function, represents a fundamental dimension of language use oriented toward influencing, directing, or acting upon the addressee (receiver). Jakobson (1960) identifies this function as being primarily focused on the addressee (receiver), with the communicative goal of producing a specific effect on the receiver's behavior, mental state, attitudes, or actions. Unlike the referential function, which aims to convey information about external reality, or the emotive function, which expresses the speaker's internal states, the conative function is explicitly action-oriented and recipient-directed.

Jakobson (1960) explains that the conative function is most clearly shown through vocatives (directly calling someone) and imperatives (giving commands). These forms of language are meant to get the listener to do something, not to describe something or express the speaker's feelings. Jakobson (1960) notes that the conative function is distinguished by its focus on eliciting response, compliance, action, or psychological change in the receiver, it is fundamentally about doing something to or getting something from the addressee through language.

4. Phatic Function

The phatic function is usually used in communication methods that are oriented towards establishing, maintaining, or terminating communication without conveying substantive information. Jakobson (1960) says that this function mainly focuses on the contact or communication channel, the physical and psychological connection between the speaker and the listener that allows the message to be sent and helps them stay engaged with each other.

Jakobson (1960) explaining that the phatic function serves "to establish, to prolong, or to discontinue communication, to check whether the channel works "Hello, do you hear me?", to attract the attention of the interlocutor or to confirm his continued attention."

5. Metalingual Function

The metalingual function refers to the use of language to examine or clarify the language system itself (Jakobson, 1960). This function appears whenever people use language to discuss meanings, define terms, explain expressions, or ensure that both speaker and listener understand the same linguistic code. In other words, when communication shifts from talking about something to talking about the words or structures being used, the metalingual function is at work.

Jakobson (1960) identifies that this function becomes necessary when either the speaker or the listener needs to confirm that they share the same understanding of the language being used, making it essential for avoiding misunderstanding and maintaining clear communication.

6. Poetic Function

The poetic function refers to the use of language that draws attention to the *message itself*, particularly its form, structure, and aesthetic qualities (Jakobson, 1960). Rather than merely focus on the content of what is being communicated, this function highlights the way the message is crafted its style, rhythm, sound patterns, and overall artistic arrangement.

Jakobson (1960) defines the poetic function as the moment we care just as much about how a message sounds as what it actually means. When he discusses the “axis of selection” to the “axis of combination”, he is simply explaining how speakers carefully string words together to create a deliberate rhythm. Through repetition, alliteration, or parallelism, ordinary sentences transformed into memorable performances. Because of this, the poetic function lives far beyond traditional poetry, it is the secret ingredient every catchy advertisement, everyday idiom, and high-stakes motivational speech.

C. Relationship Between Deixis and Language Function

The integration of Levinson’s (1983) deixis and Jakobson’s (1960) language functions theory is grounded in the recognition that deictic expressions inherently carry interpersonal and functional dimensions. Deixis is not merely a referential mechanism, it also constructs the social and psychological relationship between speaker and audience. As Mahmudova (2023) states, “all deictic expressions encode indexical functions beyond the descriptive function,” meaning that every use of a deictic term simultaneously perform relation work.

This study use deixis as the linguistic form and language function as the communicative purpose. For example, when Goggins use person deixis “you,” the form anchors the utterance to the addressee, but the function determines how that anchoring works communicatively. Thus, the two theories are not separate layers oof analysis but rather complementary perspectives on the same linguistic phenomenon. Deixis provides the structural proof of speaker-audience positioning, while language functions reveals the communicative strategies used to achieves motivational effects through that positioning.

By analyzing both the ypes of deixis used and the functions they perform, this study captures the full picture of how Goggins constructs motivational discourse, not by examining what he says in isolation, but by examining how his deictic choices strategically position the audience to receive, internalize, and act upon his motivational messages.

CHAPTER III

RESEARCH METHOD

This section explains the research design, data sources, research instrument, techniques data collection, and data analysis techniques.

A. Research Design

This research employs a qualitative approach. According to Sugiyono (2010), qualitative research is descriptive. It means the data collected are in verbal form rather than number. Furthermore, as Sugiyono (2010) states, qualitative research is fundamentally designed to process a profound comprehension of specific phenomena, whether they be complex environment, social processes, or belief systems. The implementation of this design is centered on gaining a profound comprehension of specific linguistic phenomena within their natural context. In strict alignment with this framework, this research employs methodological sequence by systematically collecting, categorizing, analyzing, and interpreting the deictic expressions found in David Goggins's speech.

The descriptive nature of this study is manifested through a detailed exploration of the types of deixis and an in-depth analysis of how these deictic markers function as tools for motivational encouragement. Rather than merely identifying the frequency of words, this research describes the interplay between the deictic markers and the speaker's rhetorical goals. By utilizing this qualitative descriptive design, the researcher can provide a comprehensive explanation of how language is strategically used to construct urgency, accountability, and emotional

resonance, thereby fulfilling the goal of providing a contextually grounded discourse analysis.

B. Data Resource

The data for this research were taken from a video contain interview with David Goggins entitled “David Goggins – Can’t hurt me – How to become the hardest Motherf*cker on Planet Earth – Part ½”, which was published by London’s Real YouTube channel, <https://youtu.be/S9jhbkwZnw?si=K2A8oFIXBALyIIKy>. The selection of thiis specific video as the data resource is considering its representative of Goggins rhetorical style. This video contains a high density of deictic expressions, which are essential for analyzing how the speaker constructs personal accountability and sense of urgency. Furthermore, the video provides a comprehensive narrative arc, which gives a rich contextual background for mapping the deictic center across seeveral situational coordinates.

C. Research Instrument

The main instrument of this research is the researcher himself, then, a good internet connection, because this is important for researcher analyzes data through video on Youtube. The researcher also uses note that the researcher would use to classify the types of deixis.

D. Data Collection

Initially, the researcher watched the video and carefully transcribed several speech into a written text. From the transcript, researcher identified all potential

deictic expression. At this stage, only utterance spoken directly by David Goggins were considered, as he serves as the primary source in this discourse analysis.

Next, from the total utterance found in the transcript, researcher selected 45 specific utterance to be used as the primary data for analysis. The selection of data was not done randomly but was based on the considerations of the deictic markers and pragmatic indicators. The decision to limit the data to 45 was made to ensure a deep and qualitative analysis. The goal is not to count every word but to analyze how these 45 utterances perform a marking function.

Lastly, the 45 selected utterances were cross-checked with the video and once more to ensure contextual accuracy that the referents could be clearly identified within the speech situation.

E. Data Analysis

To analyze the data, the researcher using four steps. First, identifying and categorizing the linguistic markers within the 45 selected utterances. Each deictic expression is classified into its types: Person Deixis, Time Deixis, Place Deixis, Social Deixis, and Discourse Deixis. Second, since deictic expressions rely on their surroundings for meaning, the researcher maps each instance to its situational context to identify its precise referent. In this step researcher identifying Goggins as the “Deictic Center”. By establishing Goggins as the center of the source, researcher can accurately interpreting and refer to physical experiences or metaphorical mental states of the speaker during the speech. Third, researcher analyze how deictic markers perform a marking function too achieve specific

motivational goals within the discourse. The analysis begins with referential identification, investigating how Goggins utilizes deixis to select specific object or participants from the context to build his narrative. Furthermore, in this step researcher evaluates the motivational intensity of the speech by decoding strategic deictic choices. The last step, synthesizing the 45 analyzed data to identifying the dominant patterns of deixis. The researcher concludes how these functional categories collectively manifest as a linguistic tool to project Goggin's mindset into the audiences.

CHAPTER IV

FINDINGS AND DISCUSSION

In this chapter, researcher provides findings and discussion of the study for the analysis of deixis found on David Goggins speech. This chapter is correlated to the literature review chapter and refers to the research questions. The results found will be used to answer research questions. Resesarcher analyzed the use of deixis and the function on David Goggins's speech, which the utterance obtained from Youtube video. Then in the discussion section analyze and imply the researcher finding

A. Findings

In this section, researcher present the data found that contain deixis used in David Goggin's speech. These data will analyzed using Levinson's Deixis approach and Jakobson's language function approach. Researchers will analyze and identify what forms of deixis appear and what language functions appear.

