

Towards an Analytical Model in Critical Pragmatics

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Abstract

Aspects like power, dominance or ideology affect our choice of words in addition to other contextual factors (such as settings, participants and so on). The power we enjoy as social actors or the ideology we adhere to concerning any issue in life may play a crucial role in our language production or interpretation. Issuing a certain speech act rather than another or producing one impolite form rather than a polite one owing to such aspects falls within the realm of critical pragmatics. It is one analytical methodology where critical issues are examined in terms of the pragmatic phenomena to explore how the latter aid in the manifestation of the former. It attempts to answer this question: what are the most common pragmatic phenomena that reveal how racists or sexists pass on their critical ideologies? It aims to develop an analytical model for critical pragmatics and identify the common pragmatic themes utilized. The study is qualitative. It confines itself to the political discourse in the American context. The analysis of the data proves the workability of the model that has been developed by the study. It also shows that various pragmatic phenomena can be utilized to unravel critical issues.

Key words: critical pragmatics, pragmatics, racism, sexism

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1. Introduction

Since Morris' definition of pragmatics as the study of the relation between signs and their users (1938), pragmatics has been one of the earliest paradigms that links language to context; it considers language use as an action. As such, it easily lends itself to the critical and social constructivist approaches to discourse studies. Critical pragmatics (CPs) alludes to lending a critical eye to the pragmatic theories and how they are activated in examining critical issues. It differs from pragmatics proper in that language abuse is scrutinized rather than ordinary language use. If pragmatists are concerned with, say, the categorization of speech acts, felicity conditions, the way of using them appropriately and correctly in social settings, critical pragmatists aim to increase the independence and freedom of language users by making them aware of the linguistic conditions of power exercising in societies and institutions.

Relations of inequality and domination are typically seen as illegitimate. Focusing on such perspectives is the inherent meaning of criticality. Since language is one of the "social practices through which people enact relations of domination and subordination" (Cameron, 2001, p. 161), it is not surprising that power and how it is enacted in language is subject to investigation. Thus, inherent to any kind of critical study is the concepts of power and ideology. Critical discourse studies are defined as critical approaches to discourses such as critical linguistics, feminist linguistics, critical discourse analysis, critical stylistics, and so on (Polyzou, 2018). Hence, CPs is one such an approach that focuses on how the pragmatic issues are exploited in critical language use. Its basic pillars are specifying a stance and presenting a critique.

2. Previous Attempts in CPs

Mey (2001, p. 320) argues that it is important to critically examine how language functions in society to understand its various uses and manifestations. Language use is inherently a combination of linguistic variations and sociological parameters. As a social science, pragmatics needs to help us recognize social injustice or discrimination to work to end it (p. 321). It is vital to notice that social aspects in pragmatics concern our language use and the authority we form out of our words. Thus, we may delve into examining language use in society to have a critical eye on certain states of affairs like discrimination, injustice or rudeness, among others. This is how Mey (2001) introduces his concept of CPs which represents a pioneering attempt to ignite the eclecticism between criticality and pragmatics in language production and interpretation. He builds his insights on Fairclough's Lancaster School of critical language awareness (p. 316). The term *critical* is associated with assigning power to groups in society whether on the level of production or interpretation (Fairclough, 1989). In this regard, we may produce or construe a piece of discourse in a powerless or a powerful way.

Korta and Perry (2011, p. 93) introduce their view of CPs to portray a picture of how parts of the language are used to materialize human thoughts and actions because it critically tries to probe into how human beings use language so as to shape and influence the realities of the community to which they belong. This means that people may intentionally use their language to impose or reveal their power or higher status. The co-authors advocate a focus on intention discovery because "speaking is an intentional activity and understanding involves intention discovery" (Korta and Perry, 2011, p. 2), at a first place. They aver that intentions are part of plans as "plans do not occur on their own, but with beliefs" (p. 4). Plans are cognitively originated and fostered.

