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DIPLOMOVÁ PRÁCE

Developing Intercultural Communicative Competence Using the Cooperative
Principle

Rozvoj interkulturní komunikační kompetence pomocí konverzačních
maximů

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Odevzdáním této diplomové práce na téma Rozvoj interkulturní komunikační kompetence pomocí konverzačních maximů potvrzuji, že jsem ji vypracovala pod vedením vedoucího práce samostatně za použití v práci uvedených pramenů a literatury. Dále potvrzuji, že tato práce nebyla využita k získání jiného nebo stejného titulu.

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Ráda bych touto cestou poděkovala především vedoucí práce, PhDr. Kláře Uličné, Ph.D., která pro mě byla zdrojem mnoha cenných rad a poskytovala mi během celého procesu velkou oporu. Dále bych také ráda vyslovila dík všem členům své rodiny, bez kterých by práce mohla jen stěží vzniknout. Zvlášť pak děkuji svému manželovi za veškerou jeho pomoc a nezměrnou trpělivost.

ABSTRAKT

Tato diplomová práce představuje čtyřhodinovou výukovou intervenci zaměřenou na rozvoj interkulturní komunikační kompetence pomocí konverzačních maximů Paula Grice. Intervence cílí na studenty, kteří se angličtinu učí jakožto cizí jazyk, a snaží se zvýšit jejich schopnost zaznamenat, interpretovat a mezikulturně srovnávat neexplicitní komunikaci v angličtině. Konverzační maximy slouží jako přehledný rámec, který umožňuje výstižné a zároveň relativně hloubkové analýzy implikatur, vytvořených mluvčími různých kulturních původů. Quasi-experimentální výzkum uskutečněný ve čtyřech skupinách žáků ve věku 16 až 17 let zhodnocuje, zda má intervence skutečně pozitivní vliv na úroveň interkulturní komunikační kompetence účastníků a zda zvyšuje jejich povědomí o vlivu kultury na neexplicitní komunikaci a jazyk obecně.

KLÍČOVÁ SLOVA

Interkulturní komunikační kompetence (IKK), komunikační kompetence (KK), interkulturní kompetence (IK), konverzační maximy (KM), implikatura, neexplicitní komunikace

ABSTRACT

The following thesis introduces a four-lesson teaching intervention focused on the development of Intercultural Communicative Competence of EFL learners through their exposure to the Cooperative Principle and its four maxims. The main aim is to help the students better notice, interpret and interculturally compare inexplicit communication in English. The Cooperative Principle serves as an organizationally clear framework, which allows for succinct yet quite extensive analyses of implicatures created by speakers of various cultural backgrounds. A quasi-experiment conducted in four groups of students aged 16 to 17 assesses whether the intervention really enhances the Intercultural Communicative Competence of the students, raising their awareness of the influence that culture has on inexplicit communication and language in general.

KEYWORDS

Intercultural Communicative Competence (ICC), Communicative Competence (CC), Intercultural Competence (IC) Cooperative Principle (CP), maxims, implicature, inexplicit communication

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Introduction

With the world being heavily affected by globalization, it becomes increasingly important to be able to communicate with people from different and sometimes even highly contrastive cultures. For such interactions to be successful, the interlocutors must use language with accuracy. This means they need to use the correct grammar, vocabulary, and pronunciation of the language in which they speak together, without making mistakes which would thwart the intelligibility of the messages. However, even if those three systems of language are used with utmost precision, there can still occur substantial misunderstandings.

This reality indicates that there exist other elements which affect communication besides grammar, vocabulary, and pronunciation. One of the most influential variables is culture, which shapes the way different groups of people use language to achieve their communicative goals. Even though some linguistic elements are culturally universal, there are areas of language use which change quite drastically with the cultural background of the speaker. The manner in which people convey inexplicit meaning between the lines falls into the latter category. If and how we choose to avoid explicitness is very much dictated by the politeness conventions, sense of humour, or values of our culture. Therefore, in intercultural communication especially, it is essential to think beyond the scope of linguistic accuracy and pay attention even to sociolinguistic appropriateness, which metamorphoses with the cultural background of the interlocutors.

When communicating in a *lingua franca*, it is essential to be sensitive to cultural variation in language use. English is used by people of a myriad of origins as their native, second or foreign language. This entails that students who learn to speak English in the classroom must be prepared to use the language accurately and appropriately not only in conversations with Brits and Americans, but with virtually anybody from any part of the world.

The Czech educational system does not seem to be developing this competence in the students quite sufficiently. Czech curricular documents do mention interculturality as an important element of communication, but the techniques they suggest for ICC development lack in clarity and instructiveness. This thesis contributes to the remedy of this issue by creating an intervention which helps students at a Prague grammar school operate with

inexplicit meaning produced in English by speakers of different cultures. It targets the students' ability to notice, interpret and interculturally compare implied messages in model dialogues and thus develops their ICC. It does so by didactically transforming the Cooperative Principle (further referred to as CP) by Paul Grice, which allows for a metalinguistic analysis of inexplicit communication.

The theoretical part of the thesis first looks at ICC from the perspective of language teaching aims, justifying its importance in the didactic field. It then goes on to define the constituent parts of ICC, investigating the history of the concept as well as its various models and representations in relevant curricular and strategic documents. The third chapter treats the different ways in which ICC can be developed in an EFL classroom and finally suggests the CP as a suitable tool for ICC development. What follows is a definition of Grice's maxims and a description of how they can be used to decipher meaning conveyed between the lines. Concluding the theoretical part is a chapter focused on the connection between the ICC and CP, which serves as a basis for the impending research.

The practical part describes the research focus and aims, also presenting the mainstay principles of the intervention, which may be used by other researchers or teachers in their own practice. Next, the methodology of the research is introduced, followed by the acquired results and their interpretation. The findings and conclusions are meant to serve as evidence that the framework of the CP aids students at Czech grammar schools with analysing implicatures in English and that such analyses increase their ICC.

Theoretical Part

1 Aims of Foreign Language Teaching

The main objective of this thesis is to discover if the implementation of the Cooperative Principle (CP) into EFL teaching helps students develop their Intercultural Communicative Competence (ICC). With respect to this goal, it needs to be clarified what role ICC plays in foreign language teaching, whether it is even viewed as important and why. To answer these questions, this chapter will turn to the Council of Europe who issue strategic documents steering the direction of language instruction. The focus will be on the Council's approach to the aims of foreign language teaching, examining how and where ICC fits into the picture.

One probably does not need to delve deep into literature on the topic to find out that the main and arguably very logical aim of foreign language teaching is for the students to be able to communicate accurately, appropriately, and effectively in the target language. However simple this may sound, it is not easy to define which concrete competences, skills and knowledge comprise accurate, appropriate, and effective communication. It is essential to investigate in greater detail what exactly language teachers should aim for in their daily teaching practice and how they can help their students become fully competent communicators in the target language.

The Common European Framework of Reference for Languages (CEFR) is a document published by the Council of Europe to serve as a mainstay of language teaching. The CEFR specifies that *knowing* a language means possessing the following:

- “the necessary competences
 - the ability to put these competences into action
 - the ability to employ the strategies necessary to bring the competences into action.”
- (Council of Europe, 131)

The Council of Europe emphasizes that “aims and objectives of language learning and teaching should be based on an appreciation of the needs of learners and of society, on

the tasks, activities and processes that the learners need to carry out in order to satisfy those needs, and on the competences and strategies they need to develop/build up in order to do so” (Council of Europe, 131). This quote entails that despite the CEFR’s obvious focus on language, the content of foreign language lessons should reach far beyond the purely linguistic phenomena. What the Council of Europe insinuates is that the essential language systems should not be the essence of curricula, but instead they ought to serve as a tool which the learners can use in their daily life, trying to find their place in modern-day society.

Therefore, the competences which the students ought to acquire need to facilitate smooth communication with people of various social and cultural backgrounds. As the theoretical part will show, the components ICC satisfy this demand by creating a solid bridge between language and the extralinguistic skills necessary for success in today’s world. Therefore, it is the ICC which ought to stand in the centre of foreign language teaching, helping instructors raise competent mediators who are capable of quality communication in any sphere they may choose for their future activity.

Chapter 1.1 will introduce the two main constituents of ICC, assessing their importance and relationship.

1.1 Intercultural and Communicative Competence Joined in Foreign Language Teaching

ICC is a broad concept, which brings together intercultural competence (IC) and communicative competence (CC). Standing on their own, the two concepts are in themselves very rich, and they are definitely not limited to EFL classrooms. Every subject that students take during their studies can, and indeed should, at least to some degree, teach them how to think in cross-cultural contexts, and how to communicate with one another, with the teacher or with anybody outside the classroom, whether this communication be restricted to knowledge acquired in the particular subject or not (López-Rocha, 107). This point is supported also by Strategy 2030+, a strategic document created by the Czech Ministry of Education, Youth and Sports shaping the future evolution of the Czech educational system. The document states that by the year 2030, instruction of every subject at all Czech schools

ought to focus on the development of the students' competencies, mentioning specifically their "awareness of diversity and cultural identities in Europe and the world" (Fryč et al., 18).

In foreign language teaching, IC and CC are of particular importance. The need for the language-oriented CC within language teaching aims hardly needs justification, but what often gets pushed into the background is the IC component. Basing his arguments on Sercu, Fantini comments that "teachers [...], while intensely concerned with language, generally ignore behavioural and interactional aspects of communications, viewing themselves as 'language' teachers, not teachers of 'intercultural competence'" (Fantini, *The SAGE Handbook*, 457). Yet, the fact that the target language is *foreign* demands in and of itself the incorporation of intercultural education into the lessons. The way we describe the world and communicate about it is very much subservient to the context of our culture, so it is essential for every language learner to relativize and possibly even reassess their own cultural values and patterns of thinking, if they wish to become truly fluent in the target language.

With a language such as English, which has been a lingua franca for several decades now, the element of *interculturality* is especially relevant. As Karpetová et al. point out, English has become a language which is freed from any culture as there are now more non-native than native speakers (Karpetová et al., 45). This observation entails that an English teacher can hardly expect their students to only engage in conversations with speakers of the standardized language variety. Therefore, preparing them for the encounter of cultures that may be starkly different to their own certainly should be included in any teacher's main aims just as much as the development of the students' CC. After all, Fantini specifies that to succeed in intercultural communication, a speaker needs to use "all three – language, behaviours and interactional strategies", which, in his view, "together form speech acts" (Fantini, *SAGE Handbook*, 457).

It becomes clear that CC and IC are equally essential constituents of what a student of a foreign language ought to master. It also arises, that the two elements must not be simply put next to each other, but rather melded into an interconnected unit, which, if acquired, allows the speaker to communicate in the target language accurately, appropriately and effectively. It is here that ICC comes into play, conjoining CC and IC into a compact whole.

A student who possesses ICC is able to analyse the sociocultural context of any speech event and adjust to it the three essential language systems, making their spoken or written production truly fluent in the broadest sense of the word.

1.2 Hierarchy of Language Teaching Aims: Dividing Intercultural Communicative Competence for Practical Use

Even though developing the students' ICC is essential, as a teaching objective it is too general, abstract, and long-term to be effectively implemented into practical instruction. It is for this reason that the large aim is divided into constituent aims and objectives in different curricular documents, from the National Educational Programme (NVP in Czech), the Framework Educational Programme (FEP or RVP in Czech), the School Educational Programmes (SEPs or ŠVP in Czech), all the way to thematic areas, thematic wholes, lesson aims and objectives of every activity that comprise a single lesson (Balada et al., 12).

The interconnectedness of the aims works in both directions so a teacher should formulate activity objectives that fit like a jigsaw puzzle into the concept of ICC, contributing to the acquisition of any of its many parts. For example, while the objective to write five sentences with irregular verbs in the past tense falls under the umbrella of CC, more specifically the linguistic grammatical competence (see [chapter 2.1](#)), the aim of describing three differences in the way Czech and British culture express sarcasm develops IC, mostly skills of interpreting and relating (see [chapter 2.2](#)).

For teachers to be able to formulate their aims in such way, it is necessary to be familiar with the components of ICC from the largest units to the smallest constituents. Even the research presented in this thesis needs to have clearly and meaningfully established aims, which respect the hierarchy. To make this happen, the following several chapters will be devoted to various frameworks of ICC, presenting how different theoreticians, linguists and pedagogues divide the concept into individual components. Special attention will be paid to the ICC within the CEFR and the relevant FEP, which stir the direction of education on a European and national level, respectively.

2 Defining Intercultural Communicative Competence

Even though the two main constituents of ICC are of equal importance, their history differs. While the term of Communicative Competence (CC) originates in the 1960's, Intercultural Competence (IC) was defined much later. Given this chronology, it is logical to first address CC and only then examine how it was enriched by the concept of interculturality. Thus, the evolution of ICC will come to light and its fundamental parts will be captured in meaningful order.

2.1 Communicative Competence

2.1.1 Communicative Competence on the Backdrop of Linguistic Theory

The theories on CC are plentiful with some focused on basic communication skills (Savignon, Schulz or Van Ek), others underscoring the sociolinguistic aspect of communication (namely Habermas, Hymes or Halliday) and a number of them being rather integrative (Widdowson, Canale and Swain, or Bachman) (Rickheit & Strohner, 2008; Celce-Murcia 1995; Bagarić & Djigunović, 2007). For the purpose of this thesis, a general overview of the development of the concept will be provided, selecting the most fundamental turning points in the history of CC.

When tracing the origins of CC, one ought to start at the birth of structural linguistics, the publication of Ferdinand de Saussure's *Cours de linguistique générale* in 1916. Even though it took several more decades before the term *communicative competence* started being readily used, the following well-known quote clearly shows that De Saussure did, indeed, set the direction for defining the human ability to communicate.

“But what is language [langue]? It is not to be confused with human speech [langage], of which it is only a definite part, though certainly an essential one. It is both a social product of the faculty of speech and a collection of necessary conventions that have been adopted by a social body to permit individuals to exercise that faculty” (De Saussure, 9).

The idea that there exists a system which allows us to achieve our communicative goals through an infinite number of possible realisations serves as a basis for Noam Chomsky's Generative Grammar. In 1965 the American intellectual formulated a theory about a clear difference between what speakers know about their language and how they actually use it: "We thus make a fundamental distinction between competence (the speaker-hearer's knowledge of his language) and performance (the actual use of language in concrete situations)" (Chomsky, 1965). Although the general principle still holds, Chomsky's successors disagreed with him in some respects. Jürgen Habermas, for example, criticized the monological character of Chomsky's linguistic competence (Rickheit & Strohner, 17). He believed that the ability to communicate was not located in the mind of an individual but rather that it was rooted in an idealized speech event which consisted of what he referred to as "dialogue constitutive universals" which include the speaker, the hearer, and the circumstances (Habermas, 140-141). Other linguists and philosophers questioned the purely linguistic or even strictly grammatical nature of Chomsky's competence, considering it too theoretical and thus unapplicable in real-life speech situations, especially in language teaching. With this issue in mind, Del Hymes forwarded the definition of CC in 1972 by formulating four questions which every speaker considers (albeit unconsciously) when producing any language:

1. "Whether (and to what degree) something is formally *possible*;
2. Whether (and to what degree) something is *feasible* in virtue of the means of implementation available;
3. Whether (and to what degree) something is *appropriate* (adequate, happy, successful) in relation to a context in which it is used and evaluated;
4. Whether (and to what degree) something is in fact done, actually *performed*, and what its doing entails"

(Hymes, 281).

The first two questions mirrored, to some degree, Chomsky's theory, with the adjective *possible* referring to grammatical accuracy and *feasible* suggesting the availability and accessibility of the necessary linguistic means by the human brain. In questions 3 and 4, however, Hymes captured what he thought was missing in Chomsky's definition, and that is the sociolinguistic and contextual appropriateness. He illustrated the importance of these aspects by discussing first language acquisition in children:

“We have then to account for the fact that a normal child acquires knowledge of sentences not only as grammatical, but also as appropriate. He or she acquires competence as to when to speak, when not, and as to what to talk about with whom, when, where, in what manner. In short, a child becomes able to accomplish a repertoire of speech acts, to take part in speech events, and to evaluate their accomplishment by others. This competence, moreover, is integral with attitudes, values, and motivations concerning language, its features and uses, and integral with competence for, and attitudes toward, the interrelation of language with the other code of communicative conduct”

(Hymes, 277-8)

Inspired, among others, by Hymes, Michael Canale and Merrill Swain finally divided the rather broad concept of CC into three and later four components, which co-occur and continually interact in the mind of a fully competent speaker. These components may be, when generalized, logically linked to Hymes' essential questions in the following manner:

Del Hymes	Canale and Swain
What is linguistically possible?	Grammatical competence
What is linguistically feasible?	Strategic competence
What is linguistically appropriate?	Sociolinguistic competence
What is linguistically performed?	Discourse competence (added later by Canale)

Table 1, Source: Canale & Swain, 28; Bagarić & Djigunović, 96

The grammatical competence comprises of “rules of morphology, syntax, sentence-grammar semantics, and phonology” (Canale & Swain, 29), so, just like Hyme’s concept of *possibility*, it can be viewed as a direct offshoot of Chomsky’s linguistic competence.

Strategic competence is defined as “verbal and non-verbal communication strategies that may be called into action to compensate for breakdowns in communication due to performance variables or to insufficient competence” (Canale & Swain, 29). This component of CC ought to be of special interest to teachers, because it entails that students do not only need to embrace the grammatical systems of a language, but they should also adopt strategies which will help them achieve their communicative goal even when they lack a piece of linguistic knowledge. In practice, students who possess strategic competence can, therefore, describe the meaning of a word they do not know or cannot recall, they are able to paraphrase yet unfamiliar grammatical structures and get around in socially complicated situations, for example when they are unsure of the interlocutor’s social status (Canale & Swain, 30-31). In the words of Van Ek, they are simply able to “survive (linguistically speaking) in temporary contacts with foreign language speakers in everyday situation” (Van Ek, 24-25), achieving what is *feasible* for them at their current proficiency level.

Sociolinguistic competence originally consisted of sociocultural rules and rules of discourse. While the former was matched to Hyme’s *appropriateness*, the latter later formed its own component referred to as discourse competence, which is mainly concerned with the

ability to produce coherent and cohesive discourse as it was defined by Halliday and Hassan in 1985 in their influential volume *Language, Context and Text: Aspects of Language in a Social-semiotic Perspective* (Canale, 9). Being able to employ coherence and cohesion allows the speaker to build up their discourse logically with respect to how it is usually *performed* by native speakers in the given context of situation and culture.

2.1.2 Communicative Competence in Language Teaching Practice

Another theory which clearly states that CC goes far beyond language itself is that constructed by Lyle F. Bachman in 1990. In his *Fundamental Considerations in Language Testing*, he devotes a full chapter to what he calls *communicative language ability* (later referred to as CLA), which he, inspired by Candlin and others, defines as “consisting of both knowledge, or competence, and the capacity for implementing, or executing that competence in appropriate, contextualized communicative language use” (Bachman, 84). In Bachman’s view, CLA comprises of three essential parts: language competence, strategic competence, and psychophysiological mechanism (Bachman, 84). In real-life speech events these elements are also shaped by the speaker’s knowledge of the world and the context of situation, which Bachman views as acting in the background of CLA, not directly within its system. The interaction of all the elements is shown in figure 1.

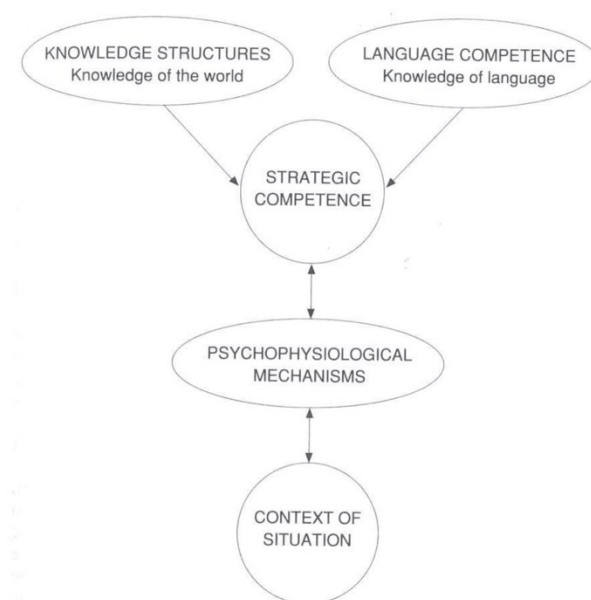


Figure 1, Source: Bachman, 85

While knowledge of the world, knowledge of language and the context of situation arguably need no further explanation, strategic competence is worth some clarification. Bachman views it more broadly than Canale and Swain, describing it as a capacity to relate “language competencies to features of the context of situation in which language use takes place and to the language user’s knowledge structures (sociocultural knowledge, ‘real-world’ knowledge)” (Bachman, 84). In other words, it is the ability to bring all the aspects of a speech event into one meaningful whole, which allows the speaker to achieve their communicative goal effectively, appropriately, and accurately. The psychophysiological mechanisms, which are also related to the other elements via the strategic competence, “refer to the neurological and psychological processes involved in the actual execution of language as a physical phenomenon” (Bachman, 84). Under this component of the CC one can imagine the inner workings of the Broca’s and Wernicke’s centres located in the left hemisphere as well as the engagement of other brain centres and neurological pathways which are responsible for language production and reception.

After having considered the frameworks of Del Hymes or Canale and Swain, it may seem that Bachman made a step backwards in that his conception omits the discourse and sociolinguistic aspects of communication. Even though Bachman does not list these variables among the three main components of CLA, he does view them as being a part of the language competence, as figure 2 shows. The previously mentioned *knowledge of the world* and *context of situation* are deliberately omitted from the figure as they are not inherently tied to language, influencing CLA only from the extralinguistic background:

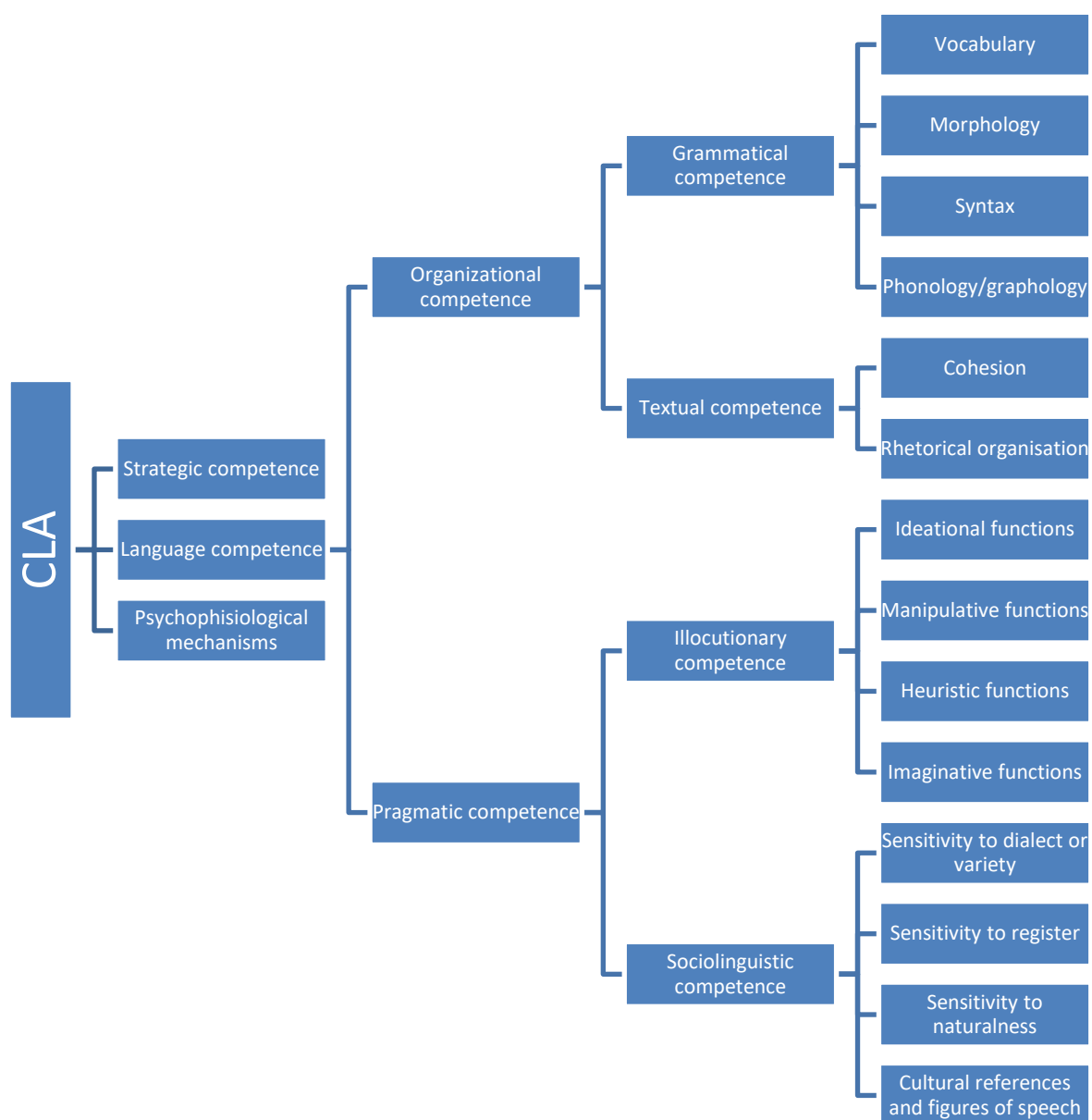


Figure 2, Source: Bachman, 85-7

For better orientation, the table below relates Bachman's model to the frameworks of Hymes and Canale and Swain, with yellow cells showing those aspects which Bachman subsumes under linguistic competence.

Del Hymes	Canale & Swain	Bachman
Possible	Grammatical c.	Grammatical competence
Feasible	Strategic c.	Strategic competence
Appropriate	Sociolinguistic c.	Pragmatic competence
Performed	Discourse c.	Textual competence

Table 2

One of the key reasons why Bachman's framework is so complex compared to its predecessors is that it attempted to objectivize CLA as much as possible so that it could be validly and reliably tested. To meet this ambitious objective, he had to take into consideration all the factors which may influence CLA, including the ones which other theoreticians might have omitted as being self-evident such as the psychophysiological mechanisms. Moreover, it was necessary to divide the rather abstract components of CLA into the smallest possible units which are concrete enough to be assessed. This tendency to objectivize CC is symptomatic of taking the concept outside the boundaries of linguistic theory and employing it in language teaching methodology. In an ESL classroom especially, a teacher needs a CC framework which will allow them to assess the level to which their students are already competent and diagnose which specific aspects of CC need further development. Only then can the concept be put into practical use from which teachers and students can actually benefit. The following chapter will examine how the presented theories are integrated in the Common European Framework of Reference for Languages as well as in Czech curricular documents, to clearly showcase how the concept is relevant to language teaching.

Communicative Competence within the CEFR

The Common European Framework of Reference for Languages (later referred to as CEFR) is an international standard for the assessment of language proficiency which was first produced by the Council of Europe in 2001 (“Common European Framework of Reference for Languages: Learning, Teaching, Assessment (CEFR)”). It uses a well-known scale consisting of six points A1-A2 (basic user), B1-B2 (independent user) and C1-C2 (proficient user), which “makes it easy for anyone involved in language teaching and testing, such as teachers or learners, to see the level of different qualifications” (“International language standards”). The standard is readily used even by various institutions and employers who need to unify the results of different language tests.

The CEFR sees communicative language competence as consisting of 3 major components: Linguistic, sociolinguistic, and pragmatic competences (Council of Europe, 108). This division as well as its subclassification shown in figure 3 echo the conceptions of CC which were presented earlier in chapter 2. Bachman’s influence can be traced, for example, in the authors’ choice to include pragmatic competences. The conceptions of Canale, Swain and Hymes are mirrored in the sociolinguistic competence, and one could even consider the linguistic competence a reflection of Chomsky.

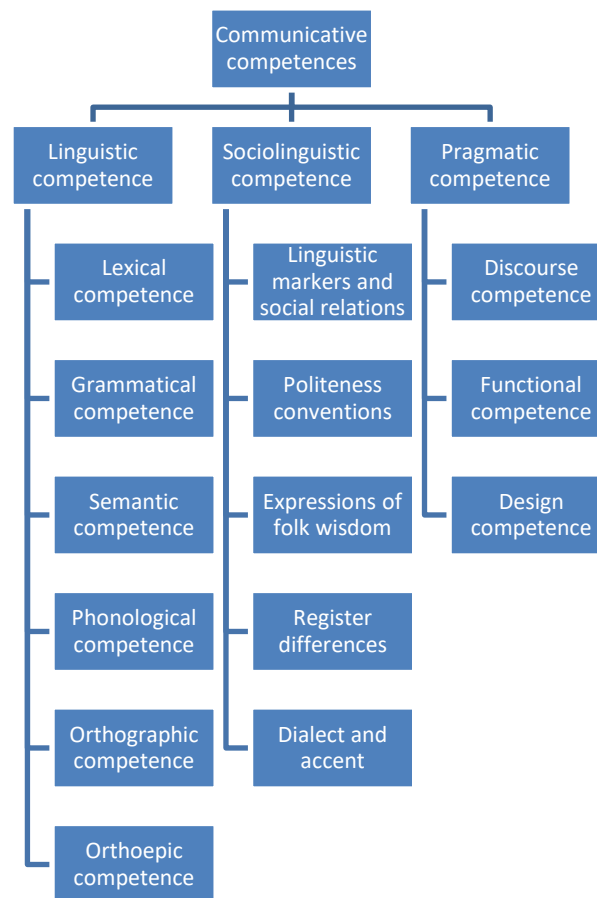


Figure 3, Source: Council of Europe, 108-130

Just like Bachman, the authors of CEFR also aimed to create a framework which would have practical use in the classroom. With this goal in mind, they provided descriptors of the levels A1 to C2 and presented them within different illustrative scales, which roughly correspond to the components of CC. Some of the scales are defined in exact correspondence with the respective component, such as the scale of grammatical accuracy, which is a direct counterpart of grammatical competence. Other scales are defined a bit more loosely – the general linguistic range or sociolinguistic appropriateness are good examples. In a few cases the scales are even more specifically subdivided than the corresponding component. For instance, lexical competence is described by two separate scales of descriptors, vocabulary range and vocabulary control. The table below provides an overview of the illustrative scales, showing their relationship to the components of CC from figure 3.

Components of communicative competence	Illustrative Scales of descriptors
<u>Linguistic c.</u>	General linguistic range
• Lexical c.	Vocabulary range
	Vocabulary control
• Grammatical c.	Grammatical accuracy
• Semantic c.	No specific scale is provided, however, the following connections are apparent: • Lexical semantics - lexical competence • Grammatical semantics - grammatical competence • Pragmatic semantics - pragmatic competence and more specifically discourse competence
• Phonological c.	Phonological control
• Orthographic c.	Orthographic control
• Orthoepic c.	Orthographic + phonological control
<u>Sociolinguistic c.</u>	Sociolinguistic appropriateness
• Ling. markers and social relations	
• Politeness conventions	
• Expressions of folk wisdom	
• Register differences	
• Dialect and accent	
<u>Pragmatic c.</u>	
	Flexibility

• Discourse c.	Turntaking
	Thematic development
	Coherence and cohesion
• Functional c. + Design c.	Spoken fluency
	Propositional precision

Table 3, Source: Council of Europe, 108-130

Even though the authors of CEFR state that the scales of descriptors are in no way binding, they surely are a useful tool for objectivizing CC. They allow a language teacher to place any of their students on the scales and therefore assess their mastery of CC with A1 being very basic competence and C2 signalling practically native-like ability to communicate. Moreover, the specificity with which the descriptors are formulated makes it easy to evaluate where exactly the particular student might be falling behind and which components of CC they have already mastered. Arguably, creating descriptor scales which would fit more precisely to the components of CC would bring even greater objectivity into the assessment of language proficiency. This extra step may be taken by every individual teacher with respect to the specific cultural and linguistic background of their student(s).