4.1 Deixis and Their Function Found in David Goggins's Speech

In this research 5 types of deixis and 4 language functions were found in David Goggins's speech. With total 192 types of deixis and 91 language function which can be seen in appendix. The data found are in a form of utterances in the speech be spoken by David Goggins. Among all the 5 types of deixis, all of them are found in David Goggins's speech, which are person, time, place, social, and discourse deixis. Then, among all the 6 types of function language 2 types were

not found, the rest which is referential, emotive, conative, and poetic found in his speech. Next, a table will be displayed showing the findings of deixis types and language functions in David Goggins's' speech.

4.1.1. Percentage Types of Deixis

No.	Types of deixis	Frequency	Percentage
1.	Person	93	48,4%
2.	Time	35	18,2%
3.	Place	10	5,2%
4.	Social	2	1%
5.	Discourse	52	27,2%
Total		192	100%

Based on 45 utterances found and analyzed, 192 types of deixis were found. From the 192 types of deixis found, these were (48,4%) person deixis, (18,2%) time deixis, (5,2%) place deixis, (1%) social deixis, and (27,2%) discourse deixis. The dominant type of deixis is person deixis, which is used to influence and inspire the audience.

4.1.2. Percentage Function of Deixis

No.	Function of Deixis	Frequency	Percentage
1.	Referential Function	38	41,7%
2.	Emotive Function	37	40,7%
3.	Conative Function	11	12,1%
4.	Phatic Function	0	0%
5.	Metalingual Function	0	0%
6.	Poetic Function	5	5,5%
Total		91	100%

Based on 91 language function data found, including (41,7%) referential function, (40,7%) emotive function, (12,1%) conative function, and (5,5%) poetic

function. There are 2 types of language functions that are not found, namely phatic function and metalingual function. Meanwhile, the dominant types of language functions are referential function and emotive function, which are quite similar.

From the 192 data types of deixis and 91 data function of deixis, the analysis is as follows.

Datum 1

“Your brain is the most powerful weapon in the world.” (33:44)

Context

At minute 33:44, the speaker delivers the statement that appears with a motivational context, the speaker aims to inspire and embed confidence in the audience regarding their personal potential. The speaker also trying to build interpersonal connection with the audience’s mindset about their abilities using directive, explicit, and affirmative wording.

Analysis

In this utterance, the deictic *your* produces and immediate, direct experience with the audience, also creating a closeness relationship with the audience. According to Levinson (1983), person deixis anchors utterances to specific participants within the speech situation, and the use of second-person possessive *your* directly positions the audience as the owner of the cognitive resource being discussed. The Referential function from reference to the brain as a single individual’s greatest asset from reality perspective represents a

motivationally relevant way to view someone's cognitive ability. Though the utterance doesn't represent factual evidence based on scientific research; however, the content has relevance to motivating individuals to utilize their thinking skills when faced with challenges. Jakobson (1960) identifies the referential function as oriented toward the context, focused on conveying information about external reality, in this case, the conceptual framing of the brain as an instrumental resource. Therefore, this datum belongs to the Referential Function, since language is used to describe a conceptual aspect of external experience, namely the idea of the brain as a weapon.

The emotive function, this utterance expresses the speaker's positive assessment of the audience's ability in a very emotive manner. The phrase *the most powerful weapon* is emotionally represents the speaker's faith and motivation in his audience. Jakobson (1960) describes the emotive function as oriented toward the speaker's attitude, tending to produce an impression of a certain emotion. In addition the utterance has inspirational properties because the optimistic nature of the tone.

This utterance also has conative function. The utterance utilizes the deixis *your* to audience toward acknowledging their mental ability to utilize this 'weapon' in a productive way. Although this utterance is not a literal command, this utterance will guide and motivate audience to form a mindset with regard to their capabilities. According to Jakobson (1960), the conative function is oriented toward the addressee and finds its purest grammatical expression in the vocative and imperative. Thus, the utterance demonstrate the persuasive intent of the speaker

which indicates that the utterance has fulfilled the Conative Function as well because the speaker is utilizing language to affect the audience's views, and to increase awareness regarding their internal state.

Datum 3

“You know your brain is the only thing you have when you're going through depression, when you're going through hard times you're going through death.”

(33:55)

Context

At minute 33:55, Goggins said about the great power that the brain has when experiencing a toughest life. He underscores that the brain is both a battlefield and a weapon, capable of either breaking a person or forging extraordinary strength, depending on how one trains and controls it.

Analysis

With this utterance, the speaker uses deictic elements and language functions to construct a reflective and emotional message. The words you and your appear as person deixis and are used to direct the listener to the speaker, while simultaneously positioning the audience as the subject of heavy emotional experiences such as depression and feelings of loss. According to Levinson (1983), person deixis encodes the roles of participants in a speech event, and the strategic use of second-person forms creates immediate interpersonal relevance. This use of second-person deixis not only creates rhetorical closeness but also builds an

empathetic effect, because the speaker places the listener at the center of the narrative, as if they were actors facing an intense emotional situation

Time deixis also appears in this utterance. It is because phrase when you're going through appears repeatedly in the utterance. This form doesn't specifically refer to time, but rather constructs a hypothesis that describes critical times in a someone's life. Levinson (1983) describes as conditional time deixis, where "when" establishes a hypothetical or iterative time frame anchored to the addressee's potential experience. Time deixis here projects emotional experiences as something experienced in a phase of life, thus providing a conditional time context.

This utterance contains two function language which is emotive and referential. The emotive function appears in the words depression, hard times, and death are strongly implied here. Jakobson (1960), the emotive function aims a direct expression of the speaker's attitude toward what he is speaking about, and the selection of emotionally laden terms demonstrates the speaker's affective engagement with the audience's struggles. Furthermore, the phrase "the only thing you have" further reinforces the speaker's stance, emphasizing the importance of mental resilience in dealing with extreme circumstances

Next, there's the referential function, evident in the speaker's explanation of human emotional states, called depression, hard times, and death. The referentiality may not appear to be empirical fact, but rather experiential reality, a representation of human conditions that are socially and psychologically perceived as real. Jakobson (1960) notes that the referential function is oriented toward the context

and is the leading task of numerous messages. These utterances may be psychological and subjective, but the speaker still uses them to describe a universally understood reality.

Datum 4

“Real life sh*t, you can't google that man you're alone you're alone.” (34:04)

Context

At minute 34:04, the speaker deliver the statement which related to the statement before (datum 3). The speaker explain in some moments you are basically alone with your brain. Despite having someone to accompany your struggle, there are hours when you must face your thoughts, fears, and pain internally without any immediate help or escape.

Analysis

In the utterance “Real life sh*t, you can't google that man you're alone you're alone,” two types of deixis were found. Person deixis here appears with the second-person pronoun *you* and *you're* which refers directly to the listener. According to Levinson (1983), person deixis concern the encoding of the role of participants in the speech event, and in this case, the repeated use of second-person forms creates a direct, confrontational mode of address. This use not only frames the listener as the subject of the experience but also emphasizes their personal involvement in the situation being described. Through *you can't google that man*, the speaker highlights that certain life experiences cannot be resolved by searching the internet

but must be faced directly. The repeated use of pronouns in this utterance also strengthens the listener's position as an agent of the situation.

Discourse deixis also appears in this utterance through the word “*that*”. In this utterance, *that* refers to the phrase *Real life sh*t*. According to Levinson (1983), discourse deixis involves the encoding of reference to portions of the unfolding discourse, and in this case, the demonstrative *that* functions anaphorically to point back to the preceding evaluative phrase. This form of deixis connects and clarifies that what can't be “googled” is the real life experience. Discourse deixis here serves to maintain discourse coherence and ensure that the listener understands the connection between the evaluative statement and the claim that the experience cannot be resolved with technology or instant information.

