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Culture and its Relation to the Interpretation of Conversational Implicatures of Senior
Students from the English Teaching Major at Universidad Nacional and Universidad
Hispanoamericana

Author:

Nicole Guido Suárez

Tutor:

MSc. Roy Alfaro Alfaro

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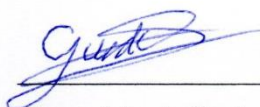
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SWORN OF DECLARATION

SWORN OF DECLARATION

Yo Nicole Guido Suárez, mayor de edad, portadora de la cédula de identidad número 117500439 egresada de la carrera de Licenciatura en la enseñanza del Inglés de la Universidad Hispanoamericana, hago constar por medio de éste acto y debidamente apercibido y entendido de las penas y consecuencias con las que se castiga en el Código Penal el delito de perjurio, ante quienes se constituyen en el Tribunal Examinador de mi trabajo de tesis para optar por el título de licenciado en la enseñanza del Inglés, juro solemnemente que mi trabajo de investigación titulado: “Culture and its Relation to the Interpretation of Conversational Implicatures of Senior Students from the English Teaching Major at Universidad Nacional and Universidad Hispanoamericana”, es una obra original que ha respetado todo lo preceptuado por las Leyes Penales, así como la Ley de Derecho de Autor y Derecho Conexos número 6683 del 14 de octubre de 1982 y sus reformas, publicada en la Gaceta número 226 del 25 de noviembre de 1982; incluyendo el numeral 70 de dicha ley que advierte; artículo 70. Es permitido citar a un autor, transcribiendo los pasajes pertinentes siempre que éstos no sean tantos y seguidos, que puedan considerarse como una producción simulada y sustancial, que redunde en perjuicio del autor de la obra original. Asimismo, quedo advertido que la Universidad se reserva el derecho de protocolizar este documento ante Notario Público. en fe de lo anterior, firmo en la ciudad de San José, a los diecinueve días del mes de Febrero del año dos mil veintitrés.



Firma del estudiante

Cédula: 117500439

CARTA DEL LECTOR

Heredia, 14 de abril, 2023
Universidad Hispanoamericana
Sede Heredia
Carrera Enseñanza del Inglés

Estimado señor

La estudiante Nicole Guido Suarez, cedula de identidad número 11750-0439, me ha presentado para efectos de revisión y aprobación, el trabajo de investigación denominado **“Culture and its Relation to the Interpretation of Conversational Implicatures of Senior Students from the English Teaching Major at Universidad Nacional and Universidad Hispanoamericana”**, el cual ha elaborado para optar por el grado académico de Licenciatura.

He revisado y he hecho las observaciones relativas al contenido analizado, particularmente lo relativo a la coherencia entre el marco teórico y análisis de datos, la consistencia de los datos recopilados y la coherencia entre éstos y las conclusiones; asimismo, la aplicabilidad y originalidad de las recomendaciones, en términos de aporte de la investigación. He verificado que se han hecho las modificaciones correspondientes a las observaciones indicadas.

Por consiguiente, este trabajo cuenta con mi aval para ser presentado en la defensa pública.

Atte.

Firma



Nombre: Ana Alicia Rodríguez Solórzano
Cédula: 204930449

CARTA DEL TUTOR

San José, _____ del 2023

MSc. Diego Torres Moreno
Facultad de Educación
Universidad Hispanoamericana

Estimado señor:

La estudiante Nicole Guido Suárez, cédula de identidad número 117500439, me ha presentado, para efectos de revisión y aprobación, el trabajo de investigación denominado **Culture and its Relation to the Interpretation of Conversational Implicatures of Senior Students from the English Teaching Major at Universidad Nacional and Universidad Hispanoamericana**, el cual ha elaborado para optar por el grado académico de Licenciatura en la Enseñanza del inglés.

En mi calidad de tutor, he verificado que se han hecho las correcciones indicadas durante el proceso de tutoría y he evaluado los aspectos relativos a la elaboración del problema, objetivos, justificación; antecedentes, marco teórico, marco metodológico, tabulación, análisis de datos; conclusiones y recomendaciones.

De los resultados obtenidos por la postulante, se obtiene la siguiente calificación:

a)	ORIGINAL DEL TEMA	10%	10
b)	CUMPLIMIENTO DE ENTREGA DE AVANCES	20%	20
c)	COHERENCIA ENTRE LOS OBJETIVOS, LOS INSTRUMENTOS APLICADOS Y LOS RESULTADOS DE LA INVESTIGACION	30%	30
d)	RELEVANCIA DE LAS CONCLUSIONES Y RECOMENDACIONES	20%	20
e)	CALIDAD, DETALLE DEL MARCO TEORICO	20%	20
	TOTAL		100

En virtud de la calificación obtenida, se avala el traslado al proceso de lectura.

Atentamente,

Roy Alfaro
Alfaro

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 Fecha: 2023.03.06
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MSc. Roy Alfaro Alfaro

Ced: 203060905

DEDICATORY

Ligia Suárez

For being by my side all the time, for sacrificing so much of her life and prioritize me above everything else, for loving me even when times get rough.

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For being the brother I never had, for supporting and helping me during most of my academic life.

Emilce Araya

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Lelia Villalobos

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ABBREVIATIONS

UNA: Universidad Nacional de Costa Rica

UH: Universidad Hispanoamericana

CP: Cooperative Principle

IP: Interlanguage Pragmatics

PC: Pragmatic Competence

ABSTRACT

Language and culture are two components that cannot be separated when learning a language; therefore, the purpose of this research is to determine the impact of UNA and UH's English teaching major's cultural courses in 2022 senior students' interpretation of conversational implicatures. The methodology involves a qualitative study in which a survey, a questionnaire, and an interview were applied. Findings showed that media is participants' primary source of cultural knowledge, certain implicatures are harder to interpret due to the nature of their corresponding maxims, and that lack of cultural knowledge is a factor that influences implicature interpretation. Few participants was the most relevant limitation of the study. It is recommended to carry similar research with a bigger sample of participants and implementing different methodologies. *Keywords:* culture, implicature.

Resumen

Durante el aprendizaje de un idioma, la lengua y la cultura son componentes que no pueden ser separados. El propósito de esta investigación es determinar el impacto de los cursos culturales de la carrera de enseñanza de la UNA y la UH en la habilidad de los estudiantes de último año del 2022 para interpretar implicaturas conversacionales. La metodología consiste en un estudio cualitativo y la aplicación de una encuesta, un cuestionario, y una entrevista. Los resultados muestran los medios de comunicación como la fuente principal de conocimiento cultural, algunas implicaturas son más difíciles de interpretar debido a su naturaleza, y que la falta de conocimiento cultural influye en la interpretación de implicaturas. La escasez de participantes representa la principal limitante. Se recomienda realizar investigaciones de esta naturaleza aplicando distintas metodologías y con mayor participación. *Palabras clave:* cultura, implicatura

INTRODUCTION

The subject of this research is the impact of cultural courses' contents on the ability to interpret conversational implicatures of 2022 senior students from the English teaching major at Universidad Nacional and Universidad Hispanoamericana.

For such research, establishing the relationship between culture and language is crucial. Both components seem to share an interdependent connection in which one shapes and transmits the other. As a result of this, both cultural and language knowledge are important aspects to be learned when acquiring a second language. To perform adequately in a target language not only lies on Linguistic competence, but also in Pragmatic competence which plays an important role in communicating with a diversity of speakers. Theories like the Cooperative Principle and Interlanguage Pragmatics address such need for being Pragmatically competent. Therefore, the researcher utilized the two theories as the theoretical framework for the present investigation.

The research took place at Universidad Nacional's campus Omar Dengo located in Heredia, and Universidad Hispanoamericana's sede Llorente located in San José.

The research is divided into the following sections:

Chapter I addresses the problem statement, justification for the research, background of the problem, objectives, and scope and limitations.

Chapter II introduces the concepts related to the research, the theories and previous research addressing the topic in question.

Chapter III explains the approaches, types of research, population, and sample.

Chapter IV the analysis and interpretation of the data gathered.

Finally, chapter V presents the conclusions and recommendations.

CHAPTER I:
RESEARCH PROBLEM

1.1. Problem Statement

1.1.1. Background of the problem

The presence of culture in the EFL classroom has been analyzed through the years. Allen (1985) summarized the current and prior trends on second language teaching and foreign language teaching, highlighting that one of the main reasons for second language learning was to have access to the most representative pieces of literature (p.138). Other authors later explained that students had access to learn about the society of the target language through reading (Flewelling, 1993). Purba (2011) mentions that during the seventies, the arrival of different approaches such as Total Physical Response, Suggestopedia, and the Direct Method neglected culture since these approaches were focused on structure and vocabulary; additionally, Communicative Language Teaching (CLT) made this situation worse for it made emphasize in a practical usage of the language; nevertheless, the later development of the CLT approach stated that language use and social variables should be combined in order to communicate properly. This resulted in the role of culture being more present in the second language and foreign language teaching curriculum (p. 46).

During the nineties, several studies arose exploring the role of culture in language teaching; for instance, studies from Krasner (1999) and Lange (1998) whose studies focus not only on their function on language classrooms, but also curriculum development, and how it was addressed through textbooks. During the second decade of the 2000s the center of attention was moved to how to implement culture into the language classroom. In the English teaching- field, authors like Zhao (2011) and Dai (2011) discuss the strategies and techniques to enhance culture teaching in the EFL classroom. Both authors mention that activities like group discussion, research-oriented activities, activity logs, and usage of authentic material are suitable tasks to

start implementing culture in the classroom so that students can be culturally competent (p. 849; pp. 1032-1035). The early 2020s showed research focused on the relation between Pragmatics and culture, specifically, conversational implicatures and misunderstanding in communication. In this field, Nassar (2021) and Kavetska (2020) discuss the reasons why conversational implicatures are misunderstood and its relation to culture. Nassar's conclusions pointed out that socio-cultural differences, indirectness, negative transfer, and teaching-induced shortcomings were factors that affect student's ability to comprehend conversational implicatures (p. 52); while Kavetska's concluding remarks indicate that, on one hand, the "cultural background and the ability to arrive at the speaker-intended implicated meaning the way native speakers do suggests that teaching target cultural aspects should necessarily be incorporated in the language teaching syllabus" (p. 62); On the other hand, Kavetska also mentions that language proficiency plays a part in comprehending implicated meaning (p. 65).

In the Costa Rican context, culture is present in the public English teaching system curricula. According to Ministerio de Educación Pública (MEP) 2016's English syllabus, for high school (from seventh to twelfth grade) three units are directed to address cultural content from Costa Rica and culture around the world through topics like Costa Rican culture, holidays around the world, and cultures, subcultures, and cliques. Moreover, higher educational institutions that offer majors related to English teaching also offer cultural courses within their curriculum; that is the case of Universidad Nacional's (UNA) English teaching syllabus (2021) which offers two courses mainly devoted to culture distributed on the third and seventh semesters of the major; the courses comprise Language and Culture, and Intercultural Communication. Moreover, Universidad Hispanoamericana's English teaching syllabus (2022) offers the course History and Culture in USA during the eighth quarter of the major.

