

A PROVERB LEARNED IS A PROVERB EARNED: FUTURE ENGLISH TEACHERS'  
EXPERIENCES OF LEARNING ENGLISH PROVERBS IN ANATOLIAN TEACHER  
TRAINING HIGH SCHOOLS IN TURKEY

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This is to certify that we have read this thesis and that in our opinion it is fully adequate, in scope and quality, as a thesis for the degree of Master of Arts.

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## ABSTRACT

### A PROVERB LEARNED IS A PROVERB EARNED: FUTURE ENGLISH TEACHERS' EXPERIENCES OF LEARNING ENGLISH PROVERBS IN ANATOLIAN TEACHER TRAINING HIGH SCHOOLS IN TURKEY

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This thesis investigates future English teachers' experiences of learning English proverbs in Anatolian Teacher Training High Schools (ATTHS) in Turkey. In order to reveal the situation about proverb teaching in English language classrooms in ATTHS, students' opinions are sought and coursebooks are analysed. In doing this, this study aims to find out EFL teacher trainees' attitudes towards learning and teaching English proverbs, their conceptualization of proverbs, their thoughts about their knowledge and use of English proverbs, and perceptions about how sufficiently their English teachers and coursebooks at high school taught them English proverbs. This study also aims to uncover how the English coursebooks they used in ATTHS teach proverbs. To achieve these aims, a questionnaire is administered to 187 freshman ELT students; a semi-structured interview is conducted with volunteers and the coursebooks used by the majority are examined using an analysis form and a checklist. As a result, it is found that those teacher trainees have positive attitudes towards learning and teaching English proverbs, think that they do not have enough knowledge of English proverbs and that their English teachers and coursebooks did not teach proverbs sufficiently. Moreover, the participants' conceptualization of proverbs reflects traditional definitions. Besides, coursebook analysis reveals that while the examined local coursebooks contain almost no proverbs at all, the analysed international coursebooks include a relatively bigger number of proverbs. However, except for some of the semantic and cultural aspects of proverbs, there is hardly any explicit reference to other aspects of proverbs in all the coursebooks examined.

Keywords: Proverb, Teacher Education, Communicative Competence, Coursebooks

## ÖZ

### ÖĞRENİLEN HER ATASÖZÜ BİR KAZANÇTIR: İNGİLİZCE ÖĞRETMEN ADAYLARININ TÜRKİYE'DEKİ ANADOLU ÖĞRETMEN LİSELERİNDE İNGİLİZCE ATASÖZLERİNİ ÖĞRENME TECRÜBELERİ

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Bu tez çalışması İngilizce öğretmen adaylarının Türkiye'deki Anadolu Öğretmen Liselerinde (AÖL) İngilizce atasözlerini öğrenme tecrübelerini araştırmaktadır. AÖL'lerindeki İngilizce sınıflarında atasözü öğretimine ilişkin durumu ortaya koymak için öğrenci görüşlerine başvurulmuş ve ders kitapları incelenmiştir. Bunu yaparken, bu çalışma, yabancı dil olarak İngilizce öğretmen adaylarının atasözü öğrenimi ve öğretimine yönelik tutumlarını, atasözünden ne anladıklarını, İngilizce atasözü bilgileri ve kullanımlarına ilişkin görüşlerini ve lisedeki İngilizce öğretmenlerinin ve ders kitaplarının ne derece İngilizce atasözlerini öğrettikleri konusunda tecrübelerini bulmayı hedeflemektedir. Bu çalışma, ayrıca, AÖL'lerinde kullandıkları İngilizce ders kitaplarının atasözlerini nasıl öğrettiğini de ortaya çıkarmayı amaçlamaktadır. Bu amaçlara ulaşmak için, İngilizce Öğretmenliği Bölümlerinde 187 hazırlık ve birinci sınıf öğrencilerine anket uygulanmış, gönüllülerle yarı-yapılandırılmış görüşme yapılmış ve çoğunluk tarafından kullanılan ders kitapları analiz formu ve kontrol listesi kullanılarak incelenmiştir. Sonuç olarak, bu çalışmaya katılan öğretmen adaylarının İngilizce atasözlerini öğrenme ve öğretmeye yönelik olumlu tutumları olduğu, yeteri kadar İngilizce atasözü bilgisine sahip olmadıklarını ve İngilizce öğretmenlerinin ve ders kitaplarının yeteri kadar atasözlerini öğretmediklerini düşündükleri bulunmuştur. Ayrıca, katılımcıların atasözü tanımları geleneksel tanımları yansıtmaktadır. Bununla birlikte, ders kitabı incelemesi, incelenen yerel kitapların neredeyse hiç atasözü içermediğini ortaya koyarken incelenen uluslararası ders kitaplarının kısmen daha fazla sayıda atasözü içerdiğini göstermiştir. Bunun yanı sıra, atasözlerin bazı anlamsal ve kültürel özellikleri dışında diğer özelliklerine incelenilen tüm ders kitaplarında neredeyse hiç değinilmemiştir.

Anahtar Kelimeler: Atasözü, Öğretmen Eğitimi, İletişimsel Yeterlik, Ders Kitapları

To my beloved parents Yunus and Emine Can  
*for making me who I am today*

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## CHAPTER 1

### INTRODUCTION

*It is impossible to speak, read or listen to English without meeting idiomatic language. This is not something you can leave until you reach an advanced level. All native speaker English is idiomatic.*

— Wright (2002:9).

#### 1.0. Presentation

In this chapter, background to the study is discussed by pinpointing teacher trainees' language-related problems and presenting how this study can contribute to overcoming some of these problems. Background to the study also includes information about teacher trainees' educational background in Turkey. Following this section, significance of the study is discussed and research questions are stated.

#### 1.1. Background to the study

As a result of globalization, English has spread around the world as the world language and has been used as a lingua franca for political, economic, educational, cultural, commercial and social reasons (Kızıldağ, 2009; Kırkgöz, 2009). Turkey, due to her strategic and geopolitical status, efforts in the process of modernization and westernization and the process of joining European Union (EU), and thus, to achieve and maintain her international relations and keep-up-to-date with the developments in many fields gives priority to the learning and teaching of English (Doğançay-Aktuna, 1998; Kefeli, 2008; Kırkgöz, 2007; Kırkgöz, 2009). At the national level, good command of English on the part of Turkish citizens means a bright future in terms of education, career, profession and better-paying jobs (Doğançay-Aktuna & Kızıltepe, 2005; Kırkgöz, 2009). As in other non-English speaking countries, the important status of English as an international and global language manifests itself in Turkish educational policy. In Turkey, English is the most popular medium of education after Turkish and the most studied foreign language and hence, has an instrumental function (Doğançay-Aktuna, 1998). With regard to this, Doğançay-Aktuna and Kızıltepe (2005:264) contend that “Turkish language policies reinforce English at the expense of other foreign languages and often the mother tongue” although second foreign

language has recently become compulsory only in Anatolian and other competitive high schools to keep up with the standards of EU. In addition, English is the only foreign language that is taught as a compulsory subject at all levels of education starting from grade 4 in primary school (Kırkgöz, 2007; Kırkgöz, 2009). Furthermore, the facts that English-medium schools outnumber other foreign language-medium schools (Demircan, 1988) and that most of the job advertisements require only English (Doğançay-Aktuna, 1998) show the precedence given to English in Turkey. In an effort to join the EU, there is an attempt to standardize English Language Teaching (ELT) as well as the teaching of other foreign languages in accordance with Common European Framework in the Turkey's language policy (Kırkgöz, 2009; Milli Eğitim Bakanlığı, 2008). Therefore, the revised curriculum adopts communicative approaches and highlights the development of communicative competence (Milli Eğitim Bakanlığı, 2008). All these developments necessitate the training of qualified English teachers and for this reason "English language departments at universities are popular and enlarging their capacities to train more language teachers nowadays" (Kızıldağ, 2009:188).

In educating qualified English teachers, the emphasis should be on developing their communicative competence in the first place. Using the term "language competence" to refer to both linguistic and communicative competences, Thomas (1987) argues that teachers' role is to help their learners gain language competence. In order to achieve this, teachers "should themselves have *language competence* to a greater degree than that expected of their learners" as well as *language awareness* that involves "explicit knowledge of the language system and how it operates in communication" and *pedagogic competence* that is related to the teaching of language (Thomas, 1987:34). Put it differently, *subject competence* that is the level of English necessary for effective language teaching is one of the components of an ideal teacher profile that the initial teacher education programmes should be based on and "this competence should be attained before trainees enter the teacher education institution so that training can focus on the teaching of English and related issues without being sidetracked by language weaknesses" (Cross, 1995:3). In the case of Turkey, those who want to enter EFL teacher education programs in top universities usually attend Anatolian Teacher Training High Schools (ATTHS) where they major in English to gain subject competence to be able to proceed with their professional career.



The main aims of ATTHSs in Turkey are; to prepare students for the Faculties of Education which educate teacher trainees, to make the teaching profession appealing for them, to help student-teachers gain the knowledge, attitude, skills and behaviours necessary for the teaching profession, to enable them to have the awareness and power to contribute to the development of the country socially, culturally and economically and to help them learn foreign languages at a level that allows them to follow the developments and changes in the world regardless of their teaching field (MEB Online, 2010). In order to achieve their goal to be an English language teacher, students in Turkey need to take a number of exams. Those who want to study in the Faculties of Education often aim to study in ATTHS since the graduates of ATTHS are awarded extra points if they prefer to study in these faculties and hence, a great number of students studying in EFL teacher education programs in top universities are graduates of ATTHS. To be accepted to ATTHSs, these students are required to be successful in the nationwide entrance examination at the end of their primary education. Once accepted to ATTHSs, they start to get prepared for the University Entrance Exam (UEE). Considering the new system that has been put into practice since 2010, UEE consists of two stages: the first stage is Higher Education Entrance Exam (HEE) and the second stage is the Undergraduate Placement Exam (UPE). There are five types of UPE and students take the one relevant to their field. In their second year at high school, students select a field that is appealing to their interests and goals and answer the questions relevant to their own field in the UEE. Foreign language is one of these fields. Students who want to become English language teachers select the field of English as a foreign language and develop their foreign language skills necessary for them to pass UEE. They receive 10 to 13 hours of instruction of English per week at high school (Kefeli, 2008). They are required to get a score of above 180 from HEE which contains questions on Turkish, social sciences, basic maths and science so that they are eligible to sit UPE. Language major students take UPE-5 which is the foreign language exam to be able to enter EFL teacher training programs in Turkish universities. 65% of their overall score comes from UPE-5, which indicates the significance of the language exam on the part of these students (ÖSYM, 2010). Therefore, ATTHS is the institution where they are expected to gain language competence and awareness to be able to proceed with their professional career in the field. The scores they get from the UPE-5 are assumed to determine student teachers' competence in English and hence, when these students start university, they are expected to have attained high level of proficiency of English.

To what extent the results of UPE-5 as the language exam are reliable in reflecting teacher trainees' language competence is questionable. While the English language curriculum in ATTHS emphasizes the achievement of communicative competence, UPE-5 tests only grammar and vocabulary knowledge, reading skill, skill of translation and partly pragmatic competence. It does not test the skills of speaking, listening and writing. The exam consists of multiple-choice questions that involve finding the question to the answer given, translation from Turkish- English and vice-versa, answering questions related to paragraphs, finding the sentence closest in meaning to the one given, selecting the sentence that fits meaningfully into the paragraph, selecting the most appropriate response to a situation, dialogue completion, and identifying the sentence that does not fit meaningfully into the paragraphs given. The content and the format of the exam show the incompatibility between the curriculum and the examination, which brings out limitations in actual language teaching practices in the classroom (Kızıldağ, 2009).

With regard to the discrepancy between the curriculum and classroom practices, Kırkgöz (2009) in her study has shown a gap between instructional practices at micro policy level and idealized macro policy objectives. Studies specifically related to language learning practices of English language major students in Turkish high schools also display this inconsistency. To illustrate, Coşkun (2011) and Kızıldağ (2009) found that traditional grammar-based examination was one of the obstacles in implementing Communicative Language Teaching (CLT) for teachers in Turkey. Besides, in a study by Ozsevik (2010), which included teachers from ATTHSs as well, heavily-loaded English programs, mismatch between the curriculum and assessment and teachers' lack of communicative competence were found to be some of the major problems that prevented teachers from implementing CLT in Turkey. Because teachers in his study had to teach many grammar points in a short period of time, they had to skip activities on productive language skills and teaching all the grammar points in time was vital to prepare students for the standardized English exam (UPE-5). Furthermore, although the curriculum emphasized CLT, those teachers had to rely on the exam for classroom practices because it was the students' scores from the exam that determined their success as effective teachers in the eyes of the students, colleagues, parents and administrators. Apart from these, teachers' lack of pragmatic, cultural competences and thus, communicative competence was another barrier to practicing CLT since these teachers had themselves learnt English through traditional methods. Based on this, one of the teachers in his study stated: "when I make use of communicative activities, I am feeling worried since

all of my students can ask very challenging questions about the use of English in various contexts. I really feel incompetent, especially when they ask me about the different uses of idioms and informal phrases. I always find it easier to shift the attention to grammar points since I feel competent on grammar” (Ozsevik, 2010:88-89). Most importantly, Yıldırım (2010) in his study has revealed the negative effects of the English language exam on future EFL teachers’ language proficiency in Turkey. The results of his study show that (1) the medium of instruction in teacher trainees’ English language classrooms in high school was most often Turkish, (2) English teachers always focused on reading, grammar and vocabulary and disregarded other language skills as one student said “it was foolish to study those skills [speaking, listening and writing] due to the format of the language exam [UPE-5] because it would only have been a waste of time if we had studied them, we would have been better in communication but maybe we couldn’t have passed the exam” (p. 104), (3) the most common practices in the classroom were answering mock exam questions and learning about test-taking strategies which were not helpful in their university education once the UEE was over, (4) the most common self-study practice outside the classroom for many learners was reading grammar books since their school and social lives were structured by the exam, (5) the students did not think that the scores they obtained from the exam were good indicators of their language competence. Above and beyond, what teachers do for professional development after becoming a teacher does not seem to help them enhance their language skills since it is found that many of them study grammar books to receive high scores from KPDS (Foreign Language Proficiency Examination for State Employees) that is similar in nature to UPE-5 so that they can be paid extra money as part of their salary (Büyükyavuz & İnal, 2008). Consequently, it can be said that at the beginning of their language learning practices, teacher trainees acquire language learning habits (memorization, grammar learning, test-taking strategies etc.) that are not very useful in their future educational and professional lives.

As a result of the aforementioned problems in English language teaching in ATTHSs, teacher trainees’ seem to face problems in terms of their language proficiency when they start EFL teacher education programs in universities. Working in the Department of English Language Teaching, where Turkish students are trained to be qualified English language teachers, the researcher has observed that they usually fall short of performing certain communicative functions, understanding the target culture, comprehending and using the metaphors, humours, jokes, conventional expressions such as idioms and proverbs in the

target language and culture. These student-teachers usually come to realize that their knowledge of grammar is not enough to be able to communicate fluently and naturally in the classroom. They even in their last years in university struggle with their language problems and Gürbüz (2006) as well as the observations of the teacher educators indicate that lack of language competence and awareness is one of the major reasons for the deficiencies in student-teachers' pedagogic competence and methodological practice. In relation to this, teacher trainees in Yıldırım's study (2010) think that the exam preparation process in high school negatively influenced their overall language ability, which made it difficult for them to cope with their studies in their first year in university. Instructors in his study are of the same opinion with the students and additionally, think that the format of the exam did not allow the development of students' productive skills, critical thinking skills and creativity. Below are some of the complaints of teacher candidates observed and noted by the researcher in her department:

<p>Student A: <i>Our writings are so dull that I don't enjoy writing.</i></p> <p>Student B: <i>Why don't I sound as natural in English as I do when I speak Turkish? I just can't speak fluently and smoothly.</i></p> <p>Student C: <i>I want to use colourful and creative English but I can't.</i></p> <p>Student D: <i>How do we say "geç olsun da güç olmasın" [Eng: Better late than never] in English? That really explains what I wanted to say.</i></p> <p>Student E: <i>I want to use to-the-point language without having to make long explanations.</i></p> <p>Student F: <i>I want to understand the jokes made in English. It is a terrible feeling when everyone's laughing and you don't.</i></p>
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All this disproves the assumption that these student-teachers gain language competence and awareness to a great extent in ATTHSs.