This utterance contains two function language which is emotive and referential. The emotive function appear through the use of emotional words, the phrase Real life sh*t and the repetition of you're alone. These utterances demonstrate the speaker's emotional attitude toward the harsh realities of life, while projecting feelings of frustration and pressure from those experiences. According to Jakobson (1960), the emotive function focuses on the addresser, aiming a direct expression of the speaker's attitude toward what he is speaking about. In this context, the emotive function not only reflects the speaker's attitude but also serves to build an affective connection with the listener by emphasizing a universal emotional state, namely loneliness.

The referential function here is evident in the mention of *Real life sh*t* and the clause *you can't google that*. This passage illustrates the social and psychological reality that not all life experiences can be answered through technology or internet information. The speaker refers to both the factual and conceptual phenomenon that the real world presents challenges that cannot be solved by simply searching for answers on the internet. Jakobson (1960) identifies the referential function as the leading task of numerous messages oriented toward context, and in this utterance, the speaker contextualizes the limits of digital information access when confronting embodied.

Datum 5

“If you can't control your own brain and your brain controls you you're fucked.”
(34:25)

Context

At minute 34:25, the speaker deliver the statement firmly said that the brain is both the most powerful weapon and the biggest obstacle a person faces. Without mastering your own thoughts, emotions, and impulses, you become a slave to fear, doubt, and weakness that can wasting your potential.

Analysis

In this utterance person deixis was found through the pronouns *you* and *your*, which appear repeatedly in the sentence's construction. According to Levinson (1983), person deixis encodes participant roles within the speech event, and the direct use of second-person deixis in this utterance places the listener as the

primary subject in the scenario the speaker describes. By saying *If you can't control your own brain*, the speaker creates a sense of personal responsibility in the audience.

This utterance contains two language functions, emotive and conative. *You're fucked*, an intense and vulgar sentence, forms the emotive function in this utterance. According to Jakobson (1960), the emotive function tends to produce an impression of a certain emotion whether true or feigned, and the use of taboo language intensifies the emotional impact, signaling authenticity. This expression is not simply a statement, but a consequence of losing self-control. The speaker's explicit use of this word reflects a firm, pressing, and urgent attitude.

Furthermore, the conative function is also prominent in this utterance. *If you can't control... and your brain controls you...* is a persuasive form aimed at changing the listener's behavior, particularly in terms of mental discipline and thought. Jakobson (1960) notes that the conative function finds its purest grammatical expression in the vocative and imperative" and is "oriented toward the addressee. While it doesn't explicitly command, the sentence structure carries a clear implication: the audience must control their own thoughts to avoid being "controlled" by their own thoughts. In other words, the speaker is trying to direct the audience to take action, think more critically, and build self-awareness.

Datum 10

“You gotta work hard.” (35:05)

Context

At minute 35:05, the speaker deliver statement containing a directive context, in which this state speaker's his early struggles as an overweight, untrained man who lacked natural talent or external resources. At that time, his only available tool to change his life was disciplined effort. He emphasizes that nothing meaningful or lasting can be achieved without hard work

Analysis

This utterance contains a type of person deixis. This type appears through the use of the pronoun *you*, which positions the listener as the main subject of the action being commanded. According to Levinson (1983), person deixis gramaticalizes the participant-roles in the speech event, and in directive constructions, second-person deixis functions to identify the addressee as the agent responsible for the prescribed action. This second-person deixis serves to indicate that the message is directed specifically at the audience, making them responsible for the action of *working hard*. In addition, the form *you* here is directive-oriented second-person deixis, which is a type of deixis that reinforces instructions or commands through direct mention of the actor. This creates a stronger rhetorical effect than passive structures or impersonal statements, because the listener is not only designated as the object of the message, but is identified as the party who must perform the action being conveyed.

Then, the language function found in this utterance is the conative function. The phrase *you gotta* is an indirect imperative that instructs the listener to act in accordance with the recommended value, which is to work hard. According to

Jakobson (1960), the conative function is oriented toward the addressee and is characterized by directives that "cannot be challenged by truth questions". This structure is clearly designed to influence the listener's behavior through explicit instructions, but it remains in a grammatical form that is softer than a direct imperative such as *work hard*. Nevertheless, its persuasive power remains strong because it uses normative language and emphasizes obligation.

Datum 13

“I can't swim. I'm negative buoyant. Go back again. I can't swim. Go back again, go back again, go back again. I got it.” (35:33)

Context

At minute 35:33, the speaker deliver statement that illustrates Goggins’s relentless perseverance and refusal to quit despite overwhelming difficulty. This sequence symbolizes the broader theme of Goggins’ philosophy, pushing beyond perceived limits by embracing suffering, discomfort, and failure until mastery is achieved. He emphasizes that true growth happens when you “give yourself no way out” and force your brain to adapt by repeatedly confronting pain and difficulty.

Analysis

There are two types of deixis in this utterance, person and time. Person deixis appears through the repeated use of the pronoun *I*, which positions the speaker as the subject of the experience, who goes through the entire process from inability to success. The use of this deixis builds an autobiographical narrative that reinforces the speaker's experience. Through the repetition of *I can't swim*, the

speaker emphasizes his personal difficulties, while the final declaration *I got it* indicates a point of success that serves as the climax of the narrative.

Then time deixis, although it does not contain an explicit time marker, the phrase *Go back again* represents time deixis in the form of iterative time deixis, which is a marker of repeated actions that occur over a continuous period of time. According to Levinson (1983), time expressions can encode not only specific points in time but also durational, iterative, and aspectual information. The phrase projects a process that takes place gradually over time, where the repetition of the action of *going back* becomes the main time element that regulates the progress of learning. The presence of *again* serves as an indicator that the action occurs many times, thus giving a dynamic time dimension to the speaker's narrative.

This utterance contains several types of functions language such as emotive and referential. The emotive function seen through the expression of emotional intensity in the statements *I can't swim* and *I'm negatively buoyant*. These expressions represent the frustration, physical limitations, and emotional burden experienced by the speaker. The repetition of the phrase *I can't swim* reinforces the emotional effect, as if the speaker is emphasizing their helplessness before finding a way to overcome it. Jakobson (1960) notes that the emotive function expresses the speaker's attitude toward what he is speaking about, and in this case, the affective trajectory moves from repeated admission of failure to triumphant realization. On the other hand, the clause *I got it* reflects pride, relief, and emotional accomplishment after going through a difficult process.

Then, there is referential function, which is seen when the speaker describes his objective physical condition, *I'm negatively buoyant*, explaining the circumstances that make it difficult for him to swim. This explanation provides factual information about the biological or physical context that the speaker is facing. Jakobson (1960) identifies the referential function as oriented toward the context and concerned with conveying information. In addition, referentiality also appears through the description of the learning process he went through, namely trying repeatedly until he finally succeeded.

Datum 14

“I realize if i keep going back and going back and going back until this just becomes, your mind will say okay we're gonna figure it out.“ (35:44)

Context

At minute 35:44, the speaker deliver statement that speaks speaker’s philosophy about perseverance and mental adaptation. Goggins explains that when you repeatedly confront a difficulty your brain initially resists. However, by forcing yourself to persist without giving up, you essentially “teach” your mind that this level of challenge is the new normal. Over time, your brain shifts from resisting to adapting and problem-solving. This process compels the brain to find ways to overcome obstacles because it recognizes that quitting is not an option.

Analysis

In this utterance, there are two types of deixis, person and discourse. Person deixis is seen through the use of the pronouns *I* and *your*. The pronoun *I* is used to

convey the speaker's awareness of the effects of repetition, thus presenting a reflexive perspective rooted in personal experience. Meanwhile, the pronoun *your* positions the audiens as a mental entity that will respond to the situation described. This deixis creates a shift in focus from the speaker's internal experience to the audience's point of view, resulting in a communicative relationship that combines autobiographical narrative with a message that can be applied by the audience.