Communicative Competence within the FEP for Grammar Schools

Apart from playing a major role within the CEFR, CC is anchored also in the Framework Educational Programme, later referred to as FEP, which is one of the integral curricular documents in the Czech Republic. The FEP is based on the National Educational Programme, and it exists in multiple versions based on the level of education for which it is designed. These documents serve as a unified and legally binding framework for different levels of education, according to which individual schools can create their own educational programmes. The School Educational Programmes (or SEDs) may have their specificities reflecting the pedagogical philosophy of the given school, they must, however, respect the direction given by the respective FEP (source: “RVP – Rámcové Vzdělávací Programy”). For the purpose of this thesis, the FEP for grammar schools will be considered. In this version, CC is listed among the *Key Competencies* (or *klíčové kompetence* in Czech), which comprise “a set of knowledge, skills, abilities, attitudes and values which are important for

the personal development of an individual, his/her active participation in society and future success in life.” (Balada et al., 8). Unlike the CEFR, the FEPs are focused on all subjects and aspects of education, not only on language, which explains why they do not define CC so meticulously through linguistic theory. Instead, the authors go straight into providing the descriptors of a student who is fully communicatively competent:

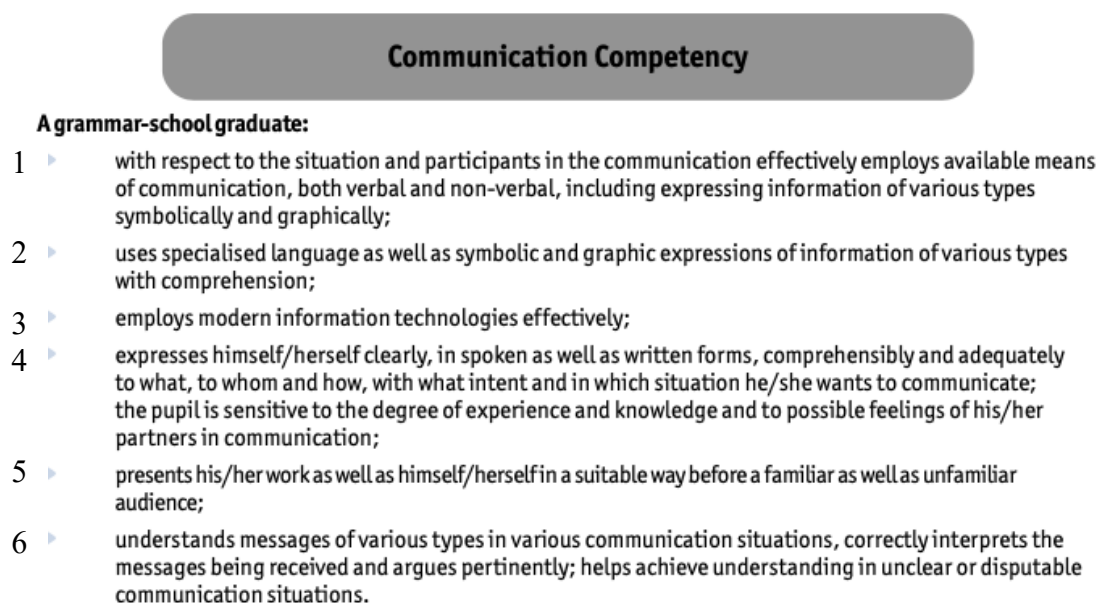


Figure 4, Source: Balada et al., 10

As it is evident from figure 4, the descriptors are far less precise than those found in the CEFR, however, they do touch upon the key aspects of CC defined by the Council of Europe. Table 7 illustrates the relationships between the elements of the FEP descriptors, and the components of CC defined in the CEFR. Oftentimes, the phrasing of the FEP descriptors is rather vague, which is why the third column of the table shows how the descriptors may be rephrased, using more precise linguistic terminology. It should be noted that in contrast to the CEFR, the FEP does not provide the descriptors in a form of proficiency scales which help teachers assess the current level of their students. Instead, the FEP describes an ideal which ought to be reached by the end of the given level of education.

Components of communicative competence	FEP descriptors of a fully competent speaker	Corresponding linguistic terminology
<u>Linguistic c.</u>		
• Lexical c.	A grammar-school graduate effectively employs available means of communication. (Descriptor 1)	The student is able to use semantically, grammatically and pragmatically appropriate lexis.
• Grammatical c.		The student is able to use appropriate morphology and syntax.
• Semantic c.	A grammar-school graduate employs available means of communication, both verbal and non-verbal, including expressing information of various types symbolically and graphically. (Descriptor 1) A grammar-school graduate uses symbolic and graphic expressions of information of various types with comprehension. (Descriptor 2)	The student is able to operate with meaning in both linguistic and extralinguistic world.
• Phonological c.	A grammar-school graduate expresses himself/herself clearly, in spoken forms. (Descriptor 4)	The student is able to produce phonetically and phonologically clear and accurate discourse.
• Orthographic c.	A grammar-school graduate expresses himself/herself clearly, in written forms. (Descriptor 4)	The student is able to use of appropriate linguistic means including linkers or paragraphing in written production.

• Orthoepic c.	A grammar-school graduate expresses himself/herself comprehensibly (Descriptor 4)	The student is able to use phonetic and phonological means appropriate for the given context of discourse.
<u>Sociolinguistic c.</u>	A grammar-school graduate with respect to the situation and participants in the communication effectively employs available means of communication. (Descriptor 1)	The student is able to make their discourse fit the context of situation, the context of culture and the social setting of the speech event.
• Ling. markers and social relations	The pupil is sensitive to the degree of experience and knowledge and to possible feelings of his/her partners in communication. (Descriptor 4)	
• Politeness conventions	A grammar-school graduate helps achieve understanding in unclear or disputable communication situations. (Descriptor 6)	
• Expressions of folk wisdom		
• Dialect and accent		
• Register differences	A grammar-school graduate uses specialised language. (Descriptor 2) A grammar-school graduate employs modern information technologies effectively (Descriptor 3) A grammar-school graduate expresses himself/herself clearly, in spoken as well as written forms, comprehensibly and adequately to what, to whom and how, with what intent and in which situation he/she wants to communicate (Descriptor 4)	The student is able to make their discourse fit the field, tenor and mode of the speech event.

	A grammar-school graduate presents his/her work as well as himself/herself in a suitable way before a familiar as well as unfamiliar audience (Descriptor 5)	
<u>Pragmatic c.</u>		
Discourse c.	A grammar-school graduate understands messages of various types in various communication situations, correctly interprets the messages being received and argues pertinently. (Descriptor 6) A grammar-school graduate helps achieve understanding in unclear or disputable communication situations. (Descriptor 6)	The student is able to operate with the maxims of the cooperative principle. They are able to use, comprehend and clarify potential implicatures created by non-observance of these maxims.
Functional c. + Design c.	A grammar-school graduate expresses himself/herself clearly, comprehensibly and adequately	The student is able use speech acts which are appropriate for the given illocutionary and perlocutionary force.

Table 4, Source: Balada et al., 10

The CEFR and to a lesser degree the FEP for grammar schools both assign CC considerable importance. This observation confirms that the concept is undoubtedly relevant for language teachers, who should build their methodology around helping their students become competent communicators.

2.2 Bringing Interculturality to Communicative Competence

After having discussed communicative competence (CC) including its relevance to language teaching, the attention will now shift to intercultural communicative competence (ICC) as the larger concept, which appeared in literature much later and which interconnects CC with intercultural competence (IC).

ICC is defined as “an individual’s ability to communicate and interact across cultural boundaries with people of other social groups” (Byram 2021, 27) and even though it subsumes the theory of CC, it does, in some specific ways, reassess its fundamentals. For example, as Michael Byram points out, from the perspective of ICC it is nonsensical to perceive native speakers as the ultimate arbiters of competence mastery as several theorists of CC have done (Byram, 8). Especially with English, which is spoken by different nations all over the world, it is rather challenging, if not completely inappropriate, to choose one “correct” language variety whose native speakers are to serve as models for language learners. In the light of this idea, Chomsky’s concept of an ideal speaker with the ideal language knowledge becomes fuzzy and inapplicable. ICC replaces Chomsky’s view with a model where language and culture interact, allowing the “perfectly competent speaker” to change with the socio-cultural setting of every speech event. In other words, rather than “imitators of native speakers, [learners who possess ICC are] ‘intercultural speakers’ who have the ability to interact with people of other languages and cultures, in their own country or elsewhere” (Wagner & Byram, 2).

The birth of ICC was a gradual process, a result of continual evolution of CC. Van Ek’s framework from the year 1986 is an example of a model which still uses the narrower label of communicative competence, but which already reflects the tendency to incorporate the intercultural aspect. In his work, Van Ek includes socio-cultural and social competence and presents them as equal in significance to linguistic, sociolinguistic, discourse and strategic competences (Van Ek, 35-65). Unlike many of his predecessors he describes an essential difference between sociolinguistic, social and socio-cultural competences. While the sociolinguistic component simply creates a bridge between the linguistic signs and the context of situation, providing, for instance, the source of interpretation for exophoric reference (Van Ek, 41), socio-cultural competence helps the speaker become familiar with

the culture of the language they are learning, allowing for some deviations from the cultural norm on the part of the foreign learner (Van Ek, 35). The social competence then “involves both the will and the skill to interact with others, involving motivation, attitude, self-confidence, empathy and the ability to handle social situations” (Van Ek, x65).

Similar models to that of Van Ek were produced later, for example by Celce-Murcia, or Dörnyei and Thurrell in 1995, which gave space to both, sociolinguistic and socio-cultural aspects of communication. The differentiation of these two aspects was the crucial step which formed the transition from CC to ICC, from being able to use language accurately, appropriately and effectively to being able to use it in such way with respect to the differences between the culture of the speaker and the culture of the particular language variety. Bachman’s *knowledge of the world* and *context of situation* then rise in importance and move from the background of CLA (see [chapter 2.1.2](#)) to the centre of ICC, together with many other components of CC, such as politeness conventions or expressions of folk wisdom, which might have seemed as only complementary to the more linguistically oriented elements.

2.2.1 Models of Intercultural (Communicative) Competence

One of the most influential models of ICC was produced in 1997 by Michael Byram. Besides all the components of CC, it also subsumes culture-related knowledge, non-verbal communication (facial expressions, postures, eye contact etc.) and personality traits or soft skills which come to the fore during inter-group and cross-cultural communication (Byram, 1997, 7-14). In the figure below Byram outlines what he sees as the major components of IC.

	Skills interpret and relate (<i>savoir comprendre</i>)	
Knowledge of self and other; of interaction: individual and societal (<i>savoir être</i>)	Education political education critical cultural awareness (<i>savoir s'engager</i>)	Attitudes relativising self valuing other (<i>savoir être</i>)
	Skills discover and/or interact (<i>savoir apprendre/faire</i>)	

Figure 5, Source: Byram 1997, 34

The *attitudes* include stereotypes and prejudice which the speaker has about their interlocutor, motivation to interact with the other and “willingness to suspend belief in one's own meanings and behaviours, and to analyse them from the viewpoint of the [other]” (Byram, 34). Here especially, non-verbal means of communication are very telling.

The *knowledge* includes everything the speaker knows about their own and the interlocutor's country and culture, as well as about the norms, rules and inner workings of interaction in the given social setting (Byram, 35-6).

Building on formally and/or informally acquired knowledge, a speaker can develop *skills of interpreting* discourse from other cultures, as well as *skills of relating* that discourse to discourses from their own or any other country. With these skills, the speaker can not only understand and appropriately react to foreign discourse, but they can also mediate the content interculturally, whether it is to somebody from their own culture or to a member of a different cultural group. The knowledge they have about their own as well as the other culture allows the speaker to “discover the allusions and connotations present [in the discourse]” and to establish relationships between the discourses (or ‘documents’ as Byram calls them in the broadest sense), discovering the common ground as well as the “dysfunctions and mutually contradictory meanings” (Byram, 37). Where there is lack of knowledge, the *skills of discovery and interaction* come into play, allowing the speaker to gain the missing information about the other culture (Byram, 37-8).

All these components centre around *education*, which, if done right, allows the speakers to gain *critical cultural awareness*, an “ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices, products in one's own and other cultures and countries” (Wagner, Byram, 1). Moreover, quality education helps develop all the other components of intercultural competence and integrate them in meaningful, mutually enriching, and respectful communication.

Similar models were offered later by Alvino Fantini or by Dr. Darla K. Deardorff.

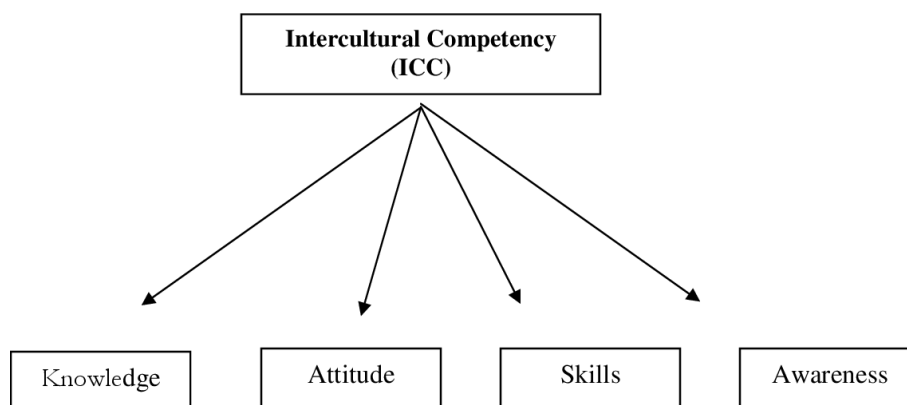


Figure 6, Source: Fantini and Tirmizi, 28

Fantini's conception is similar to Byram's, only Fantini stresses the importance of *awareness*, which he places into the centre of the model to illustrate how all the other constituents depend on it:

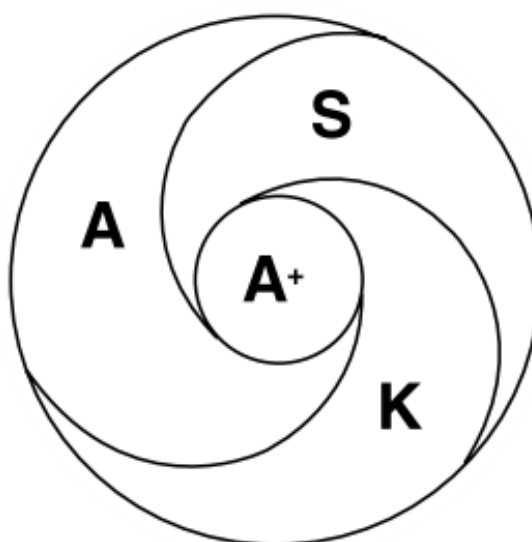


Figure 7, Source: Tran & Seepho, 6.

A+ stands for awareness, *A* for attitude, *S* for skills and *K* for knowledge

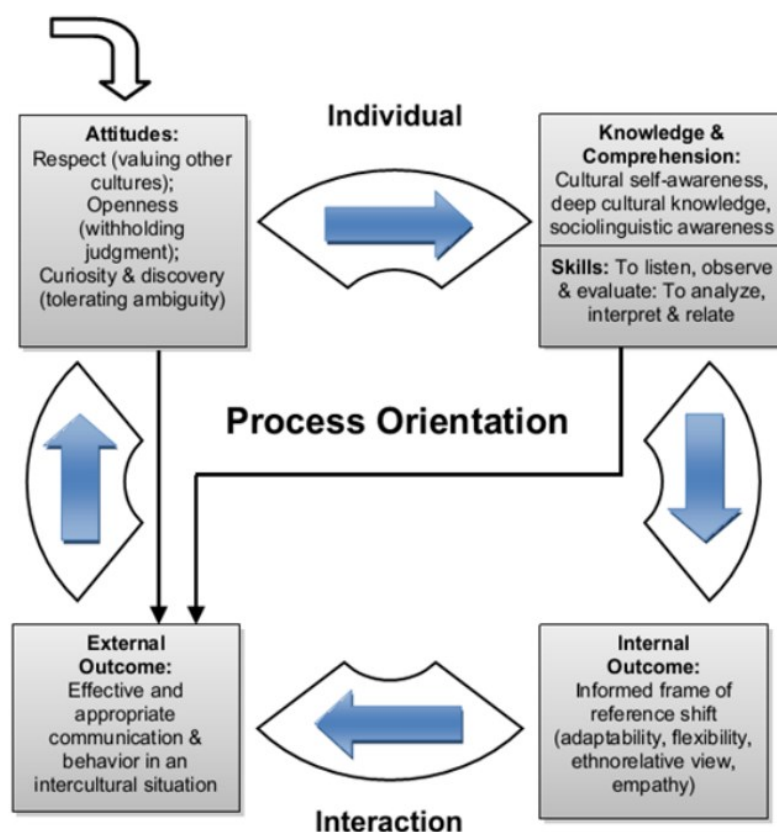


Figure 8, Source: Tran & Seepho, 6

Deardorff enriched Byram's conception by specifying the desired external and internal outcomes of intercultural interaction (Deardorff, 66-7). Her model also exists in the form of a pyramid, suggesting the inner dependencies among the elements (Tran & Seepho, 6).

It is essential to highlight, that these frameworks do not take into consideration the linguistic aspect and operate with the term *intercultural competence* (IC) instead of the larger *intercultural communicative competence* (ICC). To make it truly communicative and to relate it specifically to *foreign* language teaching, Wagner and Byram provide the following figure, which shows the interdependence of CC and IC within the body of ICC and, just like Van Ek's conception, differentiates between sociolinguistic and intercultural competence.

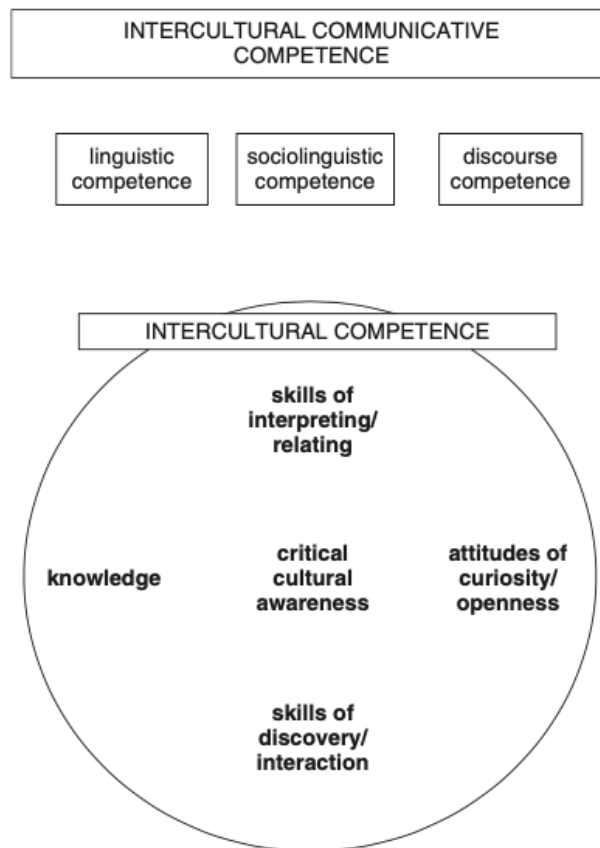


Figure 9, Source: Wagner & Byram, 2

Note: Upon first glance, the model may seem to be missing pragmatic competence or, more specifically functional/illocutionary competence which were present in some of the models discussed in the previous chapter. One can assume, however, that these fall under linguistic competence just like they do in Bachman’s model (see [figure 2](#)).

Although schematically, Wagner and Byram’s framework illustrates that language and culture are equally important elements of foreign language teaching. The following section will examine how ICC is reflected in the CEFR and the FEP for grammar schools, in order to investigate whether the concept gets enough space within these essential documents, and whether its two main constituents, CC and IC receive equal treatment, or if even here culture is presented as the “marginalized sister of language” (Hennebry, 135).

2.2.2 Intercultural Communicative Competence within the CEFR

Starting with the CEFR, the ICC is not mentioned explicitly in any part of the document and the authors do not provide any scales of descriptors for ICC like they do for CC. There is, however, the clear distinction between *General Competences*, and the *Communicative Language Competences*. The former consists of abilities which are activated during language use, but which do not necessarily have a linguistic basis, and the latter describe the purely linguistic components of communication as [chapter 2.1](#) showed in detail (Council of Europe, 101). It can be safely assumed that together, these two sets of competences create ICC, with *General Competences* representing IC and *Communicative Language Competences* being, quite logically, equal to CC. Since CC within CEFR was already treated in this thesis, the focus will now shift to IC, or the *General Competences*.

Mirroring to a considerable extent Byram's conception of intercultural competence, the *General Competences* are defined through four essential 'savoirs'. Each savoir is divided into several components shown in table 5 below. While some of the components which are shown in yellow are linked to interculturality explicitly, the other ones in green are less culturally oriented and may thus be viewed as forming the backdrop of intercultural communication.

General competencies	
Declarative knowledge (savoir)	Knowledge of the world
	Sociocultural knowledge
	Intercultural awareness
Skills and know-how (savoir-faire)	Practical skills and know-how
	Intercultural skills and know-how
'Existential' competence (savoir-être)	Attitudes
	Motivations
	Values
	Beliefs

	Cognitive styles
	Personality factors
Ability to learn (savoir-apprendre)	Language and communication awareness
	General phonetic awareness and skills
	Study skills
	Heuristic skills

Table 5, Source: Council of Europe, 101-108

Knowledge of the world is defined in a rather general manner, including both, the knowledge of the speaker's own culture as well as the knowledge of foreign cultures. *Sociocultural knowledge*, on the other hand is centred around foreign cultures exclusively and it is viewed as "one aspect of the knowledge of the world" which is worth being treated separately and with special attention (Council of Europe, 102). It involves knowing about the everyday life of the members of the other culture, about their living conditions, interpersonal relations, values beliefs and attitudes, body language, social conventions or ritual behaviour (Council of Europe, 102-3). *Intercultural awareness* then consists of "knowledge, awareness and understanding of the relation [...] between the 'world of origin' and the 'world of the target community' (Council of Europe, 103).

While in the category of *savoir* the authors stay strictly within the realm of factual knowledge about self and the other, in the section of *skills and know-how*, they quite logically and in accordance with Byram's theory focus on putting this knowledge into practice. *Intercultural skills and know-how* include abilities which "bring the culture of origin and the foreign culture into relation" and which make the learner a considerate "cultural intermediary" (Council of Europe, 104-5) who overcomes stereotypes to establish quality interaction between cultures.

All the components of *savoir être* may be viewed as a more detailed subdivision of Byram's 'attitudes' (see [chapter 2.2.1](#)). To reflect interculturality, special attention is paid to openness to new experiences and willingness to reassess own opinions in encounter with

other cultures (Council of Europe, 105). Cognitive styles and personality factors, although still important, have a weaker link to cultural issues.

Finally, within the *ability to learn*, the intercultural aspect is not mentioned explicitly, however, under the heading of *language and communication awareness* the authors stress the importance of being able to welcome new language experiences as an enrichment (Council of Europe, 107). Similarly, *heuristic skills* include the learner's ability "to come to terms with new experience [such as] new language, new people, new ways of living etc." (Council of Europe, 108).

Altogether, both IC and CC are given considerable attention by the authors of the CEFR, who linked the two concepts under the umbrella of 'the user/learner's competencies', which are "required to deal with the communicative situations in which [the speakers] are involved" (Council of Europe, 101). Moreover, the Companion volume of the CEFR published in 2020 designates special space to plurilingual and pluricultural competence, stressing the points that "languages and cultures are not kept in separated mental compartments" (Council of Europe 2020, 123). Therefore, it can be safely claimed that the Council of Europe does, indeed, build their overall approach on ICC, intentionally putting interculturality on a comparable level with other aspects of communication. What could push the presentation of ICC even further, would be the addition of the scales of descriptors. Much like they do with CC, they would help teachers see ICC from a more practical perspective, allowing them to assess the level of ICC their students have already attained and target those areas which still need improvement. As a result, the whole concept of ICC would become easier to grasp and implement effectively.

2.2.3 Intercultural Communicative Competence within the FEP for Grammar Schools

Looking through the same prism that was used for the CEFR, the FEP for grammar schools will now be investigated. Again, the main focus will be on the representation of IC and its relationship to the already covered CC.

In the FEP, interculturality is given much less space than in the CEFR. As far as the key competencies are concerned ([see chapter 2.1.2](#)), the major focus is on the learners' own lifestyle, skills, attitudes, and responsibilities. In fact, there is only one descriptor which

mentions culture at all. It belongs to the *Civic Competency* ('občanská kompetence' in Czech) and it states that a fully competent student "expands his/her knowledge and understanding of cultural and spiritual values, helps create and defend them" (Balada et al., 10). Even though the idea of broadening cultural knowledge and understanding may, surely, be interpreted as involving foreign cultures, they are not mentioned specifically, so teachers could easily bring this descriptor into practice solely by focusing on the culture of origin.

The only place within the FEPs with an explicit focus on intercultural issues is to be found among *Cross-Curricular Subjects* ('průřezová témata' in Czech), which are to be integrated across different subjects and throughout the entire school year. They include Moral, Character and Social Education, Education towards Thinking in European and Global Contexts, Multicultural Education, Environmental Education and Media Education (Balada et al., 65). The first two of these subjects hint at intercultural awareness and tolerance towards other cultures, but it is especially Multicultural Education which is centred around these topics. The authors mention that Multicultural Education as a cross-curricular subject ought to develop the students' knowledge about other cultures, and their tolerance and understanding of otherness. However, the way in which Multicultural Education is presented displays clear emphasis on the understanding and protection of the students' *own* culture. In the introduction of the section on Multicultural Education, the authors explain that "its main task is to develop the pupil's understanding of himself/herself and the values of his/her culture, to support his/her integration into a wider multicultural environment while protecting his/her own cultural identity" (Balada et al., 73). This rather patriotic stance is, to some degree, reflective of Byram's theory on intercultural competence which also includes the knowledge and understanding of self, but unlike Byram it does not use it as basis for acquiring knowledge of the other but instead pushes foreign cultures into the background.

Moreover, the FEP stresses the differences among world cultures without paying much attention to the similarities that exist among people regardless of their origin. The following quote is just one example of this viewpoint: "Multicultural education focuses mainly on identifying and understanding the cultural differences between people of various origins, on interpersonal relations, intercultural communication and adaptation to life in a multicultural society" (Balada et al., 73). Even though on its own the quotation is surely reflective of the

basic ideas behind ICC, in combination with the idea of “protecting [one’s] own cultural identity” (Balada et al., 73) it may be dangerous, as it could result in foreigners being perceived as inherently different and thus further from ‘the normal’.

Finally, in comparison with the CEFR, the FEP is considerably less specific in defining which information the students ought to learn, or which specific skills and attitudes they are supposed to acquire when developing their IC. The authors provide prompts of what the teacher may discuss with the students in order to develop their IC. However, these prompts lack any follow-up which would help the teacher guide the discussion towards the desired outcome. For example, one prompt encourages the students to discuss “what [they] think of immigrants, asylum seekers, refugees” (Balada et al., 75), but there is no further information provided as to what an interculturally competent individual *ought* to be thinking about these groups of people. It seems then, that the interpretation of the prompt and the direction of the discussion is fully in the hands of the teacher, who may, of course, help the students intensively develop their IC, but who is also susceptible to misunderstanding the idea and leading the learners away from being intercultural understanding of the world.

Ambiguity is to be traced also in the chapter devoted to foreign language. There, one can find a short list enumerating the pieces of knowledge that the students should acquire about the countries where the target language is spoken, such as the countries’ political and economic position, language specifics etc. (Balada et al., 19). This surely helps establish a basis of *knowledge of the world*, but the wording yet again invites questionable interpretation – the Czech noun phrases “národní zvláštnosti” or “jazykové zvláštnosti” are officially translated as national and language *specifics*, but, they are arguably much more equivalent to national and language *peculiarities* with a clear negative connotation.

Upon examining the FEP’s approach to ICC as a whole, there is also not much to be found. In fact, only one paragraph is devoted strictly to the relationship of culture and language (Relationship to the Multilingual Situation and Cooperation between People from Diverse Cultural Environments, p. 75) and not even there is ICC explicitly mentioned. Even though this approach grants great freedom to the teachers who implement the development of ICC into their lesson, it does not provide any tools for measuring how much they succeeded in this effort and whether the route they decided to take is the optimal one. This

issue was one of the sources of inspiration for this diploma thesis which suggests how ICC can be developed in a Czech EFL classroom in a way that respects Byram's conception and whose effectiveness is verified by research.

3 Developing Intercultural Communicative Competence in a Foreign Language Classroom

The broad scope of ICC makes it challenging for teachers to develop it in their students, especially if they lack any descriptors or clear guidance from the curricular documents. This chapter will provide a brief overview of how different acclaimed approaches and methods in foreign language teaching tackle the uneasy task of implementing ICC into language instruction and what are some techniques which may be inspiring in this matter.

3.1 Intercultural Communicative Competence within Chosen Methods and Approaches

Since the term ICC started being used only in the 1990's, one could claim that only those approaches and methods which originate in the same period or later can be seen as truly integrating the concept. However, tendencies to develop intercultural sensibility together with the ability to communicate in the target language can be traced much earlier than at the close of the millennium. For example, the grammar translation method, which is now considered outdated by many teachers and didactic theoreticians, immerses students in the culture of the target language while allowing them to compare it to their own language and culture. It does so by working with authentic literary texts from the foreign culture (Benati, 1). These texts quite naturally present the language in a meaningful context, but they also manifest cultural specifics. Therefore, when the students are asked to translate the texts, they necessarily encounter both, the linguistic and cultural differences, which make translation a very challenging discipline, if not an art form. As a result, the grammar-translation method puts the students into a position where intercultural thinking is indispensable and bound very tightly to the linguistic aspects of language learning.

The audiolingual method is also built, from a certain perspective, on ICC. It was created during World War II, when the US government needed “interpreters, code-room assistants and translators” from various languages (Richards & Rogers, 58). The main aim of the method “was for students to attain conversational proficiency” (Richards & Rogers, 58) as fast as possible, by repeating and often even memorizing dialogues and drills in the

target language (Richards & Rogers, 66-7). Even though conversational proficiency was not, back then, understood as bound to ICC, it could be viewed in this light today, since it includes both, linguistic and cultural components. Ultimately, the students surely had to acquire the ability to perceive language and culture as interconnected units if they were to transfer information across languages without misunderstandings, which, in the context of the war, could be catastrophic.

From the newer methods and approaches, ICC is integrated in all those, which present language in a larger context. As Malinowski specified, any context consists of two components, the *context of situation* and the *context of culture*, which together dictate what language will be used and how (Malinowski, 1-10). Therefore, presenting language in context will always mean at least some interconnection of CC and IC. The degree to which the relationship between these two concepts is accentuated depends on the particular method or approach, or, even more so, on the teacher and the specific activities they decide to use in their lessons. In Task-Based learning, for example, ICC may be developed by choosing such tasks that call for the use of language in situations, which are specific to the target culture, and which are ideally starkly different to situations occurring in the native culture of the students. Content and Language Integrated Learning (CLIL) might present content, which displays the idiosyncrasies of the target culture, from realia all the way to deeply ingrained cultural values.