Korta and Perry (2013, p. 161) subsume that understanding any utterance is a process of grasping the speaker's communicative intention even by inference or recognition of the illocutionary force of that utterance. Utterances are inherently of different levels. In assigning contents, one needs to consider "what the rest of the world has to be like for the utterance to occur and be true" (p. 162). The meaning of words provides one level of content. Other levels are further added by other facts related to the utterance such as the speaker, addressee, place, time and communicative intentions of the speaker.

2.1 The Current Perspective of CPs

Mey (1989) claims that "there is a pragmatic aspect to all linguistic phenomena" (p. 829); pragmatics "should get itself involved in improving the human environment" (p. 830). Mey (2001) argues that pragmatists "need to integrate their practical endeavors toward a better use of language with a theory of language use" (p. 289). For Korta and Perry (2011), language is action; meaning is derived from the speaker's intentions (p. 2-4). They blame the mono-propositional concept that was believed to be adequate for the pragmatic meaning. Their basic purport is that CPs is a natural development of these insights that have never received their due attention from contemporary pragmatists (p. 158). Thus, a critical eye needs to be given to the pragmatic issues. One such an approach can be exemplified by intermingling these pragmatic issues into the critical examination of language use.

Archer et al. (2012, p. 41) aver that empirical studies take the interactional aspect of language and the role of receivers into consideration. To activate these arguments, critical approaches to discourse can provide such a widening of scope. CPs is one kind of critical studies which is concerned with shedding light on discourse just like critical linguistics or critical stylistics. This is how Polyzou (2018) differentiates between critical discourse analysis and critical studies on discourse. He expounds that "critical discourse studies would be more concerned with communication in a broader sense – we might consider communication successful for one participant only if that participant has met her goals regardless of or even at the expense of another" (p. 196). As cognitive principles, the pragmatic norms of Grice's Maxims or Austin's Conditions are narrow for critical discourse analysts. The maxims can be flouted to generate irony or humor and our interlocutors would grasp our intention. Thus, the analysis needs to be enriched by looking at a *broader context* (p. 196).

Archer et al. (2012) hold that pragmatics is after "what is unsaid/unwritten yet communicated" (p. 291). The explicit theorization of what is 'not said' in pragmatics hints to more than the context. This counters the idea that critical linguists 'read into' texts ideologies that are not stated explicitly (p. 291). According to LoCastro (2012, p. 6), an inclusive perspective of pragmatic analysis should encompass aspects like the intended meaning of the speaker, the perceived meaning, the purpose of the talk, social and cultural contexts, the distance between interlocutors, non-verbal elements, among others. All these go beyond the scope of linguistic pragmatics which looks for the linguistic forms used by a speaker.

An approach to criticality entails that a stance is to be embraced concerning the critical issue at hand. As far as racism is concerned, an anti-racist stance is adopted to show how utterances may convey racism. The same applies to sexism. Specifying such a stance entails unraveling how the

critical issue is analyzed and discussed to lay it open in front of receivers and making them aware of the undesired racist or sexist implications in language. This is a critique process. To think of putting the racist utterance in another form raising racism from its meaning, is a process of reproduction.

To sum up, bringing glimpses and borrowing ideas from previous approaches to pragmatics and criticality and their interrelatedness, this research paper adopts the CPs as an analytical method to probe into discourses looking for the manifestations of critical ideologies that are imparted via pragmatic theories. This paper concerns itself with racism and sexism as critical issues in social communication by adhering to an anti-racist/anti-sexist stance. It explicates such instances in a critique endeavor to put the illegitimate points unveiled to receivers making them aware of them. A proposed reproduced form might be suggested to minimize the racist or sexist aspects in alignment with the *political correctness* attempt which is the “excessive concern with the replacement of problematic words with the *correct* term” (Mills, 2008, p. 100).