Even though the first year in the EFL teacher education programs in universities consist of courses that aim to develop student-teachers' language competence, these programs mainly aim to develop future teachers' pedagogic competence. Acknowledging language weaknesses of the first-timers in these programs, the Council of Higher Education made some changes in the program, for example, by changing the grammar courses to contextual grammar courses and adding "Lexical Competence" and "Listening and Pronunciation" courses. In spite of the changes, the language related courses do not seem to be sufficient to help learners overcome their language problems; therefore, it is likely that future teachers may fall behind in meeting their language needs if they do not make extra efforts. Such changes need to be incorporated in language classrooms at secondary level so that students start their university education fully prepared to improve their pedagogic competence. For

these reasons, teacher trainees' language related problems that stem from their poor experience of learning English in ATTHS can become more evident when they start teaching English in the actual classrooms where they are expected to speak English throughout the lesson especially at advanced level and adopt communicative approaches to enable their learners to achieve communicative competence. Even though the curriculum in many parts of the world today encourages communicative approaches, teachers' lack of communicative competence does not allow them to put these approaches into practice. Regarding this problem, Cullen (1994:162) asserts that

with the propagation and increasing acceptance around the world of the principles of communicative language teaching, there is arguably more pressure on teachers than in the past to be fluent in English so that they can use it naturally and spontaneously in the classroom. Yet training courses in ELT rarely take into account the language demands which the communicative approach makes on teachers.

One way to help these students overcome their language related problems is to teach them formulaic and figurative expressions such as proverbs, idioms, metaphors, phrasal verbs etc. which are a crucial part of natural language production (Ellis, 2008). Among these, proverbs are selected as the focus of this study because it is seen that proverbs are not given enough place in the literature concerning language teaching despite the advantages they could bring into the language classrooms. Proverbs as part conventional fixed expressions can make their speech fluent, natural and colourful, can allow them to perform certain communicative functions and increase their understanding and awareness of the target language and culture. Lack of knowledge of idiomatic expressions is the problem of most language learners that can result in the aforementioned communication difficulties. Although there have been many attempts to define "proverb", a broad definition is provided by Mieder (2004:3): "A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation" (See Section 3.1.).

Due to the characteristics of proverbs reflected in the definition above, proverbs are "a significant rhetorical force in various modes of communication" used by native speakers not only in friendly chats and powerful political speeches but also in best seller novels and the influential mass media (Mieder, 2004:1). Importance and usefulness of proverbs in communication and in language classrooms are further explained from various aspects below:

- As part of cultural references, proverbs are traditional and a part of cultural literacy and express the shared knowledge, experiences, values, history and thoughts of a

nation (e.g. Alkaya, 2001; Hirsch, Kett & Trefil, 2002) and therefore, study of proverbs can contribute to the development of cultural and intercultural competence by enabling learners to gain insights into how native speakers conceptualize experiences, things and events in their language (e.g. Bessmertnyi, 1994; Ciccarelli, 1996; Richmond, 1987; Yano, 1998).

- As part of figurative language, many proverbs are metaphorical and contain prosodic devices (e.g. D'Angelo, 1977; Lakoff & Turner, 1989; Mieder, 2004; Norrick, 1985; Ridout & Witting, 1969) and hence, can be used to prompt figurative thinking and enhance metaphoric competence (Littlemore & Low, 2006a).
- As part of functional language, proverbs are used to carry out many communicative functions particularly indirect speech act as a politeness strategy (e.g. Mieder & Holmes, 2000; Norrick, 2007; Searle, 1975), and are employed in text organization (Littlemore and Low, 2006a). The flexibility of proverbs also allows playing with their language and generating anti-proverbs which can be used to create humour, irony and jokes (Litovkina & Mieder, 2006; Mieder, 2004). Therefore, teaching the pragmatic aspects of proverbs in context can contribute to the improvement of pragmatic competence (Charteris-Black, 1995).
- As part of formulaic language, use of proverbs can enable fluent and natural language production (e.g. Wray, 2000; Yorio, 1980) and hence, teaching of proverbs can help to produce language more fluently and naturally which can in turn increase motivation (Porto, 1998). Although non-native speakers or language learners avoid using idiomatic expressions and prefer literal and direct language items (O'Keeffe, McCarthy & Carter, 2007), "avoiding the use of idioms gives language a bookish, stilted, unimaginative tone" (Cooper, 1999:258), which underlines the importance of learning idiomatic expressions to accomplish command of authentic language.
- Knowledge of proverbs as part of idiomatic expressions can increase comprehension of texts and using them can make learners' verbal and written communication more effective (Irujo, 1986; Vanyushkina-Holt, 2005).
- Proverbs are practical tools to teach vocabulary, exemplify and practice grammar points, to show creative use of language, and to teach and practice pronunciation due to their musical quality (e.g. Abu-Talib, 1982; Holden & Warshaw, 1985; Nuessel, 2003; Yurtbaşı, n.d.).

Considering Bachman's model of communicative competence (1990), all these show that proverbs can be incorporated in language classrooms in ATTHSs to contribute to the development of not only organizational competence but also pragmatic competence of teacher trainees (See Sections 2.1 and 3.5). Most importantly, knowledge of proverbs can enable them to have access to native speakers' culture and cognition and hence, help them approach language learning and teaching in a more meaningful way. As Nuessel (2003:158) states, "proverbs and the metaphors contained in them comprise a microcosm of what it means to know a second language" since these expressions require both the knowledge of linguistic structure and the sociolinguistic and discourse factors involved in recognizing and using them appropriately. In brief, Litovkina (2000) summarizes the obstacles language learners may face due to their lack of knowledge of proverbs:

The person who does not acquire competence in using proverbs will be limited in conversation, will have difficulty comprehending a wide variety of printed matter, radio, television, songs etc., and will not understand proverb parodies which presuppose a familiarity with a stock proverb" (as cited in Hanzen, 2007:9).

At this point, it needs to be pointed out that it is not easy to learn proverbs without explicit instruction in the language classrooms particularly in EFL settings. Regarding this, O'Keefe, McCarthy and Carter (2007:94) state that "many advanced successful English users still have problems with idioms even when they have mastered most other aspects of the language system". Since proverbs are cultural, often figurative and indirect, they are not always comprehended easily requiring background knowledge and familiarity. In addition, as the common knowledge of a society, they are not always used as a whole expecting the hearer to identify it (Bessmertnyi, 1994; Mieder, 2004). Native speakers usually play with the language of proverbs to create humour, irony and jokes (Litovkina & Mieder, 2006), which could only be made sense of if the proverb is known to the hearer or the reader. If lucky enough, learners can make use of their L1 knowledge to comprehend a proverb resulting in positive transfer but they are not always lucky enough to achieve this particularly with proverbs that are different both syntactically and semantically across the two languages. The studies on the processing of idioms and proverbs reveal negative transfer from L1 particularly in comprehending similar idioms -idioms that are semantically same but syntactically different (e.g. Boers and Demecheleer, 2001; Elkılıç, 2008; Hussein, Khanji, & Makhzoomy, 2000; Irujo, 1986). These studies also show learners' difficulty in comprehending and interpreting idioms and proverbs that are opaque and different in expression and meaning across the two languages (See section 3.6.). Because of these reasons, proverbs cannot be learned without explicit instruction in the classroom in an EFL

setting such as Turkey since there is limited exposure to English outside classroom even though access to English speaking channels on TV, internet and other means of mass media has increased. Based on this, Irujo (1984:122) puts forward that “television and movies do not allow for opportunities to clarify meaning and receive feedback on use, which are essential for acquisition”. For these reasons, explicit instruction on idiomatic expressions is essential for future EFL teachers who can then provide instruction on these expressions for their students more confidently.

In spite of the necessity of explicit instruction on proverbs in EFL classrooms, proverbs are found to be given insufficient place in input provided for learners in language classrooms. In relation to this, Litovkina (2000), out of her experience in Hungary, points out that proverbs are rarely incorporated in the foreign language classroom and indicates that they are usually used as “time-fillers” and not studied in context (as cited in Hanzen, 2007:9). Similarly, Hanzen (2007) examined eleven textbooks used in secondary schools in Sweden, Vanyushkina-Holt (2005) analysed Russian coursebooks in terms of the proverbs incorporated, Irujo (1984) as part of her study examined five ESL idiom books with regard to the idiomatic expressions included and Lontas (2002) explored Spanish, German and French learners’ notion of idiomaticity through a questionnaire and they all found that proverbs are a small part of language teaching. Many materials used in the language classrooms “either ignore idioms entirely or relegate them to the “other expressions” section of vocabulary lists, without providing exercises for learning them” (Irujo, 1984:122). Related to this, coursebooks which are the main materials to provide learners with input necessary to develop their pragmatic competence still overlook at the pragmatic and cultural aspects of language use and do not deal with features of spoken and written discourse through authentic materials as Tomlinson (2003) indicates that there is a tendency towards producing grammar-based textbooks. However, there is almost no empirical study carried out in Turkey regarding proverb teaching and learning particularly at secondary level. As far as the researcher is aware, concerning proverb instruction, there is only one empirical study carried out by Çakır (2010) who indirectly focused on proverbs. He quantitatively analysed three English coursebooks used in primary school in terms of the culture-specific expressions and cultural references such as idioms, proverbs, superstitions, festivals, celebrations etc. and found that there are a limited number of cultural elements in these coursebooks.



The potentials and contributions that proverbs can have for the development of teacher trainees' communicative competence as mentioned earlier is the main reason why proverbs are particularly selected as the focal point of this study. If the heavily-loaded programs and grammar-oriented exams do not allow devotion to the teaching of cultural and pragmatic aspects of English in high schools, then proverbs can be suggested as practical language items to present language structure, vocabulary, culture, non-literal language and pragmatics at the same time. In other words, if various aspects of proverbs are focused on sufficiently in the classroom, teachers can "kill two birds with one stone". Another significant reason why the researcher has decided to deal with proverb teaching is that even though proverbs are studied in the field of linguistics, they are most often underrated in the field of language teaching (Vanyushkina-Holt, 2005).

## **1.2. The Aims and Significance of the Study**

To the best knowledge of the researcher, there are few studies about proverb teaching in EFL classrooms and there are almost no empirical studies related to proverb teaching in Turkey, particularly, in teacher education (Çakır, 2010). Proverbs in language teaching are not given the place they deserve in the literature. Regarding this, Vanyushkina-Holt (2005) puts forward that proverbs are underestimated in the field of second language acquisition when compared to studies related to proverbs in the field of linguistics. Therefore, this study is expected to contribute to filling the gap in the literature regarding the study of proverbs in foreign language education. The study can also stimulate further research in the field and thus, further contribute to filling the gap. It is also expected to bridge the gap between linguistic research on proverbs (phraseology) and English Language Teaching and English teacher education.

Keeping in mind the lack of research about proverbs in the field of English language teaching in Turkey and the importance of proverb instruction for teacher trainees, the general aim of this study is to draw the picture in English teacher trainees' language classrooms in Anatolian Teacher Training High Schools (ATTHS) in Turkey related to proverb instruction so that stakeholders' awareness about proverb teaching can be raised and suggestions can be offered. In doing this, the study aims to find out

1. teacher trainees' attitudes towards learning and teaching English proverbs,

2. teacher trainees' understanding of proverbs and thoughts about their knowledge of proverbs,
3. to what extent prospective teachers believe they benefited from their English teachers and coursebooks with regard to learning proverbs when they were studying in ATTHS,
4. the coursebooks student teachers used in ATTHS.

By evaluating the coursebooks they used, this study also aims to uncover:

1. the number and types (e.g. anti-proverb, truncated proverbs) of proverbs included in the coursebooks,
2. whether the proverbs incorporated in the coursebooks are among the proverbs that are frequently used and commonly known by native speakers of English as identified by Haas (2008) in her review of the paremiological minimum,
3. where, how and for what purposes the proverbs are incorporated in the coursebooks and what aspects of proverbs are focused on in these coursebooks.

As can be seen, the study not only delves into future English teachers' views regarding proverb teaching and learning but also involves coursebook evaluation. Based on the results, the present situation in English teacher trainees' language classrooms in ATTHS from the perspective of student-teachers and coursebooks will be revealed in relation to proverb teaching and some ideas will be suggested. Besides, the study will highlight the importance of proverbs in helping to develop teacher trainees' organizational, metaphorical, cultural and pragmatic competence and eventually, their communicative competence. Apart from this, the results of this study can help teachers or administrators in selecting coursebooks that emphasize teaching English proverbs and it can provide a guideline or a criterion for evaluating the quality of coursebooks and designing materials with regard to proverb teaching. Similarly, teachers and teacher educators can get inspired by this study to teach proverbs and make use of the potentials of proverbs as discussed in the study to help language learners and future language teachers to build communicative competence.

### **1.3. Research Questions**

The main research questions of the study are:

1. What are EFL teacher trainees' understandings of proverbs?

2. What are EFL teacher trainees' attitudes towards learning and teaching English proverbs?
3. What are EFL teacher trainees' thoughts about their knowledge and use of English proverbs?
4. What is EFL teacher trainees' experience of learning English proverbs in ATTHS in Turkey?
  - a. What are their perceptions about their English teachers' practice in teaching proverbs in the classroom?
  - b. What are their perceptions about the sufficiency of their English coursebooks in dealing with proverbs in the classroom?
5. How do the English coursebooks EFL teacher trainees used in ATTHS teach proverbs?
  - a. How many proverbs are included in the coursebooks?
  - b. What forms of proverbs (e.g. anti-proverb, truncated proverbs, paraphrased proverbs) are included in the coursebooks?
  - c. How many of the proverbs contained in the coursebooks are among the proverbs that are frequently used and commonly known by native speakers of English?
  - d. Where, how and for what purposes are the proverbs incorporated in the coursebooks?
  - e. What aspects of proverbs are explicitly dealt with in the coursebooks?

## CHAPTER 2

### THEORETICAL BACKGROUND

#### 2.0. Presentation

In this chapter, the motivation for teaching proverbs to English language learners in particular to English language teacher trainees are discussed with reference to the term “communicative competence” and to the developing field “phraseology”. In addition, the importance of teachers and coursebooks in relation to proverb instruction is explained.

#### 2.1. Communicative Competence and Proverbs

It is generally accepted that mastering the grammar of a language is not sufficient for foreign language learners to be communicatively competent. They need to know and apply the functions of a language in the most appropriate way. This is best reflected with the term communicative competence which is developed by Hymes (1967, 1972) who found Chomsky’s idealized notion of linguistic competence inadequate and limited. The concept of communicative competence was later extended for teaching and testing purposes by Canale and Swain (1980) who divided communicative competence into four components: grammatical competence, sociolinguistic competence, discourse competence and strategic competence. This model by Canale and Swain (1980) was further modified by Bachman (1990) in a more comprehensive way and as Littlemore and Low (2006a, 2006b) state, Bachman’s model is “the most straightforward and unproblematic” (p. 89).

<b>Organizational Competence</b>		<b>Pragmatic Competence</b>	
<b>Grammatical Competence</b>	<b>Textual Competence</b>	<b>Illocutionary Competence</b>	<b>Sociolinguistic Competence</b>
Vocabulary or variety	Cohesion	Ideational functions	Sensitivity to dialect
Morphology	Rhetorical Organization	Manipulative functions	Sensitivity to register
Syntax		Heuristic functions	Sensitivity to naturalness
Phonology/ graphology		Imaginative functions	Ability to interpret cultural references and figures of speech

Bachman's main aim for extending earlier models of communicative competence was to define the abilities he wanted to measure so that based on these definitions he could develop appropriate language tests. In his framework, one can easily see the processes involved in each type of competence and it is this identification of processes that makes the framework more comprehensive. Furthermore, the framework is based on empirical study. Bachman and Palmer (1982) developed language tests that included grammatical competence (morphology and syntax), pragmatic competence (vocabulary, cohesion, and organization), and sociolinguistic competence (sensitivity to register, naturalness, and cultural references). Based on the results, they made a categorization. Seeing that the components they described in the first place for grammatical and pragmatic competence overlap, they redefined pragmatic competence. Under "organizational competence", they included morphology, syntax, vocabulary, cohesion, and organization and under "pragmatic competence", they included not only the sociolinguistic competence but also various functions performed through language use. There was no change made in the components of sociolinguistic competence since the distinctiveness of the components described for this competence was supported by their study. As a result, they found that language competence or communicative language ability consists of organizational and pragmatic competence. While organizational competence includes the ability to produce and recognize grammatically correct sentences, to comprehend their propositional meaning and to organize oral and written texts; pragmatic competence includes the ability to perform speech acts, to use the language in an appropriate way with the knowledge of sociolinguistic rules of appropriateness, cultural references and figurative language.

Bachman's framework is taken as the base in this study as it has a component that is the "ability to interpret cultural references and figures of speech" which is closely related to proverbs. In other words, proverbs are an important part of cultural references, figurative and functional language and hence, are vital for the development of communicative competence. However, as Littlemore and Low (2006a, 2006b) discuss in their article and book, figurative language particularly metaphors and metonymys seem to play an important role not only in "the ability to interpret cultural references and figures of speech" but also in each of the components in Bachman's framework. The research on features of proverbs as discussed in Chapter 3 reveal that proverbs as conventional metaphors can also contribute enormously to the development of each of the competences in Bachman's framework. This is because proverbs are versatile as they not only reflect the cultural values and involve shared norms of participants but also are used to organize speech and carry out various acts particularly indirect speech acts usually for face-saving and thus, used as strategies for dealing with communication (See Chapter 3). For these reasons, teaching proverbs can help to enhance not only organizational competence but also pragmatic competence and consequently, communicative competence.

