# A Critique of H. P. Grice's Pragmatic Theory

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**Abstract:** Pragmatic theories are either classical (e.g. those of Austin 1962, Searle 1969, Bach and Harnish 1979) or contemporary (e.g. those of Adegbija 1982 and Mey 2000). The contributions of Hubert Paul Grice to the literature of pragmatics remain epoch-making. This explains why most contemporary pragmatic theories make reference to Grice's Cooperative Principle of Conversation; hence, they are said to be neo-Gricean. In this paper, we investigate, locate and situate the place of Grice's pragmatic theories via a critique which hinges on the Pragma-crafting Theory. Conclusively, a major finding of this paper is that Grice's Cooperative Principle is indeed, not an attempt to legislate "what" and "how" human interaction should operate, but an attempt to elucidate "what" makes human interactions violate the basic principles of natural communication and "how" such violations produce meanings that can always be calculated or worked out.

**Keywords:** Pragmatics, Pragmatic Theories, Grice's Pragmatic Theories, Cooperative Principle, Pragma-Crafting Theory

## I. INTRODUCTION

From classical to contemporary time, pragmatic theories are essentially theoretical frameworks which explain the message-driven use of linguistic and extra-linguistic elements of communication according to contextual nuances. Therefore, pragmatic theories are immersed in communication and speech act theories. Communication cannot take place unless at least two agents are actively involved. Speech act theory "provides a way of talking about utterances not only in terms of their surface grammatical properties but also in terms of the context in which they are made, the intentions, attitudes, and expectations of the participants, the relationships existing between participants…rules and conventions that are understood to be in play when an utterance is made and received" (Pratt 1977). Theories of pragmatics include Austin (1962), Searle (1969), Sadock (1974), Grice (1975), Bach and Harnish (1979), Adegbija (1982), Mey (2000) and Acheoah (2015a).

Austin (ibid.) contends that words are indeed, actions because in uttering certain words in certain contexts, actions are performed so long as the felicity conditions are obeyed. He classifies speech acts thus: locutionary act (performing an act OF saying something); illocutionary act (performing an act IN saying something); and perlocutionary act (performing an act BY saying something).

Searle's seminal book, *Speech Acts: An Essay in the Philosophy of Language* which was developed in subsequent works such as Searle (1979) cited in Acheoah (2011), was a speech act proposal. His work mainly explains that the act of communication is rule-governed, and that speech act is the core of communication. According to Searle, participants obey the rules of communication intentionally. The Principle of "Expressibility", that is, whatever can be meant can be said (p.19) is asserted in his postulations. He further contends that there is a series of analytical connections between the notion of speech acts, what the speaker means, what the speaker intends, what the hearer understands, and what the rules governing the linguistic elements are (p.21). Like Austin, Searle distinguishes "illocutionary acts" which he regards as the "complete" speech acts, from "perlocutionary acts" which concern the consequences or effects of illocutionary acts on hearers. Searle classifies rules into two: Regulative Rules and Constitutive Rules. Regulative Rules he says, regulate antecedently or independently, existing forms of behavior (p.33). Constitutive Rules, on the other hand, constitute and regulate an activity whose existence is logically dependent on the rules. Searle's speech act taxonomy is one of the attempts to refine Austin's and this taxonomy is based on "illocutionary point", "direction of fit" and "sincerity conditions" (as well as other features including the role of authority, discourse relations, etc.). A linguistic theory in the main, Sadock (ibid.) contends that the idea of

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explicit performatives (p.12) makes it clear that illocutionary forces cannot be ruled out of speech act theories. He proposes the Abstract Performative Analysis which is based on certain assumptions. The pragmatic theory of Bach and Harnish (ibid.) is intention and inference-based. They contend that S (Speaker) should use language in such a way that H (Hearer) should understand S's intention, whether literal or non-literal; the inferential process according to Bach and Harnish, is facilitated by MCBs (Mutual Contextual Beliefs) between S and H, as well as their world knowledge.

Adegbija's theory (cf. Adegbija 1982) which is anchored by the Master Speech Act and the Pragmsociolinguistic concepts is a modification of Bach and Harnish's theory. The Master Speech Act incorporates the totality of the layers of meaning which utterances have. The Pragmasociolinguistic concept on the other hand, has to do with the pragmatic, social and linguistic aspects of context, which generate textual meaning.

Mey's Pragmatic Act Theory (ibid.) is an attempt to improve on Austin (1962). Mey's theory consists of a super-ordinate term, Pragmeme, which anchors "activity" and "textual" components of discourse. The activity part shows the roles of the participants of discourse (interactants) while the textual part concerns the various contextual variables that interplay in discourse situations.