Arguably, the approach which might be very much centred around the development of ICC is Communicative Language Teaching. The main aim of this approach is for the students to acquire CC (Richards & Rogers, 87), but since they learn the language in contextualized communicative situations, the aim could be reformulated to acquiring ICC, with the approach being transformed into Intercultural Communicative Language Teaching. This may seem like a fundamental alteration of the principles on which the approach is built. However, it is only a reflection of the way the approach is usually put into practice. Since it is used in *foreign* language classrooms, it can hardly avoid the cultural differences that exist between the way the native and the target cultures communicate.

3.2 Techniques for Developing Intercultural Communicative Competence

Taking a closer look at specific techniques which help develop ICC in a foreign language classroom, there is a wide spectrum teachers can choose from. For example, interculturality may be presented on a fictional literary text, which allows the students “to respond to the story from different perspectives and to identify and understand aspects of a foreign culture in the story” (Burwitz-Melzer). Identifying with a specific literary character is a wonderful way of subjectivizing the intercultural experience and avoiding potentially harmful generalizations. Another interesting idea is to approach interculturality through Byram’s concept of *knowledge of self*. This can be done by inviting the students “to think about aspects of their own cultural inheritance, [which will help them] gain a deeper awareness of what they have taken for granted in their own world” (Tarasheva & Davcheva, 44). The media, especially television programmes, can also be very telling of the culture in which they are produced. Therefore, teaching the students to analyse these materials from an intercultural perspective can also increase their sensitivity to cultural differences (Genova, 60-75). There is a plethora of other techniques and activities, which can be embedded into foreign language syllabi in order to develop ICC.

This thesis uses some aspects of the mentioned methods, approaches, and techniques to develop ICC through a didactic transformation of the Cooperative Principle by Paul Grice. This acclaimed framework allows for a structured analysis of inexplicit verbal communication, which can reflect cultural values and specifics in a conspicuous manner. Moreover, unlike many other principles within the discipline of pragmatics, it is very concise, consisting of only four key maxims, which lend themselves to possible paraphrased use in the classroom. Lastly, Grice’s work sheds light on intercultural issues, while staying deeply rooted in linguistics. This ensures that despite the venture into culture-centred topics, the focus does not stray from language, which is, and surely should be, the backbone of EFL lessons. In the following chapter, the Cooperative Principle will be introduced in greater detail and its relationship to ICC will be more thoroughly treated.

4 The Cooperative Principle by Paul Grice

4.1 Relevance and Meaning of the Cooperative Principle

As many linguists, psychologists and philosophers stress, language itself is only one tool which people use to communicate. In fact, in day-to-day informal conversations a significant if not prevailing portion of meaning is contained not in the words themselves but somewhere in between them. Regardless of the language, speakers tend to be as linguistically economical as possible, building their discourse on the common knowledge that exists between themselves and the interlocutor(s) in order to avoid stating the obvious. For example, if a speaker A says to speaker B “let’s go by my car”, it is perfectly safe for speaker B to assume that speaker A in fact has a car which is available to them at the moment of speech and which is in such a state that it can be driven (adapted from Yule, 35). This information is not explicitly stated by speaker A, but it is clearly communicated. In linguistic terminology this communication of the ‘unsaid’ is sometimes generally referred to as implicature (Yule, 35). For implicatures to be understood, however, there needs to exist a certain underlying system, which helps speakers decode them. If no such system existed, there could hardly be any understanding among people as they would be using implicatures (and probably language in general) haphazardly. One framework which attempts to describe and properly label the system of implying is Cooperative Principle (later referred to as CP) which was created by a British philosopher Paul Grice who first presented it in his essay *Logic and Conversation* (1975).

The basic idea of the principle is that speakers “are generally cooperating with each other” (Yule, 35) by adhering to a set of rules of communication. This allows them to make “[their] 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 [they] are engaged” (Grice, 45). The rules can be divided into 4 maxims listed on the following page.

1. Maxim of Quantity

- a. Make your contribution as informative as is required (for the current purposes of the exchange).
- b. Do not make your contribution more informative than is required.

2. Maxim of Quality

- a. Do not say what you believe to be false.
- b. Do not say that for which you lack adequate evidence.

3. Maxim of Relation

- a. Be relevant

4. Maxim of Manner

- a. Avoid obscurity of expression
- b. Avoid ambiguity
- c. Be brief (avoid unnecessary prolixity)
- d. Be orderly

(Adapted from Yule, 37 and Grice, 45-6)

To ground the maxims in practical use and make them less vague, Grice provides daily-life analogies for every maxim:

Quantity:

If you are assisting me to mend a car, I expect your contribution to be neither more nor less than is required. If, for example, at a particular stage I need four screws, I expect you to hand me four, rather than two or six.

Quality:

I expect your contributions to be genuine and not spurious. If I need sugar as an ingredient in the cake you are assisting me to make, I do not expect you to hand me salt; if I need a spoon, I do not expect a trick spoon made of rubber.

Relation:

I expect a partner's contribution to be appropriate to the immediate needs at each stage of the transaction. If I am mixing ingredients for a cake, I do not

expect to be handed a good book, or even an oven cloth (though this might be an appropriate contribution at a later stage).

Manner:

I expect a partner to make it clear what contribution he is making, and to execute his performance with reasonable dispatch.”

(Grice, 47)

Naturally, in real-life speech events people do not consciously operate with the maxims. Instead, they take it for granted that the other party will observe them. For example, if a tourist asks a local for directions to the train station, they automatically expects the local...

1. to say more than just “walk through the city and you’ll get there”, but to omit unnecessary details such as describing every single building they will pass on the way. (*Quantity*)
2. not to trick them by deliberately sending them in the wrong direction. (*Quality*)
3. to tell them how they can get to the train station and not what they had for lunch. (*Relation*)
4. to use unambiguous yet easily understandable words such as ‘left’ and ‘right’ instead of, for instance, the azimuths, and to give the directions in logical order, from the starting point to the final destination. (*Manner*)

In many situations, especially in communication with strangers, people adhere to the maxims, allowing thus the interlocutors to effectively reach their communicative goals. However, especially in more familiar settings, it is rather common for the maxims to be suppressed. If done right, this non-observance does not lead to misfire, on the contrary, it generates implicatures which communicate meaning ‘between the lines’. The following section will treat this matter in more depth, uncovering the full communicative potential of Grice’s Cooperative Principle.

4.2 The Cooperative Principle and Inexplicit Meaning: Creating Implicatures

Unlike the rather binding rules of morphology or syntax, the cooperative maxims are mere tendencies. This means that not following them does not result in language mistakes or incomprehensible discourse, as it was already suggested. However, in most situations, cooperating with one's interlocutors is still expected of every speaker. Therefore, if a person knows they are about to breach some of the maxims when it would be more appropriate to respect them, they commonly let the hearers know in advance, preparing them for what they are going to say or how they are going to say it. For example, phrases such as "I don't know if this makes sense, but..." or "I'm not sure if it's true, but..." etc. signal that the impending discourse passage is going to infringe, at least to some degree, the maxim of manner or quality, respectively. It is not uncommon for people to utter these 'warning' phrases in the middle or even at the very end of the affected passage. Either way, they indicate that people generally consider it important and appropriate to be adequately informative, truthful, relevant, and clear (Yule, 38-9).

Of course, a speaker hedges their non-observance of the maxims only if they transgress them knowingly and if they wish to inform their interlocutor about the arguable shortcoming of their discourse. There are, however, instances when speakers do not realize they are in breach of a maxim, it is impossible for them to adhere to the CP, or when they do not want to bring attention to their non-observance. The first case can be labelled as *infringing* and may be caused by alcohol intake, tiredness, or lack of CC. The second case comes into play when the speaker is, for example, not at liberty to divulge certain information by a non-disclosure agreement or by a simple promise to a friend. In such situation the phrase "I can't tell you that" may be used in order to "*opt out* from the operation both of the maxim and of the CP" (Grice, 49). Moreover, the maxims may come into a *clash*, when adhering to one makes it impossible to follow the other. For instance, a person may be asked to provide information which they do not have solid evidence for. This means that they either have to violate the maxim of quantity by not providing the necessary information, or the maxim of quality by saying something which they know might not be true (Grice, 49).

Finally, there often are instances when going against the CP is fully intentional, voluntary, and yet not explicitly confessed. This can either be done to somehow mislead the hearer, in which case the non-observance is referred to as *violation* of the CP, or to communicate new meaning. This last type of non-observance is labelled by Grice as *flouting* and it generates “conversational implicatures” (Grice, 49). The following exchange is a typical instance of flouting of the maxim of quantity:

“A: ‘Is Martha a good student?’

B: ‘her attendance is good.’”

(adapted from Grice, 52)

Even though B does provide a relevant response to A, a competent speaker understands that A probably expected to receive more information. The reason why B decided to be this brief and mention attendance only is neither incidental, nor caused by B’s lack of CC. It is, in fact, a smart and polite way of implying that except for attendance, Martha’s studies are not going all that well.

Every maxim of the CP can be flouted through different linguistic means, as the table below shows. The second column of the table is not exhaustive but presents the most common forms of flouting. The effects of flouting can hardly be generalized as they depend very strongly on the co-text and context of situation, so it is the task of the hearer or reader to decode the implicature and interpret what the speaker meant to communicate.

Maxim	Linguistic means of flouting	Example
Maxim of quantity	Underinformativeness	See example exchange above
	Redundancy	A: “Was it Liam who broke the window?” B: “Yes. I am sure of it. I saw him do it. He was throwing stones and hit the window, I am absolutely sure of it, there’s no doubt it was Liam...”

	Tautology	“Boys will be boys”
Maxim of quality	Irony	“What a fine friend you are.”
	Metaphor	“I’m rubber and you’re glue.”
	Euphemism	A: “Look at George’s car! It’s completely destroyed!” B: “Yes, he was mildly intoxicated and decided to drive himself home.”
	Hyperbole	“We haven’t seen each other in ages.”
Maxim of relation	Allusion	A: “Mrs. Smith has put on a bunch of weight.” B: “What a fine weather we’re having today!” (Mrs. Smith standing within earshot)
Maxim of manner	Ambiguity	A: “What do you think of my dress?” B: “It’s interesting.”
	obscurity	(In the presence of a child) “Have you bought the C-A-K-E?”
	Unnecessary prolixity	“Mrs. Lang produced a series of sounds which corresponded roughly to the score of <i>Marry had a Little Lamb</i> .”

Table 6, Source: Grice, 52-8

5 Conclusion of the Theoretical Part: Link between Intercultural Communicative Competence and the Cooperative Principle

The previous chapter has shown that implicatures produced by flouting of conversational maxims have a wide range of language manifestations. The choice of the concrete form of flouting depends on a myriad of factors, some of which will be briefly introduced.

Firstly, the influence of *culture* will be discussed since it is most relevant to the topic of this thesis. The 4 maxims of the CP as well as the tendency to flout them are common to all people regardless of their cultural origins. Nevertheless, there exist undeniable differences in the way different nationalities work with the maxims and how much and in what ways they use them to create implicatures. For example, according to a well-known stereotype Brits are generally known for using irony and banter while Americans tend to hyperbolise especially when it comes to expressing emotions (The Daily Dish; “Hyperbole: Using Unbelievably Enthusiastic Words in Everyday English”). Of course, these are mere generalisations with no solid scientific basis, however, they do stem from the observation that there really are cultural specifics in the way people communicate between the lines. For two speakers from different nationalities who engage in communication, it is key to be able to assess, which implicatures can be understood by the other party and which they may not easily decode with regards to their cultural background.

Secondly, flouting depends on the *socio-linguistic variables*. No socially aware speaker would use the same kind of irony or ambiguity with their superior as they would with their close friend or a family member. The *context of the immediate situation* also plays a key role. Looking at one of the examples from the table above, spelling out the word ‘cake’ in ‘Have you bought the C-A-K-E?’ would be nonsensical were the question not uttered in the presence of a child, which is not explicitly mentioned but is perceived by the imaginary speaker. The last influential factor which will be mentioned is the *co-text*, which also needs to be considered when producing or interpreting conversational implicatures. During a single speech event, people generally tend to stay within the same register which dictates, to a great degree, how, or if at all, it is appropriate to flout the CP. For instance, while a metaphor is

perfectly acceptable in both, informal conversation, or fiction, it is certainly not to be expected in legal discourse.

The list of factors which influence flouting could continue, but it is already clear that uncovering the meaning behind implicatures is a complex process which calls for experience and a high degree of cultural, social, and linguistic knowledge and sensitivity. The same seems to apply to the acquisition of ICC, which is an even bigger task. Looking back at Byram's model of ICC as well as the various models of (Intercultural) Communicative Competence, their components coincide with many of the variables on which the ability to flout depends. The impending list attempts to enumerate all the elements of four different (I)CC models, which apply to the effective use of the CP in intercultural communication, showcasing thus the intersection of the two concepts.

Byram's model of ICC

- Communicative competence
 - Sociolinguistic competence
 - Discourse competence
- Intercultural competence
 - Skills of interpreting and relating
 - Knowledge
 - Critical cultural awareness
 - Attitudes of curiosity / openness
 - Skills of discovery / interaction

Model of ICC from the CEFR

- Knowledge of the world
- Sociocultural knowledge
- Intercultural awareness
- Intercultural skills and know-how
- All of the components of the existential competence
- Language and communication awareness

Bachman's model of CC

- Illocutionary competence
- Sociolinguistic competence

Model of CC from the CEFR

- Sociolinguistic competence
 - Linguistic markers and social relations
 - Politeness conventions
 - Expressions of folk wisdom
 - Register differences
- Pragmatic competence
 - Discourse competence
 - Functional + Design competence
 - Propositional precision

Model of CC from the FEP

- The student is able to use and comprehend various types of verbal, nonverbal symbolic and graphic forms of expression.
- The student chooses their linguistic means with respect to the context and discourse participants.
- The student is sensitive to the amount of experience and knowledge of the interlocutors.
- The student is able to listen to the discourse of their interlocutors, interpret it and react to it appropriately.
- The student is able to help reach understanding in ambiguous communicative situations.
- The student is able to express themselves with respect to their communicative goal.

It seems clear that the overlap between ICC and the ability to flout is significant. This logically entails that having all the above-listed knowledge, skills and qualities associated with ICC is conducive to the mastery of the CP. It would make sense for the entailment to hold even vice versa, meaning that the more a speaker is able to make effective use of the CP in everyday communication with people from different cultures, the more interculturally competent they should become.

As it was previously discussed in this chapter, culture has significant influence on the use of the CP. Every cultural group flouts the conversational maxims in a specific manner, resulting in their distinctive humour, irony, politeness conventions etc. Moreover, tendencies towards verbosity, the relationship to the truth, evasiveness, and clarity of expression, which project into the four maxims respectively, are also greatly influenced by cultural background of the speaker. For example, what one culture may consider the appropriate amount of information provided in a conversation, a different nation might understand as flouting of the maxim of quantity. Therefore, understanding how a given cultural group operates with the maxims and what kind of flouting seems natural to them can be expected to lead to more fluent communication with members of this culture.

It is key to note, that in spite of dissimilarities in use, the maxims apply to all languages and cultures. This quality lends even more potential to the use of the CP in an EFL classroom. Having four simple maxims, which can be applied to any language or culture and shed light on their idiosyncratic ways of communicating between the lines seems very convenient.

The practical part of this thesis will attempt to verify whether the use of the CP in EFL classrooms has all the aforementioned benefits. It will investigate whether a four-lesson intervention built around the CP helps students at a Prague grammar school develop their ICC and if so, which components are furthered and to what extent. The lessons will specifically target the learners' ability to understand implicatures created by speakers of the English language, whose cultural affiliation is truly diverse. Therefore, connection between the CP and ICC will be utilised in teaching practice, and the results of this effort will be critically assessed.

Practical Part ¹

Prior to presenting the research questions, methodology, results and their interpretation, the practical part will specify in detail what the research focuses on and why. Considering the complexity of ICC which was demonstrated by [chapter 2](#) of the theoretical part, it seems sensible to target only one of its components for the purposes of measurement and assessment.

Stemming from the research focus are three essential tenets which hold together the intervention. These will also be presented to familiarize the reader with the author's didactic intentions, showing how the theory presented earlier is used to bring CP into the practice of ICC development.

6 Mainstays of Research

6.1 Research Focus

In 2009, Mai Zhou from Zhejiang Gongshang University laid down the basic theory for implementing the CP into English language teaching (Zhou, 42-6). However, the author stayed within the realm of CC, outlining how Grice's principle could be used to improve the speaking skills in EFL students, without paying any attention to the intercultural aspects of communication. This thesis takes Zhou's research further, by taking advantage of the cultural idiosyncrasies that exist in the use of the CP (see [chapter 5](#)) and using it to develop ICC.

Of course, it had to be taken into account that the use of the CP is related to a mere part of ICC. Flouting mostly calls into action the more socially, culturally and pragmatically oriented components of ICC. The purely linguistic ones, such as the knowledge of vocabulary or grammar are, although activated, rather presupposed. For this reason, the research acknowledges the relevant constituents of CC, but places them into the background, primarily treating IC.

¹ For better clarity, numerals indicating scores, lesson numbers, wordcounts or percentages will be presented in the form of a numeral.

The need of effective assessment called for a choice of one framework of IC. Byram's conception of IC seemed to be a suitable option because it is to a great degree mirrored in the CEFR, which should be a guiding document for foreign language teachers. Moreover, in his model, Byram elucidates how IC relates to CC within the larger concept of ICC (see [chapter 2.2.1](#)). This allows for the interpretation of the research results to be comprehensive and reflective of the interconnectedness that exists among the elements of ICC. Thus, despite the obvious focus on IC, the research analyses all the components of ICC which may be developed by the CP, creating space for possible further research which may measure the development in any other constituents of the ICC.

The measurements will specifically target Byram's *savoir comprendre*, or skills of interpreting and relating (see [chapter 2.2.1](#)). This narrow focus will be further explained in the impending passage. The primary reason why *savoir comprendre* was chosen is that it facilitates the investigation of how well the students notice flouting of the CP created in English by members of the British cultural group, and how successfully they can interpret it and compare it to flouting produced by speakers of other cultures.

6.2 Developing Intercultural Communicative Competence using the Cooperative Principle: Elemental Tenets

Arguably, the most germane element of the research is the intervention, which brings the interconnection between ICC and CP into practice via four consecutive lessons. With respect to the theory presented earlier, the intervention is based on three essential ideas which will be hereby introduced. The principles are of general nature so they may be applied to any other intervention or even a single lesson plan which would treat the same topic.

6.2.1 Notice, Interpret, Compare

As chapter 6.1. specified, the research focuses specifically on Byram's skills of interpreting and relating. These skills served as inspiration for the three key steps, which are repeated multiple times during the intervention to secure maximum success in attaining the goal of ICC development.

Even though Byram's framework does take into account non-verbal communication (see [chapter 2.2.1](#)), it does not mention implicatures or flouting. Therefore, it was necessary to adapt the components of *savoir comprendre*, to better reflect the specifics of inexplicit communication. The first modification is the addition of the initial *noticing* phase. As opposed to explicit communication, information passed between the lines can quite easily escape the listener, so training the students to notice implicatures was judged as essential for the success of the intervention. The second and last change of Byram's conception is associated with terminology. Byram uses the term *relating* to describe the process that happens in the learner's mind after a new culture is juxtaposed with that of their own. However, as chapter 6.2.2. will explain in more detail, the intervention works with not two, but three cultures, which are contrasted with one another. This means that not all the comparisons which arise are related to the native culture and *knowledge of self*. In light of this reality, it seemed more suitable to use the term *comparing*, to include even the observations elicited from the juxtaposition of two foreign cultures.

The three steps have their strict order. The students are first prompted to notice implicatures in everyday conversations and only then are they asked to interpret them and compare them to implicatures produced by other cultures. This succession follows the logical dependence that exists among the three steps. A student simply cannot interpret any meaning unless they have first noticed it and no comparison can be performed if the interpretation was either missing completely or performed incorrectly. Byram himself contends that when working with documents from other cultures, they first need to be interpreted using previously acquired knowledge about the culture in question, and only then can they be related to documents from the native culture (Byram, 37).

6.2.2 Three Cultures in Interaction

The goal of the intervention is to develop the students' ICC in *English*. However, starting by asking the students to notice inexplicit meaning in the target language might prove as too challenging for some individuals. English is still a foreign language to them, and they may still be struggling with acquiring CC, so the focus on IC from the very beginning would be overwhelming. Therefore, it seems more suitable to first teach the students to notice and

interpret flouting in their L1, which they are most familiar with. This idea is supported by all three models of ICC which were presented in [chapter 2.2.1](#) of the theoretical part. Byram, Fantini and Deardorff all present some form of knowledge of self as an indispensable component of ICC. Fantini stresses its importance even further, by placing *awareness* (of self) into the very centre of his model, suggesting it is an essential pre-requisite for the acquisition of any other parts of ICC. Moreover, Tarasheva and Davcheva also present knowledge of self as a solid starting point of instruction in their technique of ICC development (see [chapter 3.2](#)).

After having analysed typically Czech implicatures, the teacher could proceed straight to noticing and interpreting inexplicit communication in English, finishing with the comparison of flouting in L1 and in the target language. What the intervention suggests, however, is adding a third culture into the mix and presenting it even prior to inexplicit meaning in English. This culture can be chosen by the teacher, but it should ideally be highly contrastive to the students' culture of origin, and it should also be distinct from the culture associated with the specific English variety which is being taught. The choice of culture which uses English as one of their official languages seems to be an especially suitable option, as it reflects the diversity of the English-speaking world. The students can be guided through in-depth comparisons of flouting in their L1 with flouting which may occur in this chosen culture. For the purpose of this research the author opted for the culture of the Māori people who are the indigenous inhabitants of New Zealand where the official language is English.

The addition of the third culture is highly beneficial because it allows the students to see the issue of flouting from a new perspective anchored neither in their native culture, which may be difficult to judge objectively, nor in the British culture, with which the participants are also somewhat familiar. As a result, the students can discover even more intensely how cultural differences influence communication of inexplicit meaning, resulting in more fruitful and rich comparisons. The third culture also highlights that not understanding flouting certainly does not have to be caused by the lack of CC or by low intellect, but it can simply be the result of differing cultural schemata and values.

Lastly, working with more than two cultures allows the teacher to show that flouting differs with every culture there is, and while some nations flout quite similarly, others express inexplicit meaning in ways that are almost opposing. In a world heavily affected by globalisation, this issue is especially relevant, and it offers an opportunity to explain that cultural differences are no reason for assessment or ranking, only for observation and appreciation. This teaching point may also contribute to the students' interest in other cultures, to their willingness to encounter them and to the sensitivity with which they approach their idiosyncrasies.

Using terminology from the theory presented earlier, the three-culture model facilitates the development of *savoir comprendre*, while also integrating all the other remaining components of Byram's IC model, especially *savoir être* and *savoir s'engager* (see [chapter 2.2.1](#)). Looking at the CEFR conception of ICC, introducing a third culture may contribute to the development of the students' *heuristic skills*, in helping them "come to terms with new experience [such as] new language, new people, new ways of living etc." (Council of Europe, 108) (for more details see [chapter 2.2.2](#)).

6.2.3 Induction of Conversational Maxims

The materials on which the teacher can illustrate flouting are abundant. In the intervention, which was heavily influenced by time limitations, simple question-answer exchanges were used. In a more long-term project, the students could work with videos, scenes from pop-cultural series and films, literature, authentic recordings and much more.

The only condition is that the materials need to showcase flouting of each of the four maxims of the CP. This allows the students to work with the language material inductively, so that by investigating the examples, they can trace in them the four maxims of quantity, quality, relation, and manner. Seeing these maxims in conversations between speakers of varying cultural backgrounds gives the students an opportunity to explore the way flouting depends on culture (see [chapter 5](#)). Moreover, when the students discover conversational tendencies of various cultures by themselves, they leave the classroom with a sense of ownership of the knowledge. The inductive approach also ensures that the students arrive at their own paraphrased wordings of the maxims, which they can best understand and relate

to. Grice's precise formulations need not, and arguably should not, be presented, as the main aim of the intervention is not to teach the students about the CP, but rather to use the CP as a tool which will help the students develop their ICC.

Despite the benefits of the students' freedom in the discovery and formulation of the conversational maxims, the entire process of discovery needs to be very closely monitored by the teacher. He or she provides clear aids and clues and checks the students' formulations to ensure that despite the variations, they all match in meaning the original maxims as they were constructed by Paul Grice. To facilitate the discovery, the teacher should use the noticing phase to bring attention to the different features of each presented implicature, pointing out the length and veracity of the speaker's utterance(s), and discussing the relevance of the transmitted information within the conversation, as well as the manner in which the meanings are presented. Different content organizers such as tables, lists or diagrams can be used to sort out the implicatures based on their features, making this step easier. Colour coding of written interactions could also be helpful.

7 Research Questions and Aims

With respect to the three key principles of the intervention treated above, the research attempts to answer the following questions:

1. Does the integration of Grice's cooperative principle into the lessons help the students *notice* implicatures created in English?
2. Does the integration of Grice's cooperative principle into the lessons make the students better able to *interpret* implicatures created in English?
3. Does the integration of Grice's cooperative principle into the lessons make the students better able to *compare* implicatures created in English by members of the British cultural group to implicatures created in English by speakers from other cultures?
4. Does the integration of Grice's cooperative principle into the lessons help the students realize that culture influences the way people express inexplicit meaning?²

From those research questions, there logically arise the following research aims:

1. To increase the students' ability to *notice* implicatures created in English.
2. To increase the students' ability to *interpret* implicatures created in English.
3. To increase the students' ability to *compare* implicatures created in English by members of the British cultural group with implicatures created in English by speakers from other cultures.
4. To raise the students' awareness about the influence of culture on the creation of implicatures in language.

² The order of the research questions and aims does not reflect their importance.

8 Participants

8.1 Language Proficiency of the Participants: Preliminary Investigation

The school where the research was performed is a Prague grammar school offering an 8-year and a 4-year study programme. At this school, which will be further referred to as school X, the implementation of the conversational maxims seems to be especially adequate. Similarly to many other Czech grammar schools, the level of English that the students reach at school X surpasses quite substantially the requirements of the FEPs. This claim is based not only on the personal observations which the author made during her teaching practice at school X but also on the data from the school's annual reports. These include information about 'maturita', an exam which all students across the country take at the end of their secondary education. As a part of the 'maturita', several subjects are assessed with the Czech language and literature exam being mandatory and English remaining among the voluntary exams, testing the B1 level of proficiency according to CEFR. This reflects the National Educational Programme, which specifies that the target level which ought to be reached by Czech students by the time they graduate high school is B1 for vocational schools ('střední odborné školy' in Czech) and B2 for grammar schools (Baladová, "Společný Evropský Referenční rámec pro Cizí Jazyky V ČR").

At school X, the grades that the students receive for their 'maturita' exam are high above the national average. In the school year of 2020/21, for instance, the average score of the students at school X was 96,5%, while the average for all Czech grammar schools was 90,8% and the average score of Czech high schools was 80,1% (Benda et al., 9). Other Czech grammar schools of similar prestige have very comparable results to those from School X. For example, Gymnázium Jana Keplera, one of the most prestigious Prague grammar schools, records that between the years 2013 and 2022 for which the data is publicly available, there has not been a single failed student from the English part of the exam (CERMAT, "Agregované výsledky maturitní zkoušky").

What ought to be mentioned to put the results of the 'maturita' exam into better perspective is the fact that at school X, only very few students actually attend it. Out of the 90 seniors from the class of 2021, only 12 took the English exam (Benda et al., 9). Compared to the rest of the country where 78% students chose this voluntary subject that particular

year, the number is truly very low (CERMAT, “Agregované výsledky maturitní zkoušky”). This is not caused by the students’ reluctance to have their English assessed. Instead, they are excused from the exam due to their high proficiency, an option which opens up to all Czech students who hold the FCE, CAE or CPE Cambridge certificate. The lowest pass grades for the FCE and CAE are an internationally accepted confirmation of the B1 or B2 proficiency level respectively, with a pass grade on a CPE even suggesting a C2 level of the examinee (“English Language Assessment, B2 First Results”). At school X, the students have an opportunity to take the exams in their senior year and in the school year of 2020/21, an overwhelming majority of 97% decided to do so, as the table below shows in more detail:

Type of exam	Number of examinees	Percentage
FCE	43	48%
CAE	41	46%
CPE	3	3%
No exam	3	3%

Table 7, Source: Benda et al., 14

What all this data suggests is that students at school X achieve, by the end of their secondary education, a higher level of English than the B1 standard for which the ‘maturita’ exam is designed and many even exceed the B2 standard set by the FEP. Logically, the FEP for grammar schools is composed in such a way that it leads students to the established B2 standard without necessarily aiming any higher. However, for the teachers from schools like school X, it makes sense to abandon the standard and give their students an opportunity to become more advanced. This idea is reflected in the School Educational Programme of school X, which specifies that by graduating, the students will achieve the level of C1 (Pospíšilová et Stiborková, 104-107).

Such situation that exists at school X opens a space for the more pragmatic aspects of language and communication. The students can be expected to background morphological, syntactic, lexical, and phonological segments in favour of implicatures and

cultural differences in the expression of inexplicit meaning. Therefore, flouting of the CP could be inexplicitly presented and ICC of the students may be expected to develop.

8.2 Participating Groups

The research was performed in two classes of 6th year students, who were 16 to 17 years old at the time of their participation. The grade they were in is equivalent to the sophomore year of high school. It is important to note that due to restrictions related to COVID 19, the classes were educated from their homes during the 3rd and 4th year of study, with occasional quarantines affecting individual students or the entire classes during the 5th year. As a result, the classes could not attend school trips abroad which are usually organised, so the students' contact with other cultures was thus limited, possibly having an effect on their ICC.

Both the classes are divided into two almost identically sized groups based on the second foreign language they study. Class 06.A. is divided into a German and French group, while class 06.B. consists of a German and Spanish group. With respect to the main aim of the research, the second foreign languages of the students could influence the results of the quasi-experiment. Therefore, the original intention was to perform the intervention in the French and Spanish groups, assuming that the common Romanic origin of the two languages could minimize the possible differences that may occur in the students' approach to inexplicit meaning in intercultural communication. The two other groups, who study German, were supposed to become the control groups. Unfortunately, this plan had to be altered due to multiple excursions for which the groups were leaving during the time of the research. The final arrangement is recorded in the table below.

Experiment Group A	06.A. – German group
Control Group B	06.A. – French group
Experiment Group C	06.B. – Spanish group
Control Group D	06.B. – German group

Table 8

The main reason why these particular classes were chosen for the quasi-experiment is that the researcher has already worked with those exact students during her teaching practice. Only with the German group of 06.B. she has not been in prior contact, which is also why she decided to use this group only as one of the control groups who merely take the post-test. The familiarity between the researcher (who was also the teacher during the intervention) and the students was key to the success of the quasi-experiment. There already existed at least some degree of trust on the side of the students, who were more willing to participate actively in the intervention. Moreover, the teacher had an idea about the students' level of proficiency, or, more accurately, the level of their CC. This allowed her to design the intervention in a manner which would be within the students' zone of proximal development, making it challenging, yet manageable.

The students all expressed verbal consent with their role of participants in the quasi-experiment, prior to their involvement. They were assured that all the collected data would remain anonymous, not even disclosing the name of the school where the research was performed.

9 Methodology

9.1 Research Design

The research design chosen for this diploma thesis is a quasi-experiment. In a true experiment, which tends to have higher validity and reliability, the researcher assigns the participants to different groups randomly. Even though this design better filters out unwanted influences, it is virtually impossible to realize in an ordinary Czech grammar school where the students learn in classes which are the same for all subjects and which usually remain unchanged for the entire time of their study. A quasi-experiment better fits these circumstances because it works with groups which are not random but created for a purpose other than the research.