## **2.2. Phraseology and Proverbs**

Phraseology has much to offer for the development of communicative competence. Phraseology, which is the study of phrases, is an umbrella term for the study of all phrasal collocations including the field of paremiology that is the study of proverbs (Mieder, 2004). Although paremiologists study proverbs in a more inclusive and comprehensive way with reference to anthropology, art, communication, culture, folklore, history, literature, philology, psychology, religion and sociology, it is in the field of phraseology that linguists have analysed the grammar, structure, syntax, and form of proverbs (Mieder, 2004). Therefore, phraseology deals with all formulaic language or phraseological units "from proverbs to literary quotations, from proverbial expressions to idioms, from greeting formulas to phrasal superstitions" (Mieder, 2004:133). In addition Cowie (1994:3168) defines phraseology in a general sense as "the study of the structure, meaning, and use of word combinations". Idioms and proverbs are the core of phraseology although recent corpus-based approaches include a wide range of word combinations which are largely compositional unlike idiomatic expressions (Granger & Paquot, 2008).

Within phraseology, the term phraseme is used to cover all kinds of conventionalized multiword units whether figurative or non-figurative. Even though, it is not a very common term, it is preferred over other terms like fixed expression and fixed units since most idioms and collocations are not completely fixed but to some degree they are flexible (Dobrovol'skij & Piirainen, 2005). Phrasemes in general are expressions that have become conventionalized and then are reproduced as a “prefabricated unit of language” in discourse (Dobrovol'skij & Piirainen, 2005: 31). With respect to this, Burger, Buhofer and Sialm (1982:1) give the account that

a combination of two or more words is phraseological if (1) the words form a unit that cannot be fully explained by the syntactic and semantic regularities of the combination and if (2) the word combination is commonly used by the speech community, similar to the use of a lexeme. (as cited in Dobrovol'skij & Piirainen, 2005:31)

As for the classification of proverbs within the field of phraseology and among other phrasemes, Granger and Paquot (2008) propose a classification (See Table 2.2) in which referential phrasemes are used to express a content message, textual phrasemes are used to organize the content and lastly, communicative phrasemes that consist of proverbs are used to express feelings or beliefs towards a propositional content and to influence the interlocutors or to draw their attention. Based on this, proverbs are grouped as communicative phrasemes with communicative function as they are used not only to convey a message but also to perform indirect speech acts and various other functions.

**Table 2.2**  
**Phraseological Spectrum (Adopted from Granger and Paquot, 2008)**

<b>PHRASEMES</b>		
<b>Referential Function</b>	<b>Textual Function</b>	<b>Communicative Function</b>
<b>Referential Phrasemes</b>	<b>Textual Phrasemes</b>	<b>Communicative Phraseme</b>
Lexical collocations	Complex prepositions	Speech act formulae
Idioms	Complex conjunctions	Attitudinal formulae
Irreversible bi-and trinominals	Linking adverbials	(including attitudinal sentence stems)
Similes	Textual sentence stems	Proverbs and proverb fragments
Compounds		Commonplaces
Phrasal verbs		Slogans
Grammatical collocations		Idiomatic sentences
		Quotations

Corpus-based analyses have confirmed that phraseological units are frequently used in natural language specifically in spoken language (Ellis, 2008). This indicates that fluent language users have a great deal of memorized language sequences at their disposal. As for the functions of phrasemes or formulaic language in communication, Wray (2000:473) has identified two functions: (1) “they save precious processing resources”, (2) they help to achieve interactional functions. Regarding the first function, it is argued that using formulaic language allows the speakers to produce the language fluently and convey the message efficiently without interruption and thus, eases the process of language production. As for the second function, using formulaic sequences for socio-interactional purposes allows efficient comprehension on the part of the hearers as the emphasis is on the effect of the words on the hearer. Using the expression “conventionalized language forms” for various fixed expressions including proverbs, Yorio (1980:438) further argues that “conventionalized forms make communication more orderly because they are regulatory in nature. They organize reactions and facilitate choices, thus reducing the complexity of communicative exchanges. They are group identifying.”. Above and beyond, using fixed expressions in oral communication play a significant role in “maintaining and stabilizing relationships...” (Carter & McCarthy, 1997:15).

Keeping the role of phraseological units in mind and looking at the matter from the point of view of language teaching and learning, it can be said that it is the lack of knowledge of the phrasemes that make the speech of language learners even at advanced level sound unnatural and foreign as Pawley and Syder (1983) state that “it is often the failure to use native-like formulaic sequences that ultimately marks out the advanced L2 learner as non-native” (as cited in Wray & Perkins, 2000:2). With regard to this, Nattinger (1980: 341) emphasizes the teaching of “lexical phrase”

for a great deal of the time anyway, language production consists of piecing together the ready-made units appropriate for a particular situation and ... comprehension relies on knowing which of these patterns to predict in these situations. Our teaching therefore would center on these patterns and the ways they can be pieced together, along with the ways they vary and the situations in which they occur. (as cited in Ellis, 2008:7)

Porto (1998) also puts forward that the teaching of lexical phrases which are easy to memorize and recall can increase motivation by developing learners’ fluency and thus, a sense of achievement. As well as fluency and accuracy, knowledge of phrasemes is said to improve learners’ reading and listening comprehension (Granger & Meunier, 2008). For these reasons, phraseology should occupy a central position in language teaching. This idea is also supported by psycholinguistic research that has revealed that language is mostly



acquired, stored and processed in chunks (Granger & Meunier, 2008). The Lexical Approach proposed by Lewis (1993) has also highlighted the importance of teaching formulaic expressions. Kranz (1997:1) summarizes the underlying idea of Lexical Approach by stating that “language consists not of traditional grammar and vocabulary but often of multi-word prefabricated chunks”.

### **2.3. Teacher Trainees, Coursebooks and Proverbs**

In a country such as Turkey where English is taught as a foreign language with limited exposure to English outside the classroom, English language teachers and coursebooks carry utmost importance in teaching English proverbs and their various aspects. This implies a need to train prospective teachers and design instructional materials in a way that makes them competent to teach those aspects of English proverbs that can contribute to the development of learners’ metaphoric, intercultural, pragmatic and organizational competences and eventually, their communicative competence.

According to Thomas (1987), for a language teacher to be professionally competent, he/she needs to have language competence, language awareness and pedagogic competence. Many studies highlight the connection among language, linguistics and teaching as the components of a language teacher competence (Cullen, 1994; Edge, 1988; Wright, 1991; Wright and Bolitho, 1993). Concerning this, Edge (1988) discusses the competences of an English language teacher as a “language user”, a “language analyst” and a “language teacher”. Therefore, before moving on to be a competent language teacher, a teacher trainee needs to be a language user who has achieved a high proficiency in the language he/she is going to teach. High level of proficiency in the target language is even more vital in the case of non-native teachers who, unlike native teachers of English, have to teach in their foreign or second language (Kamhi-Stein, 2009). In addition, a good command of the target language increases language teachers’ confidence in the classroom regarding which Murdoch (1994:254) contends that “for non-native English teachers, language proficiency will always represent the bedrock of their professional confidence”. Research findings have revealed that EFL teachers view language improvement as the keystone for their professional development as they give greater priority to language improvement than to methodology (Berry, 1990; Lavender, 2002; Murdoch, 1994). All this suggests that “a greater concern with language

training, particularly during early phases of the training programme, would produce more competent teachers” (Murdoch, 1994: 259).

As well as language competence, student teachers should have language awareness to be competent language teachers because they are going to teach not only in the target language but also about the target language. Thornbury (1997:x) defines language awareness as “... the knowledge that teachers have of the underlying systems of language that enables them to teach effectively”. The advantages language awareness can bring are that language teachers can anticipate learners’ difficulties with certain aspects of language, (Thornbury, 1997), prepare lessons, evaluate and adapt materials, evaluate and design a syllabus and test students’ performance more effectively and confidently (Wright & Bolitho, 1993). Furthermore, when learners come up with a language learning problem, teachers with language awareness can better guide these learners and provide explanations about the language (Bartels, 2005). This suggests that in training language teachers, research findings in linguistics and applied linguistics should be incorporated in materials and lessons as much as possible so as to increase awareness. In developing teacher trainees’ language awareness, these trainees should be assigned the role of a “language analyst” (Edge, 1988). If equipped with analytical skills, they can analyze the language when an external guidance is not available and hence, become autonomous analysts (Wright & Bolitho, 1993). This ability, in turn, will contribute directly to effective teaching (Andrews, 2007). As the most important source of input for language learners, language teachers need to know about the target language and culture.

When educating teacher trainees in a way to develop their language competence and language awareness, proverbs as a vital component of the target language and culture can be incorporated in the teacher training programs to contribute to prospective teachers’ improvement of both organizational and pragmatic competence. In this way, these teacher trainees can know “what” to transfer to language learners as part of language and culture and use their knowledge of proverbs in designing instructional materials and adapting textbooks that are insufficient in terms of proverb instruction.

In EFL settings, apart from English teachers, coursebooks are another significant means of teaching proverbs in a way to enable the development of learners’ communicative competence. Hatipoğlu and Can (2010) carried out a study as part of which they aimed to

find out whether there are external factors that can be influential in teacher trainees' experience with English in Turkey. Their study revealed the significance of English classrooms where coursebooks are the main materials. According to their study, listening to English songs and surfing English web sites on the internet were found to be the most common activities student teachers fulfil to develop their English and the other social activities which involve interaction with native English speaking friends were rarely carried out by the majority of the participants. Another important result of their study is that only 32% of the future teachers' teachers in ATTHS used materials supplementary to coursebooks for teaching proverbs. As a result of their study, the majority of the informants used only textbooks in class in ATTHS as the main material and did not have many opportunities to use English as a communication tool outside the classroom. Therefore, coursebooks are the main sources students depend on to learn English and to develop their linguistic and pragmatic knowledge. With regard to the fundamental role coursebooks play in EFL settings, McGrath (2006:171) argues that "coursebooks are a central element in teaching-learning. They will tend to dictate what is taught in what order and to some extent how as well as what learners learn". For these reasons, in educating prospective English teachers, it is essential that coursebooks incorporate English proverbs for the purpose of enhancing student teachers' organizational, metaphoric, cultural and pragmatic competences.

## CHAPTER 3

### REVIEW OF LITERATURE

#### 3.0. Presentation

In this chapter, attempts in defining proverb, the distinction of proverbs from related phraseological units, anti-proverbs, the frequency of proverbs in corpora and paremiological minimum, formal, semantic, literary, cultural and pragmatic aspects of proverbs are discussed in detail. This is followed by a section regarding the role of proverbs in the English language classroom with reference to previous sections. This chapter ends with studies related to proverbs. Firstly, studies carried out on proverbs in the field of psycholinguistics are briefly indicated and then those related to the processing of idioms and proverbs by non-native speakers and those regarding proverb instruction in the language classrooms are discussed in more detail.

#### 3.1. Definition of a Proverb

The word “proverb” comes from the Latin word “proverbium” that is the combination of the prefix –pro meaning “forth” and the root “verbum” meaning “word”. So, the literal meaning of the word proverb is “a set of words put forth” (D’Angelo, 1977:365). The different features present in different proverbs make them various, which has resulted in the formation of many definitions. So, the variety in proverbs makes it difficult to come up with a definition that encompasses all the features of proverbs and that enables one to identify them easily. Below are some dictionary definitions of the word “proverb” but since they present the broadest definitions, they do not include all the features that exist in proverbs and thus, do not enable us to identify them with any certainty especially when examined independent of each other (Nuessel, 2003; Ridout & Witting, 1969).

- (1) “a brief familiar maxim of folk wisdom, usually compressed in form, involving a bold image and frequently a jingle that catches the memory” (Cayne, 1988 as cited in Harnish, 1993)
- (2) “a short, pithy saying in frequent and widespread use expressing a well-known truth or fact” (Morris 1979:1053 as cited in Nuessel, 2003)

- (3) “a well-known phrase or sentence that gives advice or says something that is generally true” (Hornby, 2000:939)

Considering the insufficiency of the dictionary definitions, many attempts have been made to define proverbs and in spite of the efforts, there is no exact and inclusive definition to allow researchers to decide what exactly makes a proverb. Regarding these attempts, Taylor (1931:3) asserts that “the definition of a proverb is too difficult to repay the undertaking”. Nevertheless, it would be impossible to expect each definition to offer everything about proverbs but it is possible to learn about the nature of proverbs from the existing definitions. Each and every definition has led scholars to discuss the features of proverbs and what is prototypical of them. The features or sometimes called proverbial markers discussed are not necessarily found in every proverb but they increase the proverbiality of an expression (Mieder & Holmes, 2000). In an effort to define proverbs, scholars have examined them from various perspectives. For instance, Barley (1974) concentrates on the features to define proverbs and develops a “feature-matrix” definition for the proverb and related items. In this approach, proverb is compared and contrasted with other genres (riddle, maxim, proverbial phrase) in terms of the statement form, fixed form and metaphorical nature. In abbreviated form:

	statement	fixed	metaphorical
proverb	+	+	+
riddle	-	-	+/-
maxim	+	+	-
proverbial phrase	-	+	+

(as cited in Norrick, 2007:382)

However, in relation to Barley’s approach, Norrick (2007:382) recognizes the “fuzziness of the category and the scalar application of features” in defining such “culturally determined items” as he argues that no single proverb can include all the characteristics that are thought to be prototypical. For instance, one of the prototypical features of proverbs is that proverbs evoke a scenario that is generalizable to many similar situations such as *The early bird catches the worm; A rolling stone gathers no moss; A stitch in time saves nine*. In contrast to this, there are proverbs that make use of literal statements such as: *Like father, like son; The more haste, the less speed; Easy come, easy go; Better late than never*. Moreover, there are even those proverbs which are specific to a particular topic and thus, are not generalizable to

many situations and these proverbs are said to use figurative language in a less striking way like: *Money talks; Time flies; Beauty's only skin deep* (Norrick, 2007:382).

In addition, Milner (1971) and Dundes (1975) take a structural approach to define proverbs. Milner (1971) identified the quadripartite structure of proverbs. Based on this structure, proverbs such as *Who pays the piper, calls the tune; What the eye doesn't see, the heart doesn't grieve over; A rolling stone gathers no moss*, can be divided into four parts with either positive or negative values assigned to each of the four elements which in turn creates sixteen possible structural patterns (Milner, 1971). However, Mieder (2004) does not find this sufficient to define a proverb since sentences such as *Who buys the beer, determines the party* and *A running chicken collects no flowers* have a quadripartite structure but they are not proverbs (Mieder, 2004; Mieder & Holmes, 2000). As well as Milner, Dundes (1975) adopts a structural approach and defines a proverb as a propositional statement consisting of at least a topic and a comment as in *Money talks; Time flies*. This means that a proverb must be composed of at least two words (Mieder, 2004). Regarding this, Dundes (1975) shows that longer proverbs are based on oppositional and non-oppositional structure as in *Man proposes but God disposes* and *Where there's a will, there's a way*. However, with regard to this, Mieder (2004) again illustrates that not every statement with such a structure is a proverb by giving the example *Politicians decide but soldiers fight* which is not a proverb despite its oppositional structure. Therefore, it is seen that the structural definitions are not satisfactory to enable us to identify a proverb.

Norrick (1985) who compares the proverb to some related genre forms such as clichés, wellerism, curse, proverbial phrase, riddle, joke, tale, song, slogan, aphorism based on his matrix of distinctive features- potential free conversational turn, conversational nature, traditional aspects, spoken property, fixed form, didactic component, general nature, figurative language, prosodic elements, entertainment aspect, humour- offers two definitions. The first one is an ethnographic definition which states that a proverb is “a traditional, conversational, didactic genre with general meaning, a potential free conversational turn, preferably with figurative meaning” (p. 78) and the second one is a super-cultural definition which states that a proverb is “a typically spoken, conversational form with didactic function and not with any particular source” (p. 79).

Based on Norrick's feature matrix for proverbs and related genres mentioned above, Ulusoy Aranyosi (2010) proposes a new definition for "proverb". Referring to the insufficiency of the traditional definitions and structural approaches and to the influence of the changing means of information/communication emerged in the 20<sup>th</sup> and 21<sup>st</sup> centuries on the way the cultural heritage is preserved and thus, on the nature of proverb use, she argues that a new phenomenon about the use of proverbs emerges. Through some examples of Turkish proverbs/proverbial expressions, she shows that the distinction between proverb, clichés, wellerism and slogan in terms of potential free conversational turn, conversational nature, spoken property, fixed form, didactic component, general nature, figurative language and prosodic elements disappears. As a result, she calls for a new term for proverb and proposes a new definition that covers the four genres which share the same features- a fixed expression that takes place in the "oral-cultural communication network" created by a particular community that shares one or more common elements and that corresponds to the features in the new model adapted based on Norrick's feature matrix model.

Another attempt comes from Harnish (1993) who refers to two kinds of expressions that he thinks are perfectly reflected in proverbs. These are a "bromide" that is "a trite saying" and a "homily" that is "an admonitory or moralizing discourse" (p. 265). Proverbs are connected to bromides in the sense that they express general truths and they are connected to homilies since they involve a moral and thus, a guiding action (Harnish, 1993). He then states the prototypical features of proverbs based on some dictionary definitions as "*a traditional saying having a fixed general sentential form, alluding to a common truth, with some (rudimentary) literary value, used with (broadly) constative [in relation to bromides] or directive force [in relation to homilies]*" (p. 266).