Acheoah (2015a) evolves the Pragma-crafting Theory which explains the systematic and predictable nature of communication. Crafting has to do with the discourse strategies which participants employ in the structuring of communication units. Utterances are produced through the goal-driven patterning of sentences in particular forms. It begins from the micro level as a unit of discourse, and extends to the macro level as a body of discourse. Every Pragma-crafting (P-crafting) involves illocrafting, uptake and sequel. Therefore, P-crafting is a super-ordinate pragmatic act which produces linguistic and extra-linguistic elements of communication. At different stages of a communicative event, there is a candidate for inference (meaning). At every such stage, the interactive and non-interactive participants explore P-crafting Features (inference features).

## II. THEORETICAL UNDERPINNINGS

➢ This study explores the Pragma-crafting Theory in investigating the place of the Gricean Maxims in human communication. The notions in the Pragma-crafting theory are briefly explained below:

➢ P-crafting: It is a two-fold umbrella term: it comprises Event and Text.

➢ Event: The participants of discourse (interactive and non-interactive participants) constitute Event. While the interactive participants perform linguistic, extra-linguistic and psychological acts, the non-interactive participants do not, and even if they do, their acts are always unconnected to the communication at hand; see Acheoah (2014a) where the label, $H_2$, is used to refer to participants who are present in discourse, but are not speakers' interlocutors.

➢ Text: Text captures the trio: Setting, Theme and P-crafting Features. "P-crafting Features" is a concept which has discrete theoretical notions demonstrated by the interactive participants in three different frames: linguistic acts, extra-linguistic acts and psychological acts.

➢ Interactive participants: These are participants who make linguistic, extra-linguistic and psychological contributions to a communication event.

➢ Non-interactive participants: Although present in a communication event, the non-interactive participants do not make verbal or non-verbal contributions that concern the communication event.

➢ Setting: This is the physical place in which a communicative event takes place as can be ascertained from pragmatic or linguistic data.

➢ Theme: It is the message in Text as worked out by P-crafting Features.

➢ P-crafting Features: The features which enable participants of discourse to "p-craft" include: Indexicals (INDXLs), Shared Macro-knowledge (SMK), Shared Contextual Knowledge (SCK), Shared Knowledge of Emergent Context (SKEC), Geoimplicatures (GIs), Linguistic Implicatures (LIs), Behavioural Implicatures (BIs), Contextual Presuppositions (CPs), Pragmadeviants (PDs), Object Referred (OR) and Operative Language (OL). It is necessary to understand these concepts:

a) Inference (INFR) has to do with making logical conclusions from available contextual data.

b) Indexicals (INDXLs) include demonstratives, first and second person pronouns, tense, specific time and place adverbs like now and here, and a variety of other grammatical features tied directly to the circumstances of utterance (Levinson 1983:54).

c)  Shared Macro-knowledge (SMK) is the totality of what the participants of discourse understand as states-of-affairs in the larger society, rather than in their immediate society.

d)  Shared Contextual Knowledge (SCK) is background knowledge of participants in the physical context of communication.

e)  Emergent Context (EC) is any situation that suddenly emerges in an on-going discourse, and can impinge on illocutionary and perlocutionary acts.

f)  Geoimplicatures (GIs) was coined from "geographical" and "implicature" to refer to practices that have geographical restriction in terms of people, and not just in terms of physical boundaries; physical relocation does not remove the meanings from the psyche of the natives of that region where such meanings operate as OR in OL.

g)  Linguistic Implicature (LI) are meanings implied through linguistic elements (language) of Text.

h)  Behavioural Implicature (BI) are meanings implied through extra-linguistic and psychological acts.

i)  Contextual Presuppositions (CP) are products of Shared Contextual Knowledge (SCK); in a specific (micro-context) physical context of discourse, participants deduce meanings from verbal and non-verbal data limited to the participants themselves. The meanings deduced are treated as background assumptions (BAs) which direct interlocutory roles. Decoders (DCs) imply that Encoders (ENCs) understand that certain Verbal Elements (VEs) and Non-verbal Elements (NVEs) are deduced or infered as Object Referred (OR) in Operative Language (OL).

j)  Linguistic Acts: These include: speech acts (direct, indirect and Pragmadeviants); supra-segmental features (stress, intonation, rhythm, pitch); phones (Ssss, Shhh, Mmmm, Ehmnn); Exclamations (Wao!, Oh!, Ah!, Abah!); and lyrical music. Due to space constraints, these concepts as well as others cannot be elaborately explained in this study. However, the concept, "phones", refers to speech features between the phoneme and the word. They are common components in both written and spoken discourses. Small as they are, they express emotions of various kinds besides having illocutionary potentials in context.

k)  Extra-linguistic Acts: Extra-linguistic acts include: sociolinguistic variables (age, cultural background, social status/class, gender, relationship); non-lyrical music, drumming as well as semiotic particulars (weather, time, contextual object, colour, clothing, posture, perfume, location/position, size, body mark and silence), laughter, body movement).

l)  Psychological Acts: These are the different emotions expressed through linguistic and extra-linguistic acts.