To measure the development of ICC as reliably as possible, the research employed Solomon's four group design. This design works with two experiment groups which undergo an intervention and two control groups where the researcher does not intervene. Unlike many other designs, Solomon's four group design does not only measure the influence of the intervention, but it also uncovers the possible effects of the pre-test, which may sway the final results (Shuttleworth). Figure 10 on the following page visualizes what each group undergoes during research designed according to Solomon's framework. For better intelligibility, the letters labelling the groups in this figure match those used in the quasi-experiment (see [table 8](#)).

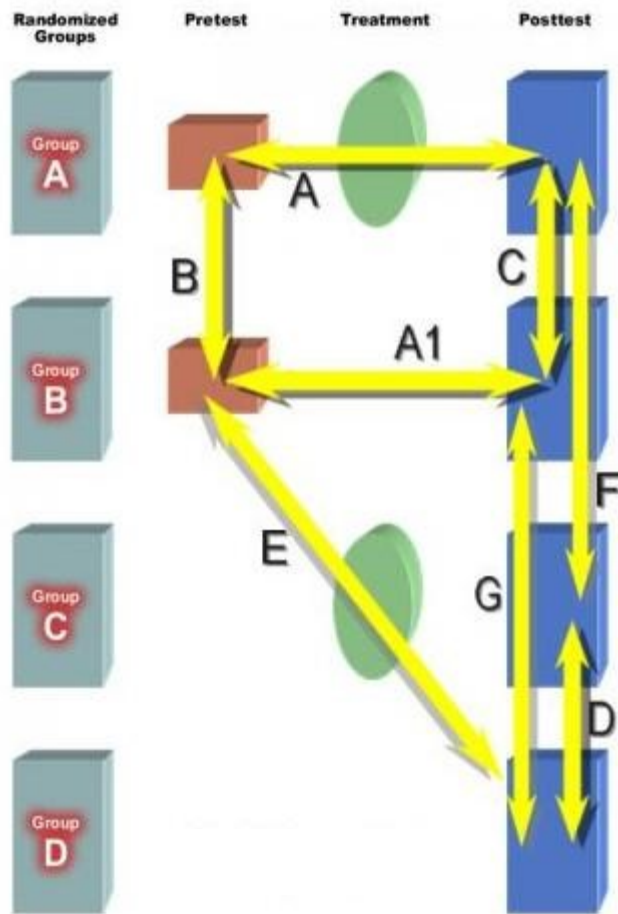


Figure 10, Source: Shuttleworth, "Solomon Four Group Design."

The yellow arrows in the figure indicate the comparisons which will be performed during result interpretation. The following four hypotheses describe what these comparisons are expected to look like:

1. The results of the post-test in group A will reflect an increase in the students' ability to notice, interpret and compare intercultural implicatures when contrasted with the results of the pre-test in the same group.
2. The results of the post-test in groups A and C will reflect similar ability of the students to notice, interpret and compare intercultural implicatures, with the scores of group A being slightly higher due to their participation in the pre-test.

3. The results of the post-test in groups A and C will reflect better ability of the students to notice, interpret and compare intercultural implicatures than the results of the post-test in groups B and D.
4. The results of the pre-tests in groups A and B and the results of the post-test in groups B and D will all reflect similar ability of the students to notice, interpret and compare intercultural implicatures, with the scores of group B being slightly higher due to their participation in the pre-test.

9.2 Data Triangulation

The reliability of the results can be increased by data triangulation, which refers to the “use of a variety of data sources” (Hales et al., 14). Thanks to triangulation “findings can be corroborated and any weaknesses in the data can be compensated for by the strengths of other data” (Hales et al., 14).

In this research the data was collected from the following three sources:

1. The students
2. The researching teacher
3. An observing teacher

The students were viewed as the primary data source. They provided input in the pre-tests and post-tests, which were administered to all groups under standard conditions at school, allowing the researcher to assess the differences between the students’ capabilities before and after the intervention. In contrast, the researching and observing teachers both provided data which reflect the progress of the intervention, rather than its outcomes. The results acquired from these two sources are treated as complimentary and are consulted mainly to support or help explain the results yielded by the pre-tests and post-tests.

The researching teacher provided data in the form of reflective notes, which she was taking over the course of the intervention to record how well the students managed to fulfil the respective lesson aims and to take note of any events or tendencies in the lesson which relate to the research questions and aims. Since the view of the researching teacher is quite naturally biased as she is the author of the thesis, a third data source was added to gain a more objective, third-party view. This perspective was provided by a teacher who observed

the final lesson of the intervention and filled out a pre-prepared observation sheet. It is key that this teacher was not involved in the research, she did not attend any other lessons of the intervention except for the ones she observed, and she had seen neither the pre-test nor the post-test, which allowed her to observe without being influenced by familiarity with the researcher's goals. Also, the observing teacher knows the students very well as she has been teaching them English for several consecutive years. In the class of 06.A. she had even been the 'class teacher' ('třídní učitel' in Czech) for the first five years of their studies. As a result, she has an idea of how the students usually work in class and how interculturally competent they are. Therefore, she could perform an informed judgement of the improvement of their ICC.

9.3 Tools of Data Collection

9.3.1 Pre-test

The pre-test was created to reveal how well the students can notice and interpret implicatures in English and how successfully they can compare them to implicatures created by members of other cultures prior to any intervention. To provide this data, the pre-test centres around a model dialogue in English which features a typically British instance of flouting of the cooperative principle, namely flouting of the maxim of relevance. The dialogue is not the researcher's fabrication, instead it is an adaptation of a real conversation which had taken place in England between the researcher's relative and their British friend, ensuring thus the authenticity of the situation described in the test. In relation to the dialogue, the students were asked to respond to four multiple-choice questions, where they could select as many answers as they considered fitting including an open-answer *other*, *explain*, and four open-answer questions, to which they were instructed to respond in a few sentences.

The first multiple-choice question of the test was designed to reveal how well the students *notice* that inexplicit meaning is being conveyed. While some of the options depicted the model dialogue in its literal sense, others hinted at the presence of an implicature. Question 2 then asked the students to choose an option which according to them best explains why the speaker expressed themselves the way they did, focusing thus on the students' ability to *interpret* flouting. The following open-ended question provided space

where the students could elaborate on their interpretation. The next two multiple-choice questions, as well as the corresponding open-ended questions sought to disclose how well the students are able to *compare* typically British implicatures to the way two other cultures, namely Māori and Czech, may flout the CP. Lastly, the test included an open-answer question where the students were asked to respond to a statement about the relationship between culture and inexplicit meaning. The goal here was to uncover the students' stance on this particular matter, providing answers to research question number 4.

To filter out the unwanted effect of the students' CC and thus increase the validity of the entire test, only the dialogue was written in English with the rest of the test being in Czech. That way it was considerably less likely that the students' performance on the test would be negatively influenced by misunderstanding the instructions, questions, or answers. Also, allowing the students to respond in their first language to the open-answer questions ensured that the participants would be able to express even more complex ideas, which they otherwise might not have verbalized due to insufficient CC in English.

As the test was being constructed, the first few versions were piloted to ensure maximum intelligibility of the instructions and validity of each question. The respondents in the pilot phase were mainly the author's peers from the department of English language and Literature at the Pedagogical Faculty of Charles University. Their feedback was based on a solid degree of expertise, which helped the author arrive at a satisfactory final version of the test attached to this thesis under the label of Appendix 1.

9.3.2 Post-test

For the post-test to be comparable to the pre-test, all the tasks in the post-test mirrored those in the pre-test with only slight adjustments. The most apparent change is in the model dialogue, which was reworked. It was essential for the type and effect of the flouting to remain the same, so only some aspects of the context of situation were changed, with the key ideas and most importantly the interpretation of the implicature remaining untouched. The multiple-choice questions as well as the open-answer questions were adjusted to fit the new dialogue in terms of the setting, mentioned objects, names of the interlocutors etc. The last question on the test was not changed, only the statement to which the students were

asked to respond was rephrased, the message behind it being virtually identical to the one in the pre-test.

9.3.3 Intervention

The intervention consisted of a total of four lessons, which were taught in experiment groups A and C in October and early November of 2022. All the detailed lesson plans as well as the corresponding worksheets and materials are to be found among the appendices and may be referred to for better understanding of the chapters focused on results and their interpretation.

The aims of the lessons mirrored the research questions, focusing on the development of the students' abilities to *notice*, *interpret* and *compare* implicatures in intercultural contexts. However, even other components of the students' ICC were affected by the intervention, proving the inner integrity of the concept.

In short, the content of the lessons stems from the principles described in [chapter 6.2](#). The first lesson targeted the students' ability to notice and interpret implicatures in mini dialogues featuring typically Czech forms of flouting. The format of short exchanges allowed the students to see the maxims in real-life context, drawing inspiration from Communicative Language Teaching (see [chapter 3.1](#)). After a thorough analysis of each dialogue, the students were asked to induce from them four general rules of conversation, which paraphrased Grice's maxims of the CP.

In lesson 2, the students were introduced to aspects of the Māori culture, with which the students had not been familiar. The sources from which the students acquired the information were authentic texts, following the example of Genova (see [chapter 3.2](#)). Based on the acquired knowledge, the participants discussed how a Māori speaker of English may react differently than a Czech in the dialogues from the previous lesson, giving rise to rich intercultural comparisons. For more details see the reflective notes of the researching teacher available in Appendix 7.

Lesson 3 was even more prolific in this matter. It presented new mini dialogues displaying typically British ways of flouting. For each dialogue the students were asked to assess how a Czech and a Māori may react differently than a Brit, comparing flouting

tendencies of all the three cultures together. The paraphrases of Grice's maxims were used as a framework which guided the structure and form of these comparisons.

To conclude the intervention, lesson 4 confronted the students with a piece of text presenting implicatures as culturally universal phenomena, which ensure common understanding. The participants were asked to present arguments which would refute the claims from the text, using evidence in the form of concrete examples.

9.3.4 Reflective Notes

The reflective notes for every lesson were structured using the aims of the given lesson, which are derived from the research questions. The researching teacher made sure the content of the notes was strictly related to the topic of the thesis, so information about any didactic and pedagogical aspects of the lessons which clearly have no connection to any components of the ICC were omitted to guarantee maximum possible conciseness and clarity. The notes were taken immediately after every lesson of the intervention to prevent the researcher from forgetting any important occurrences or ideas. For the sake of brevity and lower degree of repetitiveness, notes from lessons with both the experiment groups A and C were pooled together as the outcomes of the lessons were very similar. Cases of dissimilarities between the groups were addressed by clearly labelling in which group a particular occurrence took place.

9.3.5 Observation Form

The observing teacher was asked to fill out an observation form consisting of seven questions, which echo the research questions and aims, while being reflective of the content of the observed lesson. Question 1 seeks to reveal how much the students progressed in seeing language and culture as two interconnected phenomena. Question 2 asks whether the students are able to provide specific examples of implicatures in English, or if their arguments remain theoretical. Question 3 is tied to the three-cultural model of the intervention (see [chapter 6.2](#)), trying to find out whether the students only work with examples from the British culture, or if they include other cultures in their thought process. Questions 4,5 and 6 target the steps of noticing, interpreting and interculturally comparing implicatures in English, helping thus answer research question 1,2 and 3. The last question of the observation form asks about the students' enthusiasm, attempting to show whether the

students found the topic interesting. The observation form is to be found in Appendix 8 including the authentic answers of the observing teacher.

9.4 Data Analysis

9.4.1 Analysing Test Results

The data collected from the pre-tests and post-tests was analysed in the following manner: the multiple-choice answers were recorded into tables showing the frequency with which each response was chosen. Since in all the questions, the students could choose any number of options from zero to seven or eight depending on the question, the total number of chosen answers in each row does not match the total number of respondents.

The open-answer questions were approached in the form of content analysis. They were classified into generalizing categories reflecting the abilities to notice, interpret and interculturally compare implicatures, helping thus reveal answers to research questions 1,2, and 3. For open-answer question 4 the categories were formulated in such a way that they facilitate the response to research question number 4. For each category, the frequency of its occurrence was recorded and representative examples of authentic student responses were chosen to provide deeper insight into acquired data.

Each response to the multiple-choice question as well as each category of responses to the open-answer questions was assigned a score, which reflects the degree of ICC necessary to choose it. Score 0 was assigned to those responses which, if chosen, indicate a low degree of the competences which were listed in [chapter 5](#) as the area of overlap between the CP and ICC. To give concrete examples, score 0 gives evidence of low sociolinguistic and pragmatic competences (specifically politeness conventions and functional & design competence) as they are defined in the CEFR (see [chapter 2.1.2](#)), low degree of sociolinguistic competence as it was defined by Bachman (see figure 2 in [chapter 2.1.2](#)), a low level of the essential *savoirs* reflected in the CEFR and to some degree in the FEP for grammar schools, and specifically a low level of skills of interpreting and relating as they are defined by Byram (see [chapter 2.2.1](#)). Score 1 was assigned to answers which, if chosen, reflect some but not high level of all these competences. Answers which call for almost

native-like acquisition of the listed competences were assigned the score of 2 or 3 in case of the open-answer questions.

Open-answer questions were generally given more weight than the multiple-choice answers as they have more qualitative value, especially in the area of cross-cultural comparisons of implicatures. Moreover, unlike the multiple-choice questions, the open-answer questions cannot be answered correctly by a simple uninformed guess. All the scores were assigned only after the data was collected to ensure that the given scores are really appropriate with respect to the authentic student answers.

To objectify the results as much as possible, the frequencies of answers to each question were multiplied by the respective scores in a Microsoft Excel spreadsheet. Finally, the resulting numbers were added up to provide a total for each group, enabling cross-group comparisons. The table below shows the scores assigned to all the test answers and response categories. Since the pre-test and post-test are designed to be as comparable as possible, the scores assigned to the answers are the same for both tests. Answers *other: specify* are recorded with a question mark as they were scored individually, based on their content.

Question number	Multiple-choice Answer Scores								
	a	b	c	d	e	f	g	h	0/IDK
1	0	0	0	0	0	1	?	0	0
2	0	0	1	0	1	2	2	?	0
3	0	1	1	1	1	1	1	?	0
4	0	2	1	2	2	0	?	0	0

Question 1

Category of answer	Score
The student noticed the implicature and interpreted it correctly.	3
The student noticed the implicature but interpreted it incorrectly.	1
The student did not notice the implicature.	0
The student did not know how to answer the question or gave no answer.	0

Question 2

Category of answer	Score
The student described the Czechs in a more positive light than the Brits.	3
The student described the Czechs in a more negative light than the Brits.	3
The student described neutral differences between Czechs and Brits.	3
The student made a comment about the Czech culture without comparing it to the British culture.	2
The student made a general comment about the human nature without making any cultural comparisons.	1
The student based their answer on their personal experience or typical behaviour.	2
The student contended that culture and/or nationality has very little to no influence on implicit meaning.	0
The student did not know how to answer the question or gave no answer.	0

Question 3

Category of answer	Score
The student described the Māori in a better light than the Brits.	3
The student described the Māori in a worse light than the Brits.	3
The student described neutral differences between the Māori and the Brits.	3
The student made a comment about the Māori culture without comparing it to the British culture.	2
The student made a general comment about the human nature without making any cultural comparisons.	1
The student contended that culture and/or nationality has very little to no influence on inexplicit meaning.	0
The student did not know how to answer the question or gave no answer.	0

Question 4

Paraphrased ideas which appeared in the answers	Score
The student contended that culture and/or nationality has very little to no influence on inexplicit meaning.	0
The student admitted some influence of culture on inexplicit meaning but suggested other factors with stronger influence.	1
The student contended that culture has a significant influence on inexplicit meaning.	3
The student did not know how to answer the question or gave no answer.	0

9.4.2 Analysing the Reflective Notes and Observation Forms

To analyse the reflective notes of the researching teacher, Likert scales with the range of 1 to 5 were created, to indicate the degree to which the main aims of each lesson were achieved from the perspective of the researcher. These aims are to be found in the authentic lesson plans available in Appendices 3 through 6 and they stem from the research questions and aims specified in [chapter 7](#). The scores from the Likert scales reveal how the students progressed over the course of the intervention, bringing more objectivity into the data.

The data from the observation forms was analysed using very similar Likert scales to those used for the analysis of the reflective notes, only this time the focus was not merely on the aims of lesson 4, but also on the general development of the students' ability to notice, interpret and interculturally compare implicatures in English and on the level to which they have acquired the relevant components of ICC.

10 Results

10.1 Data Source: Students

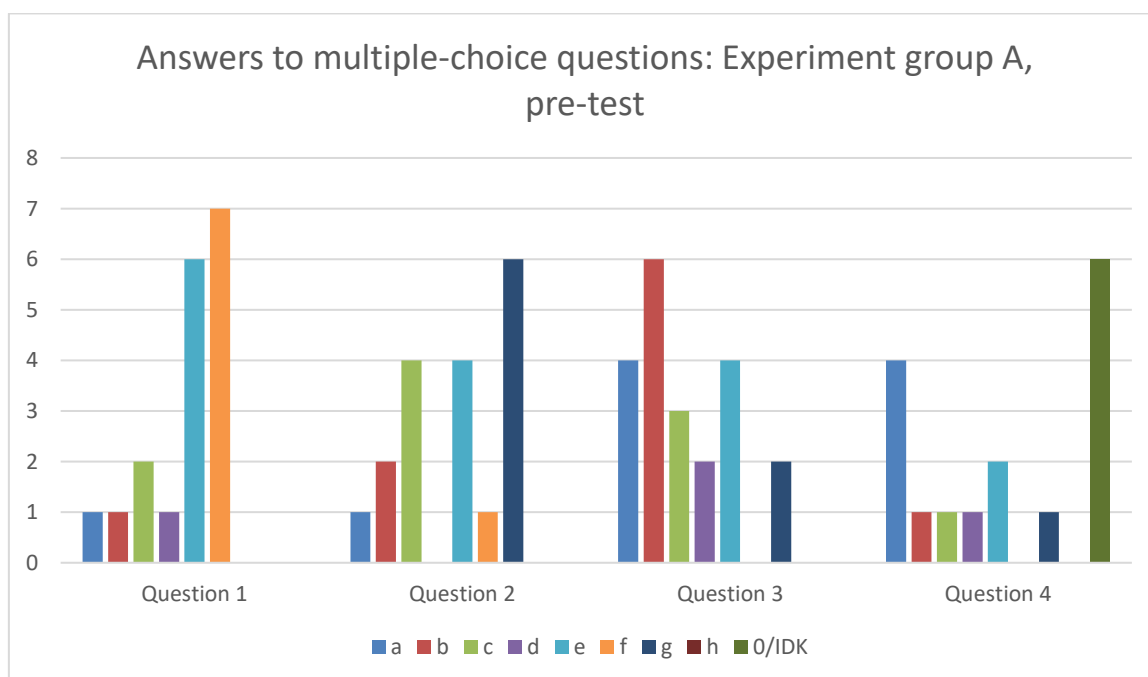
10.1.1 Pre-tests

Pre-test, Experiment Group A

A total of 14 students took the test. One student was Ukrainian, others were Czech.

Multiple-choice Questions

Question number	Frequency of answers								
	a	b	c	d	e	f	g	h	0/IDK
1	1	1	2	1	6	7	0	0	0
2	1	2	4	0	4	1	6	0	0
3	4	6	3	2	4	0	2	0	0
4	4	1	1	1	2	0	1	0	6



Open-answer Questions

Question 1

Category of answer	Frequency	Examples
The student noticed the implicature and interpreted it correctly.	8	“Amy wanted to give Jude space to accompany her to the bathroom and freshen up.” “Amy realized that Jude will probably want to go change in the bathroom, so she was the first to suggest it to support Jude.”
The student noticed the implicature but interpreted it incorrectly.	2	“Amy has probably never experienced a similar situation, so she just tried to escape it politely.”
The student did not notice the implicature.	3	“Amy realized (earlier) that there is something wrong with her hair and she wanted to go fix it.” “Amy probably wanted an excuse to say that she also needs to freshen up.”
The student did not know how to answer the question or gave no answer.	1	-

Question 2

Category of answer	Frequency	Examples
The student described the Czechs in a more positive light than the Brits.	3	“A Czech person would be more honest, and she would tell her friend straight up where the bathroom is.” “I find Czech society more relaxed.”

The student described the Czechs in a more negative light than the Brits.	1	“Czech are not as polite and well-mannered as the Brits; they care less about how they express themselves and they are direct.”
The student described neutral differences between Czechs and Brits.	2	“Unlike a Brit, a Czech person would not talk about the weather.”
The student made a comment about the Czech culture without comparing it to the British culture.	0	-
The student made a general comment about the human nature without making any cultural comparisons.	1	“Most people try to help when their friend is in need.”
The student based their answer on their personal experience or typical behaviour.	1	“This is how I would behave, and I am Czech.
The student contended that culture and/or nationality has very little to no influence on inexplicit meaning.	4	“In most cases culture plays no role in this matter; it depends more on the person, if they are friendly they will help whatever their origin might be.”
The student did not know how to answer the question or gave no answer.	2	-

Question 3

Category of answer	Frequency	Examples
The student described the Māori in a more positive light than the Brits.	1	“I think that in Australia and New Zealand people are more open and the Māori do not pretend to be something more than others like the Brits do.”
The student described the Māori in a more negative light than the Brits.	2	“I think the Māori do not care very much about how they look when they go to the opera.”
The student described neutral differences between the Māori and the Brits.	0	-
The student made a comment about the Māori culture without comparing it to the British culture.	0	-
The student made a general comment about the human nature without making any cultural comparisons.	2	“Most people try to help when their friend has problems.”
The student contended that culture and/or nationality has very little to no influence on inexplicit meaning.	4	“I cannot imagine how our behaviour could change with our nationality.” “I think that culture does not direct our behaviour.”
The student did not know how to answer the question or gave no answer.	5	-

Question 4

Paraphrased ideas which appeared in the answers	Frequency	Examples
The student contended that culture and/or nationality has very little to no influence on inexplicit meaning.	4	“I cannot think of any examples which would show that culture influences inexplicit meaning.” “I agree with the statement” “I think that cultural boundaries are created because of insufficient knowledge of the language.”
The student admitted some influence of culture on inexplicit meaning but suggested other factors with stronger influence.	4	“Cultural values influence us, of course, but in this case, it is mostly about the closeness between friends.” “Cultural values are important, but personal values are more important than culture and nationality.” “More than cultural values, inexplicit meaning is influenced by upbringing and social standing.”
The student contended that culture has a significant influence on inexplicit meaning.	5	“A Czech person may not understand what a British person is suggesting.” “Cultural values influence our outlook on the world and the way in which we communicate both directly and indirectly.” “In different cultures we have different ways of speaking between the lines and understanding it.”

The student did not know how to answer the question or gave no answer.	1	-
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Achieved Scores

MULTIPLE-CHOICE QUESTIONS	56
OPEN-ANSWER QUESTIONS	77
TOTAL SCORE	133

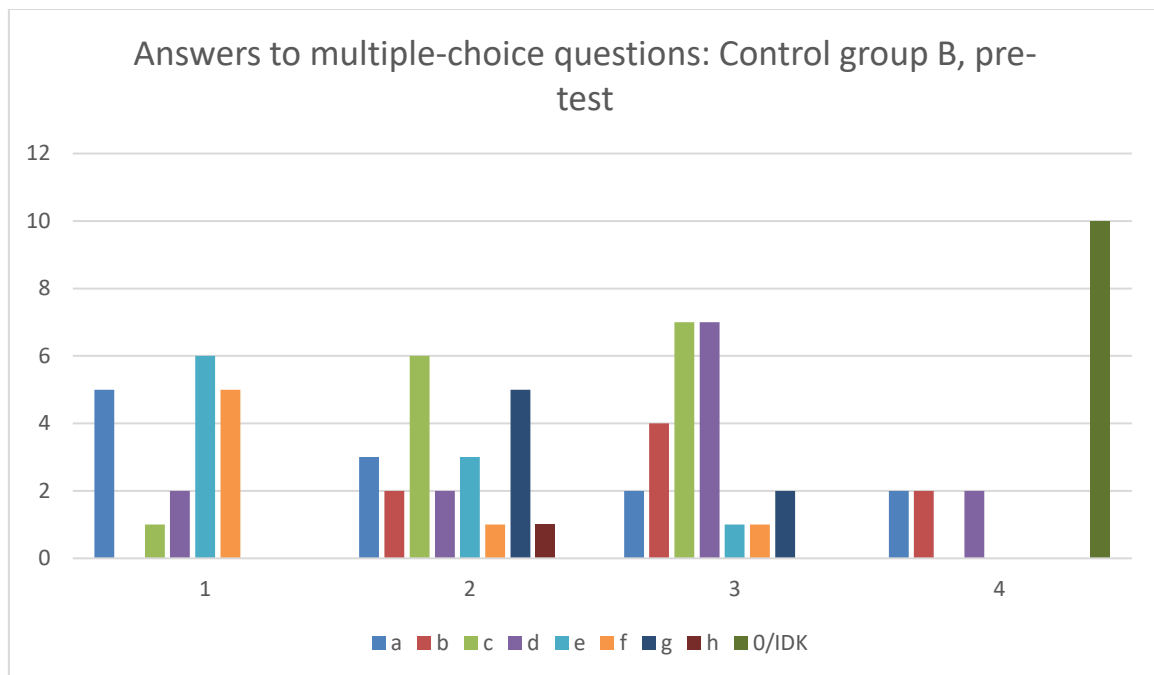
Pre-test, Control Group B

A total of 15 students took the test, one of them being Ukrainian and one of Russian descent.

Multiple-choice Questions

Question number	Frequency of answers								
	a	b	c	d	e	f	g	h	0/IDK
1	5	0	1	2	6	5	0	0	0
2	3	2	6	2	3	1	5	1	0
3	2	4	7	7	1	1	2	0	0
4	2	2	0	2	0	0	0	0	10

For better clarity, the same data is provided also in the form of a graph:



Open-answer Questions

Question 1

Category of answer	Frequency	Example
The student noticed the implicature and interpreted it correctly.	9	“Amy wanted to give Jude an opportunity to freshen up so she came up with a pretext for going to the bathroom herself.” “Amy wanted to change the subject...and express that Jude being late is not a problem.”
The student noticed the implicature but interpreted it incorrectly.	2	“Amy wanted to bring attention to her hair in order to get a compliment and to make Jude realize that she herself looks worse.” “Amy wanted Jude to say why she looks the way she does.”

The student did not notice the implicature and understood Amy's reaction literally.	2	"Maybe, after seeing Jude, Amy wanted to make sure she looked good enough herself." "Amy felt the need to fix her hair so she used wind as an excuse to go freshen up."
The student did not know how to answer the question or gave no answer.	1	-

Question 2

Category of answer	Frequency	Examples
The student described the Czechs in a more positive light than the Brits.	2	"Czechs are more honest."
The student described the Czechs in a more negative light than the Brits.	2	"I think a Czech person would react the same way...but she would not be as tactful as the Brit." "There is less tact and politeness in us, Czechs."
The student described neutral differences between Czechs and Brits.	0	-
The student made a comment about the Czech culture without comparing it to the British culture.	5	"We are used to saying things aloud and we are often impertinent." "A Czech person might not want to be in the company of somebody who does not look good." "A Czech person would be ashamed to go to the opera with somebody who is not properly dressed." "People do not dress that formally to the opera."

The student made a general comment about the human nature without making any cultural comparisons.	0	-
The student based their answer on their personal experience or typical behaviour.	2	“This is exactly what my friends would tell me.” “If I were in Amy’s shoes, I would react that way.”
The student contended that culture and/or nationality has very little to no influence on inexplicit meaning.	2	“I think that behaviour in such a situation does not depend on culture at all, only on upbringing. In Czechia, upbringing is very similar to how it is done in Britain.”
The student did not know how to answer the question or gave no answer.	1	-

Question 3

Category of answer	Frequency	Example
The student described the Māori in a more positive light than the Brits.	2	“I assume the Māori are nicer than the Brits” “I think a Māori person could be more understanding.”
The student described the Māori in a more negative light than the Brits.	0	-
The student described neutral differences between the Māori and the Brits.	0	-

The student made a comment about the Māori culture without comparing it to the British culture.	1	“The Māori feel as one nation and they feel an obligation to help one another.”
The student contended that culture and/or nationality has very little to no influence on inexplicit meaning.	2	“It only depends on upbringing. It makes no sense to think that she would behave differently due to some stereotypes about her nationality.” “It depends on the individual, not on culture.”
The student did not know how to answer the question or gave no answer.	10	- -

Question 4

Paraphrased ideas which appeared in the answers	Frequency	Examples
The student contended that culture and/or nationality has very little to no influence on inexplicit meaning.	4	“I think communication depends on personality.” “Culture is unimportant in the matter. It depends on the individual and how they can sense the atmosphere. Some are better at this than others.” “We should not judge people based on their nationality.” “Most people understand indirect communication and appreciate it regardless of their culture.”
The student admitted some influence of culture on inexplicit meaning but	5	“I think indirect communication does, to some extent, depend on culture but it also depends on the specific personality

suggested other factors with stronger influence.		traits...implying meaning is very individual and is not really all that connected to culture.” “Every individual has their own communication style even within the same nationality. Nevertheless, there are differences between an American and a Czech, for example. American - cheerful, friendly, shallow. Czech – negative, honest, selfless.”
The student contended that culture has a significant influence on implicit meaning.	4	“I think some cultures cannot imply meaning as well as others and they do not understand each other.” “...for example, unlike the English, people in Czechia do not automatically say ‘how are you?’ after a greeting because they do not care, just like the English, but the English ask and then respond with ‘fine’ because they are not expected to discuss personal issues.”
The student did not know how to answer the question or gave no answer.	2	-

Achieved Scores

MULTIPLE-CHOICE QUESTIONS	56
OPEN-ANSWER QUESTIONS	82
TOTAL SCORE	138

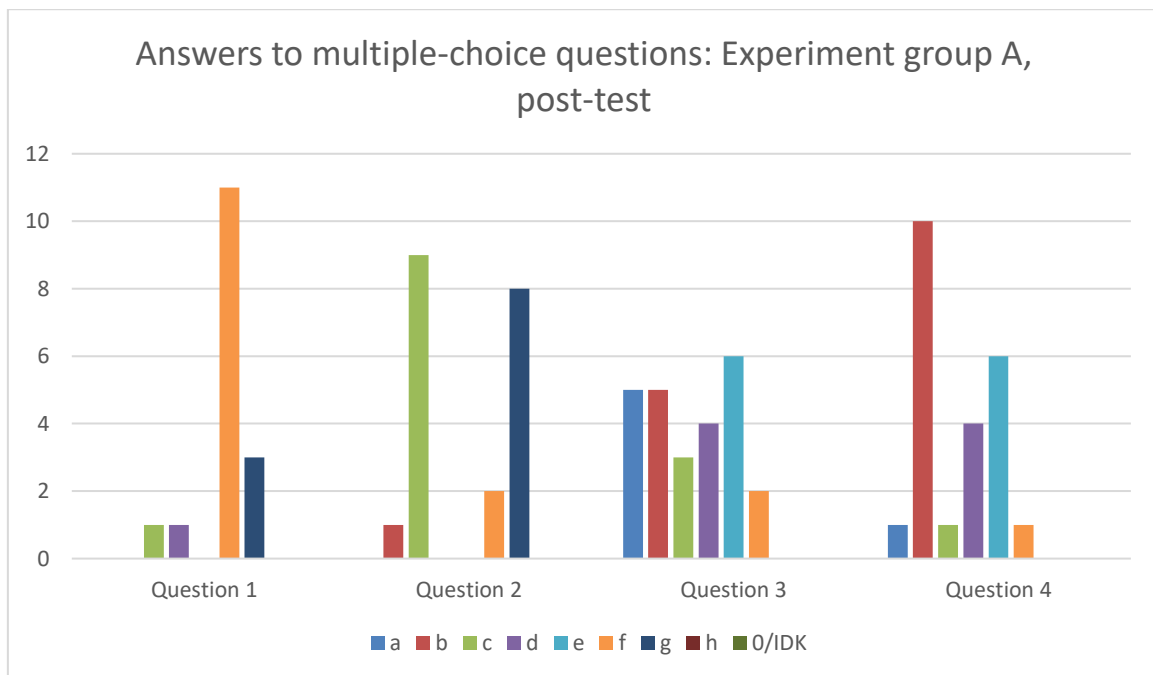
10.1.2 Post-tests

Post-test, Experiment Group A

A total of 13 students took the test, all of them of Czech descent.