Next is discourse deixis. The word *this* in *...until this just becomes...* refers to the process described earlier, the act of *going back* repeatedly. According to Levinson (1983), discourse deixis involves reference to parts of the discourse that contains the utterance, functioning to maintain textual cohesion. *This* here functions as a discourse marker that links the beginning and end of the utterance. By maintaining textual coherence, it ensures that the audiens understands that the entire series of repetitive actions is a reference to a mental process that ultimately forms a positive response from the mind *your mind will say okay we're gonna figure it out*.

In this utterance, there are two functions of language, referential and emotive. The referential function appears when the speaker describes the repetitive process of *going back and going back* and its impact on changing mindsets. The speaker conveys conceptual information about how consistency and repetition in actions can influence a person's mental response. Jakobson (1960) identifies the referential function as the leading task of numerous messages and notes that it is "oriented toward the context". The statement *your mind will say okay we're gonna figure it out* describes a psychological phenomenon that can be understood

universally, the brain will eventually adapt and create problem solving mechanisms when faced with repetition and persistence.

Then there is the emotive function which appears strongly through the way the speaker expresses the process of self-awareness *I realize...* and the emotional struggle implied in the repetition of the phrase *going back and going back and going back*. The repetition not only describes physical or mental actions, but also reflects emotional pressure, frustration, and the commitment needed to go through a difficult process. Jakobson (1960) states that the emotive function tends to produce an impression of a certain emotion, and the layered repetition creates cumulative affective weight. In addition, the clause *your mind will say okay we're gonna figure it out* has positive emotional connotations, describing a small victory over mental obstacles.

Datum 17

“When i lived in a seven dollar a month place when I was growing up for a short period of time. I loved it. I knew any different.” (36:54)

Context

At minute 36:54, the speaker deliver statement that he uses memories of living in a very cheap rent (\$7 a month) as a metaphor. Because he had never known a better life, he accepted and loved the harsh and deprived environment as "normal." He then applied this concept to extreme situations like Seal training, which repeatedly led to injury and failure. He realized that if he could accept the constant

suffering and failure as the "new normal" during months of training, just as he had accepted poverty as a child, his mind would adapt.

Analysis

In this utterance, there are three deixis person, time, and discourse. The pronoun *I* marks person deixis and indicates that the narrative is autobiographical. The use of *I* places the speaker as the source of the experience being recounted, so that the claims that arise (regarding living conditions and emotional responses to them) are interpreted as direct experiences, not third-party generalizations.

Time deixis is seen in the expression *when I lived... when I was growing up for a short period of time*. This sentence places the event in the past and emphasizes that the experience was temporary. According to Levinson (1983), time deixis concerns the encoding of time points and spans relative to the time at which an utterance was spoken. The speaker is talking about a condition that has passed and separates it from the present situation.

Discourse deixis, appears from the word *it* in *I loved it*, refers back to the proposition mentioned earlier, namely the experience of living in *a seven dollar a month place*. According to Levinson (1983), discourse deixis involves reference to portions of the discourse, and in this case, the pronoun *it* maintains the coherence of the text by linking evaluative statements (the speaker's affection) to descriptions of the material conditions that are the object of assessment.

In this utterance, there are two functions of language emotive and referential. Emotive function seem in the clause *I loved it* which expresses an

explicit positive affective attitude. This expression shows that, even though the material conditions may have been simple or poor by external standards, the speaker views the experience positively, perhaps because of memories, a sense of togetherness, or other subjective meanings attached to that time. Jakobson (1960) notes that the emotive function is focused on the addresser and aims a direct expression of the speaker's attitude. The last sentence, *I knew any different* (which can be interpreted as an expressive way of stating ignorance of other alternatives), reinforces the nuance of surrender or acceptance.

Then there is a referential function which conveys information about material circumstances in the past, living in a very low-cost place (referred to as a *seven dollar a month place*) and stating that this situation lasted only for a short time. Such statements map the economic reality experienced by the speaker and serve as subjective empirical data in studies of life experiences. Jakobson (1960) identifies the referential function as oriented toward the context and concerned with denotative, cognitive information.

Datum 24

“I became hell. And that became my new norm.” (38:17)

Context

At minute 38:17, the speaker deliver statement Goggins's explanation of his strategy for surviving the brutal Navy Seal training. By declaring, "I became hell," Goggins not only endured the suffering, but also took control of it. This

transformation eliminated any remaining mental conflict, allowing his brain to fully accept and adapt.

Analysis

In this utterance, there are two types of deixis, person and discourse. Person deixis appears from the word *I*. Appearing as a strong reference marker, the speaker places himself as the subject of transformation. This first-person deixis provides autobiographical authenticity; the claim *I became hell* is expressed as a direct experience, not merely a metaphor described by a third party. The presence of *I* emphasizes that identity change is not an abstract phenomenon, but rather an existential shift experienced by the individual themselves (Levinson, 1983).

Then discourse deixis. It appears in the phrase *that became my new norm*, utilizing discourse deixis through the demonstrative word *that*, which refers back to the previous proposition *I became hell*. According to Levinson (1983), discourse deixis encodes reference to portions of the unfolding discourse, and in this case, *that* functions anaphorically to anchor the evaluative transformation to a subsequent claim about normalization. The function of discourse deixis here is multifunctional, (1) it connects the statement of transformation with the subsequent evaluative-normative clause, thereby maintaining discourse cohesion, (2) shifting the focus from the event/change to an institutionalized status, namely a new norm, and (3) communicating a process of reinterpretation, in which an extreme experience that might initially have been understood as an anomaly is now constructed as a routine or a point of reference for identity.

In this utterance, there are two language functions, emotive and poetic language. The emotive function is very prominent in the clause *I became hell*. This clause contains intense affective content; the metaphor *hell* connotes suffering, violence, or extreme moral/psychological transformation. This form of statement shows not only a description of the situation but also an expression of the speaker's emotional attitude towards the change in themselves: perhaps a sense of internal violence, guilt, arrogance, or an affirmation of their aggressive side as a coping mechanism. According to Jakobson (1960), the emotive function aims a direct expression of the speaker's attitude and tends to produce an impression of a certain emotion. Then, the phrase *that became my new norm* adds another emotional dimension, such as resignation, adaptation, or even bitter pride, which marks how extreme experiences are internalized to become a normal part of existence.

Next is the poetic function. The use of dense metaphors *became hell* and the repetition of the structure *I became... And that became...* produce a concise yet resonant style. From Jakobson's (1960) perspective, the poetic function projects the principle of equivalence from the axis of selection into the axis of combination, meaning that attention to form (how it is said) is as important as content (what is said). The metaphor *hell* works as a poetic device that shifts the audience's attention to the equivalence-selectivity of language, the projection of meaning through the transfer of concepts: the subject no longer merely experiences suffering, but becomes the embodiment of that condition. This parallelism creates rhetorical emphasis and memorability, characteristics of the poetic function (Jakobson, 1960).

Datum 25

“I gave myself no way out. There was nothing outside these walls of hell.
Nothing.” (38:21)

Context

At minute 38:21, the speaker deliver statement of his absolute commitment during his training. He explains his mental strategy for eliminating doubt and the temptation to give up. The phrase "walls of hell" refers to the confines of the brutal and painful training environment. By saying "I gave myself no way out" and "There was nothing outside these walls of hell," he created a mental prison for himself. His mind was not allowed to imagine a comfortable life outside of training.

Analysis

This utterance adapts two types of deixis, namely person and place. Person is marked by the pronouns *I* and *myself*. This first-person deixis functions as more than just a referential marker; it builds legitimacy for the narrative as experiential data. The phrase *I gave myself no way out* indicates an intentional action, with the speaker affirming that a conscious decision was made regarding their life circumstances.