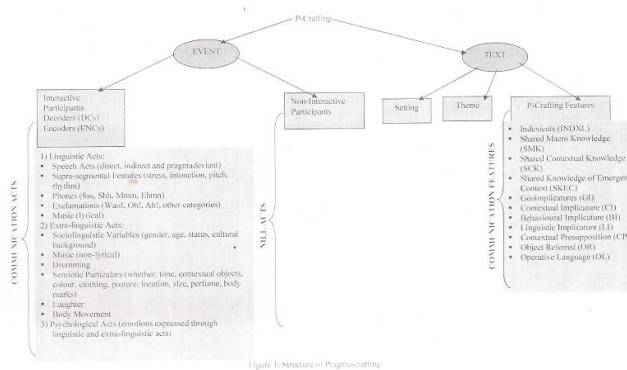Figure 1 shows theoretical concepts in the Pragma-crafting Theory (cf. Acheoah 2015:23):



**Fig1.** *Theoretical Concepts in the Pragma-crafting Theory*

### III. H. P. GRICE'S PRAGMATIC THEORY

H. P. Grice, like J. L. Austin, is a scholar of the period of Far-side pragmatics which is pragmatics beyond saying (what is said is sort of a boundary). Herbert Paul Grice (b. 193cd. 1988) emphasized the distinction Voltaire makes in an opening quotation, between what words mean, what the speaker literally says when using them, and what the speaker means or intends to communicate by using those words, which often goes considerably beyond what is

said[1]: I ask you to lunch and you reply, "I have a one o'clock class I'm not prepared for." You have conveyed to me that you will not be coming to lunch, although you have not literally said so. You intend for me to figure out that by indicating a reason for not coming to lunch (the need to prepare for your class) you intend to convey that you are not coming to lunch for that reason. The study of such conversational implicatures (establishing a sharp distinction between what someone says and what someone implicates by uttering a sentence) is the crux of Grice's pragmatic theory. What someone says is determined by the conventional meaning of the sentence uttered and contextual processes of disambiguation and reference-making; what the speaker implicates can be calculated from some rational principles and maxims governing conversation. What is said is connected to the literal content of the utterance, whereas what is implicated (the implicature) is connected to the non-literal component (what is intentionally communicated without being covertly said by the speaker). Grice's example is illustrious: A and B are talking about a mutual friend, C, who is now working in a bank. A asks B how C is getting on his job, and B replies: Oh quite well, I think; he likes his colleagues, and he hasn't been to prison yet (Grice 1989:24). What did B say by uttering "He hasn't been to prison yet"? Roughly, all he literally said was that he hasn't been to prison up to the time of the utterance. This is what the conventional sentence meaning in addition to contextual processes of disambiguation and vague-expressions and reference fixing provide. But, normally, B would have implicated more than this: that C is the sort of person likely to yield to the temptation provided by his occupation. Grice states that conversational implicatures can be worked out via world knowledge, the linguistic and extra linguistic context of the utterance, general background information, the Cooperative Principles (CP) of conversation which states: Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged (Grice 1989:26).

According to Grice, the CP operates in the plans of speakers and understanding of hearers, by obeying maxims:

➢ *Quantity:*

• Make your contribution as informative as required (for the current purposes of the exchange);

• Do not make your contribution more informative than is required.

➢ *Quality:*

• (Supermaxim): Try to make your contribution one that is true.

• (Submaxims):

   o Do not say what you believe to be false;

   o Do not say that for which you lack adequate evidence.

➢ *Relation:*

• Be relevant

➢ *Manner:*

• (Supermaxim): Be perspicouos.

• (Submaxims):

   o Avoid obscurity of expression;

   o Avoid ambiguity;

   o Be brief (avoid unnecessary prolixity);

   o Be orderly;

   o Frame whatever you say in the form most suitable for any reply that would be regarded as appropriate; or, facilitate in your form of expression the appropriate reply (added by Grice 1989, 273).

Grice views conversational principles as something which obtains from the general principles governing human rational cooperative action. In his view, the CP is the basis for ascertaining, defining and interpreting conversational implicatures, rather than being rules for participants of discourse to observe in rational communication.