Multiple-choice Questions

Question number	Frequency of answers								
	a	b	c	d	e	f	g	h	0/IDK
1	0	0	1	1	0	11	3	0	0
2	0	1	9	0	0	2	8	0	0
3	5	5	3	4	6	2	0	0	0
4	1	10	1	4	6	1	0	0	0



Open-answer Questions

Question 1

Category of answer	Frequency	Example
The student noticed the implicature and interpreted it correctly.	12	“May presented her present as bad only to be polite and she helped Tanya buy her own present.” “May did not want her friend to feel bad for not having a present so she insulted her own present and then indirectly suggested where Tanya may buy her own present.
The student noticed the implicature but interpreted it incorrectly.	0	-
The student did not notice the implicature and understood Amy’s reaction literally.	1	“May just answered Tanya’s question ‘how are you?’ and then simply continued with the conversation.
The student did not know how to answer the question or gave no answer.	0	-

Question 2

Category of answer	Frequency	Examples
The student described the Czechs in a more positive light than the Brits.	0	-

The student described the Czechs in a more negative light than the Brits.	2	“A Czech would not want to help.” “Czechs reacts more negatively, and I think they like to belittle someone every now and then.”
The student described neutral differences between Czechs and Brits.	5	“A Czech would not talk about traffic and go directly to the opportunity of buying a present without the official politeness.” “A Czech would be more direct about offering help than a Brit.” “Unlike a Brit, a Czech would be curious why Tanya has no present.”
The student made a comment about the Czech culture without comparing it to the British culture.	1	“May would want to support Tanya, so that she would not feel bad.”
The student made a general comment about the human nature without making any cultural comparisons.	1	“Tanya is (probably) May’s friend, so she did not want to be mean to her.”
The student based their answer on their personal experience or typical behaviour.	2	“It feels most natural to me to behave this way.”
The student contended that culture and/or nationality has very little to no influence on inexplicit meaning.	2	“I do not think that nationality has a big influence on how people behave.” “I think it would depend more on the individual than on the culture.”
The student did not know how to answer the question or gave no answer.	0	-

Question 3

Category of answer	Frequency	Example
The student described the Māori in a more positive light than the Brits.	3	“The Māori are more open, they like to share, and they do not see it as a competition of who brings a better present.” “The Māori are more honest than the Brits...” “The Māori are more empathetic.”
The student described the Māori in a more negative light than the Brits.	0	-
The student described neutral differences between the Māori and the Brits.	1	“She would not consider buying a present as important as a Brit, she would just be glad to meet up with friends.”
The student made a comment about the Māori culture without comparing it to the British culture.	8	“As a Māori May would probably hate Tanya, who is British, as she still holds grudges against her due to colonialism.” “A Māori would not mind sharing her present with a friend and giving it together.” “A Māori would immediately offer help without polite indirectness.”
The student contended that culture and/or nationality has very little to no influence on inexplicit meaning.	1	“I do not think that nationality has a big influence on how people behave.”
The student did not know how to answer the question or gave no answer.	0	-

Question 4

Paraphrased ideas which appeared in the answers	Frequency	Examples
The student contended that culture and/or nationality has very little to no influence on inexplicit meaning.	1	“I agree because I do not have an opinion about this issue, and I honestly do not care about it at all.”
The student admitted some influence of culture on inexplicit meaning but suggested other factors with stronger influence.	1	“Culture can influence communication only to a very limited degree. What has more influence are social standing, financial situation, or whether the person lives in the city or the country.”
The student contended that culture has a significant influence on inexplicit meaning.	11	“Every culture has their own forms of sarcasm that can be influenced by their etiquette or history.” “Culture <u>definitely</u> influences the way we communicate...culture influences if and how the people use sarcasm, irony, jokes... Brits are more serious and they speak between the lines a lot, the Māori are more honest and do not need to speak between the lines as much.” “In some cultures, there are topics which are taboo that are fine to discuss in other cultures. Sarcasm, irony and jokes can be understood differently by different cultures. In different cultures people may give different amounts of information or they may be more positive or negative.” “If we took five groups from the

		same country, they would each communicate differently. Let alone from the entire world.” “To the question ‘how are you?’ a Brit would respond more positively than the reality and a Czech would respond more negatively.” “Communication may be influenced even by the history and political situation that exists in a culture/nation.”
The student did not know how to answer the question or gave no answer.	0	-

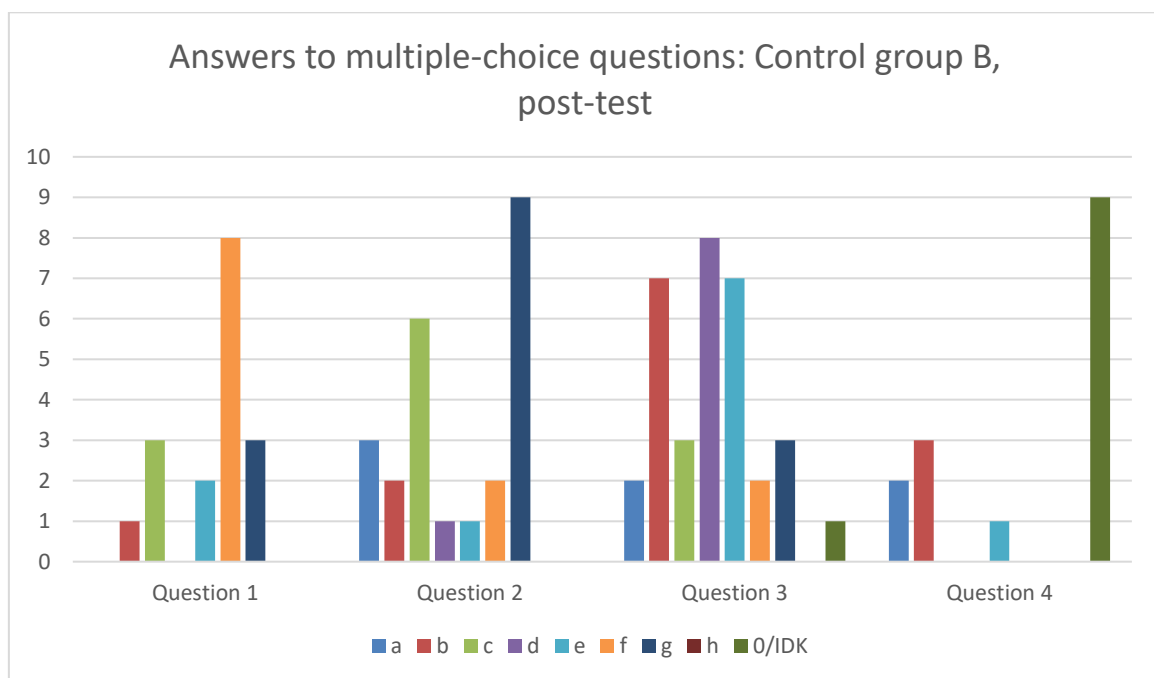
Achieved Scores

MULTIPLE-CHOICE QUESTIONS	107
OPEN-ANSWER QUESTIONS	127
TOTAL SCORE	234

Post-test, Control Group B

A total of 14 students took the test, with one student being Ukrainian and one of Russian origin.

Question number	Frequency of answers								
	a	b	c	d	e	f	g	h	0/IDK
1	0	1	3	0	2	8	3	0	0
2	3	2	6	1	1	2	9	0	0
3	2	7	3	8	7	2	3	0	1
4	2	3	0	0	1	0	0	0	9



Open-answer Questions

Question 1

Category of answer	Frequency	Example
The student noticed the implicature and interpreted it correctly.	10	“May wanted to help Tanya, so that she would not feel embarrassed...she gave her an opportunity to buy a present in the flower shop.”
The student noticed the implicature but interpreted it incorrectly.	2	“May wanted to complain about the traffic.” “May wanted to bring attention to her own present.”
The student did not notice the implicature and understood Amy’s reaction literally.	1	“May wanted to get a compliment from Tanya and even make Tanya look bad. She wanted to go to the flower shop to make her own present even better.”
The student did not know how to answer the question or gave no answer.	1	

Question 2

Category of answer	Frequency	Examples
The student described the Czechs in a more positive light than the Brits.	1	“A Czech would be more honest.”
The student described the Czechs in a more negative light than the Brits.	2	“A Czech would be less tactful.”

The student described neutral differences between Czechs and Brits.	0	-
The student made a comment about the Czech culture without comparing it to the British culture.	3	“I think a Czech would not want to feel embarrassed that they are coming to a party with somebody who has no present...” “A Czech would be more direct...” “Czechs often try to help others and improve the situation.”
The student made a general comment about the human nature without making any cultural comparisons.	0	-
The student based their answer on their personal experience or typical behaviour.	3	“I would behave like that if Tanya were my close friend.” “Because my friend reacted that way when a similar thing happened to me.”
The student contended that culture and/or nationality has very little to no influence on inexplicit meaning.	2	“I do not think nationality has a big influence. It is more about the character of the individual.” “It does not depend on the nationality but on upbringing.”
The student did not know how to answer the question or gave no answer.	3	-

Question 3

Category of answer	Frequency	Example
The student described the Māori in a more positive light than the Brits.	1	“A Māori is more likely to share the present than a Brit because a Brit would prefer to look good in front of the friend whose birthday it is.”
The student described the Māori in a more negative light than the Brits.	0	-
The student described neutral differences between the Māori and the Brits.	0	“She would not consider buying a present as important as a Brit, she would just be glad to meet up with friends.”
The student made a comment about the Māori culture without comparing it to the British culture.	1	“The Māori have a sense of community, and they help each other.”
The student contended that culture and/or nationality has very little to no influence on inexplicit meaning.	1	“It does not depend on the nationality but on upbringing.”
The student did not know how to answer the question or gave no answer.	11	-

Question 4

Paraphrased ideas which appeared in the answers	Frequency	Example
The student contended that culture and/or nationality has very little to no influence on inexplicit meaning, suggesting other factors with stronger influence.	5	“Yes, because sarcasm, irony and jokes arise from objective things.” “People have their habits which have nothing to do with nationality.” “Being able to read between the lines is something we are born with, and it has nothing to do with culture.” “Sarcasm, irony and jokes can be understood even by people from different cultures, and they can be even helpful.”
The student admitted some influence of culture on inexplicit meaning but suggested other factors with stronger influence.	3	“Culture influences the way people communicate [no mention of inexplicit meaning].” “Some groups of people may not understand racist jokes.”
The student contended that culture has a significant influence on inexplicit meaning.	5	“Sarcasm and jokes have different boundaries in different cultures.” “Some jokes are based on culture or even current situation in the given city where the person is from...if an American sarcastically talks about the economic situation in his country, a Czech may not understand them.”
The student did not know how to answer the question or gave no answer.	1	-

Achieved Scores

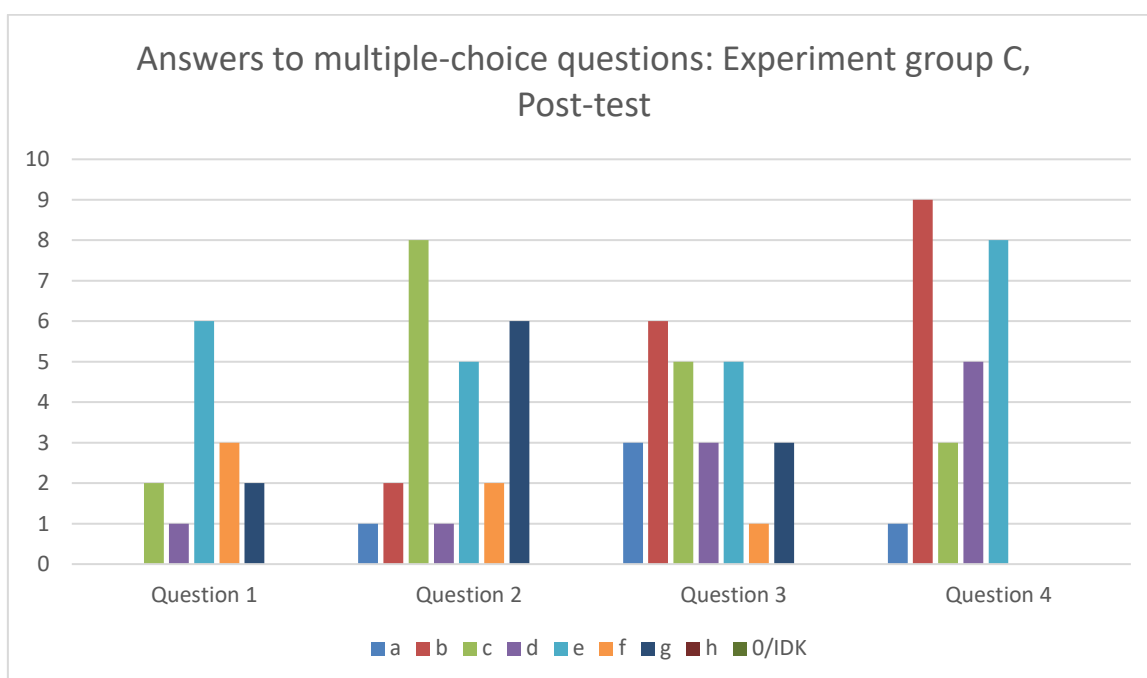
MULTIPLE-CHOICE QUESTIONS	80
OPEN-ANSWER QUESTIONS	77
TOTAL SCORE	157

Post-test, Experiment Group C

A total of 11 students took the test, all of them of Czech descent.

Multiple-choice Questions

Question number	Frequency of answers								
	a	b	c	d	e	f	g	h	0/IDK
1	0	0	2	1	6	3	2	0	0
2	1	2	8	1	5	2	6	0	0
3	3	6	5	3	5	1	3	0	0
4	1	9	3	5	8	0	0	0	0



Open-answer Questions

Question 1

Category of answer	Frequency	Example
The student noticed the implicature and interpreted it correctly.	8	“May felt sorry for Tanya, so she gave her an opportunity to buy a bouquet, which would make her feel more like their present is comparable since they both have a bouquet now.”
The student noticed the implicature but interpreted it incorrectly.	1	“May did not know how to answer or did not understand the question.”
The student did not notice the implicature and understood Amy’s reaction literally.	2	“May probably really thinks her present could be better.”

The student did not know how to answer the question or gave no answer.	0	-
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Question 2

Category of answer	Frequency	Examples
The student described the Czechs in a more positive light than the Brits.	0	-
The student described the Czechs in a more negative light than the Brits.	1	“A Czech would not want to deal with the situation. She herself has a present and that is what is important.”
The student described neutral differences between Czechs and Brits.	5	“Czechs say things more directly and they imply less and care less about impoliteness than Brits.” “Czechs are not afraid to ask about details of the situation.” “A Czech would be more negative.”
The student made a comment about the Czech culture without comparing it to the British culture.	1	“Czechs are unpredictable.”
The student made a general comment about the human nature without making any cultural comparisons.	1	“Anybody who goes to a birthday party with a friend would behave like that.”

The student based their answer on their personal experience or typical behaviour.	1	“I think that based on my experience.”
The student contended that culture and/or nationality has very little to no influence on inexplicit meaning.	2	“I do not think nationality plays a big role. It is more about the character of the individual.” “If May really just did not quite listen, her reaction has nothing to do with nationality.”
The student did not know how to answer the question or gave no answer.	0	-

Question 3

Category of answer	Frequency	Example
The student described the Māori in a more positive light than the Brits.	2	“Māori people are friendlier to each other so a Māori would not feel offended by not getting a present.” “The Māori are more willing to share and they care less about material presents.”
The student described the Māori in a more negative light than the Brits.	0	-
The student described neutral differences between the Māori and the Brits.	0	-
The student made a comment about the Māori culture	7	“The Māori would want to help.” “A Māori are very sociable. I think it would not be

without comparing it to the British culture.		acceptable for Tanya not to have any present to May would do everything in her power to help her find some.” “Because the Māori have very close relationships, she would try to help...”
The student contended that culture and/or nationality has very little to no influence on inexplicit meaning.	2	“Anybody would help regardless of their culture.” “If May really just did not quite listen, her reaction has nothing to do with nationality.”
The student did not know how to answer the question or gave no answer.	0	-

Question 4

Paraphrased ideas which appeared in the answers	Frequency	Example
The student contended that culture and/or nationality has very little to no influence on inexplicit meaning, suggesting other factors with stronger influence.	2	“People understand each other even when they speak different languages.”
The student admitted some influence of culture on inexplicit meaning but suggested other factors with stronger influence.	1	“Sarcasm and irony can be understood by anybody, but you also have to know the culture to answer as people expect.”

The student contended that culture has a significant influence on implicit meaning.	8	“Culture, nationality, social stratum, all those things influence communication including sarcasm. Different people find different things funny.” “Each person uses sarcasm differently and it is not universal.” “Irony, jokes and sarcasm definitely depend on culture and place, because they can refer even to some specific historic events...there are universal parts of language, but they are not these.” “Sarcasm or jokes exist in all cultures, but they are used differently.” “Some topics are culturally independent, for example asking how much something costs, but jokes or sarcasm can be different in different cultures.”
The student did not know how to answer the question or gave no answer.	0	-

Achieved Scores

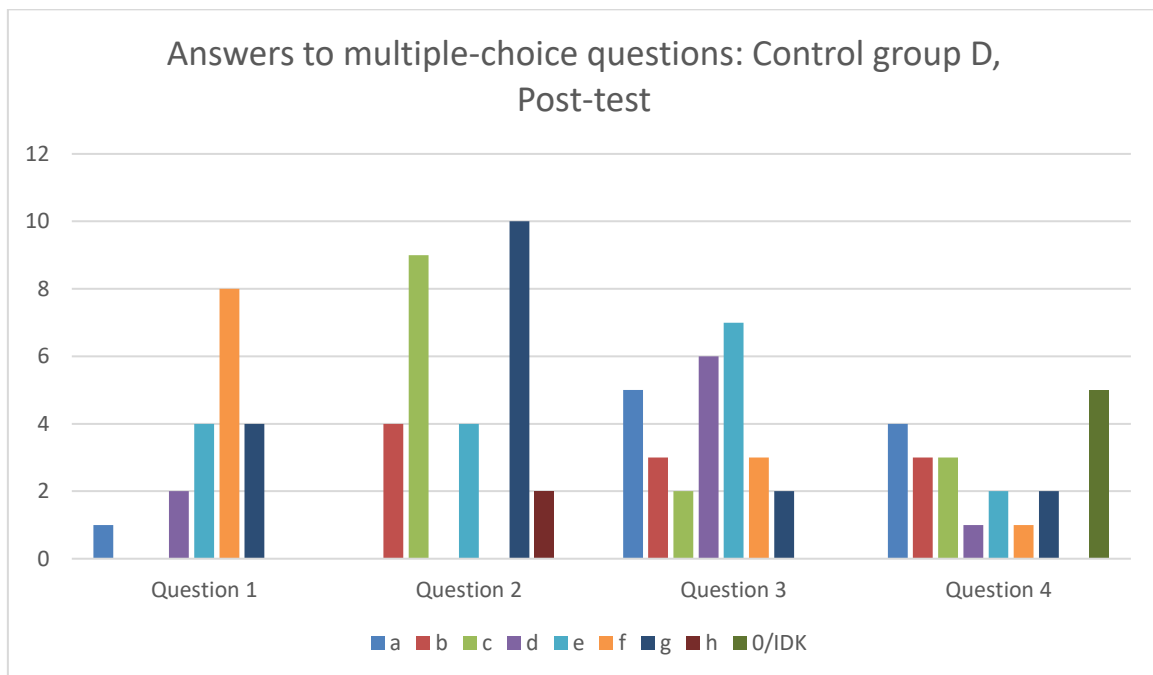
MULTIPLE-CHOICE QUESTIONS	105
OPEN-ANSWER QUESTIONS	95
TOTAL SCORE	200

Post-test, Control Group D

A total of 12 students took the test with one student being Ukrainian and one of Czecho-American origin.

Multiple-choice Questions

Question number	Frequency of answers								
	a	b	c	d	e	f	g	h	0/IDK
1	1	0	0	2	4	8	4	0	0
2	0	4	9	0	4	0	10	2	0
3	5	3	2	6	7	3	2	0	0
4	4	3	3	1	2	1	2	0	5



Open-answer Questions

Question 1

Category of answer	Frequency	Example
The student noticed the implicature and interpreted it correctly.	6	“May realized that Tanya might feel bad, so she offered going to the flower shop together.”
The student noticed the implicature but interpreted it incorrectly.	3	“May did not know how to answer Tanya’s question, so she started talking about a different topic.”
The student did not notice the implicature and understood Amy’s reaction literally.	2	“When Tanya mentioned the present, May said the first thing that came to her mind.” “May wants to buy something extra to add to her present and does not realize that her friend is in a bad situation.”
The student did not know how to answer the question or gave no answer.	1	-

Question 2

Category of answer	Frequency	Examples
The student described the Czechs in a more positive light than the Brits.	1	“I think Czech are kinder and care less about manners, presents or something like that. At least they would like to help in this situation.”
The student described the Czechs in a more negative light than the Brits.	2	“Czechs behave less politely, and they beat around the bush less, they are more direct, but it is mainly a matter of character.” “Because a Czech would be malicious.”

The student described neutral differences between Czechs and Brits.	1	“A Czech would say it more directly without insinuation.”
The student made a comment about the Czech culture without comparing it to the British culture.	1	“I never felt like it was a problem not to bring a resent in Czechia.”
The student made a general comment about the human nature without making any cultural comparisons.	1	“It is basic nice behaviour among friends.”
The student based their answer on their personal experience or typical behaviour.	1	“It is just a feeling based on experience, it is no big thought process.”
The student contended that culture and/or nationality has very little to no influence on inexplicit meaning.	5	“I do not think it is a matter of nationality but of good manners.” “I think nationality has no influence in this situation.” “It is idiotic to judge a situation based on a person’s nationality.”
The student did not know how to answer the question or gave no answer.	0	-

Question 3

Category of answer	Frequency	Example
The student described the Māori in a more positive light than the Brits.	1	“I think the Māori could be friendlier and kind.”
The student described the Māori in a more negative light than the Brits.	0	-
The student described neutral differences between the Māori and the Brits.	2	“I think presents are more important in the Māori culture than in Britain.” “A Māori was brought up differently, she has different standards, she sees the world differently, only I do not know how.”
The student made a comment about the Māori culture without comparing it to the British culture.	0	-
The student contended that culture and/or nationality has very little to no influence on inexplicit meaning.	5	“I think nationality has no influence in this situation.” “It is idiotic to judge a situation based on a person’s nationality.” “Being nice to each other is not matter of nationality.”
The student did not know how to answer the question or gave no answer.	4	-

Question 4

Paraphrased ideas which appeared in the answers	Frequency	Example
The student contended that culture and/or nationality has very little to no influence on inexplicit meaning, suggesting other factors with stronger influence.	2	“It is always a matter of language, which can ruin understanding.”
The student admitted some influence of culture on inexplicit meaning but suggested other factors with stronger influence.	5	“Culture is important. Morals, I think, are more important.” “Culture does influence some aspects of communication, like jokes, but not others.” “I think that culture alone does not need to have the key influence. It depends on upbringing, which may differ in different cultures.” “It depends on the person. Within a single country there may be different social strata and different cultures.”
The student contended that culture has a significant influence on inexplicit meaning.	4	“I agree that culture influences communication, but I do not think that all jokes are universal. Every culture has different habits, and their daily life is different from other cultures...” “I think that these aspects [jokes, sarcasm, irony] differ the most among cultures. For example, dark humour, which is very popular in Czechia, may be considered inappropriate in other cultures.” “...for

		example, for Asian nations honour is very important and they would not be likely to make fun of others or themselves”
The student did not know how to answer the question or gave no answer.	1	-

Achieved Scores

MULTIPLE-CHOICE QUESTIONS	80
OPEN-ANSWER QUESTIONS	69
TOTAL SCORE	149

10.2 Data Source: Researching Teacher

10.2.1 Intervention in Group A

Lesson 1

Noticing implicatures in a typically Czech dialogue

1 2 3 4 5

Interpreting implicatures in a typically Czech dialogue

1 2 3 4 5

Translation of typically Czech dialogues

1 2 3 4 5

Discovery of conversational maxims

1 2 3 4 5

Lesson 2

Inducing information about the Māori culture from jigsaw texts

1 2 3 4 5

Comparing implicatures of a Czech person to potential reactions of a Māori person

1 2 3 4 5

Comparing the use of the conversational maxims by the Czech and the Māori culture

1 2 3 4 5

Lesson 3

Noticing implicatures in typically British dialogues

1 2 3 4 5

Interpreting implicatures in typically British dialogues

1 2 3 4 5

Comparing implicatures of a British person to potential reactions of a Czech person

1 2 3 4 5

Comparing implicatures of a British person to potential reactions of a Māori person

1 2 3 4 5

Lesson 4

Presenting 4 arguments supporting the claim that culture influences inexplicit meaning

1 2 3 4 5

Comparing the expression of inexplicit meaning in English to expression of inexplicit meaning in other cultures

1	2	3	<u>4</u>	5
---	---	---	----------	---

Providing examples of inexplicit meaning being communicated in English

1	2	3	4	<u>5</u>
---	---	---	---	----------

10.2.2 Intervention in Group C

Lesson 1

Noticing implicatures in a typically Czech dialogue

1	2	3	<u>4</u>	5
---	---	---	----------	---

Interpreting implicatures in a typically Czech dialogue

1	2	<u>3</u>	4	5
---	---	----------	---	---

Translation of typically Czech dialogues

1	2	<u>3</u>	4	5
---	---	----------	---	---

Discovery of conversational maxims

1	2	3	4	<u>5</u>
---	---	---	---	----------

Lesson 2

Inducing information about the Māori culture from jigsaw texts

1	2	3	<u>4</u>	5
---	---	---	----------	---

Comparing implicatures of a Czech person to potential reactions of a Māori person

1	2	3	4	<u>5</u>
---	---	---	---	----------

Comparing the use of the conversational maxims by different cultures

1	2	3	4	<u>5</u>
---	---	---	---	----------

Lesson 3

Noticing implicatures in typically British dialogues

1 2 3 4 5

Interpreting implicatures in typically British dialogues

1 2 3 4 5

Comparing implicatures of a British person to potential reactions of a Czech person

1 2 3 4 5

Comparing implicatures of a British person to potential reactions of a Māori person

1 2 3 4 5

Lesson 4

Presenting 4 arguments supporting the claim that culture influences inexplicit meaning

1 2 3 4 5

Comparing the expression of inexplicit meaning in English to expression of inexplicit meaning in other cultures

1 2 3 4 5

Providing examples of inexplicit meaning being communicated in English

1 2 3 4 5 5

10.3 Data Source: Observing Teacher

10.3.1 Observation in Group A

Showing disagreement with the statement that culture and inexplicit meaning are independent

1 2 3 4 5

Providing specific examples of implicatures in language

1 2 3 4 5

Providing examples of implicatures from various cultures

1 2 3 4 5

Noticing implicatures in English

1 2 3 4 5

Interpreting implicatures in English

1 2 3 4 5

Comparing implicatures interculturally

1 2 3 4 5

Showing enthusiasm about the topic of culture influencing inexplicit communication

1 2 3 4 5

10.3.2 Observation in Group C

Showing disagreement with the statement that culture and inexplicit meaning are independent

1 2 3 4 5

Providing specific examples of implicatures in language

1	2	3	<u>4</u>	5
<i>Providing examples of implicatures from various cultures</i>				
1	2	3	<u>4</u>	5
<i>Noticing implicatures in English</i>				
1	2	3	<u>4</u>	5
<i>Interpreting implicatures in English</i>				
1	2	3	4	<u>5</u>
<i>Comparing implicatures interculturally</i>				
1	2	3	4	<u>5</u>
<i>Showing enthusiasm about the topic of culture influencing inexplicit communication</i>				
1	2	3	4	<u>5</u>

11 Data Interpretation

In the following section, all acquired results will be interpreted. First, a general overview will be presented. The more detailed interpretation will follow the four research questions specified in [chapter 7](#), answering them thoroughly, one by one. Data from all the three sources will be appraised and links between them will be addressed. The results of the pre-tests and post-tests will be compared according to the yellow arrows from [figure 10](#) to verify the corresponding hypotheses (see [chapter 9.1](#)) and reach clear conclusions.

Looking at the total scores the different groups achieved in their pre-tests and post-tests, positive effect of the intervention becomes apparent. In the experiment groups, the post-test scores are considerably higher than in the control groups. Experiment group A, who took the pre-test, scored slightly higher in the post-test than experiment group C, who was not pre-tested. This indicates a slight but not disproportionate effect of the pre-test. This was expected, as pre-testing gave the students an opportunity to analyse one extra model dialogue. Very comparable numbers proving the effect of the pre-test can be found in the results of control groups B and D. Here again, group B, which took the pre-test, scored slightly higher in the post-test than group D which was only post-tested. However, neither of those control groups matched the post-test scores of the experiment groups. The nationality of the students affected the results in only two specific cases which will be discussed further in chapter 11.

	Experiment group A	Control group B	Experiment group C	Control group D
Pre-test	133	138	-	-
Post-test	234	157	200	149

The scores on the Likert scales created for the reflective notes corroborate the positive effect of the intervention by displaying gradual growth. This can be interpreted as the students' progress in noticing, interpreting and interculturally comparing implicatures over

the course of the four lessons. It also hints at their increased awareness of the close relationship that exists between inexplicit communication and culture.

Finally, the Likert scales for the observation forms show relatively high scores, indicating that in the final lesson of the intervention, the students were already quite advanced at operating with implicatures in English. The fact that some of the scores are considerably lower than others is due to lack of clarity in the observing teacher's responses. These issues will be addressed in the relevant subchapters of the data interpretation.

11.1 Noticing Implicatures in English

Does the integration of Grice's cooperative principle into the lessons help the students notice implicatures created in English?

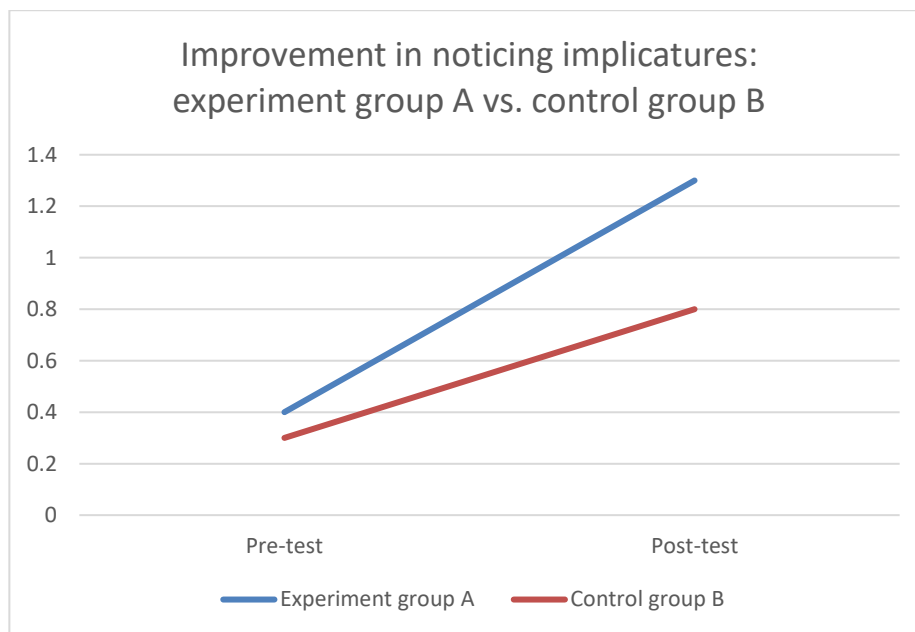
Answer: Yes

11.1.1 Global Improvement

Looking at the data from the students, the results of multiple-choice question number 1, which focused on noticing implicatures, serve as objective evidence of the participants' progress. In the pre-test, the students from the experiment group A achieved an average score of 0,4 points per person in the question under scrutiny. In the post-test, the scores of both the experiment groups A and C increased to an average of exactly 1 point per respondent. In group A alone, which took the pre-test, underwent the intervention, and then took the post-test, the progress was even more apparent, going from 0,4 points in the pre-test to 1,3 in the post-test. In contrast, the control groups B and D only scored the average of 0,9 points in multiple-choice question 1 in the post-test, showing that students who did not undergo the intervention were less able to notice implicatures than those who did.