3. Basic Concepts in CPs

Key concepts in all critical studies are ideology and power. Incorporating these issues in the pragmatic work is the goal of CPs. These two issues are not alienated from the pragmatic frameworks, yet they are not given their due attention there. Ideology is a cognitively-related concept that is associated with language production and interpretation. The theory of ideology can be traced philosophically or sociologically, but most importantly socio-cognitively as the latter approach relates ideology to discourse: how “ideologies articulate themselves at the level of discourse meaning” (van Dijk, 1995, p. 244). According to Verschueren (1999, p. 238), the constellation of commonsensical, fundamental, and usually normative, ideas and beliefs that are related to certain aspects of social reality is termed as ideology. It is “associated with underlying patterns of meaning, frames of interpretation, worldviews or forms of everyday thinking and explanation” (Verschueren, 2013, p. 7). The most salient “manifestation of ideology is language use or discourse which may reflect, construct and/or maintain ideological patterns” (p. 17).

Power, on the other hand, has been discussed as one of the sociological variables along with distance and rank of imposition in the theory of politeness (Brown and Levinson, 1987, p. 79). Power is a value assigned to the individuals or their roles in a particular context (p. 83). Following Archer et al. (2012, p. 133), pragmatic investigations of power are the basic constituent of CPs. Courtroom talk, police interaction, political interviews, doctor-patient interactions and talk in the workplace are instances where power emerges as an effective element which might be violated. This study attempts to hinge upon political debates as another proposed genre of investigation in terms of CPs.

4. Pragmatic Works and Critical Issues

In (2004), Chilton worked on the pragmatic concepts of implicature and presupposition in the analysis of political discourse. Wodak (2007) studied how the pragmatic devices related to rhetoric such as allusions or puns are utilized in terms of their functions to convey anti-Semitic prejudices in political speeches. Both scholars maintain, however, that the pragmatic aspects can be one level in the critical analysis of discourse. This research paper argues that other pragmatic phenomena can be incorporated into the critical orientation in analyzing language use. Such phenomena may

play a role in underpinning the ideological perspectives. Put conspicuously, these pragmatic aspects are used as strategies to convey a certain critical state of affairs such as racism or sexism.

4.1 Racism

The notion of racism is basically related to that of race. Wren (2001) holds that race designates a “pseudo-scientific division of all humans into distinct categories based on skin color” (p. 142). The race is based on “inherent inferiority of particular racial groups” (p. 142). For Hill (2008, p. 6), it is a basic category of human biological variation. To Garner (2010, p. 5), racism is a social relationship and this essentializes an imbalance of power realized by various accesses to resources.

Essed (1991, p. 39) conceives racism as an ideological construction where a relationship of power is sustained in a systemic process of domination exercised by one group over another. For Guillaumin (1995), “racism is a symbolic system operating inside the system of power relations of a particular type of society” (p. 30). It is fostered by the concept of differences. Racism is used loosely and unreflectively to describe all the negative hostile feelings of one group toward another and the actions emerging from such attitudes (Fredrickson, 2002). It is not only about human differences or bad thinking of one group against another with no control, but also it proposes and sustains a hierarchy of order which is believed to be a natural law (p. 6).

Two manifestations of racism can be scrutinized: overt and covert (Teo, 2000, p. 8). The overt is exemplified by the use of racial slurs, epithets or jokes. The word *nigger* is a slur that stigmatizes an African American person in American society. The covert form is disguised in subtleness and it can be resolved via the pragmatic aspects.

4.2 Sexism

To discriminate is to make a difference in treatment on a categorical basis (Graumann and Wintermantel, 1989, p. 183). Discrimination is a phenomenon of exclusion. In this regard, Wodak (2009, p. 315) stipulates that gender-differentiation is one form of discrimination. Women have always been subject to marginalization and segregation. Sexism is a product of the dominant patriarchal ideologies where males are superior to females in the social hierarchy. Recent studies view gender as “another manifestation of social diversity” (LoCastro, 2012, p. 216).