Conversational implicatures have the following characteristics:

➢ They are cancellable e.g. when one finds situations in which the utterance of the form of words could not carry the implicative;

➢ They are non-detachable: It will not be possible to find another way of saying the something, which lacks the implicative in question, except where some special feature of the substituted version is itself relevant to the determination of an implication (in virtue of one of the maxims of Manner). For clues on this, see Grice (1989:39).

➢ They are calculable: The presence of a conversational implicature must be capable of being worked out; for even if it can in fact be intuitively grasped, unless the intuition is replaceable by an argument (the implicature if present at all) it will not count as a conversational implicature (Grice 1989:31).

Conventional implicatures on the other hand, are generated by the meaning of certain particles like "but" or "therefore", and not maxims of cooperation, that takes us beyond what is said. Among conversational implicatures, Grice distinguished between "Particularized" and "Generalized". In "Particularized Conversational Implicatures, "saying that p" does not carry the implicature; rather, the slaying of something in virtue of specific contextual nuances conveys the implicature. A Generalized Conversational Implicature occurs where "the use of particular forms of words in an utterance would normally (in the absence of special circumstances) carry such-and-such an implicature or type of implicature (ibid.). Grice's first example is a sentence of the form "X is meeting a woman this evening." Anyone who utters this sentence, in absence of special circumstances, would be taken to implicate that the woman in question was someone other than X's wife, mother, sister, or perhaps even close platonic friend". Being an implicature, it can be cancelled, either implicitly, in appropriate circumstances, or explicitly, adding some clause that implies its denial. Particularized Conversational Implicatures have a wide range of applications that Grice himself illustrates: the informative use of tautologies, irony, metaphor, hyperbole and any kind of non-literal use that relies in special circumstances of the utterance can be explained in terms of them. However, Generalized Conversational Implicatures apply to philosophically-driven crucial issues, particularly the difference of meaning between logical constants of formal language and their counterparts in natural languages (see Grice's Logic and Conversation published in 1975), or the alleged meanings of verbs like "to look like", to believe", "to know". Generalized Conversational Implicatures are also in the heart of Grice's Modified Occam's Razor ("Senses are not to be multiplied beyond necessity") which has served as a criterion for distinguishing semantic issues from pragmatic uses and for preferring, in general, an explanation in terms of implicatures rather than a semantic one that potulates ambiguity.

Grice opines that semantic notions like word and sentence meaning were ultimately based on speaker's meaning and this on speaker's intention, what he calls M-intentions. He is of the view that communicative intentions are the mental causes of communicative acts, and those that the hearer has to understand for the communicative act to be successful. Communicative intentions have the following features:

➢ They are always oriented towards some other goals (the addressee);

➢ They are overt, that is, they are intended to be recognized by the addressee;

➢ Their satisfaction consists precisely in being recognized by the addressee.

In the philosophy of language, Searle's Speech Act Theory and Grice's Cooperative Principle of conversation have greatly influenced the growth of pragmatics. Both scholars are products of the tradition of the philosophical analysis of ordinary language; a tradition which explores logical grammar of the key operative terms which ordinarily express a wide range of concepts such as real, good, rich, etc. By examining the conditions which one can or cannot say, for instance, "I know my name", "She has a real job", "This is a good movie", "He came voluntarily", one would discover important facts about the meanings of the key terms and thereby of the concepts they express (Marcelo 1994 cited in Savas 1994:323-324).

Features distinguishing the CP operation are as follows:

➢ The participants have some common immediate aim;

➢ The contributions of the participants should be dovetailed, mutually dependent;

➢ There is some sort of undertaking (which may be explicit but which is often tacit) that, other thing being equal, the transaction should continue in appropriate style unless both parties are agreeable that it should terminate (Grice 1975:48).

Grice opines that when the above features are allowed to operate, the encoder and decoder engage in effective communication.

In this paper, we strongly contend that even when the Cooperative Principles of conversation are violated, effective communication within the strands of encoding and decoding messages are often achieved in discourse. Grice proposes Conversational Implicatures and Conventional Implicatures. Conversational Implicatures are generated when the Co-operative Principles are violated; they exist in utterances where a speaker means more than what he says, and they are essentially like indirect speech acts (cf. Bach and Harnish 1979 etc.). A Conversational Implicature is what is communicated by an utterance and is therefore part of its total interpretation, but is not resident in the normative meaning of the sentence.

Conventional Implicatures on the other hand, are lexeme-dependent. Grice opines that elements in the conventional meaning of utterance which are not part of what has been said are connected with certain speech acts which are essentially non-central acts. For example, "moreover" which is linked with the speech act of adding, an act that requires the performance of a central speech act, like reporting or predicting.