Few research about culture in the EFL classroom has been conducted in Costa Rica. Espinoza and Rodriguez (2020) explored the connection between culture and language learning through analyzing the perceptions, opinions, and ideas from the English major students to improve the cultural courses strategies, as well as teachers' practices to teach culture. This research was conducted at UNA's campus located in *Sede Interuniversitaria de Alajuela* and focused on students from freshman to senior year from the English major. The present study aims to fill the gap in literature by researching the relationship between the contents of cultural courses imparted and the performance of 2022 senior students, from the English teaching major at UNA's central campus Omar Dengo and UH's Llorente campus, when interpreting conversational implicatures.

1.1.2. Problematization

According to Ho (2009) today's society has evolved into a multicultural world in which language learners must develop both their linguistic and their intercultural communication so they can overcome linguistic and cultural barriers that might interfere their interaction with people from different cultures (p.72); Bennett, Bennett & Allen (2003) highlight the importance of this issue by stating that "the person who learns language without learning culture risks becoming a fluent fool" (p. 237). The discussion of culture in the EFL classroom is of highly relevance since being proficient in the grammatical aspects of the language is not enough to communicate properly, it is necessary to know the context of the situation in order to transmit and understand messages clearly. Such context is related to conversational implicatures as well; Bouton (1988) found that "cultural background is a predictor of nonnative speaker (NNS) ability to interpret implicatures the way native speakers (NSs) do " (p. 183); Jankovic-Paus (2017) follows the same line of thinking and argues that cultural knowledge is crucial to understand

conversational implicatures because if the participant of a conversation does not share the same cultural background, and fails to comprehend an implication, it would be correct to assume that his inferences are invalid (p. 32). As a result, culture in the EFL classroom is important since it provides learners with the ability to comprehend implicatures properly and avoid misunderstandings when communicating with people from different cultural backgrounds.

Researchers have also discussed the benefits of a proper language-culture learning; Sun (2013) points out that “students may develop a good thinking habit while they use the foreign language” (p. 374), while Ho (2009) states that intercultural teaching allows students to understand and interact successfully with people from a distinct cultural background, which will make them interculturally and linguistically competent (p. 63). Therefore, through culture in the EFL classroom, students will have the opportunity to perform adequately in their target language with different cultures, which is the ultimate goal of language learning: to communicate with others.

Lafayette (as cited in Hoang-Thu 2010, p.19) highlights that out of the three main components of language curriculum, which are language, literature, and culture, most of the time and resources available are dedicated to the grammatical and lexical aspects of language, being culture the weakest component since it is poorly addressed in class material, and the unfamiliar relationship between teachers, cultures, and techniques to teach those cultures. Nevertheless, this does not mean that learners are not learning culture at all; Mohamed Ali and Mohideen (2016) mention that “culture may be gained through multiple sources such as the internet, TV programs, literature and music” (p. 47), while Tang (as cited in Hoyos, 2012) highlights that

A person learning a given language is not just getting knowledge of the linguistic aspects of the target language but also getting knowledge of both all what is related to the country or

countries of that language, and all the conceptions of what is beautiful, romantic, good and bad, relevant and irrelevant, polite and impolite, and so on, that are implicit in the target culture (p.63).

Still, compared to other courses that address linguistic components, cultural courses are fewer, and this might have an impact on learners' cultural awareness. Koester and Lusting (as cited in Ali, Kazemian and Mahar, 2015) mention that the lack of cultural awareness is a setback for learners to communicate interculturally in foreign settings (pp. 5-6). Moreover, Iscan, Karagoz, and Konyar (2017) define cultural awareness as “understanding culture and being aware of the different beliefs and ideas”, which is important since speakers need to keep in mind that, when communicating with other speakers who do not share the same culture as them, people are likely to assign a different meaning to what is actually being said (p. 54). Therefore, cultural awareness is necessary to become a competent intercultural speaker, which according to Ho (2009) enables students to understand and interact successfully. Ali, Kazemian and Mahar (2015) state that, in order to achieve this, learners need to be exposed to a cultural environment with the help of interactive and communicative activities through language teaching strategies.

Based on 2021 UNA's English teaching major syllabus, a total of 16 hours per week correspond to the only two courses taught during the whole major distributed in two out of the eight semesters, while other areas specifically devoted to grammar and morphology goes around 32 hours per week distributed in four out of the eight semesters of the whole major. In the case of UH's syllabus, the only cultural course, History and Culture of USA, devotes 12 hours per week distributed in only one quarter of the major.

1.1.3. Justification

Culture is an important core of human beings and their social nature. Humans seek to create connections by sharing aspects like beliefs, values, and experiences. Such aspects are related to the cultural background of each individual, and one of the ways in which each cultural background is shared among them is through oral communication, and therefore, through language. This line of thinking is supported by authors like Sun (2013) who points out that language is the main means by which culture is transmitted and, at the same time, culture is the primary agent that shapes language (p. 371). For Hinkel (2001), culture englobes aspects like speech acts which are key to transmit and receive knowledge (p. 2). Based on these asseverations, culture and language are dependently related and influence each other's process of development within the society.

All languages around the globe share a bond with a particular culture, and of course, the English language is not an exception. Since the roots of English and culture are intertwined, several authors who have analyzed their connection in the field of teaching, and they have concluded that English teachers not only teach the language itself, but also teach culture. Politzer (as cited in Purba, 2011) points out that language teachers must teach culture as well; otherwise, only symbols, with the wrong meaning assigned by students, are being taught (p.47). For Damon (as cited in Sarigül and Ashton, 2006) culture is the fifth dimension of language teaching alongside writing, listening, speaking, and reading, and its importance lies in understanding the context in which the conversational process takes place since the knowledge to discern what is or not appropriate in a giving situation, goes beyond having a good grammatical performance (p.5).

Gao (as cited in Farnia, 2009) agrees with the interdependence between culture and language and states that it is natural to conclude that English language learning and culture learning are the

same, as well as English and culture teaching (p. 243). Therefore, teachers are agents that are not only involved in the transmission of linguistic knowledge, but also in the transmission of cultural context and knowledge for students to actually perform integrally in their target language.

When it comes to analyzing the connection between communicating through a determined language and knowledge about the culture of that language, it is important to highlight the role of Pragmatics. Farnia (2009) refers to it as Pragmatic awareness and indicates that it plays a key role in social interaction; Dufva (1994) provides an interesting example of such awareness by stating “knowledge about language use in the target culture” (p. 21). The field of Pragmatics englobes various aspects, but one of the most influential on the relationship of language and culture is conversational implicatures. Levinson (1992) points out that implicatures “provide some explicit account of how it is possible to mean (in some general sense) more than what is actually said” (p. 97). Therefore, if speakers do not understand the meaning behind a statement because they do not share the same context, the chances of being misunderstood are higher (Jankovic-Paus, 2017). Consequently, culture learning and language learning should not be perceived as separate subjects, but rather as a complete set of knowledge necessary to communicate with speakers of a distinct cultural setting and being able to transmit a clear message and understand the information received by those same speakers.

1.2. Problem Formulation

What is the impact of cultural courses' contents on the ability to interpret conversational implicatures of 2022 senior students from the English teaching major at Universidad Nacional and Universidad Hispanoamericana?

1.3. Research Objectives

1.3.1. General Objective

To determine the impact of UNA and UH's English teaching major's cultural courses in 2022 senior students' interpretation of conversational implicatures.

1.3.2. Specific objectives

- To analyze the theories around the Cooperative Principle and Interlanguage Pragmatics and their connection to culture and conversational implicatures.
- To determine the relation between culture in the EFL class and conversational implicatures.
- To determine the performance of participants when interpreting conversational implicatures.
- To evaluate the performance between UNA and UH's 2022 senior students when interpreting conversational implicatures

1.4. Scope and Limitations

1.4.1. Scopes

The present study takes place at UNA's central campus *Omar Dengo*, located in Heredia and UH's *sede Llorente* located in San Jose, Costa Rica. Since it has been established that language learning is equal as culture learning, and that teaching a language is equal as teaching culture, the population comprises 26 2022 senior students from the English Teaching major. 2022 senior students are carefully selected to guarantee that at all participants had enrolled and approved both Language and Culture and Intercultural Communication (UNA's participants) as well as History and Culture of USA courses (UH's participants). The study takes place during the second semester and the third quarter of 2022.

1.4.2. Limitations

Regarding the limitations, it would have been appropriate to have a reference of participants' linguistic competence level through examinations like the Test of English for International Communication (TOEIC) based on the Common European Framework of Reference for Languages (CEFR), in order to contrast the performance on interpretation of conversational implicatures between students with higher levels of linguistic competence, and students with lower linguistic competence according to the CEFR. Nonetheless, not all participants have a TOEIC certificate, and not all participants are willing to pay for such examination only to be part of this research.

Additionally, the rate of participation was quite low for this study. Only 12 students from UNA and 14 students from UH agreed to participate on the present study.

CHAPTER II
THEORETICAL FRAMEWORK

2.1. Historical context

Universidad Nacional de Costa Rica (UNA) emerged on February 7th, 1973, when Costa Rica's Legislative Assembly approved the law number 5182 which included the creation of UNA. On February 15, 1973, former President José Figueres Ferrer and former Ministry of Education Uladislao Gámez Solano enacted the law. One month later, UNA's first chancellor, Benjamín Nuñez, inaugurated its first school year.

It was preceded by Escuela Normal de Costa Rica and Escuela normal Superior, both directed to the formation of teachers. These two institutions not only provided UNA with infrastructure, but also with values and a humanistic approach. UNA, also known as Universidad Necesaria, delivers to the community quality higher education directed to all kinds of population that conform the Costa Rican society.

Universidad Hispanoamericana was created in 1982 under the name Colegio Sapiencia, being the first private higher education institution in Costa Rica. In 1991, its founders decided to grow apart from the federation of academic entities and became a new institution under the name of Universidad Hispanoamericana with the approval of Costa Rica's government.

Since then, UH has expanded in terms of infrastructure and academic programs. Its mission is to train professionals that not only become leaders, but also that generate changes that contribute to the improvement of society through the development of different areas such as investigation. Moreover, its vision to deliver quality and updated education according to the national and international standards.

2.2. Definitions

The following section addresses critical concepts needed to understand certain phenomena related to the research.

2.2.1. Utterance

Porter (2015) explains that in order to understand utterances it is necessary to draw conclusions from them, and usually, such conclusions are drawn through the concept of Entailment (p.286). An utterance, according to Porter, is present every time a sentence is used, either by speaking or sign; it is an event, something that happens (p. 275). While for Cambridge dictionary, an utterance is something that someone says (Cambridge dictionary, 2022).

2.2.2. Entailment

Entailment refers to the relation between two sentences, in which if sentence A is true, then sentence B is also true (Porter, 2015, p.286). Consider the following example:

A: Mary runs every day.

B: Mary runs every Friday.

In example (1), sentence A entails sentence B, meaning that A being true, makes B become true as well; however, B being true, does not mean that A becomes true as well. Porter clarifies that since entailment has to do with literal meaning, they are “conclusions that can be drawn irrespective of an utterance’s context” (p.286). Nevertheless, literal meaning does not guarantee the understanding of an utterance, often conclusions are also drawn even when there is no entailment in a sentence, and this is possible through the context of an utterance.

2.2.3. Implicature

Porter points out that while an inference is a conclusion based on particular circumstances, and implicature is a conclusion based on what a speaker means (2015, p.287). Rahayu (2016) adds that “implicature is indirect or implicit meaning of an utterance that is produced by the speaker. Implicature happens when the speaker wants to express something in an implicit or indirect way in a conversation” (p. 67). Grice (as cited in Rahayu, 2016) identified two different

types of implicature: conventional implicature, which does not depend on a special context, but rather specific words; and Conversational Implicatures which are related to conversational principles and assumptions (p. 67).