The place deixis arises from the clause *outside these walls of hell*. The word *these* refers to a concrete discursive space in the narrative, not just a physical space, but an encapsulated (metaphorical) space of experience as *walls of hell*. According to Levinson (1983), spatial deixis concerns the specification of locations relative to anchorage points in the speech event, and in this case, the demonstrative *these* functions to establish proximal reference, the walls are not distant or abstract but

immediately present in the speaker's psychological landscape. Place deixis here serves to limit the domain of experience, everything that is meaningful, or every alternative for the speaker, is declared to be within narrow boundaries that contain suffering. The phrase creates a topic of location that separates the speaker's internal world from the external world, while the concept of walls emphasizes the impossibility of escape and gives a sense of real spatial entrapment in the discourse.

This utterance contains two functions of language, emotive and poetic. The emotive function is very dominant in this utterance. The choice of words such as *no way out, hell*, and the brief repetition of *nothing* serve to express the intensity of feelings, despair, alienation, hopelessness, and the possibility of resignation. According to Jakobson (1960), the emotive function aims a direct expression of the speaker's attitude toward what he is speaking about and tends to produce an impression of a certain emotion. The first statement implies extreme action, describing that there is no way out for oneself, thus evoking deep emotional content, both in the form of criticism of external conditions and acknowledgment of internal decisions. The second sentence and its repetition at the end reinforce the affective tonality; the repetition of *nothing* acts as linguistic catharsis that affirms emptiness and the absence of alternatives.

Then there is poetic function, which emerges through the use of intense language, conceptual metaphors (walls of hell), and repetition as a rhythmic device. Poetic function shifts the reader's attention not only to the content of the statement but also to the manner of its delivery, how linguistic form reinforces meaning. Jakobson (1960) states that the poetic function projects the principle of equivalence

from the axis of selection into the axis of combination, meaning that the selection of parallel structures and repeated elements creates aesthetic impact beyond referential content. The metaphor *walls of hell* condenses a complex experience into an easily imaginable image; the repetition of a single word at the end prolongs the emotional resonance and produces a powerful dramatic effect, creating rhythmic closure that emphasizes finality and totality of deprivation (Jakobson, 1960).

Datum 26

“I love god. But for a short period of time I became the devil. Because that was hell.” (38:27)

Context

At minute 38:27, the speaker deliver metaphorical statement about the mental intensity and ferocity he adopted while undergoing Navy SEAL training which he calls "hell." "devil" is not a religious statement, but rather a description of the mental strength and cruelty he had to develop to master the harsh environment of "hell."

Analysis

In this utterance, there are three types of deixis: person, time, and discourse. Person deixis appears in the pronoun *I*. It clearly emphasizes that moral claims such as love for God and transformation into a figure described as *devil* are the speaker's subjective experiences. The deixis *I* anchors the claims to lived experience, creating a testimonial credibility, the speaker's moral journey is presented not as abstract philosophy but as embodied reality (Levinson, 1983).

Then there is the time deixis. Derived from the phrase *for a short period of time*, it functions as an explicit time marker that places the experience of *become the devil* within a limited period of time in the past. According to Levinson (1983), time deixis encodes time points and spans relative to the time at which an utterance was spoken. This time deixis facilitates the reading that the transformation is temporary, thus marking the time dynamics, from a stable moral/religious state *I love God* to a period of moral dislocation *I became the devil* and then back to reflection on the consequences *that was hell*.

Discourse deixis. The word *that* in the clause *because that was hell* functions as discourse deixis, referring back to the previous proposition, namely the period when the speaker *became the devil*. According to Levinson (1983), discourse deixis encode reference to portions of the unfolding discourse, and in this case, that functions anaphorically to connect the moral transformation to its environmental justification. This maintains discourse coherence by ensuring that the audience understands the causal relationship: the speaker became "the devil" because the circumstances *that* constituted "hell."

This utterance contains two functions of language: emotive and poetic. The emotive function is strongly present in the affective tension shown by the shift from the religious declaration of love, *I love God* to the confession of actions or circumstances associated with evil, *I became the devil*. This statement contains complex emotional content, regret, guilt, the distance between ideal values and practical experience, and the experience of moral suffering. Jakobson (1960) notes that the emotive function expresses the speaker's attitude toward what he is

speaking about, and in this case, the juxtaposition of "God" and "devil" creates maximum emotional contrast. The closing clause *Because that was hell* serves as an emotional acknowledgment that concludes the experience as painful and negative, confirming that this phase had an intense psychological and moral impact.

Datum 32

“My new norm, is that wow this isn't always fun. It's not always meant to be fun. And that's when you know you're trying hard.” (14:29)

Context

At minute 14:29, the speaker deliver statement that means that the absence of pleasure and the presence of suffering are absolute indicators that someone has surpassed their "limits", and truly pushed themselves to their maximum potential, because the brain will no longer hide in its comfort zone.

Analysis

In this utterance, there are two types of deixis, person and discourse. Person deixis appears by the possessive form *my* and the use of an implicit pronoun that refers to the speaker's own experience. The phrase *my new norm* asserts ownership of the new norm, the speaker is not simply describing a general phenomenon, but rather stating a change in identity or habit that is personally internalized. The presence of this first-person reference makes the statement a valid testimony of how

difficult experiences are absorbed and accepted as part of the self. The possessive *my* grounds the normative claim in personal authority (Levinson, 1983).

Then there is discourse deixis. The word *that's* in the phrase *that's when you know you're trying hard* functions as discourse deixis, tying the final evaluation to the previous proposition, the statement that experiences are not always pleasant and are not meant to be. According to Levinson (1983), discourse deixis involves reference to portions of the discourse, and in this case, *that* functions anaphorically to create a cohesive logical connection. This discourse deixis maintains the cohesion of the text, the closing clause refers back to the previously described condition so that the reader can understand the causal-logical relationship between experiencing unpleasantness and indicators of intensive effort. Furthermore, the construction *wow this isn't always fun* acts as an evaluative parenthesis that is then resumed by *that*.

In this utterance, there are two functions of language, referential and emotive. From the referential perspective, the researcher captures the existence of a new norm internalized by the speaker (my new norm which is often unpleasant and not intended to be pleasant, which functions as an indicator that the effort made is intense. The referential function works to describe pragmatic reality, the new norm is not just a rhetorical label, but describes an empirical/psychological condition (difficult experience as part of the process) that can be recognized and tested in the context of training or character building. Jakobson (1960) identifies the referential function as "the leading task of numerous messages" and notes that it is oriented toward the context.

Then there's the emotive. The emotive function is evident in the tone of acknowledgement and resignation embodied in the expression *wow, this isn't always fun* and the affirmation *It's not always meant to be fun*. The phrase *wow* traces a spontaneous affective reaction, surprise, or new awareness, while the subsequent clause implies normative acceptance. Jakobson (1960) notes that the emotive function aims a direct expression of the speaker's attitude. The emotive function here plays a two-layered role: first, it expresses a concrete affective experience (discomfort, exhaustion, or surprise at the reality of the process); and second, it directs the reader to internalize an attitude of acceptance (reframing) of difficult experiences as something valuable because it signifies effort.

Datum 44

“You will not find toughness in a comfortable environment.” (31:35)

Context

At minute 31:35, speaker deliver statement that he found true resilience only after he voluntarily immersed himself in the most uncomfortable situations, such as extreme weight loss and brutal training.

Analysis

In the utterance *you will not find toughness in a comfortable environment*, person deixis is clearly represented through the use of the second-person pronoun *you*, which positions the listener as the direct addressee of the speech as well as a representative of the general reader. According to Levinson (1983), person deixis gramaticalizes the participant-roles in the speech event, and in this case, the

pronoun you functions as generic second-person referring not to a specific individual but to any person in the audience. The use of you is inclusive-persuasive, it does not only identify a particular subject, but also directs attention and moral responsibility to the audience to accept the claim and consider its implications for their actions.