One of Grice's major contributions to the theory of communication was provision of an alternative to the Locke-Saussure model of communication as a coding and decoding of thoughts. The alternative either supplements or replaces the coding model. Intentions and their recognition constitute the core of Grice's alternative. Even if the interpreter's reasoning is guided by the conversational principles or maxims, as Grice viewed it, the recognition of speakers' intentions is not necessarily arrived at via conventional rules, but by rational, pragmatic inference-making about what operates in other people's minds.

### 3.1. Towards a Critique of Grice's Pragmatic Theory

This paper examines Grice's theory particularly his postulations on implicatures and the Cooperative Principles of conversation. We shall evolve critical perspectives on the following Grice's Postulations (henceforth GP1-10 for easy referencing).

GP1

Apart from linguistic knowledge, contextual information plays a role in determining what is said.

GP2

What is said has to correspond to the physical properties of the sentence.

GP3

Part of what a speaker means can be closely related to the conventional meaning and yet not be part of what is said (it is conventionally rather than conversationally implicated)

GP4

The most useful notion of saying is that what is said should be closely related to the conventional meaning of the uttered sentence.

GP5

Anything that does not correspond to some element or feature of uttered sentence is not part of what is said.

GP6

A certain condition does not characterize the meaning of a word or phrase from the fact that this condition is required for the appropriate use of certain sentences containing that word or phrase.

GP7

Communicative intentions are intended to produce some response on the part of the addressee.

### 3.2. Critical Perspectives on G1-G7

G1 implies that there are different contextual nuances which direct the use of verbal and non-verbal elements of communication as well as their meaning in discourse. The Pragma-crafting Theory evolves P-crafting features to show how contextual dynamics impinge on object referred (OR) which is essentially a candidate for meaning. Obviously, therefore, Grice's Cooperative Principle and theory of implicature explain the nature of those

phenomena which constitute effective communication and capture the decoding of meaning in conversation. Acheoah (2014b) contends that extra-linguistic factors are the core of pragmatic use of elements of communication. He uses the term "extra-linguistics" to capture the socio-pragmatic motivations of language use in regional communication, which invariably presupposes the social, environmental, situational, cultural and diachronic contexts of linguistic elements used "beyond the sentence". Pragmatics is relevant to various disciplines with a stake on how utterances are understood. Even when there are underlying universals of language use, cross-cultural components of communication remain crucial to the pragmatic analyst.

Indeed, the relationship between language and social reality is no debate. Although Grice acknowledges the vital roles of socio-cultural factors in human communication, his works do not extensively underscore how these phenomena operate. We expect the conversational maxims for example, to explain the dynamics of communication via a critique of a wide range of factors which will indeed, establish the CP maxims as postulations that do not primarily serve to legislate positions on language use, but to declare what merely operates in rationale human communication towards showing the nature of covert and overt meanings. When the supermaxims and submaxims of the CP are violated, it is of communicative significance. Factors that may necessitate the violation of the CP include:

➢ *Nature of Individuals*

A person who is naturally a talkative has a different speech limit from a person who is not. If H (Hearer) knows that S (Speaker) is a talkative, the process of generating implicatures will be affected. For example, H may not see $S_1$ as "proving to know so much" in a context where H would have interpreted $S_2$ (where $S_1$ and $S_2$ represent first speaker and second speaker respectively) as "proving to know so much". Grice's Conversational Maxims do not elaborate the scheme of things in the inferential process of a communicative act. So long as H's nature affects his interpretation of S's utterances, Grice's concept of Conversational Implicature could be problematic. The role of idiolect in conversation is also able to affect implicature theories. Idiolect is the peculiarity in individual speaker's speech or language habits; therefore, it is a product of the nature of participants of discourse. Idiosyncratic features include voice quality, intonation, pronunciation and mannerisms (gestures).

➢ *Psychological States of Individuals*

In a world that is problem-ridden, people do not have fixed emotions. At one time, a person is happy; at another time, the person is sad (may be so sad). Psychologically, the human state of mind could show disgust, impatience, fury, anxiety, depression, etc. The feelings of participants of discourse reflect in their language during communicative events. The Pragma-crafting Theory uses the term "psychological acts" to capture emotion-driven actions of participants of discourse. In fact, unintended acts can be performed just as unexpected implicatures can be generated in discourse due to the emotions of discussants.