Two kinds of sexism in language are distinguished: overt and covert. The overt is “the type of usage which can be straightforwardly identified through the use of linguistic markers” (Mill, 2008, p. 11) such as the use of the generic ‘he’ or words as ‘actor’ and ‘actress’. The covert kind of sexism, on the other hand, is embedded in language and it is unraveled by means of implicature, presupposition and so on. These aspects fall within the domain of pragmatics. This means that other pragmatic aspects can be operationalized to detect sexism (or racism) in language. It is worthy to mention, however, that overt racism as well as overt sexism are out of the realm of this study and the main concern focuses on the covert kinds of both.

5. Pragmatic Issues

Due to space limitation, speech acts (SAs), reference, strategic maneuvering (SM) and implicature in addition to their strategies are chosen as the pragmatic phenomena to understand how critical issues are conveyed via language.

5.1 *Speech Acts (SAs)*

The engagement in any communicative encounter entails the use of various SAs. The essence of Austin's (1962, p. 101) theory of SAs is that saying is doing. A racist or sexist speech is a form of offensive speech which has an illocution. Offending or hurting the feelings of hearers is its perlocutionary act. Searle (1969, p. 54) explains four felicity conditions for the successful execution of an illocution: propositional, preparatory, sincerity and essential conditions. A classification of five macro categories of SAs has been introduced (Searle, 1976, pp. 17- 20) where each one hosts some other micro- acts distinguished from each other by their own felicity conditions. The five macro ones are: commissives (the speaker is committed to doing something as in promising), declarations (the speaker's utterance causes an external change like declaring a war), directives (the speaker gets people to do something such as requesting), expressives (the speaker expresses his feelings and attitudes like criticizing) and representatives or assertives (the speaker informs others about the truth as in affirming).

To ridicule, pose a threat, accuse or belittle a person due to the racial origin, sexist differentiation or even religious practices or political beliefs is to issue such acts. Directive acts as commands and orders, for instance, are used by the powerful to tell others to do or not to do something (van Dijk, 1993, p. 100). The prevalence of such acts in discourse hints to authority and power of speakers. Skinner (2008, p. 647) expounds that SAs need to be understood in relation to the circumstances in which they are issued. Racist accusations uttered about people from various backgrounds are understood as such in their own contexts (Reyes, 2011, p. 464).

5.2 *Reference*

Reference is a wide research topic with fuzzy borders where the meaning is relative to a specific situation (Crystal, 2003, p. 231). It occurs when a speaker intends to impart a piece of information about a particular object with a certain property or relation. It houses proper names, definite descriptions, demonstratives, pronouns, indexicality or deixis (Korta and Perry, 2011). Deixis is the study of deictic expressions in language (Levinson, 2007, p. 100). Deixis falls into distinct semantic fields: personal (you, me), spatial (here, there), temporal (now, then), social (Mr., his highness), etc. The latter is best interpreted in terms of familiarity and respect. In social contexts where the status of interlocutors, their age and their power are recognized, such uses have specific denotations (Yule, 1996, p. 11).

In portraying the positive-self and the negative-other representation in revealing racism (van Dijk, 2004, p. 44), referencing has a notable role (Wodak, 2009). To call someone by his first name or to refer to someone by a specific attribute is to show ideology in terms of one's projective angle. This can be best clarified by the pragmatic investigation. Interest in referencing as far as the pragmatic study is concerned lies in its psychological reference. Physically close objects are projected as psychologically close and the opposite is true. A speaker, however, may wish to represent a physically close object as psychologically distant due to ideological motivations. Out of a racist motivation, one may say 'that person' to denote remoteness pointing to a person who is standing in front of his eyes, present in time and space.

5.3 Strategic Maneuvering (SM)

People usually maneuver so as to capture their goals, win the assent of interlocutors or be persuasive. To maneuver is to manipulate situations or events in order to gain some ends with a skill or cunning way (Web Source 1). The mere act of expressing an ideology or let it pass through words is a gain by itself. The pragmatic dimension in this theory is linked with the descriptive insights from the theory of SAs, Grice's philosophy of language and discourse studies (Goodnight, 2009, p. 77). The dialectical dimension, on the other hand, is inspired by the reasonableness of arguers. Then the rhetorical aspect (exemplified by the presentational devices) has been noticed as effective, if incorporated in the dialectical efforts (Eemeren et al., 2012, p. 38).