Then, the language function here emphasizes the referential function, stating a descriptive-normative proposition about the causal relationship between environmental conditions (comfort/safety) and the formation of resilience. In short, the speaker makes an empirical claim that resilience does not grow in conditions that do not require sacrifice or risk, so there are methodological implications about how to form character (e.g., through exposure to challenging situations). According to Jakobson (1960), the referential function is oriented toward the context and represents "the leading task of numerous messages".

Datum 45

“The only way you find it is to drown yourself in a position where you're just out of sorts where you can't swim and you're drowning.” (31:48)

Context

At minute 31:48, the speaker deliver metaphor statement he uses to explain the most effective way to develop mental toughness. He argues that people must consciously put themselves in situations where their natural instinct is to panic and give up.

Analysis

In this utterance, there are three types of deixis, person, place, and discourse. Person deixis is represented through the pronoun *you*, which positions the audience as a hypothetical agent, not just an object of observation, but rather an actor called to experience the extreme conditions. According to Levinson (1983), person deixis grammaticalizes the participant-roles in the speech event, and in this case, the repeated use of *you* (appearing in *you find, yourself, you're, you can't*) saturates the utterance with direct address, eliminating any discursive distance between the speaker and the addressee. The use of *you* is an instructive generalization: it transforms the claim into practical advice or thesis that can be applied by anyone who wants to “discover” similar resilience or abilities.

Place deixis appears in phrases that refer to the experiential space *in a position, where you can't swim* which refers to a specific situational location (literal or metaphorical) where the subject is placed. According to Levinson (1983), place deixis concerns the specification of locations relative to anchorage points in the speech event, and in this case, the locative expressions create a bounded place frame for the metaphorical experience. These markers emphasize the attachment of meaning to a particular spatial-temporal context, namely a condition of imbalance and inability that forces adaptation (Levinson, 2004).

Then, Discourse deixis is apparent through an anaphoric structure that binds the clauses: the explanatory phrase *where you're just out of sorts where you can't swim and you're drowning* refers to and expands the initial proposition *drown yourself*, thus maintaining the cohesion of the discourse and emphasizing that the act of ‘drowning yourself’ is not a single metaphor but rather a series of concrete

circumstances that are the conditions for achieving the intended goal. According to Levinson (1983), discourse deixis involves "reference to portions of the discourse," and in this case, the layered where clauses function to progressively specify the conditions of the metaphorical immersion, creating cumulative descriptive detail.

This utterance contains primarily the referential and conative functions. The referential function is evident in the speaker's description of the conditions necessary for developing toughness: total immersion in difficulty (drown yourself in a position where...). Jakobson (1960) identifies the referential function as oriented toward the context and concerned with conveying information about external reality. The conative function is also prominent. The utterance begins with a directive construction, "The only way you find it is to drown yourself.." This prescriptive framing is designed to influence the audience's behavior, positioning complete immersion in discomfort as a non-negotiable requirement. Jakobson (1960) notes that the conative function is "oriented toward the addressee" and finds expression in imperatives and directives.

B. Discussion

Based on an analysis of 45 utterances taken from David Goggins's speeches, researchers found that the use of deixis plays a major role in establishing the motivational narrative being conveyed. Using Levinson's Deixis theory (1983), five types of deixis, namely Person, Time, Place, Social, and Discourse, were identified with a total of 192 deixis markers. From the five types of Deixis found, Person Deixis appeared most dominantly. According to Levinson (1983), person deixis "concerns the grammaticalization of the role of participants in the speech event,"

and the dominance of Person Deixis appears indicate that Goggins's speech centers on the relationship between the audience, namely between himself as the motivator (first person) and the target audience (second person).

Next, researcher analyzed Language Function using Roman Jakobson's framework (1960). The researcher found an interesting pattern in the utterances in this motivational context, with the most frequently appearing functions is the Referential Function and the Emotive Function. Jakobson (1960) defines the referential function as oriented toward the context and representing the leading task of numerous messages, while the emotive function is focused on the addresser and aims at a direct expression of the speaker's attitude. The Referential function appears to be very frequent as it suggests that Goggins is providing a substantial amount of factual or conceptual information regarding his personal experiences. The use of Emotive Function are present as well indicating the speech contained a significant amount of emotional content. Other language functions that were also found were the Conative Function, which served to influence the audience's behavior through directives and persuasive structures (Jakobson, 1960), and the Poetic Function, which gave an aesthetic impression to the delivery of the speech through metaphor, repetition, and parallelism (Jakobson, 1960). Interestingly, researcher did not find Phatic Function and Metalingual Function in this data. The absence of these two functions also illustrate how Goggins communicated in this speech provide direct and core messages and didn't include small conversation.

Next, David Goggins employs deictic expressions not as a neutral communication markers, but as an intentional rhetorical strategy to cognitively

reframe and enhance audience's mindset. Functionally, the type of deixis found serves as a tool for Goggins to establish the context of subject, place, and time to draw the audience into his experience. The interplay of deixis and language function demonstrate that Goggins uses language not simply as a tool for information, but as tactical instrument. By validating his stressing experiences, he actively engineers a shift in audience's mindset. In this way, his speech act as persuasive bridge that seamlessly translating his suffering into a powerful of collective motivation

The findings that person deixis is the most dominant type in David Goggins's speech is a logical reason for the dialogical and persuasive nature of his motivational speech. According to Levinson (1983), person deixis is directly related to the encoding of participant roles in speech events. The high use of deixis indicates that Goggins focus is on the interpersonal relationship between himself as the speaker and the audience.

The use of "You" as a projection of experience (Datum 3 & 5). In Datum 3 & 5, the speaker repeatedly uses second person Person Deixis. Then, according to Yule (1996), this usage serves to minimize social and emotional distance (proximal distance). Goggins uses "You" to place the audience directly into the simulation of mental suffering. In Datum 5, "You" serves as a direct confrontation. This demands instant introspection, turning his rhetoric into a cold, personal wake up call. Then, in Datum 14, there is a dynamic shift from "I" to "We" as a bridge of empathy. The shift in pronouns in this utterance indicates Person Deixis to transfer the speaker's subjective experience into a collective experience. By using the deictic "We" in "we're gonna figure it out," Goggins fuses his own "voice" with the audience's inner

dialogue, transforming a solitary internal struggle into a collective mission. In accordance with Levinson's (1983) concept of participant roles, Goggins acts as an architect who redesigns the way the audience thinks. By using “We”, Goggins dismantles the traditional teacher-student relation to build instant psychological solidarity. He takes the isolating weight of mental struggle and reframes it as a shared mission that can be actively controlled.

Furthermore, from the analysis of Language Function, there are two dominant functions, Referential Function and Emotive Function, which are logical consequences of autobiographical motivation. According to Jakobson (1960), the referential function focuses on the context or referent outside of language, while the emotive function focuses on the direct expression of the speaker's attitude toward what he or she is talking about. First, the Referential Function dominates because Goggins uses life experiences as the foundation of credibility. In Datum 13, “I can't swim. I'm negatively buoyant,” and 17, “When I lived in a seven-dollar-a-month place.” Without conveying relevant facts about these physical limitations and poverty, the motivational message would lose its context. Jakobson (1960) emphasizes that the referential function is the main task of many messages to establish the connection with reality. Beyond mere fact, the emotive function dominates the speech, layering subjective reality with intense subjective evaluation. On Datum 13, repetitive command “Go back again” acts as a linguistic marker for relentless determination, while the blunt realization that “it's not always meant to be fun” on Datum 32 forces a psychological paradigm shift toward embracing suffering. Overall, these two functions are interrelated because in the motivational

genre, information (referential) and affection (emotive) must go hand in hand. Researcher believe that if Goggins had only emphasized the referential function, his speech would have been stuck as a dry biographical report. Otherwise, if only the emotive function had been dominant, the speech would have sounded like subjective complaints without any basis in reality. The combination of the two creates a narrative in which bitter life experiences are referred to factually, but then processed emotionally to trigger the audience's fighting spirit.