The graph below compares the results in multiple-choice question 1 in the experiment group A and the control group B, who both took the pre-test as well as the post-test, but group B did not undergo the intervention. The line of improvement is considerably

steeper in the experiment group, verifying thus the positive effect of the lessons on the students' ability to notice implicatures.



The reflective notes provide similar results. While in lesson 1 the students in groups A and C both received a score of 4 on the Likert scale for their ability to notice typically Czech implicatures in English, in lesson 3 they got the score of 5 for noticing typically British way of flouting in English. The fact that the higher score is related to noticing implicatures typical of a foreign culture highlights the students' improvement even more, as it is logically more difficult to spot flouting in the culture of *other* than in the culture of *self*.

The observation form for group A shows a score of 5 on the Likert scale focused on noticing implicatures in the final lesson of the intervention. The observing teacher wrote that the “Ss understood the points that their schoolmates made thanks to the previous lessons in which you talked about them”. Group C received the score of 4, as the response of the observing teacher was not indicative of any focus on culture on the students' part, mentioning only their discussions of “inside jokes between two friends or [...] gestures.”

11.1.2 Deviation in the Results of Group C

When juxtaposing the results of the two experiment groups, interesting numbers come to light. In group C, which did not take the pre-test, the results of multiple-choice question 1 in the post-test were considerably worse than in group A, which was pre-tested. In fact, group C reached a score of 0,6, which is the lowest out of all the post-tests. Even group B, which only took the pre-test and post-test with no intervention, scored a higher average of 0,8 points in the said question in the post-test. This would suggest that the fifteen-minute pre-test helped students notice implicatures even more than the entire four-lesson intervention. What supports this argument is the fact that in the aforementioned group B, the average score in multiple-choice question 1 increased from 0,3 in the pre-test to the said 0,8 points in the post-test without any intervention.

Nevertheless, although the pre-test surely does have some effect, it is very unlikely for it to be so drastic. If we look at group D, which only took the post-test, we see that the average score in the first question is 0,8 points, which is equal to the post-test score of group B, even though group D did not take the pre-test, so it could not have affected their score whatsoever. Furthermore, answers to the open-answer question 1, which is arguably even more telling of the participants' ability to notice implicatures, shows starkly different results in group C. Here, a majority of students proved to have noticed the implicature and they even interpreted it correctly, reaching an average of 2,3 points per respondent, in contrast to the control groups which only scored 2 points on average. Multiple-choice question 2 also yielded better results in group C, with the average score reaching up to 2,6 in the post-test, compared to the control groups together who achieved a lower score of 2,4. This would mean that the students in group C were not very successful at taking note of the implicature in the model dialogue, and yet they were able to understand its intended meaning quite easily. As [chapter 6.2](#) explains, correctly interpreting an implicature without having noticed it is practically impossible. Therefore, besides the pre-test, there are likely to be other factors causing the low score that group C achieved in multiple-choice question 1 of the post-test.

The first of these factors is an unfortunate graphic imperfection of the post-test. In the printed version, the correct answer *f* as well as the last answer *g* did not fit on the same page as all the other answers and were to be found on the other side of the paper along with

the rest of the test. As a result, they may have been chosen less for the simple reason of worse accessibility. However likely this explanation may be, it cannot be the only factor since none of the other three groups who took the post-test struggled with this graphic issue.

11.1.3 The Issue of Overthinking

The last possible influence on the results of group C lies within the intervention itself. Over the course of the four lessons, the students were trained to look at dialogues in depth and search for meanings they might not expect at first glance. It is, therefore, possible that answer *f* to the first multiple-choice question seemed so obviously correct to them, that the students overthought the implicature, searching for a less evident hidden message, ultimately coming to the socio-linguistically very unlikely literal meaning with no implicature.

This explanation seems most likely even when we consider the reflective notes of the researching teacher. It happened a few times during the lessons that the students automatically noticed an implicature but then, once they were asked to discuss it in more depth, they started suggesting literal interpretations of the model dialogues. For example, in group C during lesson 1 there was a peculiar occurrence regarding the following dialogue:

“A: Oh I see you’re engaged, when’s the big day? I might come!

B: Oh yeaaaah, it’s in the summer.”

One of the students identified without difficulty that speaker B is being less clear than speaker A expected, because they do not want A to attend their wedding. However, after a short while, the same student changed their answer and contended that speaker B might have responded unclearly because they forgot the date of their own wedding. Although possible, such interpretation is not very likely and points to the issue of overthinking, which does not affect the ability to notice implicatures, but rather the subsequent analysis. It seems to be the case then that the low score that group C achieved in the first question of the post-test is not indicative of their inability to notice an implicature. Instead, it is to be attributed to an overcomplicated interpretation. Nevertheless, on the Likert scale focused on noticing implicatures for the reflective notes, both groups still were assigned a 4, not a 5, to reflect that the issue occurred.

Overthinking may be perceived as a reason not to teach about implicatures at all, since the students understand them automatically and the instruction confuses the students rather than brings positive results. However, the automatic understanding of implied meaning only works in the students' native culture. Once the patterns of inexplicit communication are applied to interactions among people from other cultures, they might lead to misunderstanding as [chapter 5](#) of the theoretical part explained. Moreover, even the remaining parts of the research prove that the integration of the CP into EFL lessons is, indeed, beneficial. For instance, the data from the researching teacher indicate that with every lesson, the students' ability to notice and interpret implicatures increased, with the participants getting very fast and confident about recognizing and analysing inexplicit communication by lesson 3. The observation forms also hint that in lesson 4 the students in both groups A and C had no difficulties noticing or interpreting implicatures. On the contrary, they provided their own examples of meaning being conveyed inexplicitly and they interpreted it correctly without fail, hence their scores of 4 or 5 on the relevant Likert scales. The score of 4 for interpreting in group A does not reflect their poorer ability to interpret implicatures, but rather it mirrors slight hesitance in the response of the observing teacher, who answered the question "Are the students able to interpret the inexplicit meaning CORRECTLY in the examples they give or that OTHER students give?" with "Yes, I think so... thanks to your previous lessons (mainly)," not showing much confidence about her stance, but still remaining positive about the students' capabilities.

Therefore, it seems as though the phase of overthinking is a part of the process and it facilitates the development of the students' *knowledge of self*, which is a steppingstone for acquiring the *skills of interpreting and relating* (see [chapter 2.2](#)).

11.1.4 Length of Intervention Affecting the Results

The evidence of most participants being able to notice implicatures at the end of the intervention brings to light that the length and intensity of the exposure to implicatures are crucial variables. In the initial phases of the exposure, it may be demanding for the students to meta-linguistically analyse the aspects of language whose existence was so natural to them that they did not even fully realize it. They may be going through a phase of overthinking in an attempt to find an explanation of implicatures which may seem illogical or strange when

perceived from the literal viewpoint. With a long enough exposure to implicatures made by speakers of their own culture and the culture(s) of the target language, this phase can be overcome, and the students can eventually develop the ability to look at inexplicit meaning from a meta-linguistic perspective with much more ease. As a result, they will be able to label how they tend to imply meaning, how other cultures imply it and how these differences may affect communication among those cultures, raising their level of ICC.

With group C, it is simply possible that due to the constrained length of the intervention, some of the students were still in the phase of overthinking, so they arrived at wrong answers in question 1. The following questions made them reassess their analysis of the model dialogue, leading them towards higher success rate in multiple-choice question 2 and open-answer question 1. If the group really had not noticed the implicature whatsoever, all the questions relevant to the issue would yield equally low scores.

Moreover, the group's attendance during the intervention was the least consistent of all the groups, with a considerable number of students only being present at two or three lessons and then taking the post-test while still struggling with overthinking. With a total of four lessons, this becomes a serious problem, which can, and in this case most likely did, project into the results. With a longer intervention, the effect of occasional absences within the groups would be much less intense, meaning that all the students could overcome the phase of overthinking before taking the post-test.

In conclusion, despite the deviation in results of group C which has a multi-factorial cause, the increase in the students' ability to notice implicatures is evident. The use of the CP was essential to this success as it allowed the students to give clear labels to implicatures by using paraphrases of Grice's maxims. This facilitated both, the noticing and analysis of the implicatures as it grounded the complex issue with four comprehensible generalizations, which made it easier for the students to realize how they themselves speak between the lines, prior to assessing how other cultures do so in English. Their resulting heightened sensitivity to inexplicit meaning in their own culture as well as in English can be said to have contributed mainly to the development of their sociolinguistic and pragmatic competences, which form an indispensable part of the ICC according to the Council of Europe. Therefore,

the first research question can be answered with a 'yes' and the corresponding research aim can be marked as achieved.

11.2 Interpreting Implicatures

Does the integration of Grice's cooperative principle into the lessons help the students interpret implicatures created in English?

Answer: Yes

11.2.1 Global Improvement

The previous chapter already hinted at the improved ability to interpret implicatures in English. The multiple-choice question which was focused on this skill was question 2. There, groups A and C, which underwent the intervention, scored on average of 1,6 points in the pre-test and 2,4 points in the post-test. In group A alone, which took the pre-test, underwent the intervention, and then took the post-test, the average scores for the question under scrutiny went from 1,6 to 2,2.

From the open-answer questions, it was the first one, which targeted the ability to interpret. Here, groups A and C scored an average of 2 points in the pre-test, to 2,5 points in the post-test. In group A alone, the scores changed from 2 to 2,8. In the control groups, the average score in the first-open answer question in the post-test was 2 points, showing that it must have been the intervention which led to the improvement in this particular question.

The reflective notes are also indicative of the improved skill of interpreting. The Likert scales analysing the reflective notes show that while in lesson one the students in both groups A and C received the score of 3 for interpreting dialogues in English featuring typically Czech flouting, in lesson 3 they got the score of 5 for interpreting typically British dialogues. The low scores from lesson one were assigned to reflect the overthinking discussed in chapter 11.1.3.

In the Observation forms, students in group A received a score of 4 for their interpretations (see page 122 where this score is explained in more detail), and group C reached a full score of 5.

11.2.2 The Effect of the Pre-test

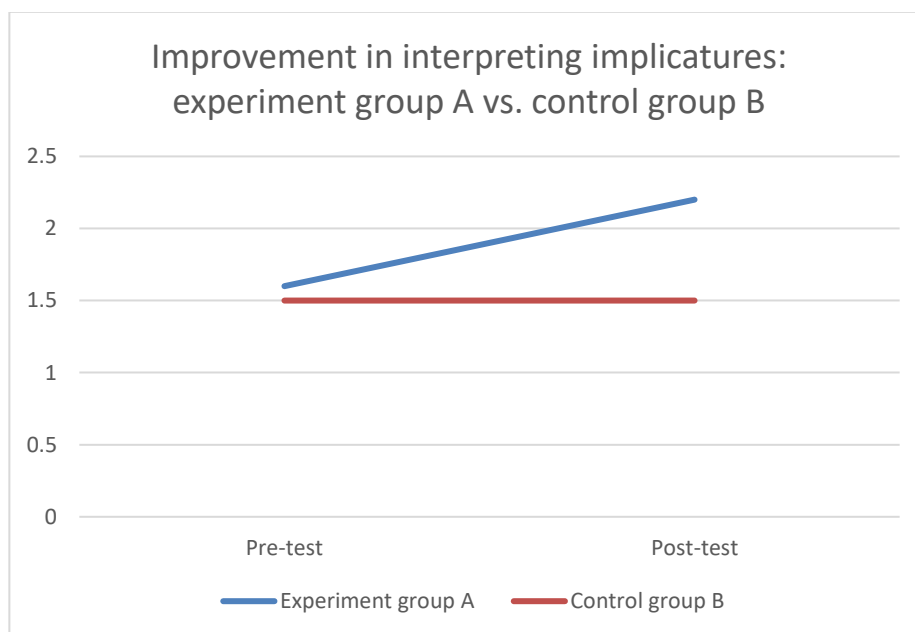
The only factor which casts doubt upon the influence of the intervention is the effect of the pre-test. The Solomon four-group design allows the researcher to easily analyse how strongly the pre-test helps the respondents achieve better results in the post-test. Here, just like in multiple-choice question 1 discussed in the previous chapter, a quite strong influence is to be seen. Research group B, which only took the pre-test and post-test with no intervention improved in multiple choice-question 2 from a 1,5 average to 2 points. This improvement seems oddly substantial, given the group did not undergo the intervention. However, when the tests are examined in detail, important findings come to light, concerning the consistency of the participants' answers.

11.2.3 Inconsistency of Responses

In the post-tests of both the groups with no intervention, a significant number of the students were surprisingly inconsistent with their answers, choosing completely inappropriate and correct answers at the same time. For example, in question 1 of the post-test, one student circled answer *a*, which interprets the model dialogue literally, and then went on to choose the correct answer *f* or *g* in the following question. This would suggest that they did not notice the implicature but were able to properly interpret it. Looking back at the interdependence of the steps of noticing, interpreting, and comparing described in [chapter 6.2](#), this explanation is very unlikely. What is more probable is that the inconsistency points at misunderstanding of the implicature. In group B's post-test, there were three students who responded inconsistently, choosing *f* and/or *g* in multiple-question 2, along with other options in the same question or in question 1 that were contradictory to *f* and *g* from question 2. If the answers of these students are eliminated from the calculation of the average score the group achieved in multiple-question 2 in the post-test, the score suddenly changes from 2 to 1,5, showing absolutely no improvement when compared to the group's results in the respective question of the pre-test. In contrast, in the post-test of group A,

which underwent the intervention as well as the pre-test, there is not a single inconsistent answer to be found.

The graph below compares the updated results of multiple-choice question 2 in the experiment group A and in control group B, to clearly visualize the positive effect of the intervention on the students' ability to interpret implicatures.



Inconsistency also affected the results of the post-test of control group D. Overall, they scored 2,8 points per respondent in multiple-question 2, suggesting that the students are very good at interpreting implicatures even without any intervention or pre-testing. However, if we subtract the points of the students, who chose the correct options along with any number of contradicting answers, the average drops once again to 1,5. After this clarification of the results, it becomes clear that the groups which underwent intervention really scored better in the post-test than any of the control groups.

Interestingly, one of the students whose responses were inconsistent was of Czecho-American origin. Given that the participants were asked to analyse typically British forms of flouting, the student was expected to perform well on the test. However, the difficulty with which the student interpreted the British implicature hints that the differences between the British and American culture are wider than the researcher originally believed.

11.2.4 Native Culture as a Springboard for Successful Interpretation

Even though by the end of the intervention, the students did reach higher levels of Byram's skill of interpreting, in the first lesson, the analysis of implicatures posed problems to them. For example, in the reflective notes the researching teacher recorded the following occurrence. In lesson 1 with group A, the students immediately noticed that speaker B was not telling the truth in the following dialogue and described the reality more negatively:

"A: How are you?

B: Oh, it totally sucks. Everything just seems to be wrong lately..."

They even related to speaker B and admitted they also tend to present the reality in a more negativistic light when asked how they are. Yet, they were not able to explain why they do so or what the motivation of speaker B could have been. The only suggestion came from one student who said that the negativism might reflect the real feelings of the speaker. Even though this may sometimes apply, it does not explain the cases when the speaker fully realizes that the reality is much less dismal than they declare, and yet they still exaggerate the seriousness of the situation. Only after the teacher mentioned that being negativistic may serve as a simple conversation starter in a prototypical Czech interaction, did the students begin to realize that they sometimes flout the maxim of quality to seem more interesting and to motivate the interlocutor to ask them more questions and get the conversation going.

This difficulty that the students experienced during interpretation can be explained by the automatism which was already mentioned in [chapter 11.1.3](#). It is simply so natural for the students to use the typically Czech forms of communication between the lines that they do not even realize what exactly it is that they are implying. Therefore, it seems indispensable to first raise their awareness of flouting patterns that exist in their own culture before they are asked to interpret implicatures created by any other nations. Only that way can they understand that their manner of flouting the CP may not be intelligible to foreigners and vice versa. This idea is supported by the theory presented earlier. Michael Byram also sees *knowledge of self* as an indispensable step in the development of ICC. Similarly to him, Fantini defines *awareness* as the centre of IC, on which all its other constituents depend. (For both of the frameworks see [chapter 2.2.1](#)).

Starting from the students' own culture than turns out to be a crucial step in developing their ICC. The CP proved to be a very handy tool in this matter because it served as an uncomplicated framework, which helped the students distance themselves from their own manner of conveying inexplicit meaning and label it suitably, stating which maxim is being flouted and to what effect.

11.2.5 The Danger of Overgeneralization

When interpreting the model dialogues, especially in lesson 1, the students kept repeating that the way people react in conversations depends on their character and individual communication style. This observation proves that the students have a solid predisposition for the acquisition of the *Existential Competence*, which, according to the definition of CEFR, includes *personality factors* as one of its constituents (see [table 5](#)). However, although the students' awareness of personal idiosyncrasies in language use is desirable, it became problematic when the participants presented individuality as the most important, if not the only factor, which influences flouting, with culture being pushed aside as only a marginal or completely unimportant variable. In fact, in the pre-tests and some post-tests they even contended multiple times that analysing communication through the prism of culture is completely inappropriate, or even "idiotic" as one student wrote, suggesting it leads to the formation of harmful stereotypes.

This concern is, of course, legitimate. It is crucial that any teacher who decides to teach about implicatures in connection to culture address this issue and bring the students' attention to the potential danger of overgeneralizing values and habits of the target culture when describing their flouting tendencies. Discussion of individual communicative habits and tendencies is definitely a suitable tool for averting stereotyping. Nevertheless, avoiding any assessment of culture-bound communicative tendencies may lead to the students staying ignorant of their own as well as other cultures' flouting patterns, skipping the development of Fantini's *awareness*, and thus potentially encountering intercultural misunderstandings.

In the fourth lesson of the intervention, the students were much better at interpreting implicatures with respect to the culture of the speaker. Compared to any other tests, the post-test of experiment groups A and C display considerably lower frequencies of students who described culture as an unsuitable tool for the interpretation of inexplicit meaning. On the

contrary, they were able to use the *knowledge of self and other* as it is defined by Byram, to write richer and more accurate interpretations of the model dialogue.

In conclusion, the students' ability to interpret implicatures in English improved, so the research aim number 2 was achieved.

11.3 Comparing Implicatures Interculturally

Does the integration of Grice's cooperative principle into the lessons make the students better able to compare implicatures created in English by members of the British cultural group to implicatures created in English by speakers from other cultures?

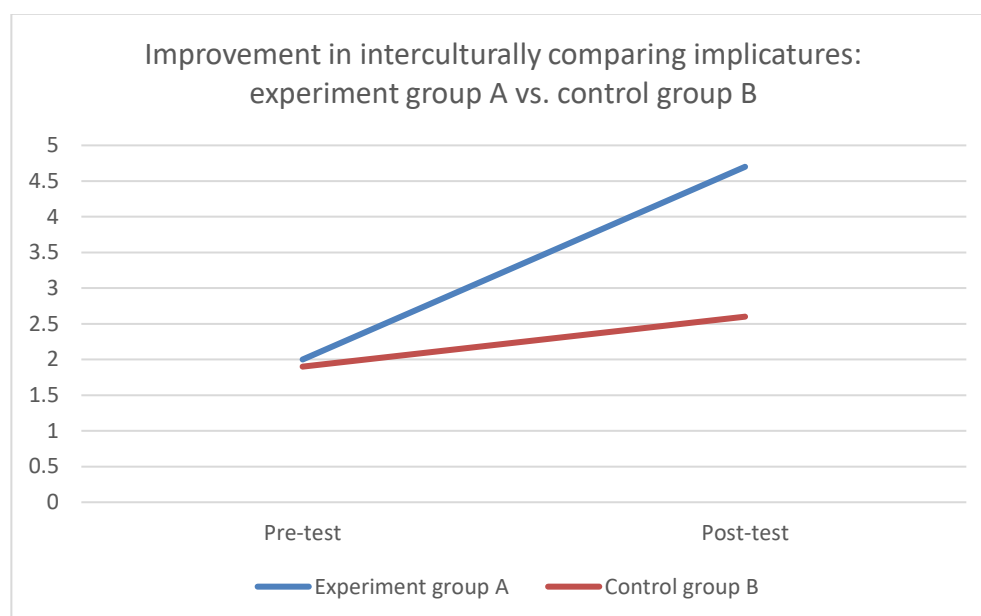
Answer: Yes

11.3.1 Global Improvement

When it comes to comparing implicatures created by members of different cultures, the effect of the intervention shows as very strong. The multiple-choice questions which focused on this topic were questions 3 and 4. Looking at groups A and C where the intervention took place, their average score per respondent in those two questions together went from 2 points in the pre-test to 5,4 points in the post-test. In group A alone the improvement was from 2 to 4,7 points, showing a 135% growth in score. To put these results into better perspective, the control groups, who did not undergo the intervention scored the average of 2,8 points in their post-tests.

The open-answer questions targeting intercultural comparison were questions 2 and 3. Here, the change of scores was the following: experiment groups A and C moved from a 2,3 average in the pre-test to 4,3 points per respondent. In group A alone the numbers went from 2,3 to 4,4. The control groups scored an average of 2,2 points in the post-tests, indicating that the students who underwent the four lessons of the intervention did significantly develop their ability to compare implicatures created in English by different cultures. This claim is supported even by the reflective notes and the observation forms, where the Likert scales focused on intercultural comparisons show only full scores of 5.

The graph below compares the results of multiple-choice questions 3 and 4 in the experiment group A and the control group B, who both took the pre-test as well as the post-test, only group B did not undergo the intervention. The line of improvement is considerably steeper in the experiment group, verifying thus the positive effect of the intervention on the students' ability to interculturally compare implicatures.



11.3.2 Comparing the British and Czech Cultural Group

The students' comparisons of typically British and Czech ways of flouting the CP were very diverse as shows multiple-choice question 3 in the pre-tests and post-tests. The Bart charts presented in the results section show a high degree of dispersion of answers compared to the other questions. The responses to open-answer question number 2 also show that the students have a very varied, and sometimes even opposing opinions about the Czech culture. While some described the Czechs in a very positive light compared to the Brits, stating that Czechs are “more honest” or “kinder”, many others saw them as “less tactful” or not willing to help. A very interesting contrast is to be found in the open-answer question 2 in the post-test, where some of the students commented on the way Czech people dress when they go to the opera. One student contended that “A Czech person would be ashamed to go

to the opera with somebody who is not properly dressed,” when a different respondent wrote that “[Czech] people do not dress that formally to the opera.”

The most likely explanation of this multifariousness is that the students are quite sensitive to subtle differences within the values of the Czech culture as most of them have been immersed in it their whole lives and thus had the opportunity to experience its inner diversity. In other words, their *knowledge of self* as it is defined by Byram is logically much deeper than their *knowledge of other*, which tends to be more generalizing and less tuned to the idiosyncrasies of individuals. Moreover, in their own culture the students could find their place within some specific social group, adopting their standards and values, which they then presented in the test. On the contrary, in a foreign culture most of them have not had the opportunity to associate with any such group, so they tend to view the culture as a more unified whole.

Here again, it becomes apparent that starting from the students’ own culture was highly beneficial. It allowed the students to experience first-hand that general conclusions about cultural tendencies may be very helpful in the process of learning about a new culture, but they are by no means the ultimate source of truth, as they never apply universally to all members of the given culture. Therefore, after having the opportunity to express themselves about the diversity that exists in the prototypical Czech society, the students were less likely to view the British (or any other culture for that matter) as a uniform group controlled by stereotypes. This realization on the part of the students was crucial for finding the right balance between teaching about another culture’s use of inexplicit language in concise, yet not oversimplified manner.

11.3.3 Comparisons with the Māori Culture

Looking at the integration of the Māori culture into the intervention, it seems to have been very fruitful. Both the pre-tests show that the students’ prior knowledge of the Māori was very lean, as in multiple-question 4, the option *I don’t know* was chosen by 55% of the participants. In contrast, after the intervention this percentage dropped to a very telling 0% in the post-tests of groups A and C. Therefore, the students’ *knowledge of other* must have undergone considerable development.

This conclusion is supported even by the reflective notes. In the opening parts of lesson 2, right before the Māori culture was introduced, the students were asked to share how they imagine a Māori person. In both groups the students shared ideas which portrayed the culture as rather underdeveloped, suggesting that the Māori live in tribal homes, or do not wear many clothes. Such opinion appeared even in the pre-test of group A where one student responded to open-answer question 3 by writing that “the Māori do not care very much about how they look when they go to the opera.” In comparison, by the end of the intervention, the students were describing the Māori as fully-fledged members of the first-world society and instead of their looks, they focus on the specifics of their rich cultural heritage. The students seemed to appreciate the Māori lifestyle and values and were able to compare them to their own as well as the British culture, often even suggesting that Czechs and Brits could learn from the Māori. These occurrences are clear evidence of the students *relativizing* their own *self and appreciating others* (see [figure 5](#)), developing thus their *attitudes*. Even the students’ *language and communication awareness* defined in the CEFR is furthered, since finding out about the Māori cultural values led the students towards welcoming new language experiences as an enrichment (see [chapter 2.2.2](#)) (Council of Europe, 107).

Support for this claim can be found in the responses to open-answer questions 2 and 3 in the post-tests of the experiment groups, where five respondents presented aspects of the Māori culture in a more positive light than how they viewed the British cultural values, and zero participants presented the Māori in a worse light than the Brits. On the contrary, when assessing typically Czech communicative tendencies, 3 students were considerably more negative about the Czechs than they were about the Brits. No student in either of the experiment groups described the Czechs in a better light than the Brits.

11.3.4 Translation as a Technique for Intercultural Comparisons

Inspired by the grammar-translation method (see [chapter 3.1](#)), the researcher decided to incorporate translation into lesson 1 as a tool for intercultural comparisons. The relevant Likert scale shows, the students did not translate perfectly, scoring a 3 out of 5 in both the experiment groups. Even though this number may seem to be a reason not to integrate translations into lessons focused on inexplicit meaning, the details in the reflective notes hint otherwise.

At the beginning, the students really struggled to use a variety of the Czech language which would sound truly natural. It was this difficulty that helped them realize how strongly implicatures depend on culture and that the translation of dialogues containing inexplicit communication needs to take into account the specific manner of flouting typical for the culture of the target language. For example, in lesson 3 the students asserted that dialogue below would sound extremely stiff when translated to the Czech language, where it is highly uncommon to use the weather as a universal topic allowing the flouting of the maxim of relevance.

“A: How much money do you make?

B: Oh, what fine weather we’re having! It got so chilly after so many days of sunshine!”

This finding indicates that the students’ *sensitivity to naturalness* underwent much needed development, contributing thus to the students’ *sociolinguistic competence* as it is defined in Bachman’s framework of CC (see figure 2 in [chapter 2.1.2](#)).

11.3.5 Maxims of the Cooperative Principle: Suitable Comparison Framework

When focusing on intercultural comparisons of flouting, the maxims of the CP proved to be a particularly suitable framework. Not only did they point to cultural differences in individual model dialogues, but they also allowed for a more general contrastive analysis.

In lesson 2 the students demonstrated an ability to compare how the Czechs and the Māori might work differently with the same conversational maxims, having a slightly different understanding of some of the involved concepts. For example, the students mentioned the maxim of quality as being influenced by every culture’s view of the truth, specifying that Czechs typically present the reality more wearily than how it might be described by a Māori speaker. The maxim of quantity was also discussed, this time in relationship to patriotism and sense of national identity which are not characteristic of Czech speakers, who then may tend to avoid answering questions about their national heritage by flouting, which may not be the choice of a Māori speaker commenting on those topics. All these occurrences justify the aforementioned score of 5 which was assigned to both the experiment groups on the relevant Likert scales.

In conclusion, the integration of the CP into the lessons certainly made the students better able to compare the flouting tendencies of different cultures. Thus their *critical cultural awareness* was furthered (see Byram's framework of IC in [chapter 2.2.1](#)), helping them "evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries" (Wagner, Byram, 1).

11.4 Sensing the Relationship between Language and Culture

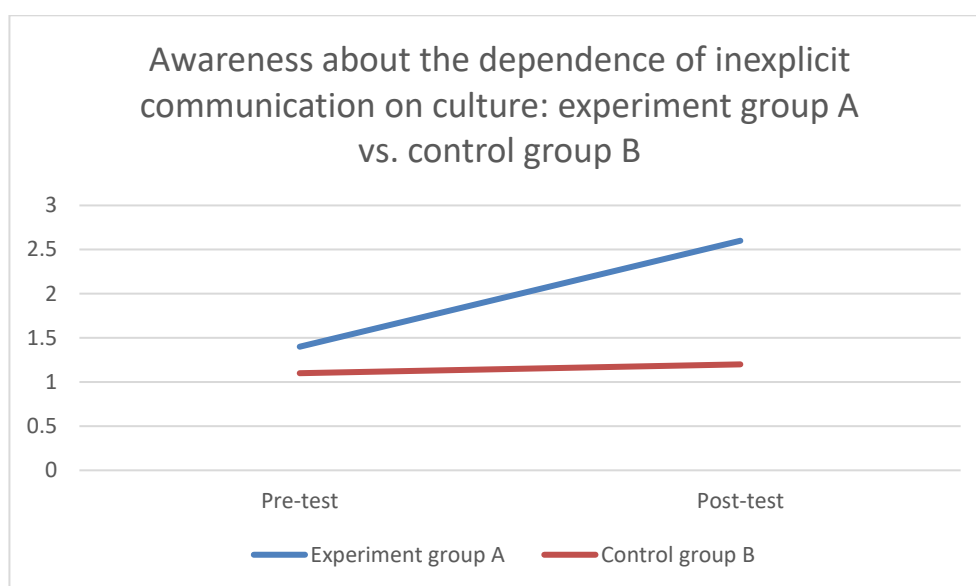
Does the integration of Grice's cooperative principle into the lessons help the students realize that culture influences the way people express inexplicit meaning?

Answer: Yes

11.4.1 Global Improvement

The degree to which the students are aware that inexplicit communication depends on culture seemed to have undergone the most significant improvement out of all the areas of ICC which were developed by the intervention. The test question focused on this issue was open-answer question 4. Unlike any of the other questions, it asked for a longer response serving as a deeper probe into the students' stance on the matter. The first evidence of the students' raised awareness about the close relationship of culture and language is the length and the inner saturation of the answers, which was considerably higher in the post-tests of the experiment groups than in any other tests. While the post-test responses of the experiment groups A and C had 34 words on average, the control groups responded with only 26,8 words per person. In group B, one student was excluded from the calculation of the word-count average. The reason was their Ukrainian origin, which prevented them from answering the question, as they did not have enough time to translate the statement from Czech to Ukrainian or English. Their lack of CC in the Czech language was therefore interfering with the response, rendering the results of this student unsuitable for analysis. However, all the other answers that this student provided in the test were valuable, and they matched the overall tendencies of the group, so they were included in the respective analyses.