The American paremiologist Bartlett Jere Whiting (1932:302) reviewed many definitions in his article "The nature of the proverb" and summarized his findings in a long definition:

A proverb is an expression which, owing its birth to the people, testifies to its origin in form and phrase. It expresses what is apparently a fundamental truth— that is, a truism,— in homely language, often adorned, however, with alliteration and rhyme. It is usually short, but need not be; it is usually true, but need not be. Some proverbs have both a literal and figurative meaning, either of which makes perfect sense; but more often they have but one of the two. A proverb must be venerable; it must bear the sign of antiquity, and, since such signs may be counterfeited by a clever literary man, it should be attested in different places at different times. This last requirement we must often waive in dealing with very early literature, where the material at our disposal is incomplete. (as cited in Mieder, 2004:2)

Apart from these attempts, Mieder (2004, 2007) simply asked a cross section of fifty-five Vermont citizens how they would define a proverb and found that many of the participants use proverbs all the time, and know intuitively what a proverb stands for. Based on a frequency study of the words contained in the definition attempts, he constructed the following general description: “A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorisable form and which is handed down from generation to generation” (p.3).

Inspired by Stuart A. Gallacher’s (1959:47) short statement: “A proverb is a concise statement of an apparent truth which has [had, or will have] currency among the people” (as cited in Mieder, 2004:4), Mieder (2004:4) revised his definition as follows:

Proverbs [are] concise traditional statements of apparent truths with currency among the folk. More elaborately stated, proverbs are short, generally known sentences of the folk that contain wisdom, truths, morals, and traditional views in a metaphorical, fixed, and memorizable form and that are handed down from generation to generation.

All the attempts in defining a proverb confirm the fact that “not even the most complex definition will be able to identify all proverbs” (Mieder, 2007:395). Nevertheless, considering the definitions above and the features of the proverbs mentioned, it can be said that the feature of “traditionality” that involves the aspect of currency and popularity surpass all other features. As a text gains and maintains currency and popularity, it becomes traditional and thus, a part of the culture. Presence of other features without currency does not make an expression a proverb as Trench (2003:10) argues that “without this popularity, without these suffrages and this consent of the many, no saying, however brief, however wise, however seasoned with salt, however worthy on all these accounts to have become a proverb, however fulfilling all other its conditions can yet be esteemed as such”. To illustrate, Goethe’s saying *A man need not be an architect to live in an house* and Jammes Howell’s five hundred new sayings (e.g. *Pride is a flower that grows in the devil’s garden*) appear to have many features of a proverb; yet they have not “passed over upon the lips of men” and hence “have not passed into general circulation” (Trench, 2003:11-12). Similarly, Mieder (2004, 2007) gives the examples *Where there are stars, there are scandals* and *Where there is money, there is crime* to show that these invented sentences can sound like proverbs, but might not be one even though they are based on the common proverb structure “Where there is X, there is Y”, and seem to contain generalizations. These created expressions need to be taken over by others and be used over a period of time to be considered a proverb (Mieder, 2004, 2007). Mieder (2004, 2007) argues that these sentences



are simply a “proverb-like” statement. Moreover, Harnish (1993) puts forward that proverbs are not just explanatory and guiding expressions but also traditional with history in the culture. Based on this, he gives the example *No one should do that* which is action guiding but not a proverb. In short, for a saying to be a proverb it has to be accepted and used by the majority of the people and this period of recognizing and accepting a proverb requires a long period to gain traditionality and popularity. It is not easy for an expression to take on a conventionalized form to be used by people just like other lexemes. Therefore, while the presence of most of the typical features is not necessary to create a proverb, popularity is a must. However, the existence of other prototypical features can increase the chance of an expression to be traditional and thus, proverbial.

It is the traditionality that makes proverbs the property of all the members of a society. With regard to this, Trench (2003) claims that there is no single author of a proverb since many people might have contributed to its recognition, production and spread even though it may have been created by a single person. For this reason, a proverb is “the wit of one, and the wisdom of many” (by Lord John Russell) and “it is not the utterance on the part of the one, but the acceptance on the part of the many” (Trench, 2003:16) that results in the creation of a proverb.

Although proverb definitions often include the term “traditional”, it is not easy to prove whether a text has gained traditionality and hence, a proverbial status. The age and currency of a proverb among the population cannot be determined as easily as its structure, style and form are described (Mieder & Holmes, 2000). This problem is more obvious when we are dealing with proverbs of a foreign culture. For instance, English language learners might encounter a statement with many features common to proverbs but they might not be able to know whether it is a proverb since there is nothing to help them determine the age and currency in that foreign language. Only after some research, they can get to know whether it is a proverb. Another problem is the complexity of determining how old a statement must be to be considered as a proverb and how many people should recognize them and for how long (Mieder & Holmes, 2000). However, Mieder (2004) argues that through modern mass media, any text can easily be known and accepted by the majority of the population. What is important is that a text must maintain currency for an extended period of time and it must be repeated by members of a society to keep its currency or popularity. What makes such modern American texts as *Been there, done that; The camera doesn't lie; No guts, no glory;*

*There is no (such thing as a) free lunch have made it; Garbage in, garbage out; Different strokes for different folks* a proverb and what makes Theodore Roosevelt's quotation "*Speak softly and carry a big stick*" a proverb is that they have been used and registered many times over time and hence, gained currency among the population (Mieder, 2004, 2007; Mieder & Holmes, 2000). In addition, it is apparent that the degree of currency can change depending on the proverb since while some proverbs remain, others are forgotten and new ones are created (Mieder & Holmes, 2000).

Even though traditionality and currency are essential features of proverbs, they are achieved and maintained with the help of the other proverbial markers. The prototypical features help to keep the popularity of a proverb although they are not necessarily part of every proverb. First of all, a text must be wise enough and must contain wisdom of the population to become popular (Ridout & Witting, 1969). Even though some wise sayings have become popular, others that are equally wise have not (Ridout & Witting, 1969), which can be explained based on other proverbial markers. Ridout and Witting (1969:8) attributes the popularity of some wise sayings to their "succinctness" because "they have been short, to the point, packed full, and neat in for, they have gained quick and lasting entry to the public mind". As well as shortness, the other markers that make proverbs memorable and thus, popular are figurativeness, certain grammatical and syntactic features, semantic markers (parallelism, paradox, irony, etc.), lexical markers (archaic words, etc.) and phonic markers (rhyme, meter, alliteration, etc.) (Arora, 1984 as cited in Mieder & Holmes, 2000). To put in a nutshell, "the more a given statement contains such markers, the greater are its chances of being perceived as a proverb" (Mieder & Holmes, 2000:39) since these markers make the proverbs easy to memorize and recognize and hence, contribute to their traditionality and popularity.

Considering the definitions given so far and the defining features discussed, "proverb" is defined from various aspects and for each aspect, typical rather than the necessary features are stated in a general way below. These features will be discussed in more detail in the coming sections.

- From a syntactic aspect, they usually have short and fixed forms; they form a complete utterance (Norrick, 2007) which makes them unlike non-sentential items like proverbial phrases, idioms, binomials etc.

- From a literary aspect, most of them are metaphorical. They contain various figures of speech and thus, they are part of figurative language; prosody is a typical feature of proverbs (Norrick, 2007) as they include such stylistic markers as rhyme, alliteration and assonance etc.
- From a semantic aspect, they express wisdom, general truths, morals, traditional views, experiences, observations, social norms, human nature and behaviour accepted by the majority in the society;
- From a cultural aspect, they are traditional and a part of cultural literacy. They represent values and norms of the society (Turkol, 2003); their origin is based on the history of a culture;
- From a pragmatic aspect, they contribute to an effective communication by enabling speakers or writers to perform a speech act in a speech event. The scenarios they bring to mind make them applicable to a range of analogous situations (Norrick, 2007).

There is no clear cut distinction among these aspects of proverbs as there are overlaps between them. The aspects are all complementary to each other.

### **3.2. Proverbs and its Neighbours**

One can gain more insight into proverbs by comparing them to other related expressions such as idioms, sayings, aphorisms, maxims, metaphors etc. because the distinct features of proverbs can be identified in relation to other expressions of similar type. This is also important for this study so that proverbs are not confused with their neighbours.

#### **3.2.1. Proverbs and Idioms**

Proverbs are usually classified as the subcategory of idioms for instance by McCarthy and O'Dell (2002) and the differences between the two are often discussed based on their formal aspects. They are both said to be traditional and to have a fixed form and a literary value but the sentence structure of proverbs make them different from idioms (Harnish, 1993). Traditionally, only phrases and sentence-like predicative units such as *someone's heart is in the right place* are considered to be idioms (Dobrovolskij & Piirainen, 2005). Most idioms are constituted in the form of phrases such as noun phrases, verb phrases and prepositional

phrases (Dobrovol'skij & Piirainen, 2005). In other words, sentential patterns are usually excluded from the category of idioms; however, a phraseme like *the coast is clear* is not a proverb but an idiom despite its sentence structure which shows that “sentence idioms” and proverbs can be differentiated based on not only syntax but also semantics and pragmatics. The distinction between “sentence idioms” and proverbs can be discussed at semantic and pragmatic level based on the discussion by Dobrovol'skij & Piirainen (2005): (1) Sentence idioms do not have a generalizing function whereas proverbs are general statements expressing general truths usually with the help of quantifiers such as “every, all, any, each, always, never, no”, (2) while sentence idioms lack explanatory and directive force (Harnish, 1993), proverbs have the illocutionary force of recommending and guiding with reference to an accepted proposition, (3) sentence idioms are discourse dependent and thus, make use of deictic elements but proverbs are discourse independent as they avoid using deictic elements even if they refer to a specific situation.

An important remark is made by Dobrovol'skij and Piirainen (2005) and Ridout and Witting (1969) regarding how closely proverbs and idioms are related to each other. Based on the example *to cry for the moon*, Ridout and Witting (1969) demonstrate that even though the idiom which gives no advice and warning is not a proverb, it can easily be transformed into a proverb by changing its form into a form of advice as in *Don't cry for the moon* or *Only fools cry for the moon*. Other examples of idioms that are or can be turned into proverbs are: *to be out of the wood: do not halloo till you are out of the wood; a snake in the grass: take heed of the snake in the grass; a skeleton in the cupboard: every family has a skeleton in the cupboard; to put the cart before the horse: don't put the cart before the horse; to ride the high horse: don't ride the high horse* (Ridout & Witting, 1969). Similarly, Dobrovol'skij and Piirainen (2005) discuss that the phrases in proverbs can become the origin of many idioms. For example, *the last straw* is the reduced form of the proverb *It is the last straw that breaks the camel's back* but is used as an idiom. Dobrovol'skij and Piirainen (2005) further indicated that a lexical item can be used both as an idiom and as a proverb as in the examples: *When the cat is away, the mice will play* (proverb) and *We ought to do a bit of work this afternoon even though the cat's away* (idiom). Therefore, proverbs are not idioms but they are idiomatic expressions and thus, closely connected to idioms.

Mieder (2004:13) makes a further distinction between proverbs and proverbial expressions namely idiomatic phrases as he states that “while proverbs are complete thoughts that can

stand by themselves, there are such subgenres as proverbial expressions, proverbial comparisons, proverbial exaggerations, and twin (binary) formulas, which are fragmentary and for the most part metaphorical phrases that must be integrated into a sentence". Proverbial expressions are often verbal phrases as for example *to throw the book at someone*; proverbial comparisons follow the patterns "as X as Y" as in *as busy as a bee* and "verbal phrase like X" as in *to work like a dog*; proverbial exaggerations have the structural pattern "so ... that" as in *she is so stupid that she is unable to boil water without burning it*; twin (binary) formulas are word pairs that are connected by alliteration and rhyme as in *short and sweet* (Mieder, 2004). These phrases are proverbial in the sense that they are traditional and metaphorical but they are not proverbs as they do not contain complete thought or wisdom and do not stand on their own. Mieder (2004:14) uses the metaphor from the building trade to explain the distinction between these proverbial phrases and proverbs and states that "proverbs are the bricks, while proverbial phrases are the mortar".

### **3.2.2. Proverbs and Metaphors**

Even though, proverbs to a great degree contain metaphors, a distinction between proverbs and metaphors need to be made. Harnish (1993) indicates that metaphors can be said to have explanatory force like proverbs but they do not have directive force unlike proverbs. Metaphors usually do not express common truths and are often not sentential (Harnish, 1993). Honeck, Voegtle, Dorfmueller, and Hoffman (1980:150) have discovered an important difference between the proverb and the metaphor as they state:

"[Metaphor and proverbs] can perform a variety of speech acts, though metaphors are more likely to be used to evoke, say, irony or hyperbole and proverbs to express promises, warnings, postdictions, and the like... The context-driven character of metaphors localizes their functions within the context, while the knowledge-driven character of proverbs extends theirs to as yet unknown contexts. In this sense, the possibilities inherent in a proverb are much greater. A metaphor is used perhaps once and thrown away. A proverb is intended to be used for eternity. That is why there are no dictionaries of metaphors, though there are of proverbs". (as cited in Nuessel, 2003: 168)

### **3.2.3. Proverbs and Quotations, Maxims, Slogans and Aphorisms**

Proverbs are different from literary quotations, maxims, slogans and aphorisms in the sense that they have the traditionality and currency that these expressions lack and their authors are not known although they all state something true or wise (Mieder, 2004). In addition, while a maxim or an aphorism is mostly appropriate for formal level of discourse, proverbs are commonly used in popular, everyday speech (Gandara, 2004). However, a quotation or a

slogan can become a proverb as it gains currency and popularity among the population (Mieder, 2004).

#### **3.2.4. Proverbs and Anti-proverbs**

Even though proverbs are said to be fixed expressions, they are flexible in the sense that they allow creative play with their language as speakers have been changing the language and the message of proverbs or the way it is used to create humour and irony. This has resulted in the formation of anti-proverbs which are “parodied, twisted, or fractured proverbs that reveal humorous or satirical speech play with traditional proverbial wisdom” (Mieder, 2004:28). The term anti-proverb that is widely accepted by scholars is coined by Wolfgang Mieder who has published several collections of anti-proverbs. It is not a term that is against the concept of proverb. Proverbs are still very useful and valuable in modern society and anti-proverbs which have become new proverbs appropriate for the modern age question the wisdom of proverbs and play with the proverb to create humour (Litovkina & Mieder, 2006). As well as these, anti-proverbs can simply be proverb variation in terms of wording to fit a particular context better. They show that proverbs have never been considered absolute truths and holy expressions. Mieder (2004) claims that anti-proverbs are as old as proverbs themselves and they are becoming more popular through mass media and internet.

The truth of a proverb can be questioned by adding “but” followed by a short commentary (e.g. *money talks but nobody notices what kind of grammar it uses*); by adding “may be” to a positive statement and “may not” to a negative statement (e.g. *money may not buy happiness but most of us are willing to make the experiment*); by asking a question related to the truth of the proverb (e.g. *if love is blind, how can there be love at first sight?*); by changing a positive proverb statement into a negative one and vice versa (e.g. *politics doesn't make strange bedfellows- marriage does; putting off for tomorrow what you can do today has one advantage: you may be dead tomorrow and then you won't have to do it*); and by introducing a proverb with phrases such as “used to”, “in the good old days”, “there was a time” and after the proverb, using phrases such as “nowadays”, “then”, “now” (e.g. *there was a time when a fool and his money were soon parted but now it happens to everybody*) (Litovkina & Mieder, 2006).

The common types of proverb alterations are; (1) replacing a single word as in *A good beginning is half the bottle*; (2) substituting two or more words as in *One man's meat is another man's poison*; (3) changing the second part of the proverb as in *If at first you don't succeed, give up*; (4) adding new words as in *An apple a day keeps the doctor away and an onion a day keeps everyone away*; (5) adding literal interpretations as for example *When one door shuts, another opens* which means that you live in a drafty house; *Where there's smoke, there's pollution*; (6) punning through the use of a word that is polysemous or two words that are homonymous as in *Where there's a will (referring to future) there's a wait and time is money* as the man said when he stole the patent lever watch; (7) miscellaneous that involves word-repetition as in *The man who lives by bread alone, lives alone* or the mixing of two proverbs as in *A penny saved gathers no moss* and (8) simultaneous employment of several methods in which the original text becomes almost unrecognizable with the survival of few words as in *When the boss tells a joke, he who laughs, lasts* (Litovkina & Mieder, 2006).

The popular proverb structures that have become the baseline formulas for many proverb alterations are “One X is worth a thousand Y’s”, “Where there’s X, there’s Y”, “One man’s X is another man’s Y”, “An X a day keeps the Y away”, “A(n) X in the hand is worth Y in the bush”, “An ounce of X is worth a pound of Y”, and “different X’s for different Y’s” (Litovkina & Mieder, 2006:15). The knowledge of these structures can help one to identify anti-proverbs, which is important for this study in analyzing coursebooks. To illustrate, the proverb parodies based on the proverb *An apple a day keeps the doctor away* are: *a chapter a day keeps the devil away; a crisis a day keeps impeachment away; a joint a day keeps reality away; a laugh a day keeps the psychiatrist away; a strike a day keeps prosperity away; an effort a day keeps failure away* (Litovkina & Mieder, 2006:92).