Next, the absence of Phatic and Metalingual functions in Goggins's speech according to the researcher, is a consequence of his monologue-like and result-oriented motivation. According to Jakobson (1960), the Phatic function aims to establish or maintain communication, but in this context, communication between the speaker and the audience has been well established so that small talk is no longer necessary. Also the Metalingual function is completely absent because Goggins abandons academic linguistic explanations in favor of raw, unmediated psychological resonance. The focus on conveying the substance of life experiences automatically eliminates the need for Phatic or Metalingual in order to maintain the intensity and urgency of the motivational message being conveyed.

Researcher found that the dominance of Person Deixis in Goggins's speech functions as what Fairclough (1989) terms a discursive strategy designed to construct the mental reality of the audience. Goggins uses experience as an inclusion strategy with the massive use of Person Deixis “you” which functions as a tool of “Synthetic Personalization” (Fairclough, 1989). As Fairclough (1989) notes, projecting “you” into public discourse is a calculated strategy to manufacture

a deeply personal bond with a mass audience. Goggins pairs this intimacy with a dominant use of “I” during narrative flashback (Datum 17), a move that actively build his ethos and transforms his personal suffering into unshakable credibility. In his speech, Goggins constructs suffering not as an individual goal, but as a universal condition for success. According to Levinson (1983), person deixis determines the role of participants in speech events. With the dominance of Person Deixis, Goggins positions himself as “living proof,” so that when he uses “you,” the audience psychologically feels that they have no reason to reject the narrative because suffering has been defined as universal. Furthermore, the deixis “you” discursively in Goggins's speech often appears in extreme contexts, (Datum 45) “drown yourself”. Goggins weaponizes his speech with the deictic “you” as a tool of psychological coercion, forcefully dragging the audience into his own genius crafted ‘scenario of suffering’. From a CDA perspective, this is a form of discursive domination (Van Dijk, 1993), in which the speaker has the power to define the position of the listener as subject. Goggins strips the audience of their safe spectators status, forcefully casting them as ‘actors’ who must cross through engineered ‘discomfort’ to achieve desired result.

Furthermore, researchers found the dominance of Discourse Deixis such as “this” and “that” used as a strategic effort to bind suffering into a logical narrative of identity. According to Levinson (1983), discourse deixis serves to refer to a specific part of an ongoing discourse, whether it has already been conveyed (anaphoric) or will be conveyed (cataphoric). In Datum 32, “this isn't always fun,” Goggins is objectifying suffering. Goggins takes the abstract idea of suffering and

transform it into a tangible, controllable reality. Directly reflecting Fairclough's (1992) framework of discourse as a social practice, Goggins uses language to actively rewire his audience's belief system. By repeatedly mentioning suffering with immediate deictic markers like "this" and "that", he normalizes the pain. He establish "a new norm" that strips suffering of its status as a disturbance, sticking it instead as a non-negotiable, complementary part of growth process.

Once suffering has been normalized as a "new norm" that must be accepted, language then shifts roles. The Conative Function takes control. Goggins uses it to guarantee that mental toughness doesn't just survive as a passive theory, but aggressively translates into real world action. This proves that his rhetoric functions as what Fairclough (1989) describes as an active, directive weapon designed to force immediate behavioral change. According to Jakobson (1960), the conative function is oriented towards the listener with the aim of influencing behavior. Through imperative sentences, for example in Datum 13 "Go back again", Goggins not only gives technical commands, but also normalizes suffering as a value that must be done and possessed. He completely transform suffering from its tragic connotations. Rather than treating pain as a hazard to avoid, he weaponizes it as a productive asset and an ultimate ethical standard of human resilience.

The pronounced dominance of Person Deixis in Goggins's aligns seamlessly with established patterns in public discourse analysis. Consistent with the research of Paulina et al. (2022), Lestari et al. (2023), and Retnowaty (2019), which collectively conclude that the use of Person Deixis is a fundamental strategy for building audience engagement.

Retnowaty (2019) highlighted this exact dynamic in Trump's rhetoric, where the heavy use of "I" establishes undeniable authority and strategic pivot to "We/You" forces mass involvement. The finding of dominance Person Deixis uses is not a mere grammatical quirk, it is calculated rhetorical weapon designed to bridge the gap between his extreme reality and the audience. This strategic reliance on pronouns cuts across all genre of public discourse. Whether analyzing President Jokowi's political rhetoric by Paulina et al (2022) or Taylor Swift's celebrity addresses by Lestari et al (2023), the underlying mechanism remains identical. Despite the different contexts, the common thread is the speakers consistently uses personal pronouns to establish immediate psychological closeness. These findings reinforce the argument that in the form of public monologue communication, requirement with Person Deixis is a prerequisite for the message to be received persuasively.

By employing this two theoretical framework, this study seeks to provide a clear and systematic analysis of the deictic markers in the speech. It focuses on describing how these linguistic tools contribute to the speaker's communicative goals in motivational context. Previous studies such as Retnowaty (2019) and Paulina et al. (2022) focused on the classification of deixis in political and formal discourse, while Lestari et al. (2023) focused on academic nuances. On the contrary, this thesis not only discusses types of deixis, but also combines Deixis (Levinson) with Language Function (Jakobson). This framework exposes a profound of pragmatic mechanic of motivation. It proves that Goggins's use of deixis is never just neutral, it actively collides with referential and emotive language to forcefully

reconstruct the audience's mentality. In addition, the selection of "motivational speeches" fills a gap in the literature, which is dominated by polite and diplomatic speeches. Ultimately, this research broadens the scope of deixis, shows that within motivational discourse, language transcends its traditional role as a passive communicative medium. Instead, it operates as a productive instrument to trigger mental resilience.

This study expands pragmatic research by introducing the discourse of self-discipline. The contribution of this study proves that in the discourse of self-discipline, deixis mutates from a mere grammatical indicator into a rhetorical and ideological strategy. While deixis is generally understood as a reference tool, this study positions deixis as a dual-purpose instrument: rhetorically, it closes the distance between the speaker and the audience for persuasion, but ideologically, it imposes the speaker's worldview that suffering is a prerequisite for growth upon the audience without negotiation.

This research explores the dynamic roles of pragmatic by using that deixis more than a passive system of classification. Rather, it must be analyzed as a functional linguistic tool that connect the speaker's utterance to the situational context. As Levinson (1983) argues, deixis concerns the ways in which languages encode features of the context of utterance, allowing the speaker to strategically position the audience within the discourse. Methodologically, combining Levinson's (1983) and Jakobson's (1960) theories offers a precise analytical framework, whereby this study not only shows who is being talked about (Goggins/Audience), but also reveals how words are used to present concrete

evidence (to gain trust) while simultaneously appealing to emotions (to motivate the audience). This combined framework let us stop treating it as a static grammar and start recognizing it as a holistic rhetorical tool of power. As a result, this research provides a robust foundation for future research. It pushes future researcher to look past basic textual analysis and embrace comparative or multimodal approaches, capturing exactly how motivational discourse operates and perform in the real world.

In practical terms, this research offers highly actionable insight for both communication strategies and language education. For motivators and public speaker, it empirically validates that the deliberate deployment of Person Deixis specifically “you” and “we” operates as an effective linguistic strategy for minimizing the distance between the speaker and audience engagement. Meanwhile, within educational sphere, this research provides a framework of context-driven for teaching deixis. It teach students that pronouns transcend basic grammatical functions to operate as dynamic pragmatic by speaker’s rhetorical intentions. Thus, language learning becomes more lively because students learn the structure of language as well as its function in influencing others.

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

This study extends the understanding that deixis is not merely a technical tool for referring, but also serves a significant communicative function in shaping motivational discourse. The findings of this study found that deixis works as a major discursive strategy to enhance audience engagement and construct motivational intensity. The dominance of Person Deixis found in the study is a systematic mechanism to drag the audience into the experience of suffering. Through the use of the pronoun “I”, the speaker not only refers to himself, but also establishes the authority of suffering. Then, with the pronoun "You", the speaker forces the audience from their “safe” position as spectators into a simulation of suffering, shifting the burden of responsibility onto the shoulders of the audience.