The scores that the students achieved in open-answer question 4 are also very telling. The experiment groups achieved an average score of 1,4 in open-answer question 4 in the pre-test, compared to 2,4 points in the post-tests. Group A alone moved from 1,4 to 2,6 points. In contrast, the control groups only reached an average of 1,3 in the post-test. Focusing specifically on control group B, which took the pre-test and post-test without undergoing the intervention, the results show that the effect of the pre-test must have been only very weak as their results changed only slightly, from 1,1 to 1,2 points per respondent.



All the relevant Likert scales for reflective notes show scores of 4 or 5 for the experiment groups, indicating solid awareness of the relationship between culture and language, fluctuating only due to differing degree of openness on the part of the students, who tended to be more active in the middle of the lesson than in the opening and closing parts. The observation forms, which asked about the students' enthusiasm about this topic yielded scores of 5 and 3 on the Likert scales, the latter score being most likely caused by an overall lower expressiveness of experiment group A, who was quieter and more reserved during the entire intervention.

11.4.2 The Scope of Culture: The Students' Perception

The greatest change brought by the intervention was in the students' perception of culture and what it subsumes. In the control groups, the respondents repeatedly asserted in their test answers that inexplicit communication may be, to some degree, influenced by

culture, but there are many other factors with even stronger impact. Even though culture must not be perceived as the only variable affecting the creation of conversational implicatures, the students mostly did not realize that some of the factors which they listed as culturally independent could actually fall under the scope of cultural values. To be more specific, ideas which appeared very commonly in the responses to open-answer question 4 was that inexplicit communication depends not so much on culture, as on “good manners”, “upbringing” or “good etiquette” of the speaker. There was only one single student in the control groups who expressed the thought that “upbringing may differ in different cultures.” All the other respondents who used the argument viewed manners, upbringing, and etiquette as culturally universal phenomena.

From the perspective of ICC as it is defined by the CEFR, this stance is indicative of a low degree of all three components of *Declarative knowledge*, namely *knowledge of the world*, *sociocultural knowledge*, and *intercultural awareness* (see [table 5](#)). Contrary to what *declarative knowledge* entails, the students’ viewpoint presents the values of the culture of *self* as the only source of truth which applies to all people across the world regardless of their origin, neglecting the multiformity of cultures which exists in the world. In fact, viewing morals, upbringing, and etiquette as unrelated to culture compromises even some of the components of CC as they are defined by the CEFR and the FEP for grammar schools. *Linguistic markers and social relations*, *politeness conventions*, or *expressions of folk wisdom*, which all fall under *Sociolinguistic competence* change with the speaker’s cultural background, and not acknowledging that would mean not fulfilling Descriptor 1 of a CC in the FEP which states that a grammar-school graduate can use the available means of language “with respect to the situation and participants” (Balada et al. 10).

It may be the case that the students tend to view their own cultural values as universally applicable due to the ambiguous interpretation of ICC by the FEP, which presents the culture of *self* as normal, compared to the culture of the *other* (for more details see [chapter 2.2.3](#)). It is also possible that the cause of the students’ low sociolinguistic skills and declarative knowledge is the lack of clear descriptors in the FEP, as without them it is difficult for teachers to create lessons, which really develop these areas of the ICC in their students.

Either way, the intervention seemed to have helped remedy the issue. In the post-tests of the experiment groups, there were a lot less students who viewed inexplicit communication as culturally independent. When mentioning good manners, morals, upbringing, or etiquette, they acknowledged that these phenomena change with the culture. To quote one specific student from experiment group A, “In some cultures, there are topics which are taboo that are fine to discuss in other cultures.” Some respondents even mentioned national history as a formative element of cultural values, which may affect humour, sarcasm or other forms of communication which often employ flouting of the CP. Very similar ideas are to be found in the reflective notes on lesson 4, which also mention the students discussing gestures and body language as being dependent on culture. The fact that they came to this realization means that their understanding of interculturality was getting closer to that of Byram, who also perceived non-verbal communication as a part of ICC (see [chapter 2.2.1](#)).

In conclusion, the students’ idea about the scope of culture broadened, and they started to perceive it as a factor with deep influence not only on inexplicit meaning, but on language in general. Therefore, the intervention can be claimed to have helped the students develop their *sociolinguistic skills* and *declarative knowledge*, bringing them closer to communicating effectively “with respect to the situation and participants” (Balada et al. 10). In the experiment groups, the majority of the students began viewing the knowledge of culture and language as much more balanced constituents of successful (intercultural) communication, mirroring thus the principal idea behind ICC (see [chapter 2.2](#)).

It can also be said that the students’ perception of culture newly encompassed both little ‘C’ culture, and big ‘C’ culture, as they are defined by Tomalin and Stempleski. While the former concept includes “culturally-influenced beliefs and perceptions, especially expressed through language, but also through cultural behaviours that affect acceptability in the host community” (Tomalin & Stempleski, 6), the latter consists of “history, geography, institutions, literature, art, and music” (Matić, 134). Understanding culture as a blend of the big ‘C’ and little ‘C’ leads to the students’ development of ICC, which also presents culture as a phenomenon reflected in numerous aspects of human life (see [chapter 2.2](#)). As a result, the last research aim can be labelled as achieved.

11.4.3 Maxims of the Cooperative Principle as a Source of Examples and Arguments

To conclude the interpretation part of the thesis, the impending subchapter will discuss the role that Grice's maxims played in raising the students' awareness about the link that exists between language and culture.

The responses to open-answer question 4 in the post-tests of the experiment group bear evidence of the maxims being a helpful tool which the students used to better describe the way language depends on culture. For instance, one student from experiment group A wrote in their post-test that "in different cultures people say different amounts of information and are more positive or negative" alluding to the cultural variations that exist in the implementation of the maxims of quantity and quality.

The reflective notes of the teacher mention that in the final lesson of the intervention, the students used the CP as an aid when searching for concrete examples of culturally specific implicatures. The participants came back to the paraphrases of the maxims, which they developed during the first lesson, and they discussed how they may be flouted by the British, Czech and the Māori and to what effect. An example which they mentioned most often was the question 'how are you?' and the various manners in which people from different cultures might choose to respond to it. They contended that the response unfolds from the way the given nation tends to operate with the maxim of quality. They agreed that out of the three cultures in question, the Māori were the most likely not to flout the maxim at all and uphold it, answering truthfully. In contrast, that the Brits, as the students concluded, would probably flout the maxim, responding positively with 'I'm fine, thank you, how are you?', regardless of their genuine feelings. Lastly, the Czechs were said to be negativistic, commonly flouting the maxim in the other direction than the Brits, presenting the reality as much more dismal than how they really feel about it, only to bond with the interlocutor and get the conversation going.

Besides this example, the students also mentioned that the flouting of the maxims of relation or manner, which is often done to avoid answering an uncomfortable question, may depend on the past and present political situation of the nation whose members engage in conversation. The students exemplified their opinion by stating that a Czech might choose to respond irrelevantly or unclearly to a question about their engagement with the communist

party during the previous regime, while a Brit may try to escape an awkward question regarding their vote in the Brexit referendum. Interestingly, some participants claimed that overall, Czechs would be more likely to flout the maxim of manner in such situation, staying within the controversial topic, but trying to haze the truth, while a Brit would probably opt for the flouting of the maxim of relation, jumping to a completely unrelated topic, pretending the question was not even asked.

The fact that the students were able to compare those tendencies in expressing inexplicit meaning can be viewed as a solid basis for building their *intercultural skills and know-how* from the CEFR framework of ICC (see [chapter 2.2.2](#)), helping them become effective and sensitive cultural intermediaries. The four paraphrases of Grice's maxims may serve them as an accessible framework, which can direct them to the key cultural values and behaviours which influence the way people from any foreign culture use language to communicate between the lines.

Conclusion

The main objective of this thesis was to assess the benefits of using the Cooperative Principle (CP) for the development of Intercultural Communicative Competence (ICC) in students at a Czech grammar school. More specifically, the goal was to help the students better notice, interpret and interculturally compare inexplicit meaning in English.

The theoretical part covered the relevance of ICC to foreign language teaching and subsequently defined the constituent parts of the concept, looking also at the various approaches, methods and techniques used for ICC development. Next, the focus shifted to the CP, which was delimited, emphasizing implicatures as linguistic tools for the expression of inexplicit meaning. The concluding chapter of the theoretical part shed light on the link which can be traced between ICC and the CP, justifying the idea of conjoining the two concepts in teaching practice.

The practical part presented quasi-experimental research, which aimed to provide reliable data about the implementation of the CP into four consecutive English lessons. The research took place in October and November of 2022 and the results clearly indicated that an intervention centred around the CP and inexplicit meaning in English did improve the students' abilities to notice, interpret and interculturally compare implicatures in English. From a more general standpoint, it considerably raised their awareness about the ways in which culture influences implied meaning and even language as a whole. Using paraphrases of Grice's four maxims as a prism for contrastive intercultural analyses proved to be a fruitful technique, which led the students to thought-provoking juxtapositions of language use in different cultures. The compactness of the CP was conducive to an uncomplicated didactic transformation, which resulted in four lesson plans whose content was manageable for the teacher and intelligible for the students.

The research intervention was built on three elemental tenets, which were presented in the onset of the practical part, and which may be used in the future either in daily teaching practice or for the purpose of further research. Since the quasi-experiment presented in this thesis focused primarily on Byram's skills of interpreting and relating, it would be beneficial to investigate if and how the CP could be used for the development of other components of the ICC. In addition, the intervention was performed at a renowned Prague grammar school,

where the students have a high level of Communicative Competence (CC). Therefore, other researchers may verify the effectiveness of implementing the same or similar techniques at other schools, targeting different levels of CC in various age groups of the participants.

More data showing the implementation of the CP as effective could lead to a more balanced curricula where language systems and linguistic interculturality would receive comparable attention. Proving that developing the students' ICC increases their overall fluency in the target language may serve as a solid argument for the formation of competence-centred language learning, which is the future of education.

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Appendix 1: Pre-test

Dobrý den, jmenuji se Kristina Freiová a velmi bych ocenila vaši pomoc s mou diplomovou prací, kterou píšu na Pedagogické fakultě UK.

Potřebovala bych, abyste vyplnili tento krátký **anonymní** test. Odpovězte prosím na všechny otázky **upřímně** a jak nejlépe umíte. Pokud nevíte, jak na některé otázky odpovědět, zkuste si tipnout, nebo jednoduše napište, že odpověď neznáte.

Nepoužívejte internet ani žádný jiný zdroj k ověření svých odpovědí. Test je anonymní, takže ho **nebudu hodnotit známkami**, nebude se nijak počítat do vaší klasifikace a **určitě vás nebudu soudit** za vaše odpovědi. Jde mi jen o to, dozvědět se trochu víc o tom, jak přemýšlíte o své vlastní kultuře a o cizích kulturách, zejména ve vztahu k jazyku. Na test se určitě **neučte a neopisujte od souseda**. Nejenže by to bylo zbytečné, ale dokonce by to i dost pokazilo výsledky 😊

Předem moc děkuji za váš čas a úsilí!

Vaše národnost: _____

Přečtěte si prosím krátkou konverzaci mezi dvěma **Britkami**. Poté odpovězte na níže uvedené otázky. Mějte na paměti, že můžete zakroužkovat i **VÍCE ODPOVĚDÍ**, pokud s nimi souhlasíte.

*Jude a Amy jsou obě **Britky**.*

Jude přijela do Londýna na večerní představení v opeře. Její vlak měl zpoždění, takže neměla čas převléknout se do formálního oblečení. Má na sobě džíny, tričko a má neupravený účes. Teď už je Jude v budově opery a zrovna hledá toalety, aby se převlékla a upravila.

Amy už na Jude čeká 30 minut a je oblečená v krásných večerních šatech a má perfektní účes.

Amy: Hello, Jude, it's so nice to see you, how are you?

Jude: I'm fine, thank you. How are you? I'm sorry I kept you waiting.

Amy: That's quite alright. How was your trip?

Jude: It was alright, thank you. Only my train was a bit late, so I haven't had time to change and I look just awful.

Amy: The weather has been terrible lately, hasn't it? The wind ruffled my hair. I will quickly run to the bathroom to freshen up, will you excuse me?

Jude: Sure. Actually, I will join you if you don't mind.

Amy: Of course, no problem.

1. Jak byste zhodnotili to, jak Amy k celé situaci přistoupila?
 - a. Amy je vůči Jude docela neslušná. Neměla by se zmiňovat o svém vlastním vzhledu, když Jude očividně vypadá hůř.
 - b. Není moc dobrá kamarádka, protože Jude nepomohla, když to potřebovala.
 - c. Zdá se, že si nevšimla, jak Jude vypadá. Jinak by jí pomohla.
 - d. Zdá se, že si nemyslela, že Jude vypadá tak špatně. Proto jí nenabídla žádnou pomoc.
 - e. Dost možná nedostatečně poslouchala, když jí Jude vysvětlovala svoji situaci. Očividně nepochopila, že Jude potřebuje pomoc.
 - f. Byla k Jude velmi zdvořilá, protože jí pomohla v trapné situaci.
 - g. Jiné, vysvětlete: _____

2. Proč si myslíte, že Amy řekla: "The weather has been terrible lately, hasn't it. The wind ruffled my hair. I will quickly run to the bathroom to freshen up, will you excuse me?"
 - a. Chtěla upozornit na svůj vlastní krásný vzhled, aby dostala od Jude kompliment.
 - b. Měla skutečně dojem, že by její účes snesl ještě malou úpravu.
 - c. Chtěla, aby se Jude cítila lépe, a tak záměrně pohaněla svůj vlastní vzhled.
 - d. Nechtěla Jude pomoci, a tak začala mluvit o počasí, aby změnila téma.
 - e. Nebyla si jistá, co po ní Jude přesně chce. Proto začala mluvit o počasí, aby řeč nestála a ona přitom z nepříjemné situace „vybruslila“.
 - f. Chtěla být k Jude velmi zdvořilá.
 - g. Chtěla Jude ukázat cestu na toalety.
 - h. Ostatní, vysvětlete: _____

Prosím, zkuste v pár větách trochu rozvést, jaký myšlenkový proces asi vedl Amy k tomu, že řekla: "The weather has been terrible lately, hasn't it. The wind ruffled my hair. I will quickly run to the bathroom to freshen up, will you excuse me?":

3. Kdyby Amy nebyla Britka, ale Češka, tak...

- a. by reagovala stejně.
- b. by pravděpodobně zkusila Jude nějak pomoci. Možná by jí nabídla svůj kabát, aby zakryla tričko a džíny.
- c. namísto "How are you?" by se pravděpodobně Jude zeptala, co se jí stalo, že je tak nevhodně oblečená.
- d. pravděpodobně by se pokusila Jude ujistit, že nevypadá zas tak špatně.
- e. pravděpodobně by Jude okamžitě poradila, kde najde toalety.
- f. by se Jude vysmála za to, jak směšně vypadá.
- g. Jiné, vysvětlete: _____

Vysvětlete prosím, PROČ si myslíte, že by Češka mohla reagovat tak, jak jste naznačili v předchozí otázce.

4. Kdyby Amy nebyla Britka, ale Maorka, tak...

- a. by reagovala stejně jako Britka.
- b. by pravděpodobně zkusila Jude nějak pomoci. Možná by jí nabídla svůj kabát, aby zakryla tričko a džíny.
- c. namísto "How are you?" by se pravděpodobně Jude zeptala, co se jí stalo, že je tak nevhodně oblečená.
- d. pravděpodobně by se pokusila Jude ujistit, že nevypadá zas tak špatně.
- e. pravděpodobně by Jude okamžitě poradila, kde najde toalety.
- f. by se Jude vysmála za to, jak směšně vypadá.
- g. Jiné, vysvětlete: _____

Vysvětlete prosím, PROČ si myslíte, že by Maorka mohla reagovat tak, jak jste naznačili v předchozí otázce.

Přečtěte si prosím tvrzení níže:

Kulturní hodnoty ovlivňují náš pohled na svět a způsob, jakým komunikujeme. Nepřímá komunikace mezi řádky je ale na kultuře nezávislá. Naznačování významů mezi řádky může spojovat lidi z různých kultur ve vzájemném porozumění.

Napište prosím několik vět, ve kterých vysvětlíte, zda s prohlášením souhlasíte nebo nesouhlasíte a PROČ. Zkuste ilustrovat své argumenty na konkrétních příkladech. Můžete odpovědět v češtině.

Appendix 2, Post-test

Dobrý den, jmenuji se Kristina Freiová a velmi bych ocenila vaši pomoc s mou diplomovou prací, kterou píšu na Pedagogické fakultě UK.

Potřebovala bych, abyste vyplnili tento krátký **anonymní** test. Odpovězte prosím na všechny otázky **upřímně** a jak nejlépe umíte. Pokud nevíte, jak na některé otázky odpovědět, zkuste si tipnout, nebo jednoduše napište, že odpověď neznáte.

Nepoužívejte internet ani žádný jiný zdroj k ověření svých odpovědí. Test je anonymní, takže ho **nebudu hodnotit známkami**, nebude se nijak počítat do vaší klasifikace a **určitě vás nebudu soudit** za vaše odpovědi. Jde mi jen o to, dozvědět se trochu víc o tom, jak přemýšlíte o své vlastní kultuře a o cizích kulturách, zejména ve vztahu k jazyku. Na test se určitě **neučte a neopisujte od souseda**. Nejenže by to bylo zbytečné, ale dokonce by to i dost pokazilo výsledky 😊

Předem moc děkuji za váš čas a úsilí!

Vaše národnost: _____

Přečtěte si prosím krátkou konverzaci mezi dvěma **Britkami**. Poté odpovězte na níže uvedené otázky. Mějte na paměti, že můžete zakroužkovat i **VÍCE ODPOVĚDÍ**, pokud s nimi souhlasíte.

May a Tanya jsou obě Britky. Obě spolu vyrazí na kamarádčinu oslavu narozenin a mají sraz na autobusové zastávce kousek před kamarádčíným domem. May drží v ruce dárkovou taštičku. Tanya žádný dárek nemá.

May: Hi Tanya, how are you? Are you ready to go to the party?

Tanya: Hi, I'm fine, how are you? Well, I see you've got a present...oh, that's awkward, I somehow thought we weren't expected to bring any presents...

May: Oh the traffic here was terrible. I spent so much time trying to get here that I only had time to buy something really silly. Actually, I was just thinking I might pop into the flower shop right across the street and get a nice bouquet to add to the present.

Tanya: Oh what a great idea, would you mind if I joined you?

May: Of course not! Let's go.

5. Jak byste zhodnotili to, jak May k celé situaci přistoupila?

- a. May je vůči Tanye docela neslušná. Neměla by se zmiňovat o svém dárku pro kamarádku, když Tanya žádný nemá.
- b. Není moc dobrá kamarádka, protože Tanye nepomohla, když to potřebovala.
- c. May se chová arogantně. Neměla by kupovat ještě květiny, když už jeden dárek má a Tanya nemá žádný.
- d. May pravděpodobně má dojem, že Tanya skutečně žádný dárek nosit nemusí. Proto jí nenabídla žádnou pomoc.
- e. Dost možná nedostatečně poslouchala, když jí Tanya vysvětlovala svoji situaci. Očividně nepochopila, že Tanya potřebuje pomoc.
- f. Byla k Tanye velmi zdvořilá, protože jí pomohla v trapné situaci.
- g. Jiné, vysvětlete: _____

Proč si myslíte, že May řekla: “Oh the traffic here was terrible. I spent so much time trying to get here that I only had time to buy something really silly. Actually, I was just thinking I might pop into the flower shop right across the street and get a nice bouquet to add to the present.” ?

- a. Chtěla upozornit na svůj vlastní dárek, aby se před Tanyou blýskla.
- b. Měla skutečně dojem, že je její vlastní dárek nedostatečný a je potřeba ještě koupit květiny.
- c. Chtěla, aby se Tanya cítila lépe, a tak záměrně pohaněla svůj vlastní dárek.
- d. Chtěla ještě zdůraznit, že Tanya dárek nemá, a proto se rozhodla navíc koupit ještě květiny, aby na oslavě oproti Tanye vypadala o to lépe.
- e. Nebyla si jistá, co po ní Tanya přesně chce. Proto začala mluvit o dopravní situaci, aby řeč nestála a ona přitom z nepříjemné situace „vybruslila“.
- f. Chtěla být k Tanye velmi zdvořilá.
- g. Chtěla Tanyu upozornit, že má ještě možnost koupit dárek v květinářství.
- h. Ostatní, vysvětlete: _____

Prosím, zkuste v pár větách trochu rozvést, jaký myšlenkový proces asi vedl May k tomu, že řekla: “Oh the traffic here was terrible. I spent so much time trying to get here that I only

had time to buy something really silly. Actually, I was just thinking I might pop into the flower shop right across the street and get a nice bouquet to add to the present.”

Kdyby May nebyla Britka, ale Češka, tak...

- h. by reagovala stejně.
- i. by pravděpodobně zkusila Tanye nějak pomoci. Možná by jí nabídla, že její vlastní dárek mohou dát kamarádce společně.
- j. by se hned při shledání pravděpodobně Tanyi zeptala, jak to, že nemá dárek.
- k. pravděpodobně by se pokusila Tanyu ujistit, že nevadí, že žádný dárek nemá.
- l. pravděpodobně by Tanye okamžitě poradila, kde může ještě nějaký dárek koupit.
- m. by se Tanye vysmála za to, že nemá žádný dárek.
- n. Jiné, vysvětlete: _____

Vysvětlete prosím, PROČ si myslíte, že by Češka mohla reagovat tak, jak jste naznačili v předchozí otázce.

Kdyby May nebyla Britka, ale Maorka, tak...

- a. by reagovala stejně.
- b. by pravděpodobně zkusila Tanye nějak pomoci. Možná by jí nabídla, že její vlastní dárek mohou dát kamarádce společně.
- c. by se hned při shledání pravděpodobně Tanyi zeptala, jak to, že nemá dárek.
- d. pravděpodobně by se pokusila Tanyu ujistit, že nevadí, že žádný dárek nemá.
- e. pravděpodobně by Tanye okamžitě poradila, kde může ještě nějaký dárek koupit.
- f. by se Tanye vysmála za to, že nemá žádný dárek.
- g. Jiné, vysvětlete: _____

Vysvětlíte prosím, PROČ si myslíte, že by Maorka mohla reagovat tak, jak jste naznačili v předchozí otázce.

Přečtete si prosím tvrzení níže:

Kultura může ovlivňovat způsob, jakým komunikujeme, ale existují aspekty komunikace, na které kultura vliv nemá. Záležitosti jako sarkasmus, ironie nebo vtipy komunikují význam mezi řádky, což z nich dělá kulturně univerzální formy komunikace. Může jim rozumět kdokoliv, bez ohledu na to, odkud je.

Napište prosím několik vět, ve kterých vysvětlíte, zda s prohlášením souhlasíte nebo nesouhlasíte a PROČ. Zkuste ilustrovat své argumenty na konkrétních příkladech. Můžete odpovědět v češtině.

Appendix 3, Lesson Plan 1 with Respective Worksheet and Materials

Class/group		06.B.	Textbook	-	
Level and number of learners/class profile		B2+ to C1, 12 learners			
Timetable fit					
Main aim(s) formulated for the purpose of the thesis (Formulation which was presented to the students is presented below.)		To be able to notice and interpret implicatures typical of Czech culture: • To be able to NOTICE inexplicit meaning in 4 mini dialogues. • To be able to write 4 sentences INTERPRETING inexplicit meaning in 4 mini dialogues.			
Subsidiary aims		• To be able to translate 4 mini dialogues from English to more natural Czech. • To be able to write down 4 paraphrases of the 4 maxims of the Cooperative principle			
Assumptions		The class has a vague idea of what the topic of the lesson will be from the pre-test they have taken.			
Anticipated problems		The students will not be able to generalize their observations into the paraphrases of Grice’s conversational maxims.			
Possible solutions		The teacher will point them towards details in the mini dialogues which will help them see the conversations form a metalinguistic perspective.			
Timing	Procedure		Stage aims	Aids and materials	Interaction pattern

1 min	Announce aims of the lesson in the following manner: “By the end of this lesson, you’ll have done 2 things: 1) You will have written 4 sentences which interpret some inexplicit meaning. 2) You will have come up with 4 rules of everyday conversations.” Warm up	To have a clear idea of what the expected outcome of the lesson is	The main aims written in a shortened version in the corner of the whiteboard	T-Ss
2 mins	The T shows the Ss an Inuit vocabulary list, showing the different words they have for snow. The T elicits why do they have so many words. The T explains the following: “We will now embark on a project, where we’ll focus on the way cultural differences shape our language. We will have 4 lessons together. Please keep all the materials you acquire during each lesson and bring them to the following lesson.”	To get emerged in the topic. To NOTICE inexplicit meanings and their link to culture	Smartboard with the vocab list	T-Ss
5 mins	The T hands out worksheets with a table containing 4 different mini dialogues featuring typical Czech ways of flouting Grice’s conversational maxims. T: “Please read the mini dialogues in the left column. Speakers A and B are both Czechs who speak English. Try and match the dialogues to the statements below.”	To be able to NOTICE inexplicit meaning in 4 mini dialogues	Worksheet 1 A smartboard where the T copies and pastes the statements to the given	Individual work T-Ss

	The T checks the work by calling out different Ss (ideally volunteers) to share their answers.		cells of the table.	
10 mins	WRITE-PAIR-SHARE model The T asks the Ss to fill out the third and fourth column of the table, writing in the explicit wordings of the meanings implied by the flouting of the conversational maxims and writing down WHY the speakers chose to flout instead of being explicit. The Ss share their answers in pairs and then with the rest of the class, justifying their answers to the others.	To be able to write 4 sentences INTERPRETING inexplicit meaning in 4 mini dialogues.	A smartboard where the T writes the best answers into the given cells of the table.	Individual work → S-S S → T-Ss
6 mins	WRITE-PAIR-SHARE model The T asks the Ss to fill out the last column of the table, translating the mini dialogues into THEIR Czech, that feels natural to THEM. The T asks the Ss to share their translations in pairs and then with the rest of the class, briefly discussing differences	To be able to translate 4 mini dialogues from English to more natural Czech.	Worksheet 1	Individual work → S-S S → T-Ss
11 mins	The T splits the class into groups of 3 and gives the following instructions:	To be able to come up with a paraphrase of each	A smartboard	

2 mins	“Now look at the table again. Focus especially on columns 2 and 3, which are highlighted in green and on the expressions in bold. In your groups, try to come up with 4 general rules, which, if we follow them, make us talk very explicitly and which, if we choose not to obey them, help us say things between the lines. Please write your generalizations on the other side of your worksheet into the prepared list.” The T monitors the activity. If some group is failing to generalize, she points the group towards hints in the table. If all the groups seem to be failing at the task, the T takes over and brings the attention of the whole class to the hints in the table.	of Grice’s conversational maxims To be able to think metalinguistically about everyday conversations	where the T writes the best answers into the given slots of the list.	Groupwork
3 mins	The T asks each group to read their generalizations and explain their thought process behind them. The T asks the Ss to say if the mini dialogues seem typically Czech to them. Why? Why not? Which ones in particular are more “Czech” than the others? Why?	To be able to explain how each group came up with the given paraphrase. To realize that different cultures have a tendency to work differently with conversational maxims.		(T-Ss)
4 mins	The T asks the Ss to share with her if and how they communicate between the lines, if they	To be able to define their own way of expression		T-Ss

1 min	identify with the way the model speakers in the mini dialogues communicate between the lines. The T highlights that not everybody in the class may identify with them, because they are mere generalizations and even though a majority of the Ss are Czech and probably understand the information communicated between the lines, they do not have to speak the same way themselves. → We get an idea of how people of a given culture think by looking at generalizations, but we should always remember they DO NOT apply to everybody! The T closes the lesson by allowing the Ss to check whether they achieved the 3 main aims.	within cultural generalizations To realize the potential danger of generalizations To be able to use generalizations for intercultural growth and not for harm To be able to verify the achievement of the lesson aims		T-Ss
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Warm-Up Activity

INUIT	ENGLISH
Qanikcaq	snow
Kanevvluk	snow
Muraneq	snow
Nataryuk	snow

Aniu	snow
Apun	snow
Qanisqineq	snow



Worksheet 1

A MINI DIALOGUE	WHAT IS HAPPENING? Match the statements below to the mini dialogues on the left.	What would speaker B say if...	Why does speaker B choose NOT to be explicit in the particular situation?	Translate the mini dialogue into YOUR personal Czech, that is natural to YOU.
A: Do you have any interesting family traditions? B: Yes.		they gave exactly the amount of information that speaker A expected?		
A: How are you? B: Oh it totally sucks. Everything just seems to be wrong lately...		they answered 100% truthfully ?		
A: I heard you won the math competition, is that right? B: Well, there weren't that many competitors and the questions were easier than the previous years...		they gave a response that is 100% relevant to the question?		
A: Oh I see you're engaged, when's the big day? I might come! B: Oh yeaah, it's in the summer.		they answered in a way that is 100% clear and unambiguous?		

STATEMENTS:

- Speaker B gives information that might not be **entirely true**, or that might be exaggerated.

- Speaker B gives information in a way that is **much less clear** than speaker A probably hoped.
- Speaker B says **less** than speaker A expected.
- Speaker B doesn't really answer and instead gives information that doesn't seem all that **relevant** to the question.

Rules of conversation

1. _____
2. _____
3. _____
4. _____

Appendix 4, Lesson Plan 2 with Respective Worksheet and Materials

<i>Class/group</i>	06.B.	<i>Textbook</i>	-
<i>Level and number of learners/class profile</i>	B2+ to C1, 12 learners		
<i>Timetable fit</i>			
<i>Main aim(s) formulated for the purpose of the thesis (Formulation which was presented to the students is presented below.)</i>	To be able to COMPARE Czech and Māori culture: - To be able to write 4 sentences COMPARING reactions of a Māori person to typical Czech reactions in 4 mini dialogues where inexplicit meaning is conveyed. - To be able to verbally COMPARE the ways Czech and Māori people understand and use the 4 maxims of the cooperative principle to communicate inexplicit meaning.		
<i>Subsidiary aims</i>	To answer 5 questions about the Māori culture and cultural values		
<i>Assumptions</i>	The class will roughly remember the following points from the previous lesson - Working with information expressed between the lines in mini dialogues - Coming up with general rules of conversation		
<i>Anticipated problems</i>	The students will not be able to transfer the information from the text they read in the jigsaw learning to the table with the mini dialogues.		
<i>Possible solutions</i>	The teacher will point them towards specific information in the texts that will help them fill out the last column of the table.		
<i>Timing</i>	<i>Procedure</i>	<i>Stage aims</i>	<i>Aids and materials</i> <i>Interaction pattern</i>

1 min	Announce aims of the lesson in the following manner: “By the end of this lesson, you’ll have a rough idea of what are some of the key values of the Māori culture. With that understanding, you’ll be able to write 4 sentences, comparing how a Māori person might respond differently than a Czech person in typically Czech conversations. You will also be able to describe how Czech and Māori use the rules of conversation slightly differently. JIGSAW READING The T asks the Ss to briefly share what they know about the Māori culture.	To have a clear idea of what the expected outcome of the lesson is	The main aims written in a shortened version in the corner of the whiteboard	T-Ss
20 mins	The T splits the class into 2 groups of 6. Every member of the group receives one of the 6 texts below. The T gives the following instructions: “Please read the text you’ve just received. After reading it, please get together with your group, share with each other	To answer 5 questions about the Māori culture and cultural values.	Worksheet 2	Individual work → groupwork

10 mins	what you learned from your text and together try to complete the table in exercise 1 in your worksheet." The T checks the students' work by calling out volunteers. WRITE-PAIR-SHARE model The T asks the Ss to complete the last column of the second table in the worksheet by giving the following instructions: "In the table on your worksheet, there are the same mini-dialogues we worked with last time. All the columns we filled during the last lesson and pre-filled for you now. With all the knowledge you now have, please try and fill out the new column on the right."	To be able to write 4 sentences COMPARING reactions of a Māori person to typical Czech reactions in 4 mini dialogues where implicit meaning is conveyed.	Worksheet 2	Individual work
5 mins	The T asks the Ss to share and compare their answers in pairs The T checks the work by calling out different Ss (ideally volunteers) to share their answers with the rest of the class.	To confront their own view with their peers.	A smartboard where the T types in the answers from the Ss A smartboard where the T writes the best answers into the given cells of the table.	S-S T-Ss

6 min	The T brings the Ss attention to the paraphrases of conversation maxims, which are on the other side of the worksheet. The T briefly discusses with the Ss the following question: “Do you think Māori people use the same rules we came up with last time when they speak their language? Do they use in the same way? Why? Why not? Give examples.” The T reminds the Ss that what they are working with are only GENREALIZATIONS! The T closes the lesson by allowing the Ss to check whether they achieved the 2 main aims.	To be able to think metalinguistically about everyday conversations To be able to verbally COMAPARE the ways Czech and Māori people understand and use the 4 maxims of the cooperative principle to communicate inexplicit meaning. To verify whether they achieved the aims of the lesson		T-Ss T-Ss
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Jigsaw Reading Materials

Text 1

„Literally, whānau translates into the English word family. But in Māori society a family is not the nucleus family that western society define. Whānau is the collective of people connected through a common ancestor. Hapū and iwi are also called whānau by a person who is a member of the same hapū or iwi.