Anti-proverbs are significant proofs that proverbs continue to be influential in our life as Litovkina & Mieder (2006:44) state that

We can poke fun at proverbs, we can ridicule them, or we can parody them but eventually we are all governed by their insights to some degree. The great abundance of Anglo-American anti-proverbs included in our collection, as well as the anti-proverbs being created daily in the contemporary world, definitely shows that the proverb as such also continues to be used as an effective means of communication in our modern society.

Anti-proverbs in particular are important for this study as they are frequently used in every domain of life. For this reason, anyone learning English should have an active knowledge of proverbs so that they can recognize the changes made in them to understand the underlying message.

### 3.3. Proverbs and their Frequency in Corpora- Paremiological Minimum

Since many proverbs have a very long history, there are some claims that many proverbs which reflect the life of preliterate times are no longer used. However, proverbs have been used throughout the history from preliterate times till today for effective oral and written communication and there are no signs that proverbs have lost their usefulness in modern technological societies (Mieder, 2004). There is a constant process of renewal and modification in proverbial repertoire to better reflect the situations of the present (Mieder, 2004) as Hernadi and Steen (1999:2) state that "... no past or present culture is reported to have gone without them [proverbs]. It is quite possible therefore that proverbial advice has been with us for much of the last two thousand or more generations of roughly thirty years each".

It is generally the case that proverbs get a low frequency when entered into the corpus even though they are found to be known and used by native speakers quite frequently. In spite of the advantages of corpora, one should not approach it blindly. Some researchers and teachers adopt it so much that they consider the corpus as the mere representation of language and believe that the frequency of language items presented by corpus is accurate without much consideration. In regard to this, Cook (1998:57) in response to Ronald Carter asserts that;

They [corpus linguists] talk as though the entire study of language can be replaced by the study of their collections, and as though all important insights will emerge only from automatic searches of their data and nowhere else. Clearly such solutions to the study of complex human phenomena exert a good deal of seductive power. If the traditional concern of linguistics—language in all its cultural and psychological complexity—could be replaced by a neat computer bank of data, life would be much simpler.

Considering the quantity of data collected in corpora, Cook (1998) indicates that they are "partial authorities" because the language experience of an individual is much larger and richer and he refers to sayings and proverbs as examples of expressions which occur rarely in corpora but are well known by people. This limitation is not only about the quantity but also about the fact that corpora make use of only one of the three sources of fact about language that is "observation" and ignores or have to ignore the other two sources that are "introspection" and "elicitation" (Cook, 1998). Based on this limited representation of language in corpora, Norrick (2007) specifically about proverbs indicate that contexts such as oral storytelling, everyday face-to-face conversation where proverbs frequently occur are poorly represented in corpora.



Cook (1998) further draws attention to the incompleteness of corpora as the computer corpora contain information only about production and not about reception and do not indicate anything about how many people have read or heard a text and how many times. Thereby, the computer corpora count a text skimmed by one person as the same as a text read by millions as Cook (1998:58) gives the example that “a memo hastily skimmed by one person and consigned to the wastepaper basket counts equally with a tabloid headline read by millions, or with a text, such as a prayer or poem, which is not only often repeated but also deeply valued”. In other words, frequency itself is not enough to judge about the currency and the value of an utterance and not “a reliable criterion” alone (Handl, 2008:53) since occurrence, distribution and importance are other factors that need to be taken into account (Cook, 1998). Furthermore, frequency does not mean that anything heard or read frequently is noticed and valued equally by everyone (Cook, 1998).

In addition, Norrick (2007) attributes the infrequency of proverbs in computer counts to the way computers count. Since proverbs undergo many variations resulting in anti-proverbs mentioned earlier, computer counts do not recognize them even though they are highly recognizable to native speakers. To illustrate, Norrick (2007) gives the passage below in which the anti-proverb (using the proverb *A bird in the hand is worth two in the bush* as the template) in line 4-5 is also referred to in speaker B’s next turn and speaker A’s fourth turn and indicate that these allusions would not be recognized by a computer search.

B:	fine. I mean it’s not that I want to
A:	no, no no no, no, oh no. but it seems to me absolutely fixed now.
B:	and <i>I’d rather have some ten million in the hand than than the one million in the bush.</i> um but
A:	yes, yes of course.
B:	I think this is highly unlikely. And uh I I’m I’m personally assuming that uh <i>a million in the bush</i> is more likely to happen.
A:	yes, yes, literally.
B:	yeah.
A:	<i>in the bush.</i>
B:	{laughs} yes. I think I know.

Discussion on the frequency of proverbs has an important implication for language teaching. It is crucial that teachers and material designers select the proverbs that are well-known and in current use today for teaching. There is no point in teaching those that are out of use. However, deciding which proverbs are popular is a daunting task as this requires reliable

research methods including the administration of questionnaires and sophisticated statistical analyses to compose a list of popular proverbs. Lists composed of proverbs that are identified by statistical frequency studies of actual use in oral and written communication is called “paremiological minimum” (Mieder, 2004). Proverbs that take place in the paremiological minimum are part of the cultural literacy of native speakers and thus, they are very important for foreign language instruction (Mieder, 2004). Considering the English language, there is no precise paremiological minimum; however, Mieder (2004) has carried out some empirical study and established a list of seventy-five proverbs that are frequently used in United States today. The proverbs in this list do not necessarily reflect American values and worldview as many of them already existed in the English language of Great Britain and together with the proverbs emerging in later centuries, they are brought to North America by British immigrants. Regarding this, Mieder (2004:100) states that “they are not American proverbs in the narrower sense since they did not originate on the soil of this country. Rather they belong to the large stock of proverbs known and used in the various “Englishes” of the world. Nevertheless, according to Mieder (2004), in the past three centuries, new American proverbs enter the language and spread to other English speaking countries through the mass media due to the worldwide popularity and importance of American language. New proverbs that are created in the lands of United States are called “American proverbs” rather than “proverbs current in America” (p. 102).

An important contribution is made by Haas (2008) who conducted an experimental research to establish descriptive paremiological minimum. She administered a proverb generation and a proverb familiarity tasks to college students from four regions of the United States and has shown that it is possible to establish a national descriptive paremiological minimum since proverb familiarity is found to be stable across different regions of the United States (See section 4.2.4.). The findings of her study better display the proverbs frequently used and commonly known by native speakers of English. Her study is invaluable because it fills the gap in the literature regarding carrying out scientific and statistical research to establish paremiological minimum.

### **3.4. Various Aspects of Proverbs**

The literature on the features of proverbs is categorized into five aspects which are formal, semantic, cultural, literary and pragmatic aspects and discussed. This section also serves as

the guideline for the whole study, for example, in designing the methodological tools and discussing the results.

### 3.4.1. Formal Aspects of Proverbs

One of the typical features of proverbs is their concise forms. A proverb is said to consist of about seven words (Mieder, 2004). There are of course longer proverbs such as *It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God*; however, the shorter the proverbs, the more popular they are likely to be since their short forms makes them more memorable and easy to use. Moreover, proverbs have structures peculiar to them and it is these particular structures that allow proverbs to express so many things with few words (Mieder, 2004). As mentioned earlier, these structures serve as the template for new proverbs and anti-proverbs. Some of the common patterns in English Language are;

“Where there’s X, there’s Y” (e.g., Where there’s smoke, there’s fire),  
“No X without Y” (e.g., No gain without pain),  
“Like X, like Y” (e.g., Like father, like son),  
“One X does not make a Y” (e.g., One swallow does not make a summer),  
“Better X than Y” (e.g., Better late than never),  
“If X, then Y” (e.g., If at first you don’t *succeed*, then try, try again)  
(Mieder, 2004; Mieder & Holmes, 2000; Gibbs, 2001).

There is a tendency to be economical in using the language, which is also seen in the use of proverbs. The elliptical or reduced forms of proverbs (i.e. truncated proverbs) whether long or short are commonly used in everyday communication (Mieder, 2004). Since proverbs are known by native speakers, even the use of reduced forms is sufficient to bring to mind the whole proverb and thus, the reduced forms are as recognizable as the whole proverb as Norrick (1985:45) states that “for well known proverbs, mention of one crucial recognizable phrase serves to call forth the entire proverb”. For example, rather than uttering the whole proverb, native speakers simply say “*an apple a day...*”, “*an ounce of prevention*”, “*ah well, it never rains does it?*”, “*well the early bird...*” (Bessmertnyi, 1994; Littlemore & Low, 2006a). With regard to this, Mieder (2004:7) gives an example from the point of view of a journalist: “Why should a journalist cite the entire proverb *A bird in the hand is worth two in*

*the bush* in a large-print headline when the remnant *A bird in the hand . . .* will bring the entire proverb to mind automatically, at least in the case of native speakers of English". Similarly, instead of using the whole proverb *A rolling stone gathers no moss*, *The Rolling Stones* is used to name a rock group, *The Rolling Stone* is used as the title of a music magazine and *Like a rolling stone* is used as the name of Bob Dylan's song (Norrick, 2007:384). All these examples show that although proverbs are said to be fixed, they actually allow flexibility and manipulation which can be seen in abbreviated forms of proverbs, truncated proverbs and anti-proverbs; therefore, "the fixed form of proverbs does not appear to be as sacrosanct anymore today as it might have once been" (Mieder & Holmes, 2000:90).

As for the structural property of proverbs, Cram (1983) and other linguists discuss that the proverb should be considered "a lexical element with a quotational status" (as cited in Mieder, 2004:132). It is a lexical element since it is used as a single unit and it has a quotational status because proverbs are usually cited through such introductory expressions as "my grandfather used to say", "it is true that", "everybody knows that", and "the proverb says" (Mieder, 2004:132). Regarding this, proverbs as compared to many related phrases such as idioms are sentential but they are sentential in the sense that they are complete in themselves and can stand on their own independent of other expressions. From a grammatical aspect, although some of the proverbs can stand on their own, they are actually not sentential because their structures do not conform to normal grammatical sentence structure. For instance, some proverbs are constructed without verbs as in *Like father, like son*, *Once bitten, twice shy*, *No rose without a thorn*; and some are without nouns as in *The more, the merrier*, *Easy come, easy go* (Norrick, 2007). In spite of the ungrammatical nature of some proverbs, Bhuvaneshwar (2003) has shown that many proverbs display all the major kinds of syntactic structures in English- e.g. Subject-Verb-Direct Object, as in *A rolling stone gathers no moss*; or Subject-Verb-Indirect Object-Direct Object, as in *You can't teach an old dog new tricks*; Subject-Copula-Predicate Nominal, as in *Time is money* (as cited in Norrick, 2007:384).

In addition, some of the linguistic markers contained in the structure of proverbs contribute to their proverbiality. For instance, the use of indefinites as in *A stitch in time saves nine*, quantification as in *No man is an island*, generics as in *The early bird gets the worm*; *He who laughs last laughs loudest* and abstract subjects as in *Haste makes waste* contribute to the "generality" of proverbs. Even when they include a specific reference as in *Rome wasn't*

*built in a day*, the referent represents a general situation and thus, can be applied to various contexts. (Harnish, 1993)

Formal aspects of proverbs discussed above are not enough to create a proverb. Other proverbial markers discussed from various aspects in the coming sections also contribute to an expression becoming a proverb.

### **3.4.2. Semantic Aspects of Proverbs**

Proverbial markers that belong to formal aspects of proverbs are insufficient to create a proverb since other than the formal features; the worldview of the proverb has to be accepted by the majority of the population. To illustrate, the new American proverb *Different strokes for different folks* has gained currency because it contains many proverbial markers such as rhyme, repetition, ellipsis, conciseness etc. and most importantly, its message is adopted; on the other hand, it is unlikely that the utterance *Different rights for different people* will become proverbial in spite of its proverbial markers since its idea is strange (Mieder & Holmes, 2000).

Proverbs represent many aspects of human life. Kuusi and Lauhakangas (2001) identified thirteen main themes of proverbs to make an international classification system of proverbs. The themes of proverbs they found are: “practical knowledge of nature, faith and basic attitudes, basic observations and socio-logic, the world and human life, sense of proportion, concepts of morality, social life, social interaction, communication, social position, agreements and norms, coping and learning, and time and sense of time” (as cited in Mieder, 2004:16).

As for the semantic properties of proverbs, antonymy and synonymy are the semantic relations that can be seen in proverbs. Proverbs are antonymous when they express contradictory ideas through related images as in *A big fish in a small pond- A small fish in a big pond*, and through different images as in *He who hesitates is lost- Fools rush in* or when a figurative and a literal proverb express opposite ideas as in *Out of sight, out of mind- Absence makes the heart grow fonder* (Norrick, 2007). Antonymous proverbs show that proverbs are not absolute truths and their wisdom is valid only in the contexts they are used in. In fact, it is their dependence on the context that allows them to “disambiguate complex

situations and events” (Mieder, 2004:133) as Gibbs (2001:170) asserts that “although contradictory proverbs suggest inconsistency in certain cultural beliefs about human behaviour, contradictory proverbs actually constitute unique, contextually appropriate solutions to conflicting human tendencies”. To illustrate, the proverb *Many hands make light work* can be true in a context where a job requires lots of unskilled work like picking up trash and its contradictory proverb *Too many cooks spoil the broth* can be true in a context where the job requires a complicated skill like cooking and writing (Hirsch, Kett & Trefil, 2002). As well as antonymous proverbs, there are synonymous proverbs. Proverbs are synonymous when they express the same idea through parallel images as in *Strike while the iron is hot- Make hay while the sun shines*, and in different literal terms as in *First impressions are most lasting- You never get a chance to make a first impression* and when the same idea is expressed through a figurative and a literal proverb as in *The leopard cannot change his spots- Once a thief, always a thief* (Norrick, 2007). These semantic relations between proverbs make them more realistic since they allow them to better reflect the complexity of life.

Apart from the semantic relations, in terms of semantic transparency, proverbs can be classified as “common truth transparent” proverbs whose message is clear and “common truth opaque” proverbs whose message is not easy to comprehend (Harnish, 1993). For example, while *Don't cry over spilled milk* is a common truth transparent proverb since its message can easily be connected to the situation in which it is used, *Don't look a gift horse in the mouth* is a common truth opaque proverb since the relevance of horse teeth to a gift is not easy to figure out without enough knowledge about the specific situation in the proverb (Harnish, 1993).

### **3.4.3. Literary Aspects of Proverbs**

Seiler (1922) distinguishes between internal features of proverbs such as metaphors and other figures of speech and external features of proverbs such as rhythm, alliteration etc. and his classification is adopted in this study. On the other hand, Norrick (1985) differentiates between these features as figuration and prosody.

### 3.4.3.1. External features

External features are also named by some scholars as poetic features, prosodic devices, stylistic features, poetic devices and rhetorical techniques (D'Angelo, 1977; Hernadi & Steen, 1999; Mieder & Holmes, 2000; Norrick 1985). These features give proverbs a literary value, make them easy to remember and memorize and help them gain proverbial status (Mieder, 2004). Referring to rhyme as one of these features, Trench (2003:19) states that rhyme is “a few other of the more frequent helps which the proverb employs for obtaining currency among men, for being listened to with pleasure by them, for not slipping again from their memories who have once heard it”. However, it should be remembered that not all of these features exist in all proverbs. External markers that are common to many proverbs can be listed as follows:

- Repetition in proverbs: repetition of the syntactic pattern as in *Where there's smoke there's fire*, repetition of the subject as in tautological proverbs such as *Enough is enough* and *Boys will be boys* (Norrick, 2007), and repetition of certain words as in *The best art conceals art* (D'Angelo, 1977).
- Alliteration in proverbs: “the use of the same letter or sound at the beginning of words that are close together” (Hornby, 2000:29) as in *Many a little makes a mickle; Live and let live; Out of debt, out of danger; Practice makes perfect; Forgive and forget* etc. (D'Angelo, 1977; Gibbs, 2001; Mieder, 2004; Mieder & Holmes, 2000).
- Assonance: “the effect created when two syllables in words that are close together have the same vowel sound but different consonants” (Hornby, 2000:58) and vice versa as in *A rolling stone gathers no moss* (Gibbs, 2001).
- Rhyme: “a word that has the same sound or ends with the same sound as another word” (Hornby, 2000:1011) as in *Man proposes, God disposes; No gain without pain; Seeing is believing; East, west, home is best; When the cat's away, the mice will play* (Mieder, 2004; Mieder & Holmes, 2000; Trench, 2003).
- Parallelism as in *Easy come, easy go; A penny saved is a penny earned; Where there's a will, there's a way* (Hernadi & Steen, 1999; Mieder & Holmes, 2000).
- Ellipsis as in *Out of sight, out of mind* (verbs are omitted), *Sooner begun, sooner done* (subjects are omitted), *More haste, less speed* (verbs are omitted), *Once bitten, twice shy* (subjects are omitted) (Mieder, 2004; Mieder & Holmes, 2000).