SM is an amalgamation of reasonableness and effectiveness. Reasonableness is "using reason in a way that is appropriate in view of the situation concerned", as Eemeren (2010, p. 29) observes. Thus, it is a context-specific concept. Effectiveness is associated with rhetoric which, in turn, has to do with the persuasive techniques (p. 39). Classic rhetorical devices such as metaphor, hyperbole, pun and so on are effective presentational devices in argumentation.

Eemeren and Houtlosser (2002) observe three basic aspects in the analysis of SM: topical potential, audience demands and presentational devices (p. 135). To maneuver is to highlight one of the three aspects more than the others (Eemeren and Houtlosser, 2009, p. 6). Each aspect has its own realization. The first dimension of topical potential involves selecting materials from those available in terms of what is believed to be the best to serve the advantages of a speaker (Tindale, 1999, p. 43). Arguers choose topics from a list of topics available at their disposal that best advance their interests as they discuss and present them. A racist, for instance, may resort to topics like how immigrants are burdens for the country (by taking jobs or destroying infrastructures).

Audience demand is to lead the moves in speech "in such a way that they are expected to be optimally acceptable to the other party in view of that party's views and preferences" (Eemeren and Houtlosser, 2002, p. 136). Adherence to audience demand, can be represented by claiming common grounds with hearers as belonging to some group of people who share specific wants, needs or goals, intensifying interest in hearer's wants and desires (Brown and Levinson, 1987, p. 117). These two aspects are utilized in this work. Presentational devices are subsumed under the rhetorical dimension resulted from Grice's work and his maxims.

The classical presentational devices relate to the "phrasing of the moves a party makes" (Rees and Rigotti, 2011, p. 207) and the style of presentation. Their function lies in the fact that "they present something in a certain light" (p. 207) and project the situation in a particular way so as to appropriately fit the aims of the speaker. The use of euphemisms or hyperboles to emphasize or deemphasize meanings or the use of metaphors to describe the 'invasion' of immigrants are usually noticed in racist discourses (van Dijk, 2012, p. 26).

5.4 Implicature

Grice's (1975) Cooperative Principle signals some basic assumptions concerning the nature of any conversation where interlocutors are expected to adhere to quantity, quality, relevance and manner maxims in their contribution. By flouting such maxims, figurative uses of language result such as metaphors, hyperboles and so on. A metaphor is an example of flouting the maxim of

quality; a hyperbole results from flouting the maxim of quantity (Grice, 1989, p. 34). An implicature is an additionally-conveyed meaning (Yule, 1996, p. 35). These are conversational implicatures as they are derived due to the violation of the aforementioned maxims. If the implicature is derived from the conventional meaning of the word, it is called conventional implicature or explicature (Horn, 2007: p.19).

In addition to the four maxims, there are other sorts of social, moral or aesthetic maxims that generate nonconventional implicatures such as 'Be polite' (Grice, 1989, p. 28). This means that all impolite utterances observed in interactional exchanges are instances of nonconventional implicatures because by not adhering to politeness strategies the speaker implicates that he shows impoliteness whether intentionally or not.

6. The Model of Analysis

The model of analysis developed by this paper is based on the pragmatic issues discussed in the previous sections. The analytical framework is basically divided into four basic components: SAs, reference, SM and maxim breaching. This last strategy yields implicature. These pragmatic phenomena are utilized as strategies. SAs invite the macro acts of Searle's (1979) categorization into the scene. Reference, following Korta and Perry (2011), is concerned with the deictic expressions, definite descriptions and proper nouns. SM, as Eemeren and Houtlosser (2002) expound, focuses on topical potentials and audience demands. Implicature is conversational, conventional and nonconventional. Conversational implicature yields some tropes like metaphor, hyperbole or the like (Grice, 1975). It is worthy to mention that all the examples that are observed as racist or sexist are characterized with the non-conventional implicature since being racist or sexist is an impolite act because it inherently designates discriminatory behaviors and thoughts as well as prejudice against others due to inappropriate conceptions. Thus, the eclectic model of analysis is engineered in Figure 1 as follows:

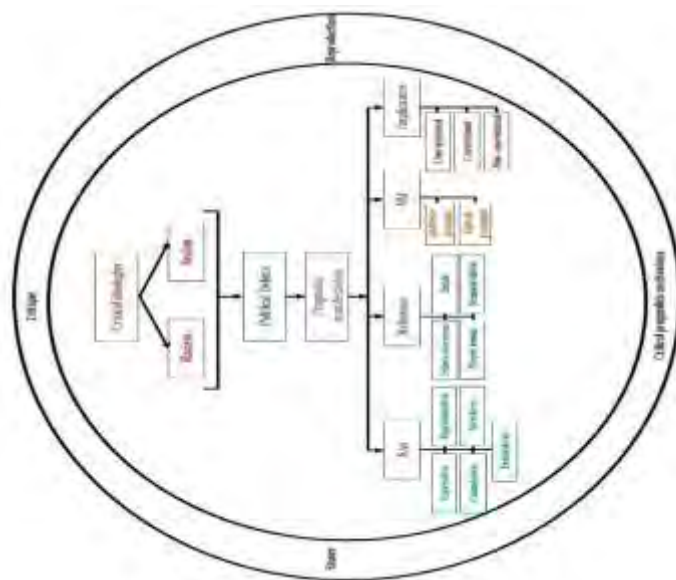


Figure 1. An analytical framework for critical pragmatics

7. Data and Analysis

7.1 Data Collection and Description

The data under scrutiny are extracts taken from a transcribed version of the third presidential debate of D. Trump and H. Clinton in 2016 (Web Source 2). The choice of this debate is due to the fact that it represents the American context. Since it is between a man and a woman candidate, sexist instances are looked for. Four excerpts, where instances of racism and sexism manifest themselves, are selected. The unit of analysis is the utterance. The most relevant contextual factors of the data are summarized in Table 1, following Hymes' (1974) grid of SPEAKING (p. 55).

Table 1. *The contextual factors of the data*

Contextual Factors	Description
Setting	Las Vegas, Oct. 20, 2016
Participants	Speaker: Trump Addressee: Clinton
End	Elections
Instrumentalities	Spoken
Genre	Presidential debate

7.2 Analysis

The eclectic model developed by this study and represented by Figure 1 is the basic apparatus for analyzing the data of this work. Four illustrative examples, two for racism and two for sexism, are introduced.

7.2.1 Racist Exemplifications

Excerpt 1

“Trump: Just to finish on the borders, she wants open borders. People are going to pour into our country. People are going to come in from Syria. She wants 55% more people than Barack Obama. And he has thousands and thousands of people. They have no idea where they come from. And you see, we are going to stop radical Islamic terrorism in this country”.

Trump's racism against immigrants (the Syrians) manifests itself via his words. Those different *Others* (immigrants) are not welcomed by Trump because they cause fear to America as potential terrorists. The image coincides with the positive-us/negative-them dichotomy. He associates the Syrians in the States with terrorism, which has become associated with Islam. There is a sense of accusingⁱ all Syrians of being terrorists. His racism is also shown by utilizing SM. This is activated by the potential topical aspect where an urgent theme has been chosen by Trump (immigration) to be related to (terrorism). Referencing to the Syrians (using the proper noun) clarifies this racist ideology.

The word '*pour*' in this extract is a metaphor. It represents the image of refugees and immigrants pouring like unstoppable water in the sense that it is difficult to contain or control them as with liquids; this image conveys a notion of danger, threat and urgency of action. Moreover, water lacks shape and color and those people are given similar attributive qualities. In the Gricean paradigm, metaphors are generated by flouting the quality maxim (Grice, 1989, p. 34). The hearer has been misled by additional information making the speaker as uncooperative. According to (Holmgren, 2006, p. 96), metaphors are ideal instruments for maintaining powerful positions. The

word ‘border’ is associated with the wall Trump wants to build, a recurrent theme in his speech denoting the idea of isolation and power. It hints to a racist tendency.

Excerpt 2

“Trump: I will do more for African-Americans and Latinos than she can do for ten lifetimes. All she's done is talk to the African-Americans and to the Latinos, but they get the vote and then they come back, they say ‘we’ll see you in four years’”.

Trump claims that he will help and do more for African-Americans and Latinos in America. Those groups are minorities. He hints to his superior status over such weak jobless people emphasizing the negative- them/ positive-us dichotomy. He views himself as better and superior to Clinton (alluding to sexism) promising to help those people who are conceived as inferior and helpless in American society. His racism is manifested by the commissive SA of promising (See Searle, 1969, p. 54 for the felicity conditions of promising), although this promise can be but a lie. He uses definite descriptions as a referencing strategy. “*African- American*” refers to a minority group in America who descends from a black racial group from Africa (Web Source 3). The word “*Latino*”, on the other hand, refers to a person of “Dominican, Cuban, Mexican, Puerto Rican, South or Central American, and other Spanish origin or culture” (Web Source 4). It is a minority group that suffers from the lack of job opportunities. The utterance alludes to a prototypical belief that those people are lazy; therefore, they are left unemployed. His words remind those people of their negative image: helpless, jobless or vulnerable.

7.2.2 Sexist Exemplifications

Excerpt 3

“Clinton: That's part of my commitment to raise taxes on the wealthy. My Social Security payroll contribution will go up as will Donald's assuming he can't figure out how to get out of it, but what we want to do is --

Trump: Such a nasty woman”.

The moderator discusses the Medicare and Social Security programs in America as they need to be saved and put in effect. Trump intends to cut taxes, when he is elected, whereas Clinton wants to put more money into the Social Security program by raising taxes on the wealthy. He rejects her idea and calls her ‘*nasty*’. Calling a woman as ‘nasty’ is a pejorative act that is not suitable for women who like to be respected and appreciated especially in public. This negative word means evilness and wickedness. Trump’s utterance counts as an expressive SA of insultingⁱⁱ. Women are sensitive creatures who can be injured easily.

The utterance exploits SM by touching upon audience demands. By cutting taxes, Trump shows interest in some of his audience’s needs. According to Haney-Lopez (2014, p. 54), the phrase ‘cut tax’ is a code word that politicians deploy as veiled racial appeals to persuade white voters to support their favorite policies. This word conveys a message to the middle-class people in the United States that your money is not going to be spent and wasted on the minorities. Thus, this utterance bears a racist hint, as well.

Excerpt 4

“Trump: We have a country with tremendous numbers of nuclear warheads, 1,800, by the way. Where they expanded and we didn't. 1,800 nuclear warheads. And she is playing chicken. Look.

Clinton: Wait.

Trump: Putin from everything I see has no respect for this person.

The sexist ideology of Trump appears when he refers to Clinton saying: ‘**this person**’. This is a demonstrative pronoun, a referencing strategy, that is exploited to belittleⁱⁱⁱ Clinton. It is an expressive SA that regards or portrays someone or something as less impressive or important than reality. Instead of referring to her as a candidate or call her by personal name, he uses this phrase. Regardless of the fact that this is a debate between two rival candidates where each one tries to win the votes of viewers, Trump directly attacks Clinton and calls her names and disrespects her publically out of his sexist ideology. He says that she is ‘**playing chicken**’ which means that she is playing a dangerous game just to show who is the bravest (Web Source 5). This is a metaphoric use of language. His utterance counts as a SA of criticizing. Trump criticizes Clinton of indifference in the hard times the country is passing through. He criticizes her policies and political visions. This implies that he sees himself as better than her due to his sexism.

The qualitative analysis shows that focus on the pragmatic phenomena can help manifest racism or sexism in language. These phenomena, in turn, are the pragmatic strategies utilized to impart such ideologies. For example, different SAs (such as accusing or insulting, etc.) are utilized to reveal these ideologies. The referencing strategies of resorting to proper nouns or definite descriptions are utilized as well. Table 2 below demonstrates a summery for the analyses of the four instances scrutinized above.

Table 2. *Summery for the sample analysis*

Ex.	Critical ideology	SAs	Reference	SM	Impicature
1	Racism	Accuse	Proper nouns	Topical potential	1. Conversational (Metaphor) 2. Non-conventional
2	Racism	Promise	Definite description	Audience demands	Non-conventional
3	Sexism	Insult	Definite description	Audience demands	Non-conventional
4	Sexism	Belittle Criticize	Definite description	---	1. Conversational (Metaphor) 2. Non-conventional

Conclusion

According to the above analysis, the following conclusions are derived:

1. The analysis of the data under investigation proves the workability of the model that has been developed to analyze a piece of discourse in terms of the critical pragmatic paradigm.
2. Since CPs is an analytical methodology that activates pragmatics in analyzing and understanding discourses, this approach is useful to probe into critical issues and how they are implemented via language. The aim is to unravel and oppose them. In this case, the social

functioning of language is highlighted and how such criticality may affect harmony in society is put under focus.

3. Different pragmatic phenomena can be discussed in the critical pragmatic approach to discourse. This includes pragma-linguistic, pragma-dialectic and pragma-rhetoric levels.
4. Under the critical pragmatic paradigm, it is recommended to follow the data-driven method in the analysis. Put conspicuously, the data that are characterized by a critical issue can be examined to find out how the pragmatic aspects help in imparting such a critical issue.
5. There is an overlapping between the racist and sexist ideologies in the minds of speakers. What seems to be as implicating racism implies sexism as well. This is so because both ideologies stem from the concept of discrimination, prejudice and superiority. One may even claim that sexism is one form of racism in the sense that sexism is a kind of prejudice against the other sex (usually women) fed by discrimination and the feelings of superiority.
6. Doing a critical pragmatic analysis requires vast background knowledge in terms of the detailed aspects of contexts, history, culture, cognition, societies among others as well as conscious pragmatic competence. Critical pragmatists need a pragmatic meta-level which enables them to make sense of discourse and the world and see behind the lines delving into speakers' minds.

Endnotes:

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ⁱ Kauffeld (1998, p. 252) sets the following felicity conditions of *accusation*, as cited in Andone (2013, p. 6):

1. Propositional content condition: predicts hearer's responsibility for some state of affairs
2. Preparatory condition: the state of affairs is bad according to speaker.
3. Sincerity condition: speaker has knowledge of hearer's behaviours.
4. Essential condition: producing the act counts as an attempt to set hearer accused and needs to response.

ⁱⁱ Following Meibauer (2016, p. 157), the expressive act of *insulting* has these felicity conditions:

1. Propositional content condition: what is to be expressed is any proposition or expressive meaning functioning as insulting.
2. Preparatory conditions: S does not need to have a particular motive for insulting hearers (henceforth H). S may have one, however.
3. Sincerity condition: S wants H to feel insulted.
4. Essential condition: counts as an undertaking to the effect that H feels insulted.

ⁱⁱⁱ The *belittling* SA is an expressive act; it has the following felicity conditions:

1. Propositional content condition: a negative picture of H results.
2. Preparatory conditions: a. S holds that H is (or anything referring to him or any of his characteristics) not important in terms of previous premises in S's mind or aim. b. S has power to impart such an unimportance about H to surface or S believes he can do so.
3. Sincerity conditions: a. S wants to show the unimportance in H (or anything related to H) due to personal desire or belief in S. b. It is beneficial for S to communicate that.
4. Essential condition: S wants to communicate H's unimportance to others for a purpose or aim.