➢ *Disparity in World Knowledge*

People have different level of social integration. Some factors which determine one's rate of social integration and knowledge of the world (exposure) are: age, education, status (classified as "sociolinguistic variables" in the Pragma-crafting Theory) and place. What a speaker knows about the norms of his society, affects his language. To avoid incrimination, a speaker may talk less in certain situations, as world knowledge appeals to him. "Age" is said to be related to time. Taiwo Oloruntoba-Oju 1999:131 observes that the speech of the elderly defers markedly from those of youths. At the rhetorical level, he submits that the speech of the elderly is marked by the use proverbs and aphorisms. Indeed, these realities distort the theory of conversational implicatures.

➢ *Topic of Discourse*

In a feasting situation, a person who is asked to bless the meal is not expected to pray for hours. The world knowledge of the participants helps them to understand that the purpose/context of the prayer request does not necessitate too many words; but a deliverance prayer may take hours, necessitating many words. Thus, the Pragma-crafting Theory establishes the place of Contextual Implicatures (CI) to supplement the Gricean theory of implicatue.

➢ *Gender*

The Pragma-crafting Theory views gender as a component of sociolinguistic variables. Grice's Maxim of Manner gives this paper insight into gender dimensions of language use in terms of verbal and non-verbal elements. There are forms of expressions preferred by women, and there are also some preferred by men.

➢ *Time Constraint*

When a speaker knows there is enough time to speak on an issue, he tends to violate the Maxim of Quantity, even if the topic does not call for much speech.

➢ *Place of Discourse*

It is generally believed that when people are talking in a comfortable place, they tend to speak much. Space, ventilation and facilities (e.g. furniture) can enhance discourse in terms of volume of words. A comprehensive theoretical framework, the Pragma-crafting Theory uses the term "Setting" to depict physical aspects of context which determine the selection, use and interpretation of communication elements.

➢ *Locutionary Intent of Speakers*

According to Grice's Maxim of Quantity, information given in discourse should be "just enough". However, this is not so in some instances. If a speaker's intention or purpose for speaking more than the needed words in an interactive event is not known, it will be improper to interpret such a speaker as violating the Co-operative Principle of conversation. Some extraneous linguistic units in discourse have relevance as they are tied to speakers' locutionary intents. A good speaker thinks of his communicative goals and how best to achieve them. For example, the underlined word below is an informative repetition as it conversationally implicates Bola's habit of always hanging out:

Mother: <u>Bola</u>, you this <u>Bola</u>, where are you going again?

➢ *Medium of Communication*

Hymes (1962) posit that there are different communication media, and these media affect communication. According to Hymes (1962), instrumentalities are "the channels employed in communication and forms of speech, e.g. telephone, telegram face-to-face and E-mail; the medium of communication determines both the quantity and quality of speech.

➢ *Shared Background Knowledge*

The Pragma-crafting Theory hinges on the typology of speaker-hearer shared knowledge (e.g. SCK, SMK and SKEC) to explain dimensions of meaning that previous pragmatic theories, like those of Grice, do not elucidate.

➢ *Ethnicity*

"Ethnic" is derived from the Greek word "ethnos" meaning "nation". An individual can have more than one ethnic label, ranging from those they choose, those native to them, those decided for them. Nigeria for example, is a multilingual and multicultural nation with about 450 languages which represent the number of ethnic groups therein. Language changes with ethnicity when social and behavioural changes take place. The Gricean theories of implicature do not elaborately examine this position. Culture is the core word in the understanding of ethnicity. Speech behaviour of participants is informed by their ethnic affiliations. Hymes (ibid) says: "Conventions may be universal or may be specific to cultures of participants. This is one weakness of implicature theories."

➢ *Status*

People are mindful of their status when they speak. The audience may be an individual or group. This brings up factors such as formality, informality, respect, intimacy, business relations etc. Status affects language use from the point of view of sociolinguists. For example, it is believed by the sociolinguists, that the rich have peculiar speech forms, different markedly from the speech forms of the poor. Speech pattern indexes wealth. Education is one of the yardsticks for measuring status. Educated people have knowledge of the best ways to employ the functions of language in discourse (expressive, emotive, and effective). An educated speaker skillfully exhibits the fact that language has functions in communicative processes. Illiterates on the other hand, lack these skills. As a demonstration of their prowess in rhetoric, the educated ones apply vocatives and imperatives to call the attention of their interlocutors. The effects of status in language use are more evident in speech because most relationships expressed through writing are formal. In speech, phonology can indicate a speaker's status.