2.2.4. Conversational implicatures

Conversational implicatures, as explained by Levinson (1983), are a particularly important component of Pragmatics; they provide certain notion that for a speaker, it is possible to mean something more than what is being actually said (p.97). Grice (as cited in Levinson 1983) identified two types of conversational implicatures: generalized conversational implicatures and particularized conversational implicatures. Generalized implicatures do not need a special context or scenario, while particularized implicatures do need such context. Consider the following,

A: A dog bit Emma.

A: Emma was bitten

B: Charlie's dog has been very aggressive lately.

In (2) context is not needed to conclude that the dog that bit Emma was not hers, while in (3) the context of Charlie's dog being aggressive lately is needed to conclude that it was Charlie's dog the one who bit Emma.

2.2.5. Pragmatics

Porter (2015) defines Pragmatics as “the study of the ways people use language in actual conversations” (p. 274), adding that Pragmaticists “study both how context helps to determine whether a particular utterance is appropriate or inappropriate as well as how changes to context alter sentences' meanings” (p. 274).

2.2.6. Pragmatic failure

Often, misunderstandings related to implicatures are related to Pragmatic failure which, according to Shen (2013), refers to “the inability to understand what is meant by what is said, which can often lead to misunderstanding or confusion in cross-cultural communication (p. 132).

2.2.7. Culture

Purba (2011) mentions that culture is “the context within which a member of a society exists, behaves, thinks, feels and relates to other. It is the shared value system of the members of a society” (p. 50). Spence-Oatey (as cited in Farnia, 2009) adds that “culture is a fuzzy set of attitudes, beliefs, behavioural conventions, and basic assumptions and values that is shared by a group of people, and that influences each member's behaviour and each member's interpretations of the meanings of other people's behaviour” (p. 243).

2.3. Theoretical framework

This section includes theories that discuss the usage of language through implicatures and the performance in sociocultural functions.

2.3.1. Cooperative Principle Theory

Grice (1975) formulated the theory cooperative principle in which he explains how people involved in a conversation try to be as cooperative as possible to transmit clearly a message. Grice states that the general principle refers to “make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged” (p. 45). Levinson (1983) mentions that the concept of implicature was developed in this theory, and it deals with how language is used. (p.101). Accordingly, Grice established a set of guidelines that should be followed in order to communicate effectively; such guidelines are called maxims, and they are divided into four main

categories: maxim of quality, maxim of quantity, maxim of relevance, and maxim of manner. Porter (2015) highlights that maxims can also assist in generating implicatures. (p. 287).

2.3.2. Implicature based on the maxim of quality

The maxim of quality focuses on contributions being true when speaking. There are two specific requirements for this: do not say what you believe to be false, and do not say that for which you lack adequate evidence (Levinson, 1983, p. 101). Both requirements are related because for the first one to be followed, the second one must be followed as well (Porter, 2015, p. 280). Consider the following example,

(4) Hannah: We need to cut the grass for the party.

Mike: I can cut it with my father's lawnmower.

It could be inferred that Mike knows how to do this task because he has done it before, in this case, his experience would be the evidence. Nevertheless, as Porter (2015) explains, people may have different views of what good evidence truly is (p. 280). For instance, Mike might know how grass is cut with a lawnmower because he has seen someone else do it, he knows how to turn on the tool, and the process of cutting the grass, but has never done it himself. As a result, the grass might not be cut properly, and it would look ugly for the party. Therefore, for Mike, the fact that he has seen how grass is cut, is enough evidence for him to say that he can cut it for the party; while for Hannah this might not be the case, leaving experience as the only possible evidence of Mike knowing how to do it properly. Consider the following,

(5) Hannah: Where is Malibu located?

Mike: In Santa Monica.

In (5) Mike answers Hannah's question directly without hesitation or taking much time thinking about it. He knows that Malibu being located in Santa Monica is true, and he might

have learned this in school, movies, heard it from a person who has been there, or even Mike himself traveled there. Either option would be enough evidence for Mike to answer confidently and directly; now, Hannah might ask him if he is sure or how does he know that Malibu is located in Santa Monica, to which Mike would answer with any of the possible options given as evidence of his knowledge. Hannah might trust Mike's word based on such evidence or discard it in case she does not consider it as enough evidence.

2.3.3. Implicature based on the maxim of quantity

The maxim of quantity addresses how much information is appropriate to share in a conversation. Grice explain that there are two important factors in maxims of quantity; make your contribution as informative as is required, and do not make your contribution more informative than is required (Levinson,1983, p. 101). Consider the following,

(6) Hannah: Did you finish all your house chores?

Mike: I did the dishes.

In (6) the conclusion that Hannah is likely to draw is that Mike has only finished one of the several house chores he has to do. While Mike might mean that out of tasks that included do the laundry, cleaning, and washing the dishes, the latter is the only task he has completed. Therefore, Mike's information is enough for Hannah to conclude that he has not finished yet. Consider the following examples,

(7) Hannah: We should go to the museum tomorrow.

Mike: I work on Fridays until 3 pm

(8) Hannah: we should go to the museum tomorrow.

Mike: I work on Fridays, send emails to my superiors, I make copies of important documents, review files, meet the clients, and draft some reports until 3 pm.

In (7) Mike provides enough and direct information for Hannah to conclude that they could go to the museum tomorrow after 3 o'clock, which is the time Mike finishes his job, she does not need more information to get to such conclusion. In (8) Mike is sharing more information than he should, which is not necessary for Hannah to conclude the time they both would be available to go to the museum.

2.3.4. Implicature based on maxim of relevance

The maxim of relevance involves contribution being relevant (Levinson,1983, p. 102), its intention is to avoid shifting topics in a conversation and focus on the subject of matter providing information related to it. Consider the following,

(9) Hannah: I'm craving chocolate

Mike: There's a new supermarket on Main Street

(10) Hannah: Do you like chocolate?

Mike: Is the sky blue?

In (9) Hannah is expressing her desire to eat something in particular, while Mike answers providing information of a place that usually has that type of product. As a result, Hannah might draw the conclusion that the new supermarket on Main Street has chocolate, and that is the place she could go to in order to buy it. In (10) Mike's answers is not directly related to what Hannah asked, which might seem as a violation of the relevance maxim. Nevertheless, although it is not related, Hannah might draw the conclusion of Mike's answer being affirmative, and therefore related, since the sky is indeed blue.

2.3.5. Implicature based on the maxim of manner

Grice's maxim of manner involves being perspicuous, and specifically: avoid obscurity, avoid ambiguity, be brief, and be orderly (Levinson,1983, p. 102), Porter (2015) explains that

while the rest of maxims deal with the information itself, the maxim of manner focuses on the expectation on providing and interpreting the information (p. 282). Porter also clarifies that avoiding obscurity involves avoiding the usage of jargon or terms that the listener is not familiar with; avoiding ambiguity deals with being as clear as possible; being brief refers to not lengthening our speech when a couple of word might transmit the message instead: and finally, being orderly addresses that the message is properly organized (p. 283). Consider the following examples proposed by Porter (2016, pp.283-289),

(11) A: what do you do for a living?

B: I'm a Linguistics instructor

(12) A: what do you do for a living?

B: What I do is that I'm and instructor and the subject matter that I teach is linguistics.

Both (11) and (12) provide the exact same information, the difference is that in (12) the maxim of manner is violated because B is being wordy; note that, in this particular case the maxim of quantity is not violated since B is not oversharing information.

(13) Rebecca took the medication and had an allergic reaction.

(14) Rebecca had and allergic reaction and took the medication.

Porter (2015) clarifies that both (13) and (14) have the same entailed meaning; nevertheless, the implication might vary depending on which one is heard. For instance, (13) might implicate for someone that the allergic reaction was due to the medication, while (14) might implicate that the medication was to control the allergic reaction.

2.3.6. Flouting maxims

Flouting maxims are a particular case in which speakers communicate indirectly, it seems as if a maxim were violated, but the listener seems to understand the meaning conveyed due to a common understanding of the maxim. Laraswati, Kusumayanti, and Setiarini (2018) differentiate a flouted maxim from a violated maxim. When a maxim is ignored and a conversational implicature is used instead, the participant in a conversation is assigning meaning to the literal meaning of an utterance; while the violation of a maxim is done intentionally to deceive another participant in the conversation (p. 2). The reason why maxims are flouted vary, for instance, sometimes a speaker is not direct due to fear of hurting the feelings of the listener, to violate a maxim on purpose, or by accident (Porter, 2015, p. 283).

Example (10) is a flouted maxim of relevance.

2.4. Interlanguage Pragmatics Theory

Schauer (as cited in Nemati, 2014) mentions that Interlanguage Pragmatics (ILP) “uses Pragmatic theories, principles, and frameworks to examine how foreign/second language learners encode and decode meaning in their L2” (p. 262). Taguchi (2017) adds that ILP analyses learners’ “knowledge, use, and development in performing sociocultural functions” (p.1). In short, ILP addresses how foreign and second language learners’ Pragmatic competence help them assign meaning in their second language. Kecskes (2017) defines Pragmatic competence as ‘the learner’s ability to produce and comprehend linguistic and non- verbal action at both the micro- level (speech acts) and macro- level (speech act sequences/ discourse)” (p. 419); Celce-Murcia, Dornyei & Thurrell (as cited in Cenoz and Valencia, 1996) provide a similar definition by stating that it refers to “the ability to convey and understand communicative intent by performing and interpreting speech acts and language functions" (p. 4). Laughlin, Wain, and

Schmidgall (as cited in Kecskes, 2017) state that Pragmatic competence is highly related to the five dimensions of knowledge: sociocultural knowledge, pragmatic functional knowledge, grammatical knowledge, discourse knowledge, and strategic knowledge (p.419).

Kecskes (2017) highlights that studies in ILP are divided in two types of Pragmatic knowledge, pragmalinguistic and sociopragmatic; the former related to linguistics and non-linguistics resources to convey pragmatic meaning, and the latter related to knowledge and performance according to the social norms of a determined society (p. 418). Cenoz and Valencia (1996) remark the importance of Pragmatic competence since the lack of it can lead to Pragmatic failure which, at a sociopragmatic and cultural level, can lead to misunderstandings since speakers are not aware of the social and cultural rules that shape their speeches (p. 4). Bardovi-Harlig & Hartford (as cited in Cenoz and Valencia, 1996) add that this type of failure is also present in advanced learners with high command of grammatical and lexical components of the language (p.4). Therefore, the lack of cultural knowledge affects learners' Pragmatic competence which might represent a factor that leads to misunderstanding in communication.