Furthermore, this study presents that in motivational discourse, language functions do not work isolated. The referential function, which presents the speaker's facts, is always related to the emotive function to validate pain. The combination between Levinson's theory (Deixis) and Jakobson's theory (Language Function) creates a discourse approach where suffering is constructed not as trauma to be avoided, but as a norm to be adopted. David Goggins is not delivering mere entertainment or empty encouragement. He actively weaponizes language to reshape the audience’s mindset by normalizing suffering and forcing them to realize that their true capacity for endurance any limits they previously believed in.

In terms of theoretical contribution, this study complements that deixis is not enough to be understood semantically, but rather as a pragmatic-discursive tool that actively shapes discourse. It hopes to contribute to expanding the study of deixis, which is dominated by political/ceremonial speeches, to the realm of motivational discourse. By combining Levinson's deixis with Jakobson's language function, this research builds a sharp analytical framework for analyzing persuasion. Moving forward, researchers can easily replicate this model to decode other context from podcasts, TED Talks, and even religious lecture where meaning is entirely driven by the context situation. While most previous studies stopped at the type and frequency of deixis, this study answers how and for what purpose deixis is used.

B. Suggestion

Based on the limitations of research that focuses only on David Goggins and qualitative analysis of transcripts, further research is recommended to expand the scope through comparative studies between genres motivation and longitudinal studies to observe changes in speakers's language strategies time by time. Methodologically, future research should combine multimodal analysis and linguistic corpus analysis. This is important so that the analysis is not limited to text alone, but is able to look at speech as a whole and substance findings with stronger data. Finally, researcher needs to look at other cultural contexts and audience reactions. This is important to prove whether these language strategies are effective or not, as well as to determine the mental impact on the audience.

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CURRICULUM VITAE



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APPENDIX

Datum	Utterance	Time	Type of Deixis					Function					
			P	T	PI	S	D	RF	EF	CF	PhF	MF	PF
1.	Your brain is the most powerful weapon in the world.	33:44	✓					✓	✓	✓			
2.	Once you put away your phones and your computers and all that we have nowadays, that's great we're up to date.	33:47	✓	✓			✓	✓	✓	✓			
3.	You know your brain is the only thing you have when you're going through depression, when you're going through hard times you're going through death.	33:55	✓	✓				✓	✓				
4.	Real life sh*t, you can't google that man you're alone you're alone.	34:04	✓				✓	✓	✓				
5.	If you can't control your own brain and	34:25	✓						✓	✓			

	your brain controls you you're fucked.												
6.	You got to tell your brain where you want to go and how you want to go and how you want to get there.	34:30	✓	✓	✓			✓		✓			
7.	You got to control it, if not it's over.	34:35	✓	✓					✓	✓			
8.	All i knew back then was hard work.	34:57	✓	✓				✓	✓				
9.	The only way anything gets accomplished. That's all i heard back in those days.	35:02	✓	✓			✓	✓	✓				
10.	You gotta work hard.	35:05	✓							✓			
11.	Read again, still not getting it, read again, but if not getting it write it out and that's how i started learning.	35:16	✓	✓			✓	✓	✓	✓			
12.	Okay well i can't i gotta write out everything i do. And then write it out again and write out	35:23	✓				✓	✓	✓	✓			

	again. And guess what happened? I got it.												
13.	I can't swim. I'm negative buoyant. Go back again. I can't swim. Go back again, go back again, go back again. I got it.	35:33	✓	✓				✓	✓				
14.	I realize if i keep going back and going back and going back until this just becomes, your mind will say okay we're gonna figure it out.	35:44	✓				✓	✓	✓				
15.	I can't read right, we're going back. I gave myself no way out and my mind realized that.	36:06	✓				✓	✓	✓				
16.	They said okay we're gonna adapt and overcome now.	36:13	✓	✓				✓	✓				
17.	When i lived in a seven dollar a month place when I was growing up for a short	36:54	✓	✓			✓	✓	✓				

	period of time. I loved it. I knew any different.												
18.	That was my norm.	37:02	✓	✓			✓		✓				
19.	My body was breaking down. It was just how it was going on.	37:36	✓	✓				✓	✓				
20.	I said you know what this is, my new norm.	37:40	✓				✓	✓	✓				
21.	I go into suffering every day. Every day suffering, being broken duct taping my feet up stress fracture shin splints being broken.	37:47	✓	✓				✓	✓				✓
22.	And your mind says, if we're not broken, this ain't normal. We got to be broken so then your mind starts to get tougher and tougher.	37:57	✓				✓	✓	✓	✓			
23.	My mind knew this is how we	38:11	✓				✓	✓	✓				

	operate. We're navy still training. This is what we are.												
24.	I became hell. And that became my new norm.	38:17	✓				✓		✓				✓
25.	I gave myself no way out. There was nothing outside these walls of hell. Nothing.	38:21	✓		✓				✓				✓
26.	I love god. But for a short period of time i became the devil. Because that was hell.	38:27	✓	✓			✓		✓				✓
27.	I became the boss, the owner, the ceo of navy seal training. That was my mindset. and that's how you get through things.	38:33	✓			✓	✓	✓	✓				
28.	You put yourself, you immerse yourself in wherever it is. You become that.	38:42	✓		✓		✓	✓		✓			
29.	The scariest thing in the world to me	13:37	✓	✓			✓	✓	✓				

	even to this day was that could have been the rest of my life.												
30.	I thought that was me at my 100 potential. Come to find out a few years later, i wasn't anywhere near that.	13:56	✓	✓			✓	✓	✓				
31.	We have no idea until we start trying hard, i mean really trying hard.	14:19	✓					✓	✓	✓			
32.	My new norm, is that wow this isn't always fun. It's not always meant to be fun. And that's when you know you're trying hard.	14:29	✓				✓	✓	✓				
33.	People hear my story and think this guy is sadistic.	39:04	✓				✓	✓					
34.	I'm a scared kid. And that's what gives me so much power.	39:15	✓				✓	✓	✓				
35.	I had no foundation and i built this off of just researching	39:19	✓				✓	✓	✓				

	the mind. The feeling you get is basically invincibility.												
36.	When you know that you can run on broken legs. And you can do certain things that a lot of people can do, but they're not willing to do. This power, this sympathetic, nervous system of fight or flight and you're fighting.	39:41	✓				✓	✓	✓				
37.	I'm gonna find a way to get through this. Because i have no other place to go.	40:38	✓		✓		✓	✓	✓				
38.	It gives you a lot of power, when things start to shit really really bad.	40:44	✓	✓				✓	✓				
39.	Your brain says we've to get the fuck out of here, this is miserable.	41:10	✓		✓		✓	✓	✓				
40.	So anger goes away, a lot of	41:14	✓	✓				✓					

	times when you're suffering.												
41.	Some people say man you always talk about this suffering and pain, and i'm at peace right now, because i went through that.	42:47	✓	✓			✓	✓	✓				
42.	I developed a reality that wasn't real, that's the thing we always do. We can have a great life but we always build this reality around the one thing we don't have so therefore our great life we didn't see it.	24:08	✓				✓	✓	✓				
43.	We all look for toughness we all want it but we look for in a comfortable environment.	31:29	✓					✓					
44.	You will not find toughness in a comfortable environment.	31:35	✓					✓					
45.	The only way you find it is	31:48	✓		✓		✓	✓		✓			

to drown yourself in a position where you're just out of sorts where you can't swim and you're drowning.													
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Notes: P: Person

T: Time

Pl: Place

S: Social

D: Discourse

RF: Referential Function

EF: Emotive Function

CF: Conative Function

PhF: Phatic Function

MF: Metalingual Function

PF: Poetic Function