G2 is questionable because even when the proposition of a speaker is recognized in an utterance, it remains impossible to ascertain what the speaker means in uttering the utterance in the given language (tagged "Operative Language" in the Pragma-crafting Theory). A cross-cultural approach rather than a linguistic approach to speech act theory shows the weakness of G2. Austin himself acknowledges: "the meaning of one's linguistic vehicle cannot be relied on to determine the illocutionary force of one's utterance." He took this position to demonstrate that illocutionary force transcends meaning when meaning is viewed as "sense and reference". Pragmadeviants are essentially instances of speakers' intentional violation of linguistic norms, and the resultant phenomenon is that the physical properties of utterances do not reflect messages they convey.

G3 is worthy of scholarly attention. Some sentences in English indicate that the meaning of a stretch of language transcends the physical form of a sentence, and this weakens Grice's theory of Conventional Implicatures, in which the conventional meaning of expressions suggests their implicated meanings.

Speakers use mastery of linguistic conventions to "pragmadeviate" onto context-informed communicative elements. Indeed, there are literal propositions in grammatical sentences whose meanings the hearer cannot decode. In such situations, meaning is decoded through p-crafting features which are tools for inference-fixing. Geoimplicatures (GIs) explains the potency of Grice's conventional implicature within the context of cross-cultural pragmatics. When speakers perform illocutionary acts, they take responsibility for the different states-of-affairs which their propositions express. Howbeit, several illocutionary verbs do not have contextual potency since their propositional contents do not have existential referents in the form of norms or socio-cultural experiences of some societies. This being the case, a linguistic form can have different referents (meaning or Object Referred), thus rendering G2 null and void. Illocutionary acts have intrinsic motivators since the primary reason for performing them is speaker-based. Mental states (as they are essentially speakers'-intention based) which speakers express in discourse cannot be isolated from the status-quo at which such mental states are directed in speech situations. Acheoah (2011) evolves the concept "Geoimplicature" which is sociological and belongs to "far-side" pragmatics unlike "near-side" pragmatics, which according to Leech (1983), is "formal grammar[3]." The implication of the concept, "Geoimplicature", for this critique of Grice pragmatic theories is that illocutionary forces could be region-based irrespective of the linguistic agencies that convey them. Geoimplicature is rooted in semiotics, hence the phrase "semiotic particulars" in the Pragma-crafting Theory. Elucidating Geoimplicatures, Acheoah (2015b) enumerates some corpora of Nigerian English, which violate normative use of language:

➢ "Dealer" ("only" someone who sells motor vehicles);
➢ V-boot (a particular brand of vehicle irrespective of the fact that so many other brands of vehicles in Nigeria have v-shaped boots);
➢ Macleans (a name for all brands of toothpastes);
➢ 419 (A fraudster)

I align with the view that knowledge of the language is not sufficient for grasping what is being said. Put in other words, mastery of the linguistic conventions for the use of grammatical categories is not enough for the decoding of what is said in varied contexts. The pragmatic necessity of achieving communicative goals justifies why speakers flout the conversational maxims evolved by Grice. Apart from the desire to achieve communicative goals, speakers violate the conversational maxims as a result of factors such as their psychological state, topic of discourse, time constraints, place of discourse and status (cf. Kent Bach in Savas (1994:283).

Pragmatic use of language presupposes first-hand knowledge or mastery of the linguistic conventions of a given language. This being the case, it is common for the physical properties of language to reflect the meaning it conveys. Indeed, we align with Grice (1989) who asserts "Speech acts of the illocutionary sort [are] conventional acts, the nature of which is to be explained by a specification of the constitutive rules which govern each such act and on which the possibility of performing the act at all depends (Grice 1989:19)."

It is widely believed that sentence meaning and speaker-meaning have link. This link can be explained in terms of speaker's occasional violation of linguistic conventions in terms of messages and the linguistic means that convey them. Grice's theory should accommodate the fact that speaker-meaning is too wide to be ascertained via linguistic "sign-posts (usual linguistic markers of a particular communicative function of language). The important thing that Grice should emphasize is that in the inferential process, the implied or covert meaning that deviates from form can be worked out, and is usually of pragmatic relevance. No wonder scholars often opine that there is link between indirect speech acts and implicatures. G4 corroborates the idea that the meaning of a word is its contribution to the meaning of a sentence.

G5 and G6 negate the essence of pragmatics; as a field of linguistic study, pragmatics emerged as a reaction to the purely formalist-approach to language study, which does not recognize speakers' supremacy over linguistic conventions. The non-relatedness of sentence properties to what is conveyed as message(s) in discourse is explainable via the specific P-crafting features that impinge on participants' selection of linguistic and extra-linguistic elements of communication; considering the roles of extralinguistic elements of communication in conveying messages, it is worrisome that Grice's classification of implicatures does not cater for paralinguistic inputs in communication.