Kecskes (2017) explains that ILP is also influenced by other theoretical and methodological approaches related to production and comprehension of Pragmatic meaning, being conversational implicatures one of them (p. 419). Such implicatures require certain knowledge and linguistic skills on all levels, being Pragmatic competence one of them (Koike, as cited in Kecskes, 2017, p.422). Hence, ILP addresses Pragmatic competence and its relation to how EFL/ESL learners decode meaning; the lack of cultural background can lead learners to Pragmatic failure which might affect their performance on decoding meaning, as a result, misunderstandings related to conversational implicatures could arise since conversational implicatures provide the notion that for a speaker is possible to mean something more than what

is being actually said (Levinson 1983, p.97). For instance, cultural aspects like history, assumptions, stereotypes, and values might be determining factors that influence how non-native speakers interpret implicatures produced by native speakers. Brooks-Lewis (2010) argues that “a learner’s attitude toward the target language can be affected by his or her understanding of history where the language is involved” (p.137) and adds that “beginning the study of a foreign language with its history could also be advocated in order to put forward ‘a total vision of the context’” (p. 140). Moreover, Rusen (as cited in Suryana, Yulifar, and Syamsuddin, 2018) mentions that “historical awareness is human ability to understand the relation of past events with the values of human life in the present” (p. 237). Althen et al. (2002) point out that assumptions are “the postulates...the unquestioned givens about people, life, and the way things are... People who grow up in a particular culture share certain values and assumptions” (p. 4). Tomalin and Stempleski (1993) highlight that stereotypes “encourage negative judgment and lead to misunderstanding” (p. 127). Finally, Sun (2013) mentions that values are “reflected and carried through language” (p. 371).

As a result, an appropriate interpretation of implicatures not only lies in the maxims proposed in Grice’s cooperative principle, but also on ILP’s Pragmatic competence related to cultural knowledge.

2.5. Previous studies

This section focuses on previous studies that have dealt with the relation between implicatures and culture, and how culture is perceived by students and professors; such studies might shed light on the state of art of the present research topic. The first two studies are national references, both of them carried out at UNA and related to teachers’ practices to promote culture learning, and students’ perceptions and knowledge about the cultural component in the English

major at UNA. The other two studies are international, and they are focused on conversational implicature, why are they misunderstood, and the relation on their interpretation and cultural background.

In the national context, some studies have addressed the role and importance of the cultural component in the EFL classroom. Zamora and Chaves (2011) conducted a study related to the knowledge and comprehension of culture as well as the development of techniques and activities that promoted culture learning. The participants consisted of 10 participants from the master's program in Second Language and Cultures from Universidad Nacional; the first instrument comprised a questionnaire in which participants had to indicate their perceptions, attitudes and conducts related to culture; the second instrument consisted of a persona blog where participants had to write entries related to their perception of culture and their teaching practices. Additionally, participants had to design a lesson plan addressing culture, peer review their lesson plans, and conducted observation in pairs when applying such plan; the last instruments consisted of a closing questionnaire addressing participants' opinions regarding the need and significance of teaching culture and limitations to do so (p. 288). The results showed that participants expressed a high level of tolerance and respect towards other cultures, they expressed that teachers need to manage knowledge about the target culture and be multiculturally competent, they agreed on the need that teachers promote cultural encounters, they were aware of the connection between culture and language, and they reported students' positive reaction towards culture-oriented activities (pp. 288-239).

Espinoza and Rodriguez (2020) examined the perceptions and practices in culture teaching present in the English major at Universidad Nacional. The participants correspond to 74 students from freshman to senior year, and five faculty members from the English major. The first

instrument consisted of a survey to collect students' background and their experience they had and would like to have in courses from the major. The second instrument consisted of an interview inquiring professors' teaching practices. The results showed that students have knowledge about mainstream English countries, Asian countries, and European countries; moreover, cultural knowledge comprised information about food, traditions, and language differences (pp. 7-8). Additionally, first and second level students stated that courses focused on integrated skills help them learn about culture, while third and fourth level students stated that they learned about culture in "oral expression, culture, elocution, literature, and linguistics courses" (Espinoza and Rodriguez, 2020p. 8). Finally, 70% of the students stated that culture is needed to learn a language, while 51% agreed that professors should include more material addressing culture in class (p. 9). Regarding the faculty members' results, professors provided some recommendations to improve culture teaching in the major, mentioning making professors aware of its importance, helping students to have access to exchange programs, implementing more cultural activities, encouraging students to debate about daily topics, and more fieldwork and research projects about the topic (p. 10).

Both studies show that both, students and faculty members, have good attitudes towards culture learning, and they are able to recognize its important in language learning. Although the cultural component seems present in the major, there is still room for improvement to implement more culture related content and proper practices to teach culture along with language.

Other studies have addressed the relation between culture and language through a specific Pragmatic component; conversational implicatures. Nasar (2021) conducted a study to analyze the reasons why conversational implicatures were misunderstood. The population comprised 62 fourth level students from the English department at Yemen University; the instruments applied

consisted of a multiple-choice implicature test and an interview addressing the problems and challenges from participants when interpreting the implicatures from the test. The results showed that there is a variety of reasons why implicatures were misunderstood by the participants, such as context and indirectness, differences in English and Arabic cultures, differences in cultural background and insensitivity, and negative transfer of language features and cultures. The author added that due to traditional methods of teaching, learners “have difficulty to interpret socio-cultural aspects of conversational implicatures. All the study interviewees were not satisfied to the amount of the socio-cultural background of English that classroom teaching and the college textbooks provide” (p. 53). Nevertheless, participants were able to interpret some of the implicatures that were similar to those used in their native language (Nasar, 2015, p. 53). Moreover, Nasar highlights that teaching and giving enough practice for students to understand and create English conversational implicatures is highly recommended (p. 53).

Nassar’s (2015) findings indicate that are several factors that affected participants’ interpretation of implicatures. For instances, participants had difficulties with indirectness because the information was not provided straightforwardly; Moreover, aspects like negative transfer also influenced their interpretations since some participants’ mother tongue conventions were being applied. Still, out of these aspects that somehow affected participants’ performance, socio cultural differences stand out. Nassar (2015) mentions that

this study has shown that socio-cultural differences between Arabic and English are the main source of failure in understanding English conversational implicatures. The context, which is “any background knowledge assumed to be shared by S [a speaker] and H [a hearer] and which contributes to H's interpretation of what S means by a given utterance” Leech (1983, p. 13), plays a crucial role in determining what someone means by what s/he says (p. 52).

Kavetska (2020) conducted a cross-cultural study in implicature comprehension, similar to Boutons' (1988) research. The population consisted of 157 non-native speakers (NNS) and 26 native speakers (NS); NNS were grouped into cultural clusters in order to establish possible cross-cultural differences (p. 54). The instrument applied consisted of a 17-item test in which 12 items were taken from Bouton's (1988) original research, and 5 more items were added following the same structure as Bouton's. The results were similar to Boutons' (1988) diagnosis revealing that speakers with different cultural background have a tendency on interpreting conversational implicatures differently: moreover, language proficiency might also be a factor that affects such interpretation (Kavetska, 2020, pp. 61-62).

Nassar (2021) and Kavetska's (2020) studies provide interesting results related cultural knowledge and its influence on the interpretation of conversational implicatures. Still, culture is not the only component responsible for the outcomes of such interpretations, aspects like linguistic proficiency seems to also play a part. Still, socio-cultural aspects cannot be neglected since they represent an important barrier to understand implications that are not only based on linguistic components, but also on cultural context.

CHAPTER III
METHODOLOGICAL FRAMEWORK

The following section discusses the procedures to carry out the present investigation.

3.1. Type of research

3.1.1. Purpose

Pawar (2020) mentions that the main objective of Applied research is “to discover solution, to provide knowledge and to applied social research data into decisions to solve problems associated with serious risks” (p. 47). The research purpose of the present investigation is to determine the impact of cultural content on students’ ability to interpret conversational implicatures in UNA and UH’s senior English teaching population; the results that arise from this investigation might contribute to determine areas of improvement regarding the cultural content taught on these two higher education institutions. There, the research follows an applied methodology.

3.1.2. Temporal dimension

Pawar (2020) clarifies that, out of the two temporal dimensions which are cross-sectional design and longitudinal, in cross-sectional “the research design calculated among study participants at some time. Research variable data analyze from sample population which is collected from given point of time. (p. 54). This research follows a cross-sectional design since the sample corresponds to the same participants during a specific period of time: the second semester and third quarter of 2022.

3.1.3. Framework

The present research covers 26 participants, 12 from UNA’s Omar Dengo campus and 14 from UH sede Llorente’s English teaching major. Since participants only belong to senior students from the major, the research is developed at a micro level.

Universidad Nacional de Costa Rica (UNA) emerged on February 7th, 1973. It was preceded by *Escuela Normal de Costa Rica* and *Escuela normal Superior*, both directed to the formation of teachers. These two institutions not only provided UNA with infrastructure, but also with values and a humanistic approach. According to UNA's (2022) official description of the English teaching major, the integration of knowledge such as professional and pedagogical, is built progressive and explicitly throughout the formation of future teachers so that they can continue the process of development once they graduate (para. 2).

In the case of Universidad Hispanoamericana, it was created in 1982 under the name *Colegio Sapiencia*, being the first private higher education institution in Costa Rica. Its mission is to train professionals that not only become leaders, but also that generate changes that contribute to the improvement of society. According to their official description of the English teaching major (2022), they are committed with the quality of all their disciplines in the faculty of education, and the training of professionals in educational environments through different methodologies and strategies (par. 3-6).

3.1.4. Nature

Mackey and Gass (2005) define qualitative research as a type of research that “can be taken to refer to research that is based on descriptive data that does not make (regular) use of statistical procedures” (p. 162). Creswell (2014) adds that “qualitative research is an approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem” (p. 30). The present research has a qualitative nature since it uses descriptive data in order to determine the relation with one phenomenon (culture) with another one (interpretation of conversational implicatures).

3.1.5. Character

Stake (1995) and Yin (2009, 2012), (as cited in Creswell 2014) describe case studies as: a design of inquiry found in many fields, especially evaluation, in which the researcher develops an in-depth analysis of a case, often a program, event, activity, process, or one or more individuals. Cases are bounded by time and activity, and researchers collect detailed information using a variety of data collection procedures over a sustained period of time (p. 42).

The present study follows a case study character.

3.2. Subject and sources of information

The participants involved corresponds to students from the English teaching major at UNA's Campus Omar Dengo and UH's Sede Llorente. The sample comprises from 26 participants whose ages range from 18 to 35 years old; 12 from UNA, and 14 from UH. The participants selected are current 2022 senior students from the major, this with the purpose of ensuring that all participants have already approved their respective cultural courses from the major. The researcher has approved access to the population and relevant information such as the cultural courses' programs.

3.3. Sampling

Taherdoost (2016) mentions that non-probabilistic sampling is "often associated with case study research design and qualitative research" (p. 22) and adds "A sample of participants or cases does not need to be representative, or random, but a clear rationale is needed for the inclusion of some cases or individuals rather than others" (p. 22).

The present research uses a non-probabilistic sample for it focuses on a particular population from UNA and UH with certain characteristics: being senior students from the English teaching program who have already approved their respective cultural courses.

3.4. Techniques and Instruments

The researcher uses one instrument to collect the data divide into three sections. The first section corresponds to a survey, the second section is a questionnaire, and the third section correspond to an interview. The instrument, applied through google forms, is explained as follows.

3.4.1. Survey

The first part corresponds to a survey. Mackey and Gass (2005) explain that “the survey, typically in the form of a questionnaire, is one of the most common methods of collecting data on attitudes and opinions from a large group of participants; as such, it has been used to investigate a wide variety of questions in second language research” (p. 92). The survey asks participants to mention which, according to their opinions and experiences, is the primary, secondary and tertiary source of their cultural knowledge. The data collected through this first part provides insights on if participants consider that the main source of cultural knowledge is related to the contents of the cultural courses imparted on their majors, or if, as mentioned by Mohamed Ali and Mohideen (2016) and Tang (as cited in Hoyos, 2012), it is from media and aspects that are within the language (p. 47; p. 63).

3.4.2. Questionnaire

The second part corresponds to a questionnaire which, as defined by Brown (as cited in Mackey and Gass, 2005), consists of "any written instruments that present respondents with a series of questions or statements to which they are to react either by writing out their answers or

selecting them among existing answers" (p. 92). The questionnaire consists of a set of 8 closed ended items test. Such test is designed based on Grice's Cooperative Principle theory. Each maxim has two items assigned: one is designed following the rules of the cooperative principle, and the other one is designed as a flouted maxim. Overall, the test contains four implicature items following the maxims of quality, quantity, manner, and relevance, and four implicature items based on the flouted maxims of quality, quantity, manner, and relevance. Each item it also designed taking into account common cultural aspects between UNA's and UH's cultural courses of the English teaching majors such as historical and socio-cultural aspects. This part is crucial for the research since it might contribute to determine, through participants' interpretation of implicatures, if there exists Pragmatic failure related to a lack of knowledge from the target culture, in this case, American.

3.4.3. Interview

Finally, Benney and Hughes (as cited in Taylor, Bogdan and DeVault, 2016) mention that interviews are "the favored digging tool of social researchers" (p. 102). Taylor, Bogdan and DeVault (2016) explain that in an interview "the researcher has the questions, and the research subject has the answers. In fact, in most structured interviewing each person is supposed to be asked identically worded questions to assure comparable findings" (p. 102). The interview consists of a set of questions directed to determine possible aspects that might have influence participants' interpretation of implicatures. Participants are expected to identify if linguistic or cultural barriers affect their understanding and interpretation of the implicatures provided.

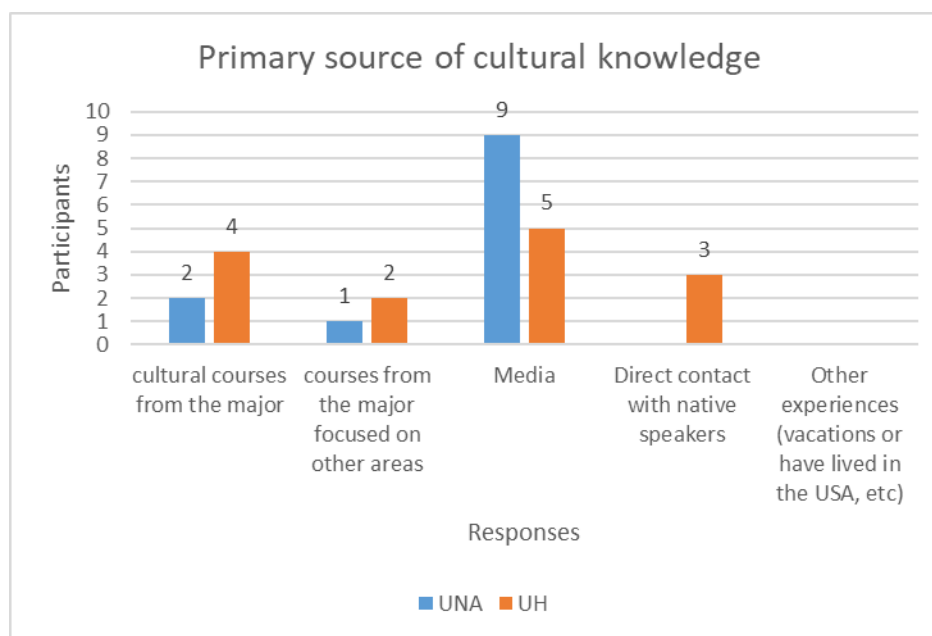
CHAPTER IV
DATA ANALYSIS

The following chapter discusses and analyzes the data collected through the application of the three instruments: survey, questionnaire, and interview. As it has been mentioned, the instruments were applied to 12 senior students from the English teaching major at UNA, and 14 senior students from the same major at UH. This section considers all questions applied and answers from the participants.

4.1. Sources of cultural knowledge

The following graphics show the results obtained by UNA and UH participants after applying the survey regarding their primary, secondary, and tertiary source of cultural knowledge.

Figure 1. Primary source of cultural knowledge.



Source: data taken from the survey applied to UNA and UH participants (November 2022).

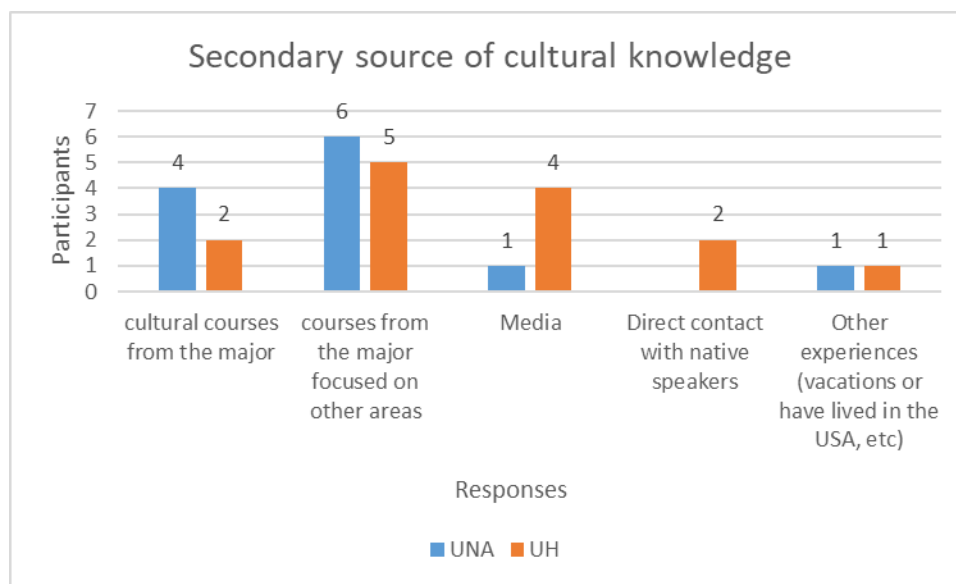
As represented in figure 1, blue color represents participants from UNA, while orange color represents participants from UH. In regard to UNA participants, nine out of 12 participants indicated that their primary source of cultural knowledge corresponds to media such as social media, tv shows, movies, among others. Two participants selected their cultural courses from the

major as their second source of cultural knowledge; and finally, one participant indicated courses from the major focused on other areas as his primary source of information.

On the other hand, five out of 14 participants from UH pointed out that media was their primary source of cultural knowledge, four selected their cultural courses from the major, three indicated direct contact with native speakers as their primary source, and two selected courses from the major focused on other areas as their primary source.

In both populations, the majority of responses indicated that media represents the primary source of cultural knowledge, which as previously stated by Mohamed Ali and Mohideen (2016), it can be a means through which culture can be gained (p. 47). In both cases, no participants selected other experiences (vacations, have lived in The United States, among others) as their primary source of information. The reason why media tends to be the most voted option in both scenarios might vary; for instance, a possible answer could be that, in general, students spend a significant amount of time-consuming content from media in comparison to UNA's 16 hour per week and UH's 12 hour per week average of time dedicated to cultural courses.

Figure 2. Secondary source of cultural knowledge.



Source: data taken from the survey applied to UNA and UH participants (November 2022).

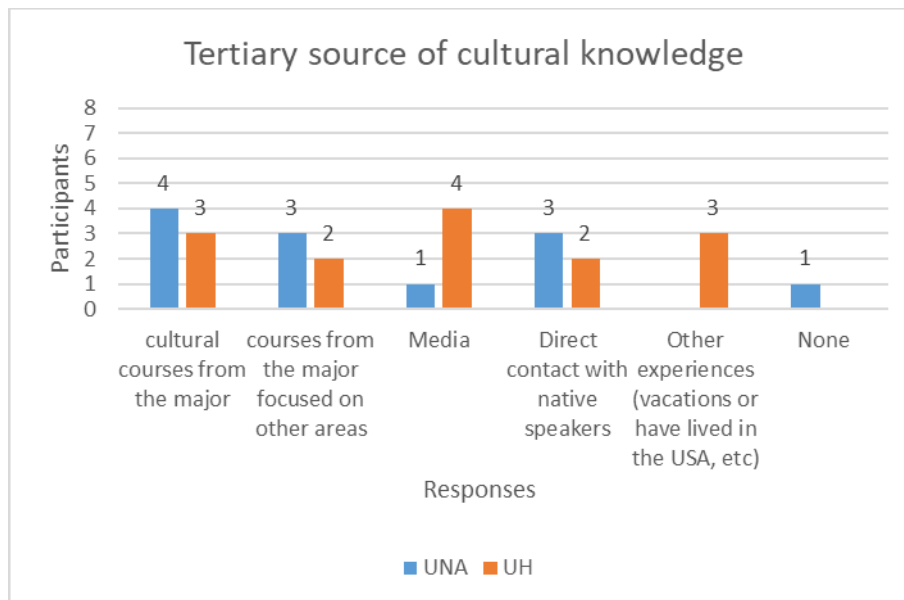
As represented above, UNA's participants identified courses from their major focused on other areas as their main secondary source of cultural knowledge. Such courses are directed to areas like grammar, oral expression, pronunciation, among others, while cultural courses from their major is the second most voted option. Media and other experiences were marked by one participant respectively, and no participants selected direct contact with native speakers as their secondary source. In the case of UNA, cultural courses from the major remains as the second most voted option, but it is still not considered as a secondary source of cultural knowledge by the majority of participants.

Likewise, the majority of UH's participants, five out of 14 in this case, indicated that courses from the major focused on other areas are their main secondary source of cultural knowledge. The second most voted option was media with four participants followed by cultural courses from the major and direct contact with native speakers with two votes respectively. Finally, one participant indicated other experiences as his secondary source of cultural knowledge. In the case of UH, cultural courses from the major is the third most voted option, and it is still surpassed by media which remains as a strong source of cultural information for UH participants.

Courses from the major focused on other areas represents the second source of cultural knowledge for most participants of the study. Tang (as cited in Hoyos, 2012) mentions that when learning a language, a learner is also acquiring knowledge of aspects that are implicit in the culture of the target language (p. 63). Therefore, students might be learning culture indirectly through courses from the major that are not necessarily directed to culture but are transmitting culture implicitly. These results are similar to Espinoza and Rodriguez (2020) study in which

participants mentioned that courses focused on integrated skills, oral expression, elocution, among others, helped them learn about culture (p. 8).

Figure 3. Tertiary source of cultural knowledge.



Source: data taken from the survey applied to UNA and UH participants (November 2022).

As shown above, four out of 12 participants from UNA selected cultural courses from their major as their main tertiary source of cultural knowledge. Courses from the major focused on other areas and direct contact with native speakers were selected by three participants respectively, media was selected by one, and one participant reported no tertiary source of cultural knowledge.

On the other hand, four UH participants identified media as their main tertiary source of cultural knowledge, followed by cultural courses from the major and other experiences with three participants respectively; courses from the major focused on other areas and direct contact with native speakers with two responses respectively.

Altogether, according to participants' responses, media is an important source of cultural knowledge. For UNA participants, media represents their primary source of cultural knowledge,

but courses from their major, either directed to culture or not, represented a strong secondary and tertiary source of cultural knowledge. However, for UH students, media represented a very strong primary, secondary, and even tertiary source of cultural knowledge. While UNA students identified cultural courses from their major as their main tertiary source of cultural knowledge, UH students did not identify such courses as their main primary, secondary, nor tertiary source of cultural knowledge.

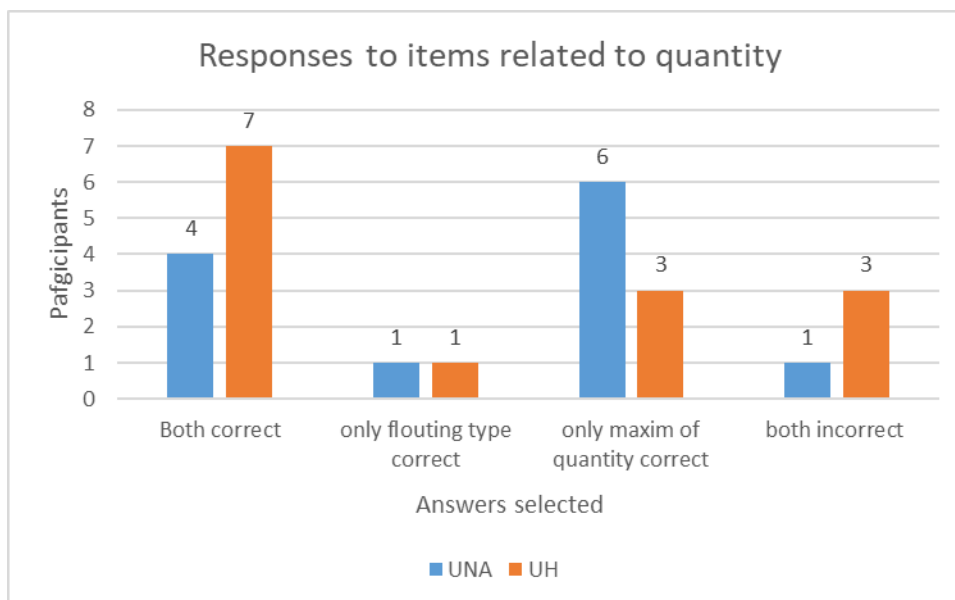
4.2. Interpretation of conversational implicatures

The following section addresses participants' interpretation of conversational implicatures presented in the second instrument, the questionnaire.

4.2.1. Items related to Quantity

The items related to quantity consisted of two situations related to the maxim of quantity. Situation one followed the pattern of a flouted maxim of quantity in which too little information was given, and situation two complied correctly with Grice's maxim of quantity, providing the right amount of information. Each situation had three possible answers from which only one was the correct one.

Figure 4. Responses to items related to quantity.



Source: data taken from the questionnaire applied to UNA and UH participants (November 2022).

As shown above, half of UNA’s participants answered correctly only the item that complied with the requirement of the maxim of quantity. Four participants answered correctly both the flouted maxim of quantity item and the item that complied with quantity requirements. One participant answered correctly only the flouted item, and another one answered incorrectly both items. On the other hand, half of UH’s participants answered correctly both items related to quantity, three participants only correctly answered the item that complied with the maxim of quantity, three participants answered incorrectly both items, and one participant answered correctly only the flouted item.

Overall, from the total amount of participants, half of the subjects answered incorrectly the item related to the flouting maxim of quantity. This result is similar to Kavetska’s (2020) study in which her results showed that “implicatures based on flouting the Quantity maxim caused most problems” (p. 57). Eight out of 12 participants from UNA answered incorrectly at least one of the two items presented; participants selected answers related to stereotypes towards

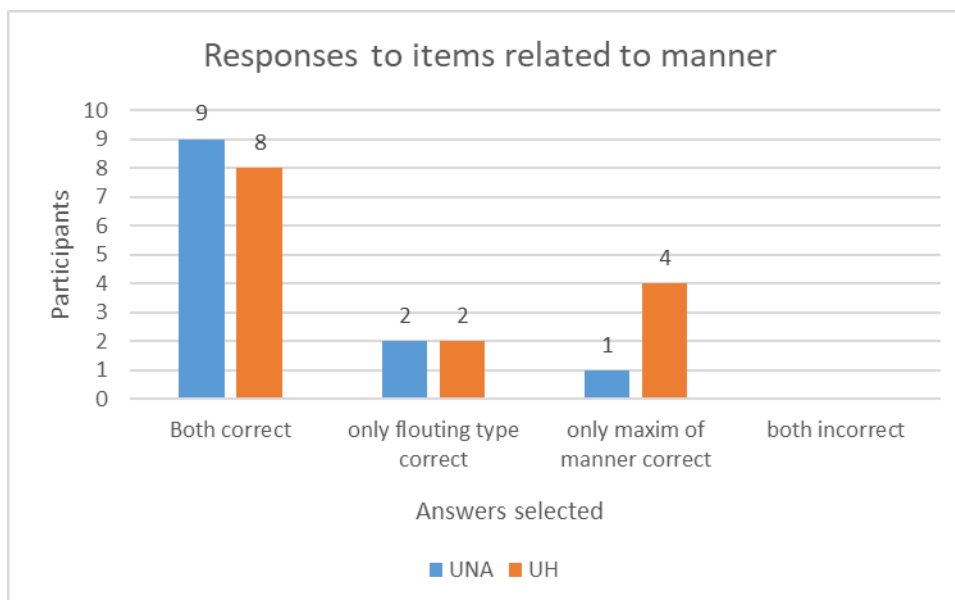
Americans such as rudeness, lacking cultural awareness, and snobbish attitude. In the case of UH, seven out of 14 participants answer incorrectly at least one of the two items from the questionnaire, and these participants selected the same options that contained stereotypes as UNA's students did. Nevertheless, UH students performed better when interpreting both items related to quantity, while UNA students had more troubles to interpret the item based on the flouted maxim of quantity.

Considering all participants, the results suggest that implicatures based on the flouting maxim of quantity are difficult to interpret, and that stereotypes are a very common factor among participants' interpretation. Such stereotypes, as mentioned by Tomalin and Stempleski (1993), cause misunderstandings (p. 127), and they might have influenced participants' responses. The fact that more than half of the total population of the study answered at least one item incorrectly by selecting answers related to American stereotypes, would suggest that Pragmatic failure, as exposed in the ILP theory, might be the responsible for such results. Nevertheless, considering that the nature of the flouting maxim of quantity is difficult by itself, it would be appropriate to assume that such results are not only due to a Pragmatic failure related to lack of cultural knowledge, but also on the fact that it is difficult to interpret implicatures that lack the appropriate amount of information.

4.2.2. Items related to manner

The items related to manner consisted of two situations related to the maxim of manner. Situation one followed the pattern of a flouted maxim of manner in which information was ambiguous, and situation two complied correctly with Grice's maxim of manner in which information is clear, brief, and orderly. Each situation had three possible answers from which only one was the correct one.

Figure 5. Responses to items related to manner



Source: data taken from the questionnaire applied to UNA and UH participants (November 2022)

As shown in figure 5, in the case of UNA's participants, nine out of 12 subjects answered correctly to both situations. Two subjects answered correctly only the item related to the flouting maxim of manner, and one subject answered correctly only the item that complied with the maxim of manner. On the other hand, eight out of 14 participants from UH answered correctly to both items, four answered correctly only the item that complied with the maxim of manner, and two participants answered correctly only the item based on the flouting maxim of manner. In both populations, no participants answered incorrectly to both items.

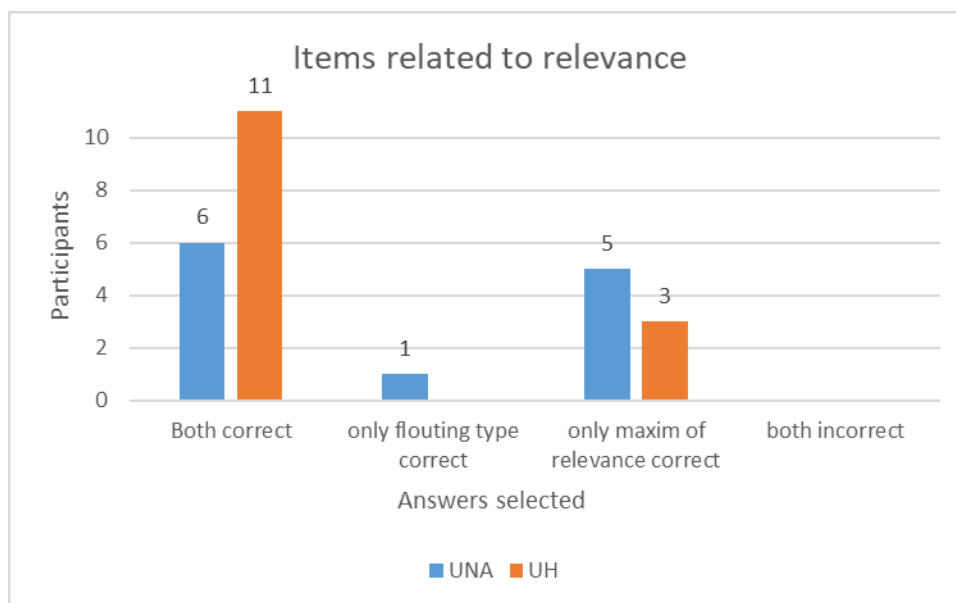
Overall, items related to manner presented promising results; 17 participants from the total population answered correctly both items by choosing interpretations related to American assumptions such as assertiveness and sense of privacy. Only eight out of the 26 participants selected interpretations related to rudeness, and one a non-related answer. From the nine students that failed at least one of the two items presented, five had problems to interpret correctly the item based on the flouting maxim of manner; a possible reason for these results might be that the

ambiguous nature of the flouting maxim of manner represents an obstacle to interpret an implicature of such nature. Nassar's (2021) findings point out that one of the reasons for misinterpreting conversational implicatures are differences in cultures, and that deliberate ambiguity was one of the factors that showed culture difficulty (p. 51). Therefore, the fact that 17 participants answered correctly to both items might suggest that ambiguity might not be a problem if certain ideas or assumptions, such as the sense of privacy and assertive communication, are shared within different cultures.

4.2.3. Items related to relevance

The items related to relevance consisted of two situations related to the maxim of relevance. Situation one followed the pattern of a flouted maxim of relevance in which information is perceived as irrelevant, and situation two complied correctly with Grice's maxim of relevance in which information is relevant to the conversation being held. Each situation had three possible answers from which only one was the correct one.

Figure 6. Responses to items related to Relevance



Source: data taken from the questionnaire applied to UNA and UH participants (November 2022)

As shown in figure 6, half of UNA's participants answered correctly to both items, six answered correctly only the item that followed Grice's maxim of relevance, and only one participant answered correctly the item based on the flouting maxim of relevance. On the contrary, more than half of participants from UH answered correctly both items, and only three participants answered correctly only the item based on Grice's maxim of relevance. All participants who answered incorrectly at least one of the items selected, interpreted them as speakers changing the topic or not caring about others' opinions and wishes. Nine out of 26 participants did not interpret the items as a reflection of the American values patriotism and protection of the family.

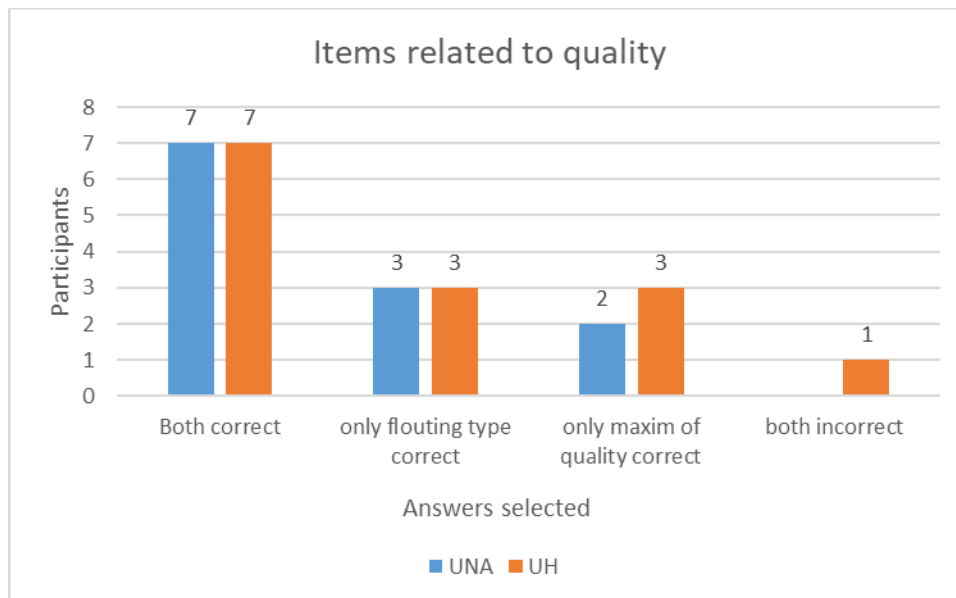
Overall, 17 out of 26 participants answered correctly both items. These results are similar to Kasper and Blum-Kulka's (as cited in Kavetzka, 2020) where it was established that it was easier to comprehend violations of relevance maxim, while violation of quantity maxims were more difficult to comprehend (p. 46). Most participants from both UNA and UH had no difficulties to interpret both items as expected, but still, UH participants performed better at doing so. Half of UNA's participants interpreted both items correctly, and almost half of the same population interpreted correctly only the item following the maxim of relevance, this might suggest that rather lack of cultural knowledge, flouting maxims of relevance might be harder for them to interpret whether they lack or not cultural knowledge, and this might be due to the nature of the flouting maxim itself.

4.2.4. Items related to quality

The items related to quality consisted of two situations related to the maxim of quality. Situation one followed the pattern of a flouted maxim of quality in which information is not interpreted as true, and situation two complied correctly with Grice's maxim of quality in which

information provided is truthful. Each situation had three possible answers from which only one was the correct one.

Figure 7. Responses to items related to Quality



Source: data taken from the questionnaire applied to UNA and UH participants (November 2022).

As shown in figure 7, results in both scenarios are quite similar. In the case of UNA, seven out of 26 participants answered both items as expected, three participants answered as expected only the flouting maxim of quality item, and two answered as expected only the item that followed the maxim of quality. On the other hand, seven out of 14 participants from UH answered as expected both items, three answered as expected only the flouting item, three answered as expected the item that followed the quality maxim, and one participant did not answer as expected both items. Overall, 12 participants did not answer as expected at least one item; six of them did not detect the usage of irony in the item that represented the flouting maxim of quality, which resulted in participants selecting the answer related to immigration stereotypes. Regarding the participants that did not answer as expected the item that followed the quality

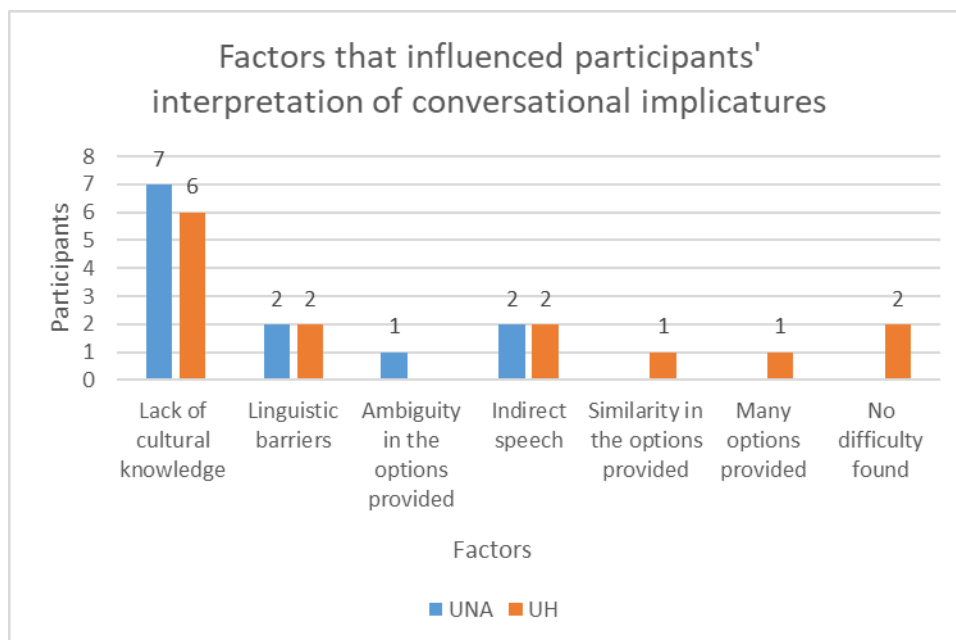
maxims, the selected options were focused on the veracity of the events, rather than the historical context that surrounded the situation presented.

Fourteen participants, which is barely more than half of the total population, had no troubles to interpret the item that contained an irony expression and the item that was expecting them to focus on the historical context rather than the truthfulness of the situation. This result is similar to Kavestka's (2020) study in which she found that the ironic comments, usually related to the flouting maxim of quality, had a poor rate of success (p. 59). Noveck (as cited in Kavetska 2020, p. 59) argues that processing irony involves a cognitive challenge for speakers of a language and mainly depends on context, layers of inference, and theory of mind reconstruction. Therefore, it would be appropriate to conclude that, in the case of participants who did not interpret the flouting item as expected, irony represented a difficult challenge to deal with at a cognitive level. On the contrary, for participants that did not interpret as expected the item that followed the quality maxim, the veracity of the situation represented a more relevant factor than the historical context surrounding the situation presented. As mentioned before, Rusen (as cited in Suryana, Yulifar, and Syamsuddin, 2018, p. 237) mentions that "historical awareness is human ability to understand the relation of past events with the values of human life in the present." Therefore, the fact that for participants history might not be a relevant factor to consider when interpreting the item, might cause an interference in the comprehension of how history shaped current values of the society, and how it is reflected in conversations, as well as with their understanding of the whole context in which the situation is taking place (Brooks-Lewis, 2010, p. 140).

4.3. Factors that influenced participants' interpretation of conversational implicatures

The following sections addresses participants' perceptions about what factors might have influenced their responses when interpreting the implicatures provided through the questionnaire.

Figure 8. Factors that influenced participants' interpretation of conversational implicatures



Source: data taken from the interview applied to UNA and UH participants (November 2022)

Participants from both UNA and UH indicated similar factors that influenced their performance on the questionnaire. As shown in figure 8, most of UNA's participants indicated that lack of cultural knowledge made difficult for them to interpret the implicatures provided. Likewise, the majority of UH's participants also mentioned lack of cultural knowledge as a difficulty. Two participants from UNA and two from UH mentioned linguistic barriers, related to differences in English and Spanish language as well as participants' level of proficiency in English language, as a troublesome factor when interpreting the items. Only one participant from UNA mentioned that the options provided as possible interpretations were somehow ambiguous, which represented a difficulty. Two participants from UNA and two participants from UH mentioned that the usage of indirect speech in the situations was difficult for them. One participant from UH pointed out the similarity of the options provided as a difficulty, another participant mentioned that there were many options provided, and finally, two participants did not identify any difficulty that might have influenced their interpretation of the items.

Some of the factors mentioned by participants are similar to the ones mentioned in Nassar's (2021) research in which indirectness and socio-cultural differences are some of the reasons why implicatures are misunderstood (p. 52). Additionally, results are similar to Kavetska's study (2020) in which she determined that not only cultural background affects conversational implicatures' interpretation, but also the level of proficiency in the target language (pp. 61-62).

CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS

The following sections address the conclusions based on the four specific objectives presented on chapter I, as well as the corresponding recommendations provided by the researcher.

5.1. Conclusions

The relationship between culture and language is certainly strong, and the awareness and understanding of its interdependence is of high importance not only to native speakers of a particular language, but also to second and foreign language learners who aspire to communicate through that same language. The fact that culture shapes language and, at the same time, language transmits culture (Sun, 2013, p. 371) suggests that to be able to understand and communicate through a foreign language not only depends on being grammatically proficient and fluent, but also on pragmatic factors that might determine if speakers can communicate and understand each other appropriately through different speech acts, for instance, conversational implicatures. Different theories play part on this process; On one hand, culture and the Interlanguage Pragmatics Theory are deeply related since the latter deals with the performance of sociocultural functions and how learners produce and comprehend linguistics and non-verbal actions (Taguchi, 2017, p.1; Kecskes, 2017, p. 419); moreover, conversational implicatures deal with the production and comprehension of Pragmatic meaning (Kecskes, 2017, p. 419). On the other hand, Grice's Cooperative Principle, in which the concept of implicature was developed (Levinson, 1983, p.101), explains how speakers try to be as cooperative as possible to transmit clearly a message (p.45) and provides maxims to effectively communicate which also assist in generating implicatures (Porter, 2015, p. 287). As a result, it would be appropriate to conclude that the Cooperative Principle and the Interlanguage Pragmatics Theory are crucial factors to

understand certain speech acts such as conversational implicatures since their interpretation not only involves effective communication, but also Pragmatic abilities.

Culture in the EFL classroom plays an important role so that learners avoid misunderstandings in conversations with native speakers from their target language. Cultural differences and lack of cultural knowledge from the target language influence the process of decoding an utterance's meaning. As the data collected showed, certain cultural misconceptions such as stereotypes affect how EFL speakers interpret conversational implicatures; the lack of historical awareness, which is part of the cultural background of any native setting, provokes that EFL speakers find difficulties when relating the historical context to conversation or situations that are taking place around a conversation; lack of knowledge about values makes harder for EFL speakers to comprehend their relevance and presence when interacting with native speakers. Therefore, the relation between culture and conversational implicatures is of high relevance for EFL learners since the lack of knowledge about the target culture does influence their interpretation of conversational implicatures. Misconceptions or ignorance about the target culture leads to misinterpretation of the meaning behind an utterance; nevertheless, it is important to highlight that lack of cultural knowledge is not the only reason to misinterpret conversational implicatures. The results also showed that certain maxims are harder to interpret than other due to their nature. For instance, implicatures following a flouting maxim of quantity tend to be harder to interpret since, usually, this type of implicature tends to have missing information, while implicatures based on the flouting maxim of relevance tends to be easier to interpret.. As a whole, lack of cultural knowledge influences how EFL speakers interpret conversational implicatures, and although this is not the only reason why speakers misinterpret

them, lack of cultural knowledge increases the chances of misinterpret an utterance which leads to Pragmatic failure.