### 3.4.3.2. Internal features

Internal features are composed of types of imagery or figures of speech that can be identified in proverbs. To begin with, many proverbs make use of metaphors to a great extent as Curco (2005:288) contends that “proverbs encode concrete manifestations of more abstract themes to which they bear a resemblance relation”. One of the important features of proverbs is their generalizability and many proverbs achieve this through their metaphorical nature as they are used to explain abstract entities or situations in terms of concrete ones, which makes proverbs applicable to a wide range of situations. As these sayings which were ones used literally gained proverbial status, they came to be used non-literally standing for various situations (Ridout & Witting, 1969). To illustrate, the proverb *A stitch in time saves nine* was once used literally in the case of a busy housewife who had learnt to look after her family’s clothes but it survived as a proverb as it started to be applied metaphorically to various situations. In most of the cases, it has got nothing to do with mending clothes but is used to warn that you should take an immediate action when something goes wrong. (Ridout & Witting, 1969)

In relation to the metaphorical aspect of proverbs, Lakoff and Turner (1989) argue that proverbial language makes use of the conceptual metaphor “GENERIC IS SPECIFIC”. This conceptual metaphor “allows us to understand a whole category of situations in terms of one particular situation” (Lakoff and Turner, 1989:165). Furthermore, metaphorical proverbs are said to involve three types of schemas: (1) “the specific-level schema representing the source domain” which is the literal content of the proverb, (2) “the specific-level schema representing the target domain” the content of which is parallel with the content of the proverb, (3) “the generic-level schema mediating the transition from specific source to the specific target” (Krikmann, 2009:98-99). While specific-level schemas are concrete, information-rich, memorable, and connected to everyday experiences, generic-level schemas “have the power of generality” (Nuessel, 2003:167). Therefore, “the specific to generic schema mapping allows proverbs to express general themes that are, nonetheless, grounded in the richness of the special case” (Lakoff & Turner, 1989 as cited in Gibbs, 2001:182). To illustrate this cognitive process, the proverb *Do not judge a book by its cover* is uttered by a student to her friend who in the first place misjudged a newcomer to her class by the worn-out clothes she had but then found her to be a good friend. In this case, the specific level schema representing the source domain involves judging a book by looking at only its cover,



the specific level schema representing the target domain involves a student judging a newcomer to her class by looking at her clothes and the generic-level schema involves the transition between the two situations and the generalization or the abstract theme that appearances are deceiving. As can be seen, metaphors in proverbs make them representative of many situations. This is emphasized in Erdem's study (2010) who asserts that it is the relation of representativeness rather than of resemblance that is dominant in metaphorical proverbs. Furthermore, in his study, he tries to bring an explanation to the fact that even though the aim of using proverbs is to convey a message in a more quick, easy and effective way, metaphorical proverbs contain meaning in an implicit and indirect way. In doing this, he examines metaphors used in proverbs and poems comparatively and comes to the conclusion that "in proverbs... the set of the signified that the signifier gestures, is more expensive than in classic poems. Therefore the using of metaphors in proverbs expands the domain in which this succinct literary form of expressions are used" and that the two major reasons for using metaphors are found to be "word economy" and "intensifying of the effect" (p.33). In other words, the representativeness of metaphors in proverbs is more flexible and inclusive though not limitless (Erdem, 2010). In short, metaphorical proverbs confirm the idea that metaphor is central to everyday natural language, unlike the classical theory of metaphor, which defines it as a "novel or poetic linguistic expression where one or more words for a concept are used outside of its normal conventional meaning to express a similar concept" (Lakoff, 1993:202).

As well as the metaphorical proverbs, there are proverbs that are used literally most of the time (e.g. *If at first you don't succeed, try, try, try again*; *Waste not want not*; *Honesty is the best policy*). The reason why these proverbs have survived without any metaphorical application is because they already express a generalized truth and do not reflect a specific concrete situation that needs a metaphorical application to have a generalized quality (Ridout & Witting, 1969). However, Seiler (1922) asserts that "the distinction between figurative and literal sayings is ... a matter of degree rather than an absolute dichotomy" (as cited in Norrick, 1985:49). To explain this, he makes a distinction between completely metaphorical proverbs that describe abstract and general themes in terms of a concrete scene (e.g. *A rolling stone gathers no moss*; *A watched pot never boils*) from proverbs in which only a single noun or verb phrase has metaphoric meaning (e.g. *Pride feels no pain*; *Friends are thieves of time*). Therefore, the two groups of proverbs are metaphorical to different degrees. Norrick (1985) mentions another reason why there is no clear cut distinction between

metaphorical and literal proverbs by indicating that proverbs depend entirely on the context they are used in to be considered as figurative or literal. For example, *It never rains but it pours* can be used to refer to an actual rain or to a person experiencing many problems (Norricks, 1985). Similarly, *Like father, like son* can take on a figurative meaning and be used to refer to an inventor and his invention and *Ill gotten, ill spent* can be uttered not only with reference to a person's money but also to his job or reputation (Norricks, 1985). To put in a nutshell, it can be said that proverbs can require either figurative or literal interpretation with different degrees depending on the context where they are used.

As well as metaphors, proverbs involve metonymy as in *Far from eyes, far from heart* (Norricks, 1985), personification as in *Hunger is the best cook; Necessity is the mother of invention; Money talks* (Gibbs, 2001; Mieder & Holmes, 2000), hyperbole as in *A watched pot never boils; It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God*" (Gibbs, 2001; Norrick, 2007), and paradox as in *No news is good news; The nearer the church, the farther from God* (Gibbs, 2001; Mieder, 2004).

Due to the figurativeness of proverbs, they are widely used in literary texts as well as in everyday communication. The famous writers Abraham Lincoln, Charles Dicken, Winston S. Churchill and Bertolt Brecht masterfully employed proverbs in their novels (Mieder, 2004).

#### **3.4.4. Cultural Aspects of Proverbs**

The metaphorical nature of proverbs makes the proverbs culturally loaded since metaphors are structures that are "culturally specific mental representations of aspects of the world" (Kövecses, 2006:126) and ". . . metaphor is not merely a part of language, but reflects a fundamental part of the way people think, reason, and imagine" (Gibbs, 2006:1). Metaphors originate not only from the similarities between entities but also from the particular communicative, cultural, and historical situations that lead people to have experiences unique to them (Kövecses, 2006). To illustrate, Can & Can (2010) used the method of Conceptual Metaphor Theory proposed by Lakoff and Johnson (1980) and Kövecses (2006) and analysed the idiomatic and proverbial expressions of *chat* and its dictionary translation *sohbet* in Turkish to find out the similar and different conceptual metaphors of *chat* in English and Turkish. One of their important finding is that *sohbet* has a unique conceptual

metaphor that is “SOHBET IS AN APPETIZING FOOD/DRINK” and that *sohbet* in Turkish culture is something more “valuable and desirable taking place mainly among people with close relationships and requiring certain conditions, which usually involve tea and coffee” (p. 51). This is particularly depicted by the saying in Turkish *The inner self desires neither coffee nor coffeehouse, it desires a friendly chat; coffee is just an excuse* which is frequently used in Turkish culture. Not only the figurative proverbs but also the literal proverbs (e.g. *Actions speak louder than words*) are culturally-oriented as they all emerge out of the experiences of a specific society. Therefore, study of proverbs can show how native speakers conceptualize experiences, things and events in their language (Yano, 1998). The fact that language reflects cultural patterns, customs, and lifestyles is perfectly reflected in proverbs regarding which Aksoy (1988:11) puts forward that proverbs are “the mirror of every nation’s own identity and existence”. They express the shared history, values, traditions, experiences, thoughts, point of views and beliefs of a nation (Alkaya, 2001). When the proverbs across different cultures are examined, it can be seen that there are differences as well as similarities.

In the process of becoming a proverb, a saying whose wisdom is accepted by the majority undergoes many changes in its structure and wording as it takes on proverbial markers that make it more memorable. The period of recognizing and accepting a proverb requires a long period for the saying to gain traditionality and popularity. It is the traditionality that makes proverbs the property of all the members of a society. During this process, their origin is forgotten and the users are no longer interested in their sources (Ridout & Witting, 1969). However, in order to understand how proverbs have become the part of a culture and what causes the differences and the similarities in the proverbs across cultures, it is significant to understand the origin or the sources of proverbs. While some proverbs have their origin in a specific wise man, others have their origin in “the collective wisdom of the people” (Ridout & Witting, 1969:9). For instance, proverbs that explain everyday experience might have emerged without a single person such as *Make hay while the sun shines* which might have been expressed by many farmers and eventually, has found its memorable form. In contrast to this, the proverb *The wish is father to the thought* was first expressed by a single person who was Julius Caesar (Ridout & Witting, 1969). Concerning this, another explanation made by Mieder (2004) is that proverbs have their origin with a single individual but are improved by the society over time.

Whether the origin of a proverb is a single person or many people, there are said to be many sources of proverbs. To start with, Dobrovol'skij & Piirainen (2005) have introduced five types of culture-based knowledge to describe figurative language mainly “conventional figurative units” which include proverbs. These types of knowledge are crucial for understanding the sources of English proverbs. The first type is “social interaction” which involves patterns of behaviour and social life. Many proverbs belong to this category as they express general ideas, experiences, everyday observations and rules governing social behaviour (D'Angelo, 1977; Dobrovol'skij & Piirainen, 2005) as in *Don't judge a book by its cover*. Therefore, proverbs are cultural models representing folk wisdom, well-known truths and values. The second type is “material culture” which consists of artefacts of a given culture such as food, clothes, furnishing, tools and many other physical objects and elements of modern society such as sports, traffic, transport and technology that play an important role in the interpretation of proverbs and other phrasemes (Piirainen, 2007) as in *You can't have your cake and eat it too* and *Strike while the iron is hot*. The third type is “intertextual phenomena” which involves “direct references to particular written texts ... from works of belles-lettres, the Bible, advertising material etc.” (Dobrovol'skij & Piirainen, 2005:231). Many proverbs are traced back to the oldest literary works -in Sanskrit, Hebrew, Greek, and Roman literature, in the Bible, in the works of Aristophanes, in Chaucer and in Shakespeare, in Erasmus, Cervantes, Ben Jonson, Alexander Pope, Sir Walter Scott, Benjamin Franklin, Ralph Waldo Emerson, Henry David Thoreau, and Robert Frost (D'Angelo, 1977). For instance, *An eye for an eye, a tooth for a tooth* comes from the Bible (Mieder, 2007). In general, belles-lettres, poetry, folk tales, national epics, the Bible, and even the titles of films, books or songs can be the direct sources of many proverbs. The fourth type of culture-based knowledge is “fictive conceptual domain” which consists of pre-scientific conceptions of the world including such non-material conceptions as religion, superstitions and ancient beliefs. To illustrate, the proverbs *Better the devil you know than the devil you don't know* and *The devil's children have the devil's luck* reflect a certain conceptualization of devil which is a pre-scientific conception. Finally, the fifth type of culture-based knowledge is “cultural symbols” which have undergone “a semantic reinterpretation” and involve a sign that stands for a different content than its primary content (Piirainen, 2007:213). The content that the sign takes on becomes conventional for native speakers. In proverbs and idioms, cultural symbols are seen in “one single key constituent that contain the relevant cultural knowledge” (Piirainen, 2008:211). This is evident in the proverb *Two blacks don't make a white* in which

*black* as a cultural symbol stands for the wrong things and *white* stands for the right things done.

Apart from Dobrovolskij & Piirainen (2005), Littlemore and Low (2006a:96) assert that “if abstract concepts emerge metaphorically from basic human experience, then differences in human experience are likely to lead to variation in conceptual metaphors” and they classify these differences as the differences in history and behaviour, in social organization and in the physical characteristics of the landscape. In short, it can be said that these differences and the types of culture-based knowledge mentioned above make proverbs and proverbial expressions culturally rich expressions and for these reasons, there are many proverbs which mean the same across different languages but which have different structures, expressions and metaphors and hence, have different origins (Mieder, 2007).

The emphasis on proverbs as cultural elements of a society is also revealed by Hirsch (1987) and Hirsch, Kett and Trefil (2002) who included proverbs in their new list of the items that should be known by all Americans to be culturally literate, hence that should be taught to language learners to gain cultural literacy. According to Hirsch, Kett and Trefil (2002), elements that are part of cultural literacy involve information that is neither specialized and thus, known only by experts nor too basic and generally known. They are known by the majority of literate native speakers. For instance, if a newspaper includes a proverb without defining it, then the proverb can be considered as part of common knowledge and cultural literacy. Another important criterion for an item to be part of cultural literacy is that the item must remain unchanged to a great extent and have lasting impact (Hirsch, Kett, & Trefil, 2002).

To sum up, proverbs as the cultural heritage of native speakers are significant “to preserve the culture” and “to facilitate the perception and understanding of the world for the new generation” (Hidasi, 2008:103). Therefore, the relation between proverb and culture is very strong and cannot be disregarded as Francis Bacon states that “the genius, wit and spirit of a nation are discovered in its proverbs”.

### 3.4.5. Pragmatic Aspects of Proverbs

The literary and cultural aspects of proverbs make them pragmatically important. It is due to these aspects that proverbs are multi-functional and the functions of the proverbs fulfil the needs of everyday communication as Krikmann (2009:51) states that “proverbs do not function as mere poetic adornments of speech: neither are they used, normally, to meet man’s needs for philosophical phrasemongering. As a rule, they are used for some practical, pragmatical purposes in various circumstances of everyday communication”.

The indirect nature of proverbs is one of the factors that make them useful and practical expressions in everyday communication. In comprehending the intended meanings and messages underlying the use of proverbs, the hearer makes two inferences. First, the hearer needs to decide whether the literal meaning and the direct act is appropriate for the context. If it is not appropriate, the hearer needs to recognize that something more is meant and figure out the indirect message (Harnish, 1993). With respect to this, it is indicated that proverbs constitute indirect speech acts (Searle, 1975) since they have secondary meanings and messages to be decoded by the hearer. For instance, by using figurative proverbs, one employs an indirect speech act as listeners are expected to apply the “proverbial scenario” to the present situation and infer appropriate conclusions and messages (Norrick, 2007:386). In addition, by referring to common truths and experiences as accepted by the community, speakers “hide their personal feelings behind the opinion of the community and leave them an escape route” (Norrick, 2007:386) and communicate ideas “off-record” (Brown & Levinson, 1987). In other words, addressees do not consider the speaker as the direct source of the advice. Otherwise, hearers might not be happy to be given advice directly especially by someone of equal status and age. Furthermore, the motivation for using proverbs to be indirect is to employ a face-saving act as a politeness strategy because “indirectness is an important mechanism for conveying politeness and all politeness is motivated by concerns for managing face” (Brown & Levinson, 1987 as cited in Holtgraves, 2005:80). To illustrate, instead of reprimanding a child for being impatient about something he wants, the parent can simply say *A watched pot never boils* (Mieder & Holmes, 2000) and likewise, instead of scolding someone directly for not conforming to the important cultural customs, one can indirectly comment by employing the proverb *When in Rome, do as the Romans do* (D’Angelo, 1977). Similarly, the proverb *The love of money is the root of all evil* can be uttered to indirectly describe the greed of a person who has lots of money (Mieder &

Holmes, 2000), which is a much more polite act than expressing this directly to that person's face.

Apart from the function of proverbs as an indirect speech act, Harnish (1993) refers to more specific pragmatic aspects of proverb use by explaining constative and directive uses of proverbs. While constative uses involve declarative proverbs that express an attitude, explain something or give advice, directive uses mostly involve imperative proverbs that guide and direct the hearer's action. To illustrate, the use of the proverb *Like father, like son* to explain the case of someone who gets caught shoplifting and is put in prison is constative whereas the use of the proverb *Don't cry over spilled milk* to direct an action by advising one not to be worried for something that has already happened is directive (Harnish, 1993). However, in some cases, there is no clear cut distinction between the two types of uses as a proverb can both direct and constate as in the proverb *Business before pleasure* which can be used both to excuse oneself by indicating that he/she has work to do and to advise someone to work before playing (Harnish, 1993).

Constative and directive uses of proverbs as well as other functions can be discussed in different terms with reference to Littlemore and Low's (2006a, 2006b) discussion of the pragmatic functions of figurative language in relation to functions involved in illocutionary competence in Bachman's (1990) model of communicative competence. Their discussion seems to perfectly correspond to the functions of proverbs which are an important part of figurative language. According to Littlemore & Low (2006a), figurative language is used to carry out ideational functions which entail the use of language to exchange information and feelings and manipulative functions which refer to the use of language to affect the behaviours of others. As well as ideational and manipulative functions, figurative language is also employed to perform imaginative functions that "involve playing with the language for humorous and aesthetic purposes and ... often contribute to relationship building" (Littlemore & Low, 2006a:129). Proverbs also allow the fulfilment of imaginative functions. Although, they are said to be fixed and formulaic, they allow great flexibility in playing with their language. The flexibility for word play or language play in proverbs is seen in anti-proverbs as discussed in section 3.2.4. The reasons for proverb alterations are to create humour or irony and to make the proverb more relevant to the present context. Even though they allow alterations, it is still due to their fixedness that one can generate humour with proverbs since fixed expressions "set up expectations on the syntactic, semantic and

discourse levels” (Norrick, 2007:306). It is for their familiarity and their fixedness or recognizable patterns that proverb alterations that result in humour and jokes become intelligible. With regard to this, Norrick (2007:303) state four ways set phrases such as proverbs and proverbial expressions generate humour:

(1) Some set phrases, especially proverbs and proverbial phrases, are funny as incongruous texts in their own right. They employ standard humorous tropes like imagery, paradox and hyperbole. (2) Set phrases constitute a particular discourse type or register for parody. (3) Set phrases provide recognizable patterns for unexpected variation in context, often involving word play. (4) Set phrases receive new interpretations in incongruous contexts. This reinterpretation often involves literalization of idiomatic set phrases.

Humour in proverbs makes them more memorable and adds a rhetorical value to them (Norrick, 2007). By using proverbs and anti-proverbs, one can make others laugh and enhance relationships. To illustrate, the proverb *An apple a day doesn't do it* is put as a notice on a physician's waiting room to humorously encourage people to see a physician (Bessmertnyi, 1994). Similarly, a printing company that did not want its employees to smoke wrote *Where there's smoke, there's fired* in order to warn the employees in a funny way (Bessmertnyi, 1994). Other humorous proverbs are: *A stitch in time saves embarrassment, if at first you don't succeed, think how many people you have made happy* (Bessmertnyi, 1994). In such cases, the message and the humour can only be appreciated if the proverbs are familiar to readers or hearers; however, they are expected to be familiar to native speakers as the shared value of a community.

As part of research in pragmatics, proverbs are also discussed with reference to Grice's four maxims of the Co-operative Principle (Quantity, Quality, Manner and Relation) and are said to be good examples for illustrating this principle (Chong, 2001). In this part, the relation of the proverbs to the four maxims is explained in reference to Chong (2001) who gives a detailed account of this relation. Firstly, as expressions that reflect the wisdom of a community and shared values and truths, proverbs are in accordance with the maxim of Quality which requires the content of the communication to be genuine. Secondly, as short, pithy and informative expressions, proverbs correspond to the maxim of Quantity which entails the interlocutors to give fair amount of information. Thirdly, as expressions that are brief and orderly and are used to disambiguate a situation, proverbs adhere to the maxim of Manner which states that speakers should be clear and concise avoiding obscurity and ambiguity. Lastly, as for the maxim of Relation, proverbs might not always seem to be relevant since the metaphors used can make their relation with the context obscure. For instance, in hearing the proverb *Don't look a gift horse in the mouth*, the hearer might not



have any idea about the relevance of horse teeth to a gift (Harnish, 1993). In such cases, it is appropriate for the speaker to provide an explanation of the relation of the proverb to the topic or context. However, this violation of the maxim can be explained in reference to Brown and Levinson's (1987) model of politeness. As mentioned earlier, many proverbs with their directive uses are employed to accomplish manipulative functions and thus, to influence the behaviour of the hearer and this is achieved in an indirect way by alluding to common truth so as to manage face and to avoid negative feelings (Chong, 2001; Holtgraves, 2005; Nuessel, 2003). Therefore, the indirect nature of proverbs makes using proverbs an effective politeness strategy. Using such figurative language allows "a speaker to voice his or her own opinion without being strictly accountable for it" (Moon, 1998 as cited in Littlemore & Low, 2006a:121). In other words, "one lets common truths do the talking" (Harnish, 1993:283).

As well as the role of proverbs in indirect and humorous communication, proverbs also play an important role in text organization. As part of figurative language, they can be used to begin or end a text or to change topic (Littlemore & Low, 2006a). Interlocutors often use proverbs to summarize and evaluate what they have been discussing and to indicate their desire to end the conversation (Drew & Holt, 1998). Their generality, acceptance as the common truths and values, fixedness and their distinctive feature of explaining abstract themes in terms of concrete situations allow proverbs to serve such functions (Gibbs, 2001). Through such functions, proverbs make "conversational segments appear coherent and personally meaningful" (Gibbs, 2001:172). The functions of proverbs in text organization are also related to their power to persuade others. By referring to the wisdom of a culture using proverbs as "moral, timeless authority", interlocutors can win arguments (Gibbs, 2001:174).

For these reasons, use of proverbs is considered to be "strategies for dealing with situations" (Obelkevich, 1994:213). Overall, the functions of proverbs can be summarized as follows;

<b>Functions</b>	<b>Reference</b>
<ul style="list-style-type: none"> <li>• to “strengthen our arguments”</li> <li>• to “express certain generalizations”</li> <li>• to “influence or manipulate other people”</li> <li>• to “rationalize our own shortcomings”</li> <li>• to “question certain behavioural patterns, satirize social ills, poke fun at ridiculous situations”</li> </ul>	Mieder, 1994:11
<ul style="list-style-type: none"> <li>• to give advice, educate, persuade</li> <li>• to “embellish speeches and writings”</li> </ul>	D’Angelo, 1977:365
<ul style="list-style-type: none"> <li>• to organize and sequence conversational events</li> </ul>	Obeng, 1996:521
<ul style="list-style-type: none"> <li>• to “provide an endorsement to his statements and opinions”</li> <li>• to “forecast something”</li> <li>• to “express doubts, reproach someone with something, accuse someone of something”</li> <li>• to “justify or excuse somebody”</li> <li>• to “comfort somebody”</li> <li>• to “jeer at somebody’s misfortune”</li> <li>• to “repent something”</li> <li>• to “warn against something, advice something or interdict somebody from doing something”</li> </ul>	Krikmann, 2009:51
<ul style="list-style-type: none"> <li>• to be polite</li> <li>• to “engage in cooperative problem solving, riddles”</li> </ul>	Harnish, 1993:283

The functions and meanings of proverbs can only be identified when they are considered in context as Mieder (2007:396) asserts that “proverbs in actual use refer to social situations and it is this social context that in turn gives them meaning”. Only in specific situations, the intended meaning of the proverb will be revealed.

Due to this wide range of aspects and functions of proverbs, many proverbs are preferred as a social strategy in mass media and popular culture. They are used as “a significant rhetorical force in various modes of communication from friendly chats, powerful political speeches and religious sermons to lyrical poetry, best-seller novels and the influential mass media” (Mieder, 2004:1). Proverbs and anti-proverbs are used as “attention-getters” in advertisements since “an eye-catching picture and a relatively little precise information do the rest to push the reader and viewer into a purchasing decision” (Mieder, 2004:244). They are also used as article headlines and summarize the content into “an interpretive and emotionalized image” (Mieder, 2004:250). They have the potential to encourage readers to read the entire article. Furthermore, the shortness of the proverbs makes them practical tools for headlines and even the longer ones are shortened which is expected to evoke the whole

proverb. In addition, proverbs are also employed in caricatures, humorous cartoons and comics, graffiti, film and music. Their use in such means of communication confirms that proverbs and anti-proverbs are part of modern communication and the enormous research on proverbs is sufficient proof that “they are anything but mundane matters in human communication” (Mieder, 2004:1).

### **3.5. Proverbs and the Language Classroom**

Considering the various aspects of proverbs discussed in section 3.4, it can be said that incorporating proverbs in the language classroom can contribute to the development of students’ pragmatic, metaphorical, cultural and intercultural competences and organizational competence (grammar, vocabulary, pronunciation, four language skills) and to increasing their fluency and naturalness of language production and eventually, their communicative competence.

#### **3.5.1. Proverbs and Metaphoric Competence**

As part of figurative language, proverbs play an important role in developing English language learners’ figurative competence and more specifically, their metaphoric competence. By definition in its broad sense, metaphoric competence is the ability to understand and use metaphors (Littlemore & Low, 2006a). The importance of understanding not only the literal meaning but also the non-literal meaning in a language is highlighted in Bachman’s (1990) model of the components of language competence. In this model, Bachman (1990) divides pragmatic competence into illocutionary and sociolinguistic competence and the ability to interpret cultural references and figures of speech is placed under sociolinguistic competence, which is one of the most significant components of language proficiency. Regarding this, Danesi (1994) emphasizes the integration of metaphoric and idiomatic expressions in language teaching process because he attributes unnaturalness of learner speech to its literalness. Apart from this, Palmer and Brooks (2004:374) put forward that “because figurative language interpretation is a prolific part of our oral language comprehension, it is a necessary skill to have in order to become a successful reader”. However, metaphorical competence is quite demanding to acquire for foreign language learners due to the indirect or representational meanings metaphors carry. Because of their different cultural background and schemata, learners can assign different

meanings to the metaphors they encounter in English and thus, they can process the figurative language in English differently than native speakers do (Littlemore & Low, 2006a). The reasons why language learners face difficulties when it comes to figurative expressions such as proverbs are indicated by Littlemore and Low (2006a:6) as the following:

(a) They may be unaware of conventions governing when and how to use it (Low, 1988; 1999a). (b) They may be unaware of cultural connotations that need to be invoked in order to understand it. (c) They may not have access to a repertoire of prefabricated, and readily understood, figurative multiword items. They may therefore try and understand each word separately”.

Moreover, language learners even at advanced level know fewer words and insufficient conceptual links compared to native speakers and this makes it even more difficult for them to work out the meaning of figurative expressions (Littlemore & Low, 2006a). Moreover, it is not enough for learners to understand such conventional metaphors as proverbs but they also need to produce them to be considered metaphorically competent. To be able to produce them, learners need to remember their form, check that their meaning fits the topic, the audience and the type of discourse (Littlemore & Low, 2006a). For these reasons, metaphorical expressions including proverbs constitute stumbling blocks in language learning which requires explicit and special attention in the classroom. Such an attention is even more necessary in the case of English teacher trainees so that they can also help their students develop metaphoric competence.

As part of figurative language, proverbs are ample proof for Lakoff and Johnsons’ (1980) claim that metaphors are an inevitable part of everyday language and that we live by metaphors. Furthermore, as conventional metaphors, proverbs are important indicators of the relation between language, culture and mind and thus, of the way native speakers think, reason and imagine. The literary aspects of proverbs make them essential tools for developing learners’ metaphoric competence which is an important contributor to their communicative competence. The literary aspects of proverbs can be dealt with explicitly in language classrooms so that learners’ awareness of metaphoric language and thought and learners’ comprehension and production of conventional metaphors is achieved. In addition, explicit instruction on the metaphors employed in proverbs can facilitate the learning of proverbs by making it more meaningful and memorable.

In dealing with such metaphorical expressions as proverbs, research in psycholinguistics offers some implications. For instance, while “standard pragmatic model” argues that native

speakers first test whether a proverb's meaning fits the context or not and then infer the figurative meaning, "the direct access model" claim that native speakers directly derive the figurative meaning of proverbs by means of social and linguistic contexts (Gibbs, 2001). For language teaching, the former implies that students should be encouraged to test the literal meaning first and the latter emphasizes the importance of context in interpreting the figurative language. Apart from these models, the other models of metaphor comprehension (graded salience hypothesis, blending theory, the career of metaphor theory, class-inclusion model) agree upon the ideas that metaphor comprehension involves the identification of the relationship between the source and the target domain (conceptual mapping) and that context is the determiner of metaphor interpretation (Littlemore & Low, 2006a). Therefore, a foreign language learner needs to be aware of the features of the source domain to identify those that are mapped on to the target domain in a particular context (Littlemore & Low, 2006a). Due to the context and shared knowledge, native speakers usually do not have difficulty in figuring out the intentions of the speaker. On the other hand, when it comes to foreign language learners in comprehending metaphors, "the situation is complicated by the fact that they may have different sets of features from their native speaker interlocutors, and that even when they do have similar sets of features, they may transfer the wrong ones" (Littlemore & Low, 2006a:49).

Considering the cognitive processes in metaphor comprehension, Littlemore & Low (2006a) strongly recommend that teachers promote figurative thinking in the classroom. In doing this, they encourage the employment of analytical or heuristic approaches in the language classroom. They describe five psychological processes that foreign language learners can employ to improve their metaphor comprehension skills. These are *noticing*, *activation of source domain knowledge*, *associative fluency*, *analogical reasoning*, and *image formation*. While native speakers engage in these processes subconsciously, non-native speakers can be encouraged to engage in these processes consciously in order to develop figurative thinking. In the case of metaphorical proverbs, learners first of all need to notice such expressions by paying attention to the proverbial markers. Then, in the process of activation of source domain knowledge, learners' awareness of the fact that their association of features with the source domain can be different from native speakers' association must be raised. In other words, they should come to the realization that certain features are more salient in some cultures than others. As for associative fluency, learners' ability to make a wide range of connections when they encounter a metaphorical expression needs to be developed. The

process of identifying a wide variety of source domain features has the advantage of developing learners' productive skills "enabling them to think of a wider variety of metaphoric extensions of word meaning" (Littlemore & Low, 2006a:55). In addition, the analogical reasoning involves the identification of the target domain to figure out which of the features of the source domain are relevant for the particular context. In other words, analogical reasoning is "a process whereby partial similarities or relationships are observed between concepts, so that the characteristics of one can be used to shed light on the other" (Holyoak & Thagard, 1995 as cited in Littlemore & Low, 2006a:56). In Krikmann's (2009) description of proverb understanding, through analogical reasoning, learners can be promoted to identify "the specific-level schema representing the source domain", "the specific-level schema representing the target domain" and "the generic-level schema mediating the transition from specific source to the specific target" (See section 3.4.3.). As well as these processes, image formation is another process that can lead to recall and learning of metaphorical proverbs. With regard to this, Paivio and Walsh (1993) argue that "imagery helps the speaker or listener make the comparisons necessary for metaphor production or comprehension, and that imagery can generate novel, integrated representations for metaphor production, as well as increase the efficiency of the search for relevant information for metaphor comprehension" (as cited in Littlemore & Low, 2006a:57). In brief, figurative thinking that can be achieved through active engagement in these processes for understanding and interpreting metaphorical proverbs can help learners to develop figurative competence and/or metaphorical competence.

Similar to the analytic approach involved in the processes explained, Li (2002) followed a querying routine by encouraging his participants to work in pairs on a worksheet that contained questions about the images evoked in some of the proverbs as shown below. As a result of the study, Li (2002) found that compared to the participants who were asked to memorize the proverbs, those who followed querying routine were better at recalling the meanings of the proverbs. In addition, such querying routines not only have to refer to conceptual metaphors but also can involve discussion about the origin of the proverbs (Littlemore & Low, 2006a).

*Don't put all your eggs in one basket: don't invest all your resources into a single objective*

**LIFE IS A CONTAINER; BELIEFS ARE POSSESSIONS**

- What image do you have in your mind when you read 'Don't put all your eggs in one basket'?
- What are the eggs?
- Why does he put all his eggs in one basket?
- What might happen to those eggs in that basket?

In developing language learners' metaphoric competence, analysis of the metaphors present in the metaphorical proverbs can enable access to native speakers' conceptual system as Lakoff (1993) indicates that metaphor is not only the property of language but also the property of our conceptual systems. Besides, metaphor-oriented instruction in dealing with proverbs and idiomatic expressions can result in the storage of proverbs in learners' long-term memory. There are couple of studies that tested the effect of metaphor-oriented instruction mainly the use of conceptual metaphors in idiom comprehension and found that participants who were encouraged to analyze the metaphors and to focus on conceptual metaphors were better at comprehending the idioms and guessing the meanings of the idioms (Berendi, Csabi & Kövecses, 2008; Boers, 2000; Guo, 2007; Hashemian & Nezhad, 2006; Kömür & Çimen, 2009; Kövecses & Szabo, 1996). Therefore, "metaphor should not be excluded or postponed or relegated to special ad hoc exercises, but be integrated into the method and materials of the course from the very beginning" (Ponterotto, 1994:4).

To put in a nutshell, proverbs are important conventional metaphors that can be used to encourage figurative thinking and to enhance language learners' metaphoric competence. This role of proverbs can be activated more easily and effectively if teachers and materials deal with the images, mapping of source domain features onto target domain, metaphors and conceptual metaphors employed in proverbs and the context by means of querying routines, analytical approaches and consciousness-raising activities in the language classroom.

### **3.5.2. Proverbs and Intercultural Competence**

The cultural aspect of proverbs has important implications for developing learners' cultural and intercultural competence. For quite a while now, in the language teaching profession, it has been recognized that mastering the grammar of a language in isolation from the cultural context is not sufficient to be communicatively competent. This has led to the emergence of

communicative approaches. However, these approaches have not been successful enough to bring out culturally competent language learners. As for language classrooms where there is an attempt to incorporate culture teaching, the problem is that teachers usually know how to teach culture but they do not know what to teach regarding the culture (Morain, 1983). Even when they know what to teach, it usually involves “big C” which consists of history, economic and political systems, music, art etc. However, the teaching of “little c” which includes “learned and shared patterns of beliefs, behaviours and values of groups of interacting people” is more likely to develop cultural competence (Bennett, 1998:2). Regarding this, Peterson & Coltrane (2003:1) assert that “the culture associated with a language cannot be learned in a few lessons about celebrations, folk songs, or costumes of the area in which the language is spoken”.

The solution suggested in order to bring the cultural aspects of communication to the fore and thus, to achieve better understanding of the language and the perspectives of the speakers is to add Intercultural Communicative Competence (ICC) as a distinct component to the kinds of competences involved in communicative competence (Cortazzi and Jim, 1999) and hence, to the aims of language teaching. With respect to Intercultural Communicative Competence (ICC), Lundgren (2004) makes a clear distinction among “communicative competence”, “cultural competence” and “intercultural competence” and argues that the integration of the three components can result in the achievement of ICC. Therefore, ICC requires the development of these three competences. While communicative competence involves the ability to communicate in four language skills with sensitivity to genres and registers, cultural competence involves the knowledge of everyday culture, popular culture, ideas, beliefs, perceptions, artefacts, behaviour, institutions, history, geography, literature, art, music, age, gender, class, etc. and intercultural competence involves “a cross curricular general proficiency including adaptability, tolerance, accepting other views, empathy, flexibility, cultural awareness” along with the knowledge of the concepts such as ethnocentricity, stereotyping, and social constructivism (Lundgren, 2004:2). Overall, the goals of ICC as stated by Byram, Gribkova, and Starkey (2002:6) are;

“to give learners intercultural competence as well as linguistic competence; to prepare them for interaction with people of other cultures; to enable them to understand and accept people from other cultures as individuals with other distinctive perspectives, values and behaviours; to help them see that such interaction is an enriching experience”.



Therefore, the aim on the part of language learners is not to become native speakers but to become intercultural speakers, who act as mediators between two cultures, interprets and understands other perspectives (Lundgren, 2004).

It is high time that language teaching brought ICC to the fore and aimed at increasing learners' awareness of both their native and target culture and of multiple identities so that they can approach language learning from multiple perspectives and in a more realistic way. In doing so, using proverbs and teaching them through analytic and experiential approaches can contribute enormously to developing learners' ICC, by means of which teachers can be made clearer about what and how to incorporate intercultural approaches in language classrooms and hence, about the potentials of proverbs as cultural models (Can, 2011). Considering Bachman's (1990) model, the ability to interpret proverbs as part of cultural references can contribute to building up sociolinguistic competence. Besides, proverbs are among the items that should be known by native speakers to be culturally literate (Hirsch, 1987; Hirsch, Kett & Trefil, 2002). Even though the cultural literacy Hirsch, Kett and Trefil (2002) mention in their book is directed at the native speakers, Bessmertnyi (1994) is convinced that the idea of cultural literacy can and must be applied to teaching foreign languages as well. The entries one of which is proverbs in the new dictionary of cultural literacy written by Hirsch, Kett and Trefil (2002) can provide a solution to foreign language teachers' problem of not knowing what to teach as part of culture and can help teachers to go beyond the teaching of big C to the teaching of small c. Moreover, cultural literacy is needed to raise foreign language learners' awareness of the shared knowledge of a society because the greater the amount of shared knowledge that can be taken for granted in communication, the shorter and more efficient the communication can be (Hirsch, 1987).

The study of proverbs across cultures in the classroom is appropriate for the two main ideas Byram, Gribkova, and Starkey (2002) emphasize about ICC. One is that the language learner should be an active analyst and an ethnographer and the other is that the native culture of learners should be incorporated in the language classroom. Concentrating on the first idea, it is important that learners acquire the skills of discovering and interpreting other cultures and their own culture so that they become independent intercultural analysts and interpreters in various situations. In this way, they might not be at a loss in such situations when the guidance is not available (Corbett, 2003). Focusing on the second idea, incorporating proverbs for the improvement of ICC is crucial for learners to increase an awareness of their

own culture as Irving (1984:139) states that “part of the universal human experience is the tendency to take our own culture for granted. We live it, we act it, we think it, we do it but usually we are not consciously aware of the influences of our cultural values on our behaviour and attitudes”. In the process of developing ICC through proverbs, one understands not only other cultures but also his/her own culture better. This process can prevent learners from making premature and inappropriate value judgments with the belief that their cultural patterns are right and proper (Hendon, 1980). Even if they cannot make accurate judgments and use the language appropriately in the first place, they will at least be aware of the influences of culture on the perceptions and the language of the speakers and thus, try not to take their own culture as the base. To put in another way, in enhancing ICC, the study of proverbs can show how native speakers and learners themselves conceptualize experiences, things and events in their language (Yano, 1998). In this way, they can be made to see that language learning is not about memorization, translation and bridging information gap but requires deep thinking and understanding and that learning a language means “entering a different world of signs and facts connected with different historical and cultural perspectives on life” (Ciccarelli, 1996:573). To illustrate intercultural communication where participants are aware of the cultural differences and perspectives, the dialogue given below can be a clear example of intercultural communication in which the interlocutors are aware of the cultural aspect of proverbs. In this dialogue, different perspectives on the same idea are shared through proverbs.

*A (Japan Boy): Who you choose to be around you lets you know who you are.*

*B (Turkish Boy): we Turks have a saying, tell me who your friends are and I'll tell you who you are*

*A: Good saying man!*

In spite of the strong connection between proverbs and culture, to the best knowledge of the author, there are few studies that promote the use of proverbs to develop learners' cultural awareness and that illustrate how they can be incorporated. To begin with, Ciccarelli (1996) encourages teachers and students to become anthropologists with the new culture as a field of study and suggests using proverbs in English and Italian that express the same concept but use different images as a way to underscore the distinctive cultural world embedded in different languages. Based on her experience, she indicates that “students usually respond enthusiastically to the various discussions stimulated by the analysis of proverbs, because most of these topics directly concern their culture, their life-style, or their perspectives on the

world” (p. 573). Similarly, Richmond (1987) emphasizes utilizing proverbs in language classrooms particularly in teaching African languages to develop cultural awareness and communicative competence by proposing a model of target and native language proverb comparison so that teachers can select proverbs to better reflect the similarities and differences among cultures. The model can be used in the analysis of proverbs in the classroom as well. The five categories of the model are: (1) target language proverb similar in meaning and expression to native language proverb; (2) target language proverb similar in meaning to native language proverb but different in expression; (3) target language proverb similar in expression to native language proverb but different in meaning; (4) proverb not found in native language but meaning is comprehensible to outsider of target culture; (5) proverb not found in native language but meaning is incomprehensible to outsider of target culture.

To illustrate a way of incorporating proverbs in language classrooms to develop learners’ ICC, a corpus of proverbs on a theme (e.g. money) in English and Turkish can be constructed from various proverb dictionaries (Akalm, Toparlı & Tezcan Aksu, 2009; Aksoy, 1988; Simpson, 2003) to be used for analysis (Can, 2011). As for the procedure, the phases proposed by Johns (1991) as “look, familiarize, practice, and create” can be followed. Johns’s model is particularly useful because it is originally designed for data-driven learning which fits the aims of intercultural approach (Can, 2011). The corpus of the proverbs can be used as the data and students can follow these stages to analyze this data. In the introduction part, the teacher can introduce the topic of the lesson and ask some warm-up questions such as (1) Do you know what proverbs are? (2) Do you use them in your language? When? (3) What are some of the proverbs you know both in English and Turkish? (4) What do you think about their usefulness in everyday communication? (5) Are they culturally important? In the “Look Phase”, students can be provided with the corpus of English and Turkish proverbs (See Table 3.2) and asked to mark the ones they have difficulty comprehending.

<b>English Proverbs</b>	<b>Turkish Proverbs</b>
1. Money makes money (Money begets money).	1. Parayı zaptetmek deliyi zaptetmekten zor.
2. Money talks.	2. Gençlikte para kazan (taş taşı), kocalıkta kur kazan (ye aşı).
3. Money doesn't grow on trees.	3. Kar kuytuda, para pintide eğleşir.
4. Money makes the world go around.	4. On para on arslanın ağzında.
5. Money cannot buy happiness.	5. Ölüme giden gelmiş, paraya giden gelmemiş.
6. Love does much, money does everything.	6. Para dediğin el kiri.
7. You pays your money and you takes your choice.	7. Para isteme benden, buz gibi soğurum senden.
8. Lend your money and lose your friend.	8. Paranın gittiğine bakma, işinin bittiğine bak.
9. A fool and his money are soon parted.	9. Paranın yüzü sıcaktır.
10. Money isn't everything.	10. Paran ucuz olursa sen pahalı (kıymetli) olursun.
11. Money is power.	11. Paran varsa cümle âlem kulun, paran yoksa tımarhane yolun.
12. Money is the root of all evil.	12. Para parayı çeker.
13. Money makes a man.	13. Parayı veren düdüğü çalar.
14. Money is a good servant, but a bad master.	14. Çok söz (laf) yalansız, çok para (mal) haramsız olmaz.
15. Money burns a hole in the pocket.	15. Para iyi bir uşak, kötü bir efendidir.
	16. Parayla dost bulunmaz.
	17. İnsanın kötüsü (fenası olmaz), meğer ki parası olmaya
	18. Terlemeden para kazanılmaz, solumadan can verilmez.

In the “Familiarize” phase, the teacher can get students to match both the English and Turkish proverbs with the definitions given so that students can realize that some of the proverbs in English and Turkish have similar meanings and that some of the proverbs within the same culture share similar definitions. In addition, the learners can be asked to mark the proverbs which have positive meanings about a specific theme and those which have negative meanings. In this way, they can be made to see that even the proverbs in one language can contradict each other. In this phase, the most important step is to get students to compare the proverbs across the two cultures. This can be perfectly done using the model of target and native language proverb comparison proposed by Richmond (1987) so that students’ ability to analyze cultures through language and hence, to figure out how differently the two cultures can express similar meanings can be enhanced. As for the “Practice” phase, students can be given the chance to discuss in what kind of situations and

for what reasons they use proverbs followed by an activity in which they complete situations or dialogues with an English proverb.

A: I can't wait to show you the fabric I found for the drapes in the living room and dining room. I saw the perfect carpeting for the family room, too. Now, we just need to pick out some furniture.

B: Hold it! We just paid a hefty sum of money for the down payment on the house. The landscaping also cost a bundle. We'll have to take it easy for a while. After all,

.....

(Taken from Collis & Risso, 1994:51)

Finally, in the "Create" Phase, students can be given a proverb and then asked to write a scenario about it to be acted out. In this way, teachers can kill two birds with one stone that is they can both teach the language and increase learners' intercultural awareness and thus, contribute to bringing out intercultural language learners.

For teachers to use proverbs for the development of their students' ICC, they need to be aware of the relation of proverbs to ICC and be interculturally competent themselves. For this reason, ICC is even more important for English teacher trainees who are going to teach the language. As well as linguistic skills, these prospective teachers need to have an increasing understanding of the world and positive attitudes towards speakers of other cultures, be aware of the influence of culture on behaviours and language, of multiple identities and of one's own culture, be tolerant and respectful towards differences in other cultures, and they need discovery and critical skills for personal and social development which can be achieved through the study of proverbs in the classroom for the purpose of developing ICC. In this way, they themselves can transfer these knowledge and skills to their own students and achieve teaching culture through language.

### **3.5.3. Proverbs and Pragmatic Competence**

As well as the cultural and literary aspects of proverbs, the pragmatic aspect of proverbs is crucial to make use of in the classroom in order to help learners develop their pragmatic competence. Language learners usually have a good command of the grammar of the target language but they confront difficulties when it comes to using the language in social context where they need to decide on the appropriateness of the language they are using, to infer the

right meaning and message and to carry out certain speech acts. According to Bachman's (1990) model of communicative competence, illocutionary competence which "refers to one's ability to understand the message behind the words that one reads or hears, or to make clear one's own message through careful use of words" (Littlemore & Low, 2006a:112) and which consists of ideational, manipulative, heuristic and imaginative functions is necessary for the acquisition of pragmatic competence. The use of proverbs in everyday life allows the performance of most of these functions. By teaching the pragmatic aspects of proverbs (See section 3.4.5), teachers can present learners the communication strategies and hence pave the way for developing learners' pragmatic competence.

Dealing with the pragmatic features of proverbs in the classroom can give learners the chance to see how proverbs are used to fulfil certain communicative functions (ideational, manipulative and imaginative functions), how they are used as a politeness strategy (a face-saving act) and an indirect speech act, and how the language of proverbs is modified for the purposes of irony and humour. In this way, language learners can themselves learn to perform certain speech acts, to be polite and to create humour and irony through proverbs. If learners do not have knowledge of proverbs, they may miss the irony and humour created through proverbs usually anti-proverbs. Therefore, their awareness of how anti-proverbs are constructed and the reasons for using anti-proverbs should be raised. Similarly, proverbs as the common property of a culture are usually used in abbreviated forms, which cannot be comprehended if their complete forms are not known.

In bringing the pragmatic aspects of proverbs into the classroom, teachers need to design authentic and contextual activities. Since proverbs are true and meaningful depending on the context they are used in, they need to be presented and taught in authentic contexts. Regarding this, Turkol (2003:56) points out that "proverbs that are presented in context not only help the second language teacher to introduce such texts to the students as cultural items that may reflect metaphorical representation and cultural values of that language but also demonstrate structure and forms of politeness, formal-informal speech, indirect language and turn-taking". In other words, memorizing proverbs has no point since "the real linguistic task begins when the language learner attempts to learn when and how to apply the proverb to a concrete communicative situation" (Nuessel, 2003:162). Furthermore, students should be given the opportunity to engage in authentic tasks with specific functional goals (Littlemore & Low, 2006a) in order to learn and carry out the pragmatic functions of proverbs. In doing

this, a three-stage task-based learning framework suggested by Willis (1996) can be followed. Littlemore and Low's (2006a) suggestion of adopting task-based framework to deal with figurative language play can be applicable for teaching the pragmatic aspects of proverbs which are figurative expressions. For instance, in the pre-task stage, learners' attention can be drawn to how native speakers make use of proverbs to perform certain communicative functions. During the task cycle, learners can be given tasks that encourage them to experiment with the uses of proverbs and anti-proverbs. Finally, in the language focus stage, the teacher can comment on the appropriateness of the proverbs learners have used and can give constructive feedback. In addition, through proverbs and anti-proverbs, learners can be allowed to play with such conventional language in the classroom. With regard to language play, Cook (1997) argues that it can contribute to language learning. Activities that involve playing with the language of such conventional expressions as proverbs (anti-proverbs) can result in creativity and excitement. Based on this, it is stated that "the emotional excitement accompanying language play increases the depth of memory for those aspects of the language that are played with" (Littlemore & Low, 2006a:129).

Charteris-Black's (1995:259) explanation of the usefulness of incorporating proverbs in the classroom provide a good summary of the benefits of teaching proverbs in language classroom discussed so far:

Proverbs can provide a source of data on the following aspects of communication: the use of figurative language, politeness strategies, and the organization of spoken discourse;" and hence, "they can provide an excellent avenue for the introduction of pragmatics and cross-cultural awareness in the second language classroom.

#### **3.5.4. Proverbs and Fluency and Naturalness**

Acknowledging the significance of formulaic expressions for fluency, use of proverbs as part of formulaic language can increase language learners' fluency. According to Sinclair (1992), a mastery of phraseology is one of the defining features of native-like fluency. In order to be more fluent, a student of English needs not only the knowledge of grammar and vocabulary but also a good command of the "idiom principle" (Prodromou, 2003) that is "a language user has available to him a large number of semi-preconstructed phrases that constitute single choices, even though they might appear to be analyzable into segments" (Sinclair, 1991:110). To illustrate, in an attempt to prepare ESP learners for workplace placement, Wood (2009) got her participants to analyze fluency features and formulaic language of

native speaker models accompanied by other activities on fluency and formulaic sequences, which resulted in increased fluency and proficiency.

As well as fluency, using proverbs can make non-native speakers' English sound more natural. Since most of the materials mainly textbooks used for English language teaching do not include naturally occurring English that consists of idiomatic expressions, students come to use language that sounds unnatural (Prodromou, 2003). With regard to this, Sinclair (1987:159) states that “[Language learners] rely on larger, rarer and clumsier words which make their language sound stilted and awkward. This is certainly not their fault nor is it the fault of their teachers, who can only work within the kind of language descriptions that are available”. In short, having good command of formulaic language can contribute to the mastery of native-like language (Wood, 2009).

### **3.5.5. Proverbs and Language Skills and Components**

Considering Bachman's (1990) model, organizational competence which consists of grammatical and textual competence is a requirement for the acquisition of communicative competence and proverbs can contribute to the development of organizational competence as well as pragmatic competence.

Lack of awareness and knowledge of proverbs can hinder non-native speakers' comprehension of texts most of which usually consist of such idiomatic and figurative expressions as Hirsch, Kett, and Trefil (2002:xiii) put forward, “the literal words we speak and read and write are just the tip of the iceberg in communication... We have learned that successful reading also requires knowledge of shared, taken-for-granted information that is not set down on the page”. In other words, successