The Effects of Conversational Implicature on Interactants'Communication in Okot P' Bitek *"Song of Lawino and Song of Ocol"*

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Abstract

The study of implicatures and their functions systematizes the phenomena of semantic and their impact on conveying the meaning and receiving explicitly the meaning. It takes foundations in pragmatics and explains how speakers convey meanings beyond the literal interpretation of their utterances. It shapes communication between the interactants (Lawino and Ocol) rather than expressing ideas directly and imply meanings through criticism, irony, metaphors, rhetorical questions, and cultural references. It is the reason to analyze and interpret the communicative functions and examines the effects on interaction between the characters, Lawino and ocol. This article is not going to point out all literary forms of analysis and interpretations of the poems, but it is going to focus on effects of conversational implicatures by exposing cultural conflict, conveying emotions and attitude, enhancing persuasion and criticism. Lawino's song shows that African women should run away from artificial and European ways of behaving for their beauty. Ocol justifies his transition and threatens to destroy the old traditions of the black people. He says that it is due to the white culture that Africans have access to better schools and hospitals. The poem shows that Ocol is surprised to have Lawino accuse white people of subjecting Africans to slavery and tells African men and women to free themselves from their slave-like lives. The problem of what people mean by the words they use, is represented here in two ways which are relationship between the words and the world, and assumption that speakers follow logical principles of communication. The Song of Lawino and song of Ocol is taken and literary analyzed implicitly according to the cooperative and politeness principles which helps the hearer to hold the message in the maxims of quantity, quality, relation and manner based on African culture.

Key words: Conversational implicatures, pragmatics, interpretation, the song and maxim.

Résumé

L'étude des implicatures et leurs fonctions systématisent les phénomènes de la sémantique et leurs impacts sur la transmission de sens et recevoir explicitement la sens contextuel. Il se fonde sur la pragmatique et explique comment le locuteur communique le sens au-delà de l'interprétation littérale des paroles. L'étude taille la communication entre interactants (Lawino et Ocol) au lieu d'exprimer directement les idées et dire implicitement le sens au moyens des critiques, l'ironie, métaphors, questions rhétoriques et références culturelles. C'est la raison d'analyser et d'interpréter les impicatures conversationnelles trouvées dans le roman de Ocot p'Bitek appelé « *Chanson de Lawino et Chanson de Ocol* » Cet article ne va pas mettre au point l'analyse de toutes les formes littéraires et leur interprétations dans ce roman, mais il va se baser sur les effets des implicatures conversationnelles en montrant les conflits culturels, exprimer les émotions, attitudes, améliorer la persuasion durant les critiques. La chanson de Lawino montre que les femmes africaines devraient se débarrasser de toute manière artificielle et européenne pour leur beauté. Ocol justifie sa transition et fait peur de la destruction des traditions africaines. Il dit que c'est par la culture blanche que les africains accèdent aux belles écoles et hôpitaux. Le poème montre que Ocol est surpris de trouver Lawino accuser les blancs de maltraiter les noirs à l'esclavage et dit aux hommes et aux femmes africaines de se libérer d'eux-mêmes de leur vie d'esclavagisme. Le problème de ce que les personnes disent par leurs mots est représenté en deux manières qui sont la relation entre les mots et le monde, l'hypothèse que le locuteur doit suivre logiquement les principes de l'expression. La chanson de Lawino et celle de Ocol sont prises et analysées implicitement selon le principe coopérative et de politesse, qui facilite l'auditeur de saisir le message selon quatre maximes : maxime de qualité, de quantité, de relation et de manière basée sur la culture Africaine.

Mots clés : Implicature conversationnelle, pragmatique, interprétation, la chanson et maxime.

Introduction

According to Grice (Grice, Logic and Conversation, 1975) an implicature is the meaning that a speaker communicates indirectly, beyond the literal meaning of the words used. The explicatures of an utterance are the communicated assumptions that are developed from its logical form by supplying additional information from context by disambiguating ambiguous expressions, assigning referents to pronouns and other variables, and so on (Saeed, 2009).

Conversational implicatures are pragmatic inferences. Apart from entailments and presuppositions,they are not tied to the particular words and phrases in an utterance but arise instead from contextual factors and the understanding that conventions are observed in conversation. This article analyses notions of conversational implicature, discusses some of the key issues that lie at the interpretation and debate in Okot p' Bitek's "*Song of Lawino and Song of Ocol*"

Previous studies have much focused on postcolonialism, cultural conflicts, discourse analysis, figurative language and oral traditions in the poems. However, our study is specifically centered on conversational implicature as a pragmatic phenomenon and its effects on communication between Lawino and Ocol. In order to examine how implied meanings influence interpretation, persuasion, conflict and communication between interactants, some research questions are to be asked:

1. 1.What are the conversational implicatures found in "*Song of Lawino and Song of Ocol"?*
2. 2. How can they be pragmatically analyzed and interpreted
3. 3.Why Conversational Implicature is applied in the conversation?
4. 4.What are the effects of conversational implicature produced from interactants' communication?
5. 5.What are their impact on the understanding of a literary work?

Communication is the key factor to imply what is said. Our study would identify conversational implicatures, the roles of cooperative and politeness principles and the consequence of principle violatiions . The study would point out principles or maxims of implicature used in Okot p'Bitek's '*Song of Lawino and Song of Ocol'*

1. Literature Review

1.1. Grice's View

Conversational Implicature (CI) is one of the speaking abilities that require the participation of both communicator and the receiver To understand conversational implicatures, contextual factors are taken into ac-

count. Grice explained that in order to interpret implicatures accurately, the speaker and the hearer must share knowledge which include the utterance from which the implicature is to be interpreted; the roles and expectations of the participants in a conversation; the context of the conversation; and the world around them connected to their interaction. (Jr, 1946)

According to Jung (2002), the process involving inferencing is based on a set of rational and the Cooperative Principle, which all participants in the conversation are expected to observe for successful communication. Lee (2002) stated that assuming that a speaker in a conversation is being cooperative, an inferential process is then made based on shared cultural knowledge and presuppositions to arrive at an interpretation of the speaker's intended message. In order to make sense of more than what is said, apart from knowledge of grammar and lexicon, (Levinson, 1983) pointed out that other contextual knowledge such as schemata, cultural background, or knowledge of the world must be supplied, as well. As far as linguists are concerned, communicative theory and conversational implicatures were analyzed by many scholars. In the limit of conversational implicature and its implication to communication, as viewed on Okot P'Bitek's "*Song of Lawino and Song of Ocol*" some views are shared.

Grice stated that a generalized conversational implicature, in which a certain form of words usually carries a certain implicature, can be explicitly explained by the speaker in the form of context or makes it clear that the speaker is opting out (Weiner, 2006). There is a further, related problem that has received less attention, what might be called the logical problem of reconstructing speaker's intentions (Levinson S. , 2000) Grice proposed that participants in a communicative exchange are guided by a principle that determines the way in which language is used with maximum efficiency and effect to achieve a rational communication. He called this principle "the Cooperative Principle" (Kissine, 2013)

Bach, K .argues that there can be element of what is communicated corresponding to the meaning of elements in the sentence that do not enter into what is said. (Bach, 1994)

1.2. Yule's Invisible Meaning

According to George Yule, conversational implicature refers to additional meaning that a speaker communicates beyond the literal meaning of the words uttered. Pragmatics is generally defined as the invisible meaning of words. Yule explains P .Grice's theory that communication is guided by the cooperative and politeness principles with four conversational maxims such as quantity, quality, relation, and manner.

1.3. Levinson's View

Referring to Stephen C.Levinson, meanings are implied rather directly explicit in communication. His view is based on:

- Meaning beyond literal words
- Context-dependent interpretation
- Conversational principles and inference
- Generalised and particularized implicature
- Indirect criticism and invisible words

Politeness is not just about showing some compliments, it is rather the exercise of language choice to create a context intended to match addressee's notion of how he or she should be addressed. Among the aspects of context that are particularly determined by language choice in the domain of politeness are the power-distance relationship of the interactants and the extent to which a speaker imposes on or requires something of their addressee. Thus being "polite" is simply a way a speaker implicates a context that matches the one assumed by the hearer (Grundy, 2000:144-5).

The principle of politeness is a pragmatic theory that explains how people use language politely in order to maintain good social relationships and avoid conflict then practice the respect to others. According to Leech Geoffrey, politeness principles consist of maxims that guide polite communication. Those maxims are:

- Tact maxims
- Generosity maxim
- Approbation maxim
- Modesty maxim
- Agreement maxim
- Sympathy maxim

This article focuses on the ability of readers to interpret different types of conversational implicatures in English. The ability to interpret English conversational implicatures refers to the ability to recognize a nonliteral utterance in the form of implicature and to correctly understand the meaning that is not explicitly stated in an utterance.In song of Lawino and the song of Ocol, politeness principles can help analyse respect conflict, criticism, sarcasm, and social relationships between characters.

2.Methodology

The study is based on library research. It employs a qualitative descriptive research design because it focuses on interpretativism paradigm. There is meaning interpretation, implied messages, and communicative effects found in the poems rather than measuring numeral data. The article is therefore based on understanding the meaning, interpretations, themes and language used. The data were then divided into three categories. The first consisted of selecting extracts from the poems containing utterances that reveal implied meaning, as well as characters' ideology. The second comprised details on stylistics and text analysis from the poems. The third comprised details of what critics have said concerning culture and conversational

implicatures in the Okot's songs. This approach called qualitative analysis is base on:

- Textual analysis: In song of Lawino and song of Ocol, some extracts containing implicature are identified and examined how they convey ideas, emotions and cultural values.
- Data collection: We have selected extracts with phenomena of conversational implicature and classify them according to the type of maxim observed or flouted.
- Interpretation: Explain the implied meanings behind the selected expressions.
- Effect Analysis: Examine how the implicatures affect communication between characters.

Apart from documentary technique, we had to use internet for current information related to categories of conversational implicatures in the songs.

Conversational implicatures are discussed in detail by many scholars and explained or reviewed by others. Metaphors, ironies, indirect and direct criticisms are used and made us think and imply what is stated by utterances.

This study employs a qualitative descriptive methodology and a pragmatic approach to investigate the "Effects of conversational implicature in Song of Lawino and Song of Ocol by Okot p'Bitek. Data are collected through close textual reading and purposive selection of utterances containing implied meanings. The analysis is guided by Grice's theory of conversational implicature and Yule's pragmatic framework. The study focuses on identifying implicatures, interpreting their meanings, and examining their effects on communication, characterization, and thematic development in the poems.

3. Data Presentation and Findings

3.1. Flouting maxim of Quality

The first section of the poem is introduced by the utterance 'My husband's Tongue is Bitter'. The expression flouts the maxim of quality according to Grice's theory, because Lawino is not describing a physical fact about Ocol's tongue. Instead, she uses figurative language to convey an implied meaning. Ocol is utterly contemptuous of Lawino's lack of schooling and that she is reacting to his contempt by mocking him. The rest of the section summaries the kind of insults Ocol uses to attack Lawino, her family and clan and all black people. There is no understanding between Ocol and Lawino, so we notice violation of cooperative principle.

My Husband's Tongue Is Bitter.P.37

Ocol treats Lawino with prejudice just because she's never been to school and is not westernised. That is not a reason strong enough to make him despise her, who was once his beloved wife.

The implicature:

- Bitter refers to the unpleasant nature of Ocol's speech.
- Expressing Lawino's emotional suffering
- Ocol speaks harshly and disrespectfully to Lawino
- Ocol frequently uses hurtful, insulting and critical language

This is very common among the Africa educated elites who mistakenly think that the western education they received elevated them higher and gave them the right to look down upon those uneducated counterparts who did not have that privilege. Lawino says ;

He abuses me in English

And he is so arrogant. P.38

He claims to be a modern, civilized and progressive man who has read extensively and widely and can no longer live with a thing like Lawino. His arrogance is not confined to his wife alone but he extends it to the parents who are supposed to be his parents-in-law. She laments;

My husband abuses me together

With my parents

He says terrible things about my mother

And I am ashamed.p.38

Ocol speaks in a harsh, insulting, and contemptuous manner, especially toward Lawino and Acholi culture, causing emotional pain and misunderstanding in the communication.

Ocol is mentally colonized and has a slave mentality but he has no idea about it. He praises everything that is western whether good or bad and despises everything that is African whether good or bad. Little does he realize that he cannot become a white man just by falling in love with European culture.

He despises Lawino just because she cannot play the guitar, she cannot read, cannot hear a single foreign word and cannot count the coins. This proves that the kind of education Ocol received was just education for alienation, subordination and creation of mental confusion. Since his education has failed to transform him into a civilised man nothing is expected out of that knowledge to transform his traditional society into a modern one he wishes to see.

Ocol professes to be a man of God but his tongue proves the opposite. He cannot claim to be a God-fearing fellow and all he has got to say about his people is that they are "all Kaffirs". He says that they do not know the ways of God and the Gospel. He portrays an

open hypocrisy because God loves the sinners and the lost but Ocol in Lawino's account she says.

He says we are all Kaffirs

We do not know the ways of God

We sit in deep darkness

And do not know the Gospel

He says that my mother hides the charms

In her necklace

And that we are all sorcerers p.38

"*We are all kaffirs*" (scalar implicature): the term '*all*' expresses criticism of self-alienation. The word kaffir was a term used by colonialists and missionaries to refer to Africans as heathens, pagans or uncivilized people in the poems.The expression reflects the impact of colonial ideology on African identity.The extract above implies:

- Colonial labeling of Africans
- Loss of cultural identity
- Criticism of self-alienation
- Contradiction that educated Africans may reject their heritage yet still fail to gain full acceptance from the colonial world.
- Assertion of African solidarity

3.2. Feminism and Masculism

Lawino being an African woman she knows that it is impossible to stop men from wanting women and so she is familiar with polygamy. So in this respect, she is not completely jealous of Clementine in a narrow sense of desiring to have sole possession of Ocol (though she partly claims to be a bit jealous) but she is simply annoyed that Ocol prefers a woman who is no younger than her and can match her in none of her womanly accomplishments.

Lawino is okay with this form of marriage because she knows that a man's heart is won through nice meals, a hot bath and sour porridge when he returns home from the field or from the hunt. She declares;

The competition for a man's love

is fought at the cooking place

when he returns from the field

or from the hunt

you win him with a hot bath

and sour porridge.p.44

This gives Lawino much confidence because she sees herself better qualified in these womanly accomplishments that her rival. A woman who would be jealous in such cases is the one who is slow, lazy, shy, cold, weak and clumsy.

3.3. Maxim of Manner viewed in the Poems

In the song of Lawino and the song of Ocol, the maxim of manner is often flouted through figurative and symbolic language. This flouting generates conversational implicatures, that communicate criticism of cultural alienation, the defense of African traditions, and the tension between African and Western worldviews. These indirect meanings are central to the poems' pragmatic and literary effects. Lawino blames her husband because she believes he has abandoned his African culture, despised his people, and neglected responsibilities as a husband. Ocol admires European customs and looks down on Acholi traditions. Lawino feels neglected and compares herself unfavorably to Clementine, whom Ocol admires for her Europeanized lifestyle.

Table 4.1. Conversational Implicature in the poems

Types of Implicature	Lawino song context	Utterance	Conversational Implicature
Quantity Implicatures	Ocol is stupid	My head is only bones; there'is no brain in it.	Noting in Ocol's head
Relation Implicatures	He no longer wants me	He treats me roughly	He doesn't love me
Manner Implicatures	I am not modernized	I am primitive	I don't know good or bad
Quality Implicature	I don't know what I have to do	My eyes are dead	I have no knowledge
Scalar Implication	Neglect of black	Black are ignorant, poor and diseased	Embrace Western culture

He claims that he is no longer in love with the old type. Lawino laments;

But only recently
We would sit together
Holding each other
Only recently he promised
That he trusted me completely(p.37).

Grice proposed that rational talk exchanges are cooperative and are therefore governed by cooperative principle and conversational maxims: hearers can reasonably assume that rational speakers will attempt to cooperate and that rational cooperative speakers will try to make their contribution truthful, informative, relevant and clear, interalia, and these expectations therefore guide the interpretation of utterances. Conversational implicatures typically have a number of interesting properties, including calculability, cancelability,nondetttachability and indeterminancy. (Grice, Studies in the Way of Words, 1989)

Like Ocol Clementine is suffering from mental colonization and cultural alienation. As Lawino says in the following lines;

Brother when you see
Clementine, the beautiful ones aspires
To look like a white woman(p.42).

This is a problem that has affected most African ladies who

have come to think that European women appear more immaculate than African women. So they struggle hard to paint their lips red, and use other cosmetics to change their entire physical appearance to be that of a white woman. Lawino uses strong similes to show how detrimental the problem is, and how seriously Ocol has to reconsider his decision because what he thinks as a beautiful woman is actually a fake and ugly creature. Consider the strong comparison that Lawino makes here.

Brother, when you see Clementine

Her lips are red-hot

Like glowing charcoal

She resembles the wild cat

that has dipped its mouth in blood

Her mouth is like raw yaws

It looks like an open ulcer

Like the mouth of a field(p.39).

The extract above refers to Clementine, Ocol's modernized wife.The statements are not meant literally, they are figurative description. Lips cannot literally be "red-hot" So Lawino is describing Clementine's painted lips, especially the use of bright red lipstick. Through this expression, Lawino suggests that Clementine's appearance is unnatural and influenced by foreign cultural standards rather than traditional African values. Lawino says;

Tina dusts powder on her face

And it looks so pale

She resembles a wizard

Getting ready for a night dance(p.40).

All these visual images create a picture of a rather ugly than a beautiful woman. The extract above imply that Clementine's beauty is artificial and heavily shaped by Western in influence. It serves as Lawino's criticism of cultural imitation and symbolize the wider theme of cultural alienation in the poems of Okot p'Bitek.

3.4. Flouting quality in song of Ocol

Ocol has betrayed his African identity and his fellow Black People. It is no wonder that Lawino compares him with *"a hen that eats its own eggs"*. He despises the things that were and are still part of him and by so doing he loses his identity and becomes a completely uncivilized man while he claims to be one. Expressing this detrimental situation Lawino says:

He says Black People are Primitive

And their ways are utterly harmful

Their dances are mortal sins

They are ignorant poor and diseased(p.48)

Lawino introduces us to Clementine and to her rivalry with Clementine for Ocol's love. She contrasts the way in which Clementine tries

to make herself attractive to Ocol by slimming and by wearing cosmetics with a picture of traditional welcome home for a man with several wives. They compete for his attention in the preparation of the meals and are lively and open in front of him.

3.5. Hedges in the Song of Lawino and Song of Ocol

In Song of Lawino and Song of Ocol, explicit hedges are relatively uncommon because both speakers (Lawino and Ocol) tend to express strong and dierect opinions. Some utterances function pragmatically by softening claims and limit knowledge.

I do not know the dances of white people

I do not know their games (p.45)

Hedges affect conversational implicature in the poems because they signal how strongly characters are committed to what is said during interaction.For example, when Lawino says, 'I do not know the dances of white people'she implicates that she remains attached to Acholi traditions and does not claim competence in foreign customs

4. Discussion

Literary context in the songs

4.1. Sacrificial context

In African setting Sacrifice is a necessary rite when one wants to deal with any unpleasant situations. Lawino evokes this point when she suggests that only sacrifice can restore her peace that has been seriously damaged by Clementine's sight. She says:

It is then necessary to fetch a goat

From my mother's brother,

The sacrifice over

The ghost-dance drum must sound

The ghost be laid

And my peace restored.(p.45)

4.2. Awareness and Identity Context

Lawino is surer of her identity and wishes not to compete with Clementine by beautifying herself the way she does. Being aware of her African identity she knows that there are ornaments suitable for Black skins and ones for White skins. She says;

I do not like dusting myself with powder

The thing is good on pink skin

Because it is already pale

But when a black woman has used it

She looks as if she has dysentery(p.42)

This is one reason why Lawino would rather remain a typical African woman than try to beautify herself to please her husband.

4.3. Sympathetic and jealousy context

While Lawino admits to be a bit jealousy of Clementine, she goes a step ahead to claim that it is rather sympathy and not jealousy that drives her to speak what she says about Clementine. She sees Clementine as a person who deserves out pity and sympathy because she has lost her identity unawares. Lawino says;

But when you see the beautiful woman

With whom I share my husband

You feel a little pity for her (p.39)

The literal meaning is that another woman is involved in Lawino's marriage. Then, the conversational implicature goes beyond this literal meaning. By choosing the expression 'share my husband' instead of saying 'my husband's second wife' or naming the woman directly.The utterance implies 'my husband no longer gives me the love, respect, and attention that I deserve because he is devoted to another woman. These utterances create a tone of resentment and accusation, they highlight conflicts between Lawino and Ocol,and these enable to understand Lawino's emotional suffering and sense of marginalization.

4.4. Afrocentrism versus Eurocentrism

Table 5.1. Scalar Implicatures

Scalar implicature	Word	Implicature	Examples
Scale of quantity	Solid	Not hollow	Their customs are solid and not hollow
Scale of Frequency	Despise	Dislike	Why should you despise yours?
Scale of Coldness	Understand	African value	I do not understand
Scale of likelihood	Ways	Manner	The ways of foreigners

Lawino concludes this section by a sudden shift from her description of Clementine and shows the disparity between Western ways and African ways of life. Lawino does not believe that the two ways of life are equally valid for Africans. She thinks the customs of white people are suitable for Whites. She doesn't mind them following their own ways;

I do not understand

The ways of foreigners

But I do not despise their customs

Why should you despise yours? (p.40)

For Lawino those Africans who insist on following the ways of white people are foolish, because they misunderstand their own ways and do not know themselves. If they try to destroy African traditions they will fail.

The ways of your ancestors are good

Their customs are solid and not hollow

They are not thin not easily breakable.(p.57)

In this section Lawino is involved mainly in telling the white people that we too have a culture. It is concerned with dances and is done mainly to defend African culture from the abuses heaped on it by the Whites. Lawino mocks the old missionary idea about traditional African dances being immoral because they are danced naked. Western dances are immoral because they encourage people to embrace in public and to ignore the rules of respect for relatives. They are dirty and silly because they are danced in the smoky atmosphere of overcrowded halls where no one can be comfortable and relaxed. Acoli dances are both more moral and more enjoyable, since nothing is hidden and they are danced in the open air, where men and women have rooms to let themselves go and express their pride in competition with each other.

Table 5.2. The Characters' Mood

Lawino	Evidence	Ocol	Evidence
Sad and Sorrowful	Defends Acholi culture and laments Ocol's rejection	Hostile and Contemptuous	Codemns African traditions
Angry and Frustrated	Ocol's criticism	Aggressive and Bitter	Acholi attack
Nostalgic	When Ocol would respect Acholi cultures	Restless and Conflicted	Dissatisfaction with African identity
Hopeful and Persuasive	Come back to African culture	Proud and Arrogant	Wersternization

In Okot p'Bitek's Song of Lawino and Song of Ocol, the moods of characters (Lawino,Ocol, Clementine) affect their attitudes toward culture, marriage, and identity. As presented in the table above, Lawino is sad and sorrowful because her husband rejects her and prefers Clementine.

Husband, You despise me

Now you treat me with spite

And say I have inherited the

Stupidity of my aunt (p.37)

Lawino feels insulted by Ocol's criticism of African traditions. Lawino complains that Ocol despises her customs and calls her ignorant, her mood reveals pain, disappointment, and resentment. Ocol is hostile and contemptuous because he looks down on African traditions and on Lawino. He attacks traditional culture, wants it destroyed, and he shows dissatisfaction with his African identity. He believes Western education and culture are superior. The findings prove that Lawino's mood promotes African cultural values and reconciliation whereas Ocol's mood reflects alienation, cultural self- hatred, and conflict.

Table 5.3. Implicatures and Hedges in the poems

Maxims/ Implicature	Lawino	Ocol	Clementine
Quantity	I don't know the letter	He says terrible tings	Provokes the ghosts in the head
Quality	The things left behind	Take care of the tongue	Looks like an open ulcer

Relation	I am so ashamed	Stop despising people	The woman with whom I share husband
Manner	I am the old type	You are not a man	Tina looks sickly

. Although Song of Lawino and Song of Ocol are characterized more by directness than by frequent hedging, expressions such as "I do not know", "Perhaps", and other markers of uncertainty function as hedges. They help reveal the speaker's attitudes, knowledge limitations, and interpersonal strategies, contributing to the interpretation of conversational implicature in the poems.

. **Effects of Conversational Implicature on Interactants' Communication**

In song of Lawino and song of Ocol, conversational implicature plays an important role in communication between the interactants (Lawino, Ocol, Clementine and wider society).

Table 5.4. Positive Effects of Conversational Implicature from the Poems

Utterances	**Implicature**	**Positive Effects**
My husband's tongue is bitter	Harsh and contemptuous speeches	Vivid and expressive communication
The dancers shake the dust from their feet	Enhance Literary Aesthetics	Expressing freedom, joy, and identity.
The pumpkin in the old homestead must not be uprooted	Expressing cultural values	Appreciation of African values
My husband's house is a dark forest of books	Foreign knowledge	Encourage reflection
You are not a dead fruit	Soften Direct Criticism	Indirectness criticism

The effects of conversational implicature in the poems are constructive and disruptive. Positively, implicatures enrich communication, convey cultural meanings, and enhance the literary quality of the poems.

Negatively,they create ambiguity, misunderstanding and conflict between interactants (Lawino and Ocol)

Table 5.5. Negative Effects of Conversational Implicature from the Poems

Utterance	Implicature	Negative Effects
Why was I born Black		Misunderstanding
We are all kaffirs	Africans are inferior	Creation of Ambiguity
Woman, shut up	Lawino's view is unimportant and backward	Intensifies conflict
Ocol's attacks on tribal customs and traditions	Traditional culture is viewed as an obstacle to modernization.	Breakdown Communication
My husband has read much, but he has not understood	Ocol's education has not made him wise	Prejudice and social division

The analysis shows that the poems have a dual effect in conversational implicature found in the poems. Positively, it enriches meaning , preserve cultural values, and strengthens the artistic quality of the poems. Negatively, it create ambiguity, encourage negative jugements, intensify conflict, and contribute to communication breakdown between the interactants (Lawino and Ocol).

Conclusion

The study reveals that in the poems, conversationa implicatures are based on cultural identity, colonialism, westernization, alienation, tradition and social conflict. Through indirect language, Okot p'Bitek enables readers

to infer meanings that go beyond the literal words of the characters, making the poems rich sources for pragmatic analysis. Pragmatics studies, especially implicature can be found in the real life of society. In this case, the lectures of pragmatics can make the learning process more alive by using some varieties of material taken from daily life. (Davis, 2007)

Pragmatic analysis in the song of Lawino and song of Ocol followed these steps in the study: Identify the utterances in the poems, determine the literal meaning,examine the context, identify the maxim flouted, infer conversational implicature and interpret the communicative effects. When people interact, there are many objectives that will be achieved in doing this interaction. The speaker must be able to convey what will be transferred communicatively and efficiently. Meanwhile the listener must have a good understanding in interpreting the speaker's utterance to avoid miscommunication and misunderstanding by considering the situation or context where the communication happens in daily life.

Conversational Implicature is applied in the conversation because the speakers (Lawino and Ocol) often communicate indirectly using metaphors, symbolism, irony, and figurative language to express their feelings.

There are positive effects which consist of enriching communication, enhance literary quality, communicate cultural values, encourage critical thinking, and reveal characters' attitudes. In negative effects, utterances create misunderstanding, intensify conflicts, lead to communication breakdown, create ambiguity, and encourage negative jugement.

In distinguishing between generalized and particularlized conversational implicature, it can be analysed from the structure and the content of the utterances. Generalized conversational implicature can be seen from the meaning of individual word. It means that the intention of the speaker can be analyzed from the surface meaning of the utterance. (Lestari, 2014)

After investigations, some answers were provided according to the way question research were given: The effects created by conversational implicature are at the same time misunderstanding and emotional distance. Lawino speaks emotionally and symbolically, while Ocol responds with contempt and rejection. Their inability to interpret each other's implied meanings contributes to marital conflict.

Recommendations

Conversational implicature and its linguistic effects need a deep knowledge not only about pragmatics, but also other fields of study like semantics, discourse analysis and sociolinguistics.

Pragmatics study, especially implicature can be found in the real life of society. In this case, the lecturers of

pragmatics can make the learning process more alive by using some varieties of material taken from daily life. (Davis, 2007)

As the part of pragmatics study, the learners, especially English learners must have a wide knowledge about many kinds of field of study to support their ability in understanding English language. By studying pragmatics, they will be able to interpret the meaning of communication related to what context the communication occurs.

- Clarify and check understanding
- Listen to the feedback
- Check the feedback with others
- Explore options
- Provide thanks to the feedback giver.

Here's how people can respect principle of cooperation and its maxims, and pay attention to what utterances imply and use conversation to help others more effectively:

- Be explicit, honest and authentic, especially when it comes to sharing bad news or addressing difficult topics.
- Stressful and challenging times can cause people to keep to themselves. Promote interactivity and encourage dialogue. Use less one-way communication channels (like e-mails) and choose mediums that allow for back-and-forth discussion instead.
- Finally, do not shoot messengers: People will stop coming to management with important news, ideas, and input, if they fear they will be chastised for being some kind of trouble maker.

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