Participants' performance when interpreting conversational implicatures varied depending on the nature of the item presented on the instrument applied. Items related to the maxim of quantity were the most difficult type of implicatures for participants to interpret; more than half of participants selected at least one wrong interpretation in the two quantity items presented. The options selected by participants were related to American stereotypes such as rudeness and lack of cultural awareness. Quality items represent the second most difficult type of conversational implicature for participants to interpret as expected; 12 participants did not interpret as expected at least one of the two quality items presented. Those same participants selected answers related to stereotypes or found difficulties to relate the historical context to the situations provided. Participant's performance in items related to manner and relevance has similar results; nine participants did not interpret as expected at least one of the two manner items, and the same result applies to relevance items. Nine participants selected answers related to rude behavior in the case of the manner items, while in the case of relevance items, for nine participants it was difficult to relate American values to the scenarios provided. When it comes to flouting items, items containing the flouting maxim of quantity presented a higher range of misinterpretation (13 participants) followed by flouting maxim of relevance items (8 participants), flouting maxim of quality items (6 participants), and flouting maxim of manner items (5 participants).

Overall, participants performed better when interpreting items related to manner and relevance implicatures, while quality and quantity implicatures presented a higher rate of misinterpretation.

The performance between UNA and UH participants presents similarities and differences depending on the type of implicature. For UNA participants, it was harder to interpret as expected items related to quantity and relevance; half participants, or less than half in the case of quantity items, answered as expected both scenarios presented in the items of quantity and relevance. On the other hand, UH participants performed better on these same items; more than half participants, or half in the case of items of quantity, answered as expected both scenarios related to quantity and relevance. In the case of manner and quality items, both UNA and UH participants performed similarly; more than half participants from both UNA and UH answered as expected the two items related to manner. On the other hand, in the quality items, just over half UNA participants answered as expected both items, while half of UH participants answered both items as expected. Overall, UH participants performed better at interpreting the items, than UNA participants did.

On the whole, taking into account that both UNA and UH participants selected media as their primary source of cultural knowledge, and courses from the major focused on other areas as their main secondary source, it would be appropriate to conclude that, in this research in particular, UNA and UH's English teaching major's cultural courses might not have had a strong impact on participants' interpretation of conversation implicatures as media might have. Nevertheless, it is important to take some aspects into account: culture does play an important role when interpreting conversational implicatures; additionally, the source of cultural knowledge, either cultural courses, media, or other sources, is important as well. For instance, the cultural representations that are transmitted through media is not only to inform but also to entertain. As a result, some depictions, information, or representations might not be accurate reflections of the reality, and might contribute to the spreading of misconceptions such as stereotypes. It is

important that learners analyze critically the information provided through any cultural source they might encounter to avoid misconceptions and misinterpretations when interactive with native speakers, and courses taught during students' academic life, especially the ones that are intended to address culture as the main topic, might help students to develop a critical standpoint when dealing with such sources.

5.2. Recommendations

First, it is important to provide some recommendations and opportunities for further research. Due to the low rate of participation for this research, it would be appropriate to apply the instruments through a different modality for other research of the same nature as the present one. Applying the instruments through a face to face modality, might help participants to ask for assistance when needed, and researchers might find out more enriching answers when dealing with instruments such as interviews. Further research that focus on conversational implicatures might consider applying a linguistic proficiency test such as standardized tests that assign a proficiency level to participants; this for the purpose of comparing the performance of participants with high levels of proficiency vs low levels' participants. Additionally, it is recommended to expand research of this nature through the implementation of different methodologies; for instance, participants mentioned different sources of cultural knowledge, and each source might impact their interpretation on different levels. Therefore, it would be appropriate to develop a similar research using control groups; one group that recognizes a particular source as their main source of cultural knowledge, for example cultural courses, and another group that has no access to cultural courses, but identifies another different source as their main source of cultural knowledge, for instance media. This way, the results might indicate whether there is a difference in performance or not.

Second, some recommendations for teachers and professors are provided below. Due to the current state of the society, in which globalization has become a determinant factor on its development, it is crucial that educators take advantage of media, its access, and relevance to students. Media is a powerful source of cultural knowledge because learners have full access to it at all times, so its implementation in classes and a responsible management of its content not only helps students to improve skills like listening and grammar, but also help them to improve their Pragmatic skills by learning culture responsibly. Classes might be more interactive and attractive for students while their cultural awareness prepares them to interact comfortably with native speakers. Nevertheless, the usage of media must be addressed carefully, otherwise, learners would be expose to a non-realistic view of the target culture, stereotypes could have a strong presence, and misinformation could be spread.

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ANNEXES

Appendix I

Interpretation of conversational implicatures

Universidad Hispanoamericana
Faculty of Education
School of Language Teaching

The following instrument seeks to collect information related to participants' knowledge about American culture and their performance when interpreting conversational implicatures. The instrument consists of three sections: a survey, a questionnaire, and a small interview. Any personal information will be used only to organize the information collected and it will not be exposed to any third party, nor used on the research paper. Your responses will be managed anonymously for the purposes of the research.

Please, provide a valid email address

PART I – SURVEY

Please, answer the following questions

1. Select the university in which you are currently enrolled.
 - () Universidad Nacional de Costa Rica
 - () Universidad Hispanoamericana

2. Mark the option that best represents your **primary** source of cultural knowledge of The United States.
 - () Cultural courses from my major.
 - () Courses from my major focused on other areas (oral expression, literature, grammar, pronunciation, etc.) which contain explicit or implicit cultural content.

- Media (movies, tv shows, videogames, podcasts, news, articles, etc.)
- Direct contact with native speakers from The United States (messaging, calls, gatherings, etc.)
- Experiences such as vacations or have lived in The United States for a determined period of time.

3. Mark the option that best represents your **secondary** source of cultural knowledge of The United States.

- Cultural courses from my major.
- Courses from my major focused on other areas (oral expression, literature, grammar, pronunciation, etc.) which contain explicit or implicit cultural content.
- Media (movies, tv shows, videogames, podcasts, news, articles, etc.)
- Direct contact with native speakers from The United States (messaging, calls, gatherings, etc.)
- Experiences such as vacations or have lived in The United States for a determined period of time.

4. Select the option that best represents your **tertiary** source of cultural knowledge of The United States.

- Cultural courses from my major.
- Courses from my major focused on other areas (oral expression, literature, grammar, pronunciation, etc.) which contain explicit or implicit cultural content.
- Media (movies, tv shows, videogames, podcasts, news, articles, etc.)

- Direct contact with native speakers from The United States (messaging, calls, gatherings, etc.)
- Experiences such as vacations or have lived in The United States for a determined period of time.
- None

PART II – QUESTIONNAIRE

Next, you are presented with 8 conversational implicature items. Read each statement and select the option that you consider represents the correct interpretation for each statement. Take into account that the scenario for all items is The United States of America.

1. Brendan is sitting on his couch at the living room swapping the channels on his tv. His little sister, Susie, is doing her homework next to him, she is trying to complete an exercise about capital cities around the world. She looks at her brother and asks:

Susie: How many capital cities are there in The Americas?

Brendan: Well, Washington is one of them.

What can be interpreted from their conversation?

- Brendan is rude and wants to give a quick answer so he can focus on the T.V.
- He does not know any other capital city aside from Washington.
- He is not interested in cultures nor other countries, so he doesn't know any other capital city.

2. Mary is talking with her American friend about which college she should enroll: the college located in Arizona, United States, or the college located in Dublin, Ireland.

Mary: What do you know about Arizona's college?

Julie: Arizona's has excellent study programs.

What can be interpreted from their conversation?

- Julie thinks Arizona's college is superior to Dublin's college.
- Julie is providing the information requested.
- Julie wants Mary to go to Arizona's college.

3. Hannah is sick, so her mother, Clarissa, is driving her to the doctor.

Clarissa: I will go with you to the doctor's office.

Hannah: I was planning to go in alone.

What can be interpreted from their conversation?

- Hannah is being rude because she wants privacy with her doctor.
- Hannah is assertively communicating that she wants privacy with her doctor.
- Hannah doesn't care if she goes accompanied or not.

4. Gina and Mary are at a family gathering surrounded their many relatives. Mary approaches Gina and says something to her.

Mary: I heard someone is going out tonight (says Mary smiling and staring directly at Gina's eyes)

Gina: well, someone is very excited for her d-a-t-e (spelling the word instead of saying it)

What can be interpreted from their conversation?

- Both are being ambiguous so that no one finds out who has a date.

() They are being rude with their relative since they do not want to share the news with them.

() They are rudely gossiping about someone else.

5. John and Emma are watching the news about the next presidential elections in their country (The United States)

John: are you interested in politics?

Emma: democracy is one of the many ways you can show your patriotism.

What can be interpreted from their conversation?

() She is interested in politics.

() She is changing the subject because she doesn't want to answer.

() She is not interested in politics at all.

6. Ellie, who is 7 years old, is talking with his father, Derek, about going to school by herself. Derek does not give her permission to do so, which makes Ellie very angry.

Ellie: but Susie's parents let her go to school alone! Why can't I do the same?

Derek: because you are still too young to walk alone in the neighborhood.

What can be interpreted from their conversation?

() He is not giving her permission because he doesn't care about what she wants.

() He is protecting his daughter because it's dangerous for her to go alone.

() He is protecting his daughter because he believes Susie's parents are irresponsible.

7. Jake and Harry are watching the news together. The reporters are discussing how immigration impacts a country's culture and economy. Jake frowns and says the following to Harry:

Jake: This immigrant thing will only end up with them replacing us at everything. What would our grandparents say if they saw this?

Harry: oh, yeah, they would be horrified to see how they fill the labor demand and start businesses that employ Americans.

What can be concluded from their conversation?

Historically, immigration has negatively affected the American society, that is why Jake reacts that way. Jake and Harry agree with this.

Historically, the perspective towards immigration has been negative, but these are mainly biased and stereotyped views. Harry does not agree with Jake.

Historically, immigration has affected the American society, their grandparents would agree with Jake.

8. Joe and Kris are talking about their neighbors, Joanne and Mark, who recently went to the same job interview at a company located in a Southern state. However, only one of them got the job. Joanne comes from a white family, while Mark's family come from African immigrants. The interview was at Joe's current workplace, and since he is an assistant, he was present during the whole process of hiring.

Joe: I was there when they delivered the news to Mark.

Kris: what did they say to him?

Joe: he got the job; although, one of the board members wanted to hire Joanne because of Mark's lack of experience.

Kris: but that's unfair! Joanne has less experience than Mark.

Joe: that's right. In the end, the rest of the board members agreed with keeping Mark.

Kris: That was the right call.

Joe: I think so too. Some years ago, the situation might have totally turned the opposite, but I'm glad that things have been changing for better.

What can be concluded from their conversation?

In the past, due to racism, it was very common that people were hired based on the color of their skin. Things have been gradually changing.

Joe is not making up the story, since he was present during the whole process, he can retell what happened exactly. The events are not lie.

As an assistant, Joe had no voice in the decision. So he had to let the board members decide who was going to be hired.

PART III – INTERVIEW

Indicate the factor or factors you consider that represented a difficulty when selecting the interpretations of the conversational implicatures showed (for instance, lack of cultural knowledge, linguistic barriers, etc.)