In modern day society, whānau can also be described as a group of people who are not related, but who are bound together to fulfill a common purpose, share a common cause or interest. Examples are a kindergarten, church, support groups, team-mates, colleagues, sports groups etc. A group of friends may be referred to as a whānau as there is a common interest of friends.

Whānau recognise that each member of the whānau is supported by the other members of the whānau and are united as one. Knowledge and resources are shared within the whānau to empower each other, therefore to empower the whānau.

A physically and mentally healthy whānau empowers the whānau to succeed and overcome issues with greater support. There is no feeling of isolation within a whānau.“

Text 2

A marae is a fenced-in complex of carved buildings and grounds that belongs to a particular iwi (tribe), hapū (sub-tribe) or whānau (family). Māori see their marae as their tūrangawaewae - their place to stand and belong. Marae are used for hui (meetings), āhuareka (celebrations), tangi (funerals), educational workshops and other important tribal events.

A marae incorporates a wharehau (carved meeting house), a marae ātea (an open space in front), a wharekai (a dining hall and cooking area), and a toilet and shower block.

The people who belong to a marae do not live there full time but will come and stay during important occasions. Marae life is very communal – everyone sleeps in the same room (usually the main meeting house) on mattresses lined against the walls. They eat together in the dining room, help with chores, and spend time together learning, discussing and debating tribal matters.

Text 3

Gordon was very Maori, connected to other deeply ingrained Maoris. He invited me along to visit his brother's family, then afterwards to a giant barbecue, where I met his mom and

her extended family. There I was greeted by the whole family with curiosity and tons of good food. Maori families are Italian big, many siblings, and many many cousins. It was there Gordon passed me off to his second cousins, Dyhanna & Werahiko, a family with two energy riddled toddlers. They invited me to spend Christmas and Boxing Day with them in Whanganui.

Christmas in Whanganui gave me a sense of being where I needed to be, at the right time in the right place. Of the handful of Maori people who I met through hitchhiking, none spoke Maori until I met the family at the barbecue. Spending the next two days with Werahiko & Dyhanne gave me insight into Maori culture. Their culture demands a different perspective of life, which fundamentally clashes with the colonists view of owning land and working it versus letting it grow wild. It goes much deeper.

Over these days spending time with D & W and their parents, who create Maori learning materials at their workshop, I've learned about a culture that sees the flow of time different from us Westerners. When we view the future, we stand with our back against the past, walking towards the future. Maori turn that around – they look at the past and with their backs to the future, blindly stumble backwards into it. The Western way envisions a brighter future, which we try to turn into reality, however unlike the Maori, our perspective neglects the past. This is just one of the ways the Maori mindset differs. Maori view their ancestral homes, or whare, as living entities, with a head, fingers and ribs along the length of the homes.

Text 4

How are you? Such a simple question that can tell us so much. A question that allows all of us to share our happiness or explain why we are feeling a bit flat.

In room 14, the teacher and students are continually learning the importance of talking about our feelings, especially when we are upset, so classmates can help us or so that we can help ourselves. The class usually does this by speaking in English, so everyone thought we would challenge ourselves by trying to do this in Te Reo (=Maori language).

Room 14's learning intention: To ask and answer questions about feelings in te reo.

In te reo, 'kei te pēhea koe?' when translated into english, means 'how are you?' To answer this, you would say 'kei te _____ ahau' and use a feeling word in the blank space.

To practise this sentence structure and learn feeling words, Room 14 started off using question and response posters.



Then everyone created a feeling mask based on a feeling word they had learnt. The masks were a fun way to express different emotions and for everyone to practise their te reo. The students wrote down the te reo question and response on the back of their masks so they could use this sentence structure to practise asking and answering this question.

Another way Room 14 practised this sentence structure was using drama. The audience would ask a student how they were feeling. That student could either give a correct response to match their mask or a different one. The only catch was, the audience had to work out if the person answering the question was telling the truth or trying to trick them.

Text 5

Traditional Māori society did not have a concept of absolute ownership of land. Whānau (extended families) and hapū (sub-tribes) could have different rights to the same piece of

land. One group may have the right to catch birds in a clump of trees, another to fish in the water nearby, and yet another to grow crops on the surrounding land. Exclusive boundaries were rare, and rights were constantly being renegotiated.

Early European settlers

Early settlers such as missionaries, whalers and traders were hungry for land. Often a Māori chief would allow Europeans to settle on a piece of land in exchange for goods, but did not imagine that this meant granting them absolute ownership. Instead Māori saw it as a transfer of particular rights, while their own rights remained untouched. Māori were keen to attract Europeans for trade, and land transactions were common.

In the late 1830s some Māori realised that, to the settlers, these transactions meant absolute and sole ownership. During this period the number of ‘sales’ rapidly increased because settlers and investors feared that such purchases might no longer be available once New Zealand became a British colony. By early 1840, on the eve of the Treaty of Waitangi, Europeans claimed to own more than 66 million acres (27 million hectares) – more than the total area of the country.

Text 6

manaakitanga (noun): hospitality, kindness, generosity, support - the process of showing respect, generosity and care for others.

Manaakitanga is a powerful way of expressing how Māori communities care about each other’s wellbeing, nurture relationships, and engage with one another. Manaakitanga also extends to the whenua that needs care in order to ensure sustainability for future generations.

The value of Manaakitanga is often expressed through the responsibility to provide hospitality and protection. Manaakitanga derives from two words - ‘mana’ and ‘aki’. Mana is a condition that holds everything in the highest regard. Aki means to uphold or support. Extending Manaakitanga requires respect, humility, kindness and honesty.

Worksheet 2

Get together with your group and try to fill out this table together with all the knowledge you acquired from your texts:

Would you say community is important to the Maori people, or are they individualistic? Support your argument with information from the text(s).	
Are the Maori people welcoming to strangers?	
How honest and genuine the Maori people are when it comes to sharing their feelings? How do they respond to questions such as “how are you“?	
How do the Maori people understand ownership, especially the ownership of land? Would you say material possessions are very important to them? If so, in what way?	
How do Maori people tend to treat each other? Why do they do so?	

A MINI DIALOGUE	WHAT IS HAPPENING? Match the statements below to the mini dialogues on the left.	What would speaker B say if...	Why does speaker B choose NOT to be explicit in the particular situation?	Let's imagine speaker B is Māori. How might they react to A's questions? Why?
A: Do you have any interesting traditions in your family? B: Yes.	Speaker B says less than speaker A expected.	they gave exactly the amount of information that speaker A expected? "Yes, we decorate eggs with special paints during Easter..."	Because they don't want to share their family traditions with speaker A.	
A: How are you? B: Oh it totally sucks. Everything just seems to be wrong lately...	Speaker B gives information that might not be entirely true, or that might be exaggerated.	they answered 100% truthfully? "It's not the best, but I'm OK. There are good things and bad things."	Because they are used to being much more negative and maybe want to start a conversation about their problems.	
A A: I heard you won the math competition, is that right?	Speaker B gives information that doesn't seem all that relevant to the question.	they gave a response that is 100% relevant to the question? "Yes".	Because they feel like saying yes would be bragging.	

B: Well, there weren't that many competitors and the questions were easier than the previous years...				
A: Oh I see you're engaged, when's the big day? I might come! B: Oh yeaah, it's in the summer.	Speaker B gives information in a way that is much vaguer than speaker A probably hoped.	they answered in a way that is 100% clear and unambiguous? "It's on August 10th."	Because they don't want A to come to the wedding.	

Rules of conversation

5. Don't say too little or too much.
6. Say what is true.
7. Say what is relevant.
8. Say what is clear.

Appendix 5, Lesson Plan 3 with Respective Worksheet and Materials

<i>Class/group</i>	06.B.	<i>Textbook</i>	-
<i>Level and number of learners/class profile</i>	B2+ to C1, 12 learners		
<i>Timetable fit</i>			
<i>Main aim(s) formulated for the purpose of the thesis (Formulation which was presented to the students is presented below.)</i>	To be able to NOTICE and INTERPRET British inexplicit meaning and to COMAPRE it to Czech and Māori ways of expressing inexplicit meaning: • To NOTICE inexplicit meaning in 4 typically British mini dialogues • To be able to write 4 sentences INTERPRETING typically British ways of expressing inexplicit meaning in 4 mini dialogues. • To be able to write 8 sentences COMPARING typical British way of expressing inexplicit meaning with typical Czech and Māori ways of expressing inexplicit meaning.		
<i>Subsidiary aims</i>			
<i>Assumptions</i>	The class will roughly remember the following points from the previous lesson - Learning about the values and traditions of the Māori culture - Discussing how the Māori culture might influence the way they communicate.		
<i>Anticipated problems</i>	The students will not remember enough about the Māori culture from the previous lesson		
<i>Possible solutions</i>	The teacher will ask those who remember to share the information with the rest of the class.		
<i>Timing</i>	<i>Procedure</i>	<i>Stage aims</i>	<i>Aids and materials</i> <i>Interaction pattern</i>

1 min	Announce aims of the lesson in the following manner: “By the end of this lesson you will have written 4 sentences interpreting typically British dialogues. You will have also written 8 sentences comparing HOW and WHY a Czech and a Māori person might react differently than a Brit in these dialogues. WRITE-PAIR-SHARE model	To have a clear idea of what the expected outcome of the lesson is	The main aims written in a shortened version in the corner of the whiteboard	T-Ss
20 mins	The T hands out worksheet 3 and gives the following instructions: “What you see in front of you is a table with four mini dialogues, just like the one we’ve been working with the past two lessons. Only this time, the way speaker B reacts in the dialogues is not typically Czech, but typically British. Your task is very similar to the one you already did with the previous table. Please read the instructions in the worksheet and complete task	To NOTICE inexplicit meaning in 4 typically British mini dialogues To be able to write 4 sentences INTERPRETING typically British ways of expressing inexplicit meaning.	Worksheet 3	Individual work → pairwork

10 mins	1 on your own. The rules of conversation below the table might help you with the task.” After discussion in pairs the Ss share their answers with the rest of the class. The T asks the Ss to complete task 2 on the worksheet in pairs, writing how a Czech person might react differently in the same mini dialogues and why. Then, the T asks the Ss to share their answers with the rest of the class.			T-Ss, Ss-Ss
10 mins	The T asks the Ss to complete task 3 on the worksheet in pairs, writing how a Māori person might react differently in the same mini dialogues and why. Then, the T asks the Ss to share their answers with the rest of the class. The T asks the Ss the following questions and invites brief responses from	To be able to write 4 sentences COMPARING typical British expression of inexplicit meaning with typical Czech expression of inexplicit meaning To be able to write 4 sentences COMPARING typical British expression of inexplicit meaning with typical Māori expression of inexplicit meaning. To realize that the assumptions made in the	Worksheet 3 A smartboard where the T writes the best answers into the given cells of the table.	Pairwork T-Ss Pairwork T-Ss

3 mins	the Ss: “How accurate do you think your assumptions were about the Czech speaker and how they would respond in the dialogues compared to your assumptions about the Māori? How could you best verify if you were right about the Māori?”	previous tasks do lead to closer understanding of different cultures, but they are based on GENERALIZATIONS which are never 100% accurate! To gain motivation to meet and interact with Māori people.		T-Ss
1 min	The T closes the lesson by allowing the Ss to check whether they achieved the 2 main aims.	To verify whether they achieved the aims of the lesson		T-Ss

Worksheet 3

A MINI DIALOGUE	WHAT IS HAPPENING? Match the statements below to the mini dialogues on the left.	What would speaker B say if...	Why does speaker B choose NOT to be explicit in the particular situation?	If speaker B were Czech, how do you think they would react to speaker A's questions? Why?	If speaker B were Māori, how do you think they would react to speaker A's questions? Why?
A: How about we organize the party in your garden? B: Well.. yeah, sure, only my garden is really small and I'm not sure if you'd really like it there, plus the weather forecast is horrible and there's nowhere to hide from the rain so people would have to wear raincoats and maybe even wellington boots because of all the mud so I really don't think we'd enjoy it all that much, but of course, if you'd be fine with all that, we can definitely discuss it.		they gave exactly the amount of information that speaker A expected?			
A: How are you? B: Good, thank you, how are you?		they answered 100% truthfully?			

A: How much money do you make? B: Oh, what fine weather we're having! It got so chilly after so many days of sunshine!		they gave a response that is 100% relevant to the question?			
A: So how many houses do you actually own? B: Just enough to be comfortable.		they answered in a way that is 100% clear and unambiguous?			

STATEMENTS:

- Speaker B responds in a way that is vague or ambiguous.
- Speaker B gives more information than necessary in his response.
- Speaker B responds in a way that doesn't seem relevant to the question.
- Speaker B responds in a way that might not be truthful. The truth of what B says isn't even that important.

Rules of conversation

9. Don't say too little or too much.
10. Say what is true.

11. Say what is relevant.

12. Say what is clear.

Task 1

- Fill out columns 2, 3 and 4 on your own. When you finish, discuss your work with your partner. Are your answers similar to theirs? Why? Why not?

Task 2

- Imagine speaker B is Czech. How would they react differently to the Brit? Fill column 5 of the table in pairs.

Task 3

- Imagine speaker B is Māori. How would they react differently to the Brit? Fill column 6 of the table in pairs.

Appendix 6, Lesson Plan 4 with Respective Materials

<i>Class/group</i>	06.B.	<i>Textbook</i>	-
<i>Level and number of learners/class profile</i>	B2+ to C1, 12 learners		
<i>Timetable fit</i>			
<i>Main aim(s) formulated for the purpose of the thesis (Formulation which was presented to the students is presented below.)</i>	To REALIZE that culture influences the way people express inexplicit meaning: - To be able to present at least 4 arguments supporting the claim that culture influences the way we communicate inexplicit meaning. - To be able to support the arguments by COMPARING the expression of inexplicit meaning in English to the expression of inexplicit meaning in other cultures.		
<i>Subsidiary aims</i>	To be able to PROVIDE EXAMPLES of inexplicit meaning being communicated in English		
<i>Assumptions</i>	The class will roughly remember the following points from the previous lessons - Comparing how different cultures work with the general rules of conversation (=paraphrases of the maxims of the cooperative principle) - Learning about the Māori culture		
<i>Anticipated problems</i>	The students will not remember the 4 rules of conversation, and/or information about the Māori culture from the previous lessons.		
<i>Possible solutions</i>	The teacher will show worksheets 1,2 and 3 on the smartboard so that the Ss can refer to them when working on the main task.		
<i>Timing</i>	<i>Procedure</i>	<i>Stage aims</i>	<i>Aids and materials</i> <i>Interaction pattern</i>

1 min	Announce aims of the lesson in the following manner: “By the end of this lesson you will have created at least 4 arguments about the relationship between culture and language.”	To have a clear idea of what the expected outcome of the lesson is	The main aims written in a shortened version in the corner of the whiteboard	T-Ss
3 mins	The calls out Ss to read aloud a short article titled “The universality of meaning”, prefacing it by explaining that it’s an article that was published on a linguistic blog.	To get acquainted with a convincing opinion supporting independence of culture and language	Copies of the article	
2 mins	The T asks a volunteer S to summarize the main point(s) of the article. The T asks the Ss to express whether they agree or disagree with the idea(s) by show of hands.	To be able to present a brief summary of a written text		S T-Ss
20 mins	The T divides the class into groups of 4 and gives the following instructions: “In your groups, read the article carefully once again in silence. Then work together and write a comment that could be	To be able to write at least 4 arguments supporting the claim that culture influences the way we	Copies of the article	

	posted on the blog in response to the article. In the comment they need to present AT LEAST 4 CLEAR ARGUMENTS which discredit the article. Supporting their arguments with evidence and concrete examples is very welcomed. The Ss should use all the information and knowledge they gathered over the past three lessons. The four general rules of conversation and their cultural variants presented in the tables from worksheets 1, 2 and 3 can be used as support.	communicate implicit meaning. To be able to provide examples of implicit meaning being communicated in English To be able to INTERPRET this implicit meaning in English	A smartboard showing the tables from worksheets 1,2 and 3 including the general rules of conversation	Groupwork
18 mins				Ss-Ss
1 min	The groups present their responses to the article. Other groups can react. The T closes the lesson by allowing the Ss to check whether they achieved the 2 main aims.	To verbally share opinions on the relationship between culture and language To verify whether they achieved the aims of the lesson		T-Ss

Blog Post

The universality of meaning

In the world there are approximately 7,100 languages. Each of those languages has its own grammar, vocabulary and pronunciation, of course. It's learning those three systems what allows us to communicate fluently in any language. Nothing more is needed. This means that if we had unlimited memory and time to study, we could eventually communicate with anybody from anywhere in the world and reach common understanding without failure. You might argue that speaking between the lines which we do in humour or sarcasm go beyond grammar, vocabulary, and pronunciation and that in these areas we might hit some bumps. But guess what! Those phenomena are universal to all mankind. We laugh, we are sarcastic or evasive (=vyhýbavý) not because we speak a particular language, but simply because we are people. If we understand all the words and if we know all the verb tenses, vowels and consonants, not even the little meanings passed between the lines can escape us. If somebody makes a fool of themselves by misunderstanding somebody, it's simply because they didn't learn the three systems of their language all that well. You may counter me by saying that misunderstandings happen even between native speakers in their own mother tongues, but let's be real - who is as confident as to say they know the grammar and vocabulary of their own first language perfectly? Isn't there always room to grow? If one day somebody does become the absolute vocab-grammar-pronunciation master, they surely will tell you they never get the wrong end of the stick. So just keep memorizing the vocab lists, do the pronunciation exercises and conjugate those verbs and the door to the understanding of the whole wide world will swing open for you.

Appendix 7, Reflective Notes of the Researching Teacher

Lesson 1

Main Lesson Aims

- To be able to NOTICE inexplicit meaning in 4 mini dialogues. – **ACHIEVED**
 - Activity #1 – Matching statements to mini dialogues
 - Students in both groups completed the activity quickly and without difficulties.
 - They noticed that information is being communicated between the lines as none of the students understood the dialogues literally upon first reading.
- To be able to write 4 sentences INTERPRETING inexplicit meaning in 4 mini dialogues. - **ACHIEVED**
 - Activity #2 – Writing what would speaker B say if they spoke openly without implicature and explaining why they chose to imply instead of being direct
 - Overall, the students were able to interpret the dialogues successfully, without much difficulty, however they kept mentioning that it **depends more on the individual communication style of the speaker than on their culture.**
 - **In group A they argued with their own conversational styles varying within the class.**
 - Also, it happened a few times that the students noticed the implicature, clearly understood it, but later interpreted it incorrectly.
 - Occurrence in **group A**: The students in group noticed flouting in dialogue number 2, they claimed they often respond to a question of “How are you” very similarly to Speaker B, but they were not able to say why they do so and what the effect is.
 - Occurrence in **group C**: one student interpreted dialogue 4 correctly and then, after some thought, came up with an unusual interpretation: “Speaker B responded the way they did because they forgot the date of their own wedding.”

Subsidiary Lesson Aims

- To be able to translate 4 mini dialogues from English to more natural Czech. - **ACHIEVED**
 - Activity #3 – Translation of the dialogues into natural Czech
 - Occurrence in **group A**: The students struggled to use language that felt really natural, producing sentences such as “Kdy je ten velký den?” to translate the question “When’s the big day?” in the original dialogue
 - Occurrence in **group C**: The students struggled to use language that felt truly natural, producing phrases such as “všechno se zdá být špatně” to translate the original “everything seems to be wrong” in dialogue 2.
- To be able to write down 4 paraphrases of the 4 maxims of the Cooperative principle. – **ACHIEVED**
 - Activity #4 – Inducing paraphrases of Grice’s maxims from the example dialogues and their analyses
 - The students were able to induce the maxims much faster than expected. All the paraphrases produced by all the groups matched in their meaning the original maxims written by Paul Grice.
 - Occurrence in **group A**: Even though the example dialogue flouting the maxim of quantity only presented a case of providing LESS information than the interlocutor expected, one group was able to produce a paraphrase of the maxim, where they stated that “We should not say less or MORE than the other person expects.”

Lesson 2

Main Lesson Aims

- To be able to write 4 sentences COMPARING reactions of a Māori person to typical Czech reactions in 4 mini dialogues where inexplicit meaning is conveyed – **ACHIEVED**
 - Warmup – students sharing how they imagine a Māori person

- The students mostly admitted they had no knowledge of the Māori.
 - Some of those, who did know something about the nation presented it as underdeveloped.
 - Occurrence in **group C**: One student described the Māori as not wearing many clothes and living a tribal form of life.
- Activity #2 – Comparing how a Māori person might react in a typically Czech dialogue which originally employs an implicature
 - Students did not struggle with this task; they were able to transfer their knowledge from the Jigsaw activity (see ‘subsidiary aims’ below).
 - Occurrence in **group A**: The students appreciated the Māori understanding of ownership. They stated that it may lead to possessions being viewed as less indicative of a person’s character.
 - Occurrence in **group C**: The students appreciated the Māori values and described them as “better” in some respects than Czech cultural values. They especially admired the Māori hospitality and their relationship to their ancestors, stating that Czechs ‘could learn from them’ in that matter.
- To be able to verbally COMPARE the ways Czech and Māori people understand and use the 4 maxims of the cooperative principle to communicate inexplicit meaning - **ACHIEVED**
 - Activity #3 – Discussing how the Czech and Māori understanding of the conversation maxims may differ and to what effects
 - The discussion was very fruitful, the students mentioned that the Māori may work slightly differently with the maxim of quality as compared to the Czechs, they would probably portray the reality more neutrally, instead of flouting the maxim and being negativistic.
 - Students on both groups also mentioned that the use of the maxim of quantity may differ in the two cultures in connection to some specific topics, as the Māori may be more eager to share their family traditions or cultural values and personal history. A Czech might then consider the Māori to be flouting the maxim of quantity by being too verbose,

while the Māori would see themselves as providing the appropriate amount of information.

Subsidiary Lesson Aims

- To answer 5 questions about the Māori culture and cultural values - **ACHIEVED**
 - Activity #1 – Jigsaw reading about the aspects of the Māori culture
 - The students were able to induce answers to the questions from the texts fairly easily.
 - The text which caused the most difficulties was text #4, which described how children are taught to respond to the question “How are you” in the Māori language Te Reo. The students struggled to link this text to any question in the worksheet and they needed help coming to clear conclusions about the text.

Lesson 3

Main Lesson Aims

- To NOTICE inexplicit meaning in 4 typically British mini dialogues – **ACHIEVED**
 - Activity #1 – completing a table, trying to match metalinguistic statements to typically British forms of implicature in 4 model dialogues
 - The students in both groups A and C had no trouble noticing the implicatures in English. They quickly matched the statements to the mini dialogues without making a single mistake in either group.
- To be able to write 4 sentences INTERPRETING typically British ways of expressing inexplicit meaning in 4 mini dialogues - **ACHIEVED**
 - Activity #2 – writing what would speaker B say in the model dialogues if they chose to be explicit and explaining why they did not make that choice
 - Compared to lesson 1, the students in both groups were much better able to interpret flouting in all four dialogues.
 - Occurrence in **group C**: The students discussed how and why the Brits respond to the question of ‘How are you?’, exemplifying that in Britain,

it is only a politeness conversation starter, which is not expected to be answered truthfully

- Occurrence in **group A**: In the same discussion about the British responses to ‘How are you?’ the students referred to the maxim of quality, stating that the British flout it automatically.
- To be able to write 8 sentences COMPARING typical British expression of inexplicit meaning with typical Czech and Māori expression of inexplicit meaning - **ACHIEVED**
 - Activity #3 – writing potential reactions of a Czech person in typically British dialogues featuring flouting of the CP
 - The students in both groups used translation as a tool for easier comparison when they looked at dialogue 3. They suggested that a Czech would never use the weather as an ‘escape topic’ from an uncomfortable conversational situation.
 - Occurrence in **group C**: One student shared her own experience of being asked about their income from a part-time job. She explained that to avoid answering, she chose to talk about her immediate surroundings by “look, it’s already time to start dancing.”, using thus the context of situation as a source of topic for flouting the CP.
 - In both groups the students contended that when asked about a sensitive or taboo topic, such as money, a Czech would be more likely to just answer vaguely, instead of shifting the attention to a completely unrelated topic, like the Brit did in the dialogue. In contrast, in Britain, the usage of weather as an opportunity to flout the maxim of relevance was labelled by the students as common and natural.
 - Activity #4 - writing potential reactions of a Māori person in typically British dialogues featuring flouting of the CP
 - In both groups the students were able to use their knowledge from the previous lesson, to come up with potential reactions of a Māori person.

- The students presented the Māori in a very positive light, again appreciating their cultural values in comparison to the Czech and British ones.
- The most commonly used example of a Māori reacting differently was to the question of ‘How are you?’, suggesting, they would most likely respond truthfully.
- The students also contended that given the hospitality of the Māori people, a Māori might not choose to flout the maxim of quantity at all the dialogue 1, and instead host a party in their garden.
- Regarding dialogues 3 and 4, the students suggested that the reaction of the Māori would depend on the relationship they have with speaker A. However, both groups contended that given the Māori understanding of ownership, they might not feel so much defined by their material possessions as Czechs or Brits.

Lesson 4

Main Lesson Aims

- To be able to present at least 4 arguments supporting the claim that culture influences the way we communicate inexplicit meaning – **ACHIEVED**
 - Both the groups achieved this aim without much struggle, being only affected by the time constraints of the lesson.
 - Example arguments:
 - People from different cultures have different manners. What is polite in one culture may be impolite in another. They may be more direct in some situations and speak between the lines in other scenarios.
 - People from different cultures may have a different idea about what is funny, so they may not choose to say jokes between the lines the same way, or they may choose to say completely different jokes
 - People from different cultures may have a different idea about what is taboo, so they may try to avoid different topics by being irrelevant or too vague.

- Occurrence in **group A**: One student argued that “In some cultures, there are topics which are taboo that are fine to discuss in other cultures.”
 - People are affected even by the cultural history of their nation (see below)
- To be able to support the arguments by COMPARING the expression of inexplicit meaning in English to the expression of inexplicit meaning in other cultures - **ACHIEVED**
 - Here, students from both groups used comparisons which came to light in the previous lessons, focusing on the way different cultures work with the maxims of the CP (see notes on lessons 2 and 3)

Subsidiary Aims

- To be able to provide examples of inexplicit meaning being communicated in English - **ACHIEVED**
 - To produce the examples, **the students in both groups A and C were using the paraphrases of Grice’s maxims.**
 - They focused on how different cultures may understand the maxims, pointing out specific examples discussed in the previous lessons. For example, in both groups the students came back to the different ways Brits, Czechs and Māori may choose to respond to the question ‘How are you?’ (see above).
 - In **group C** especially, the students also discussed how historical and political context may influence flouting tendencies of a given culture. They mentioned that a Czech asked about their past affiliation to the Communist party may choose to flout the CP to avoid answering the question. Foreigners, who are unfamiliar with Czech history, may not know why the Czech did not respond clearly.
 - **Group A** mentioned that a Brit may choose to be evasive when asked about their vote in the Brexit referendum.

- The students agreed that when asked about a sensitive topic, a Brit was likely to flout the maxim of relevance, while a Czech would probably flout the maxim of relation, coming back to the idea from the previous lesson.
- In both groups, the students also mentioned that communication between the lines can also happen by means of body language and gestures, which may vary culturally. One student mentioned the Czech gesture of “kiš kiš” which may not be intelligible to foreigners.

Appendix 8, Observation Forms from the Observing Teacher

Research Group A

1. Do the students seem to be expressing disagreement with the article during the first reading even before they were asked to? If yes, please describe.

“No, they didn’t. But they expressed their disagreement in voting. Only one student agreed by 100%.”

2. Are the students able to provide specific examples of inexplicit meaning being communicated in English? If yes, please specify.

“Yes – they mentioned some in-group language that other people didn’t understand. They mentioned that some nations tend to communicate in a negative way.”

3. Are these examples based on the British culture or on other cultures?

“Using English idioms is not always easy for foreigners. Ss stated examples of communicative patterns based on (English) culture.”

4. Are the students able to NOTICE inexplicit meaning in the examples that OTHER students give? If so, specify.

“Yes, Ss understood the points that their schoolmates made thanks to the previous lessons in which you talked about them.”

5. Are the students able to interpret the inexplicit meaning CORRECTLY in the examples they give or that OTHER students give?

“Yes, I think so... thanks to your previous lessons (mainly).”

6. Are the students able to COMPARE the ways different cultures express inexplicit meaning?

“Yes, they mentioned some examples from previous lessons or similar ones from their life experience.”

7. Do the students seem to be enjoying the lesson?

“They didn’t show many signs of it but I hope so ☺.”

Research group C

1. Do the students seem to be expressing disagreement with the article during the first reading even before they were asked to? If yes, please describe.

“No, I didn’t notice any signs of disagreement during the first reading.”

2. Are the students able to provide specific examples of inexplicit meaning being communicated in English? If yes, please specify.

“First, they noticed the different gestures in different cultures. Then they remembered inside jokes among friends.”

3. Are these examples based on the British culture or on other cultures?

“I have only noticed that students were deriving their examples of various misunderstanding areas from their own culture and life experience. At the end they specified the ‘How are you?’ question and the expected answers in different cultures.”

4. Are the students able to notice inexplicit meaning in the examples that OTHER students give? If so, specify.

“They discussed the inside jokes between two friends or the gestures.”

5. Are the students able to interpret the inexplicit meaning CORRECTLY in the examples they give or that OTHER students give?

“Yes, I think so. Thanks to your lessons they realized the importance of cultural/historical and personal background and life experience.”

6. Are the students able to COMPARE the ways different cultures express inexplicit meaning?

“Yes, as I mentioned before, they have realized and understood the complexity of communication.”

7. Do the students seem to be enjoying the lesson?

“Yes, very much so. They needed more time, which is unrealistic.”