Context and message-driven pragmatic choices determine how S shifts from formal properties of language to deviant forms; in doing this, S presupposes that H has relevant background knowledge of the Operative Language (Linguistic Implicature); Bach and Harnish (1979) stress that it is important for hearers to know whether or not speakers are within the bounds of literalness. The Pragma-crafting Theory shows that the whole idea of non-literalness in pragmatics can be summed up in the fact that messages and form do not have to be similar. Decoding messages is not satisfactory if linguistic data are used as the only inferential tools; thus, the Pragma-crafting Theory evolves several instruments for decoding meaning in diverse discourse genres. The argument here is not to dislodge G5 completely. We align with the idea that despite the contextual nuances that inform the violation of linguistic "constants" (normative properties of language), the normative meanings of words and sentences in OL is not completely unconnected with what such words and sentences mean in speaker-meanings. For example, the sentence, "Ali is 419" (illocrafting) is first understood as a declarative (uptake) by H who has first-hand, normative knowledge of context-driven meaning of "419" in Nigeria: "a fraudulent person". The communion between syntax and extra-sentential properties of communication shows that the dynamic functions of human language is instrumental to investigating the syntactic rules of language[2].

G7 is factual. However, scholars argue that perlocutionary acts are not within the predictions of pragmatics because responses or sequels are sometimes not the ones expected. If S asserts that *p* (e.g. the clouds are thickening for rain) and H takes steps to avert the consequences of the coming rain and hurts himself, his experience (perlocutionary effect of S's utterance was not intended by S). Although Austin himself who propounded perlocutionary act in his speech act taxonomy uses the term to capture both effects that are intended and unintended, there are scholars who contend that only intentionally performed acts constitute the reason for a given speech act, and for this reason, perlocutionary acts should be restricted to effects anticipated by S on H. Grice's subgoal at which the utterance "The clouds are thickening for rain" is directed, is to get the audience to believe that the speaker believes that it is to rain. From rationale reasoning, the decoder is expected to prepare to avert the rain, whether I have good and bad intentions for uttering *p*; Acheoah (2011) submits that in an Emergent Context, perlocutionary acts are relocated. According to Strawson (1964:459 cited in Savas 1994) "Communicative intentions must be wholly overt" However, scholars generally agree that every covert aspect of speakers' intention must be left out of the definition of communicative intentions.

## IV. CONCLUSION

Grice's theory is incomplete because literal meanings are not really context-free. They depend on inarticulate background (Searle 1980 cited in Savas 1994) that cannot be made fully explicit. Without this background, even a literal utterance of a sentence is unable to determine unequivocally "precisely" one speech act. But the fact that the background is inarticulate means that it cannot itself be completely represented semantically. "Use" involves, then, something irreducible to semantics, even to the all-encompassing semantics of speech acts.

Grice's theory is insufficient in determining whether a given utterance is literal or not. The fact that even perfectly complete, unambiguous, and unproblematic sentences can be used indirectly or non-literally requires the existence of some procedure to determine whether any of its uses is literal or not. Since only literal utterances correspond to the specification of precisely one speech act, unless such a procedure is available the reduction of use to meaning cannot be achieved.

So long as participants of discourse have rule-governed reasons for flouting Gricean Maxims, communication principles remain a guide to rationale discourse behaviour rather than legislation; Grice himself corroborates this view when he opines "P will be inappropriate if it is pointless" (Grice 1989:19)[3].

**Notes**

➢ When a diplomat says yes, he means 'perhaps' means; when he says 'perhaps', he means 'no'. When he says no, he is not a diplomat. When a lady says no, she means 'perhaps'; when she says yes, she is not a lady.

➢ (Voltaire, Quoted in Spanish, Escandell 1993).

➢ Andor (2011) cites John R. Searle as saying that Chomsky thought that we had to investigate syntax totally independent of use that we could not appeal to the functions of language in stating the principles of syntax.

➢ Grice's relevant articles are now collected in Grice (1989). In later versions of speech act theory another of Grice's Maxims, the Maxim of Quality is also treated as a preparatory condition: 'the speaker has reasons for

the truth of the propositional content' (Vanderveken 1985:186). Vanderveken also stresses that preparatory conditions are strict presuppositions of an illocutionary act, a fact allegedly shown by their non-cancellability and by the consequent paradoxical character of trying to perform an illocutionary act while at the same time denying its preparatory condition, as in 'You cannot do it but please, do it! Sentences such as this are said to be 'linguistically odd'and 'indeed, analytically unsuccessful' (Vanderveken 1990-1: vol. 1, 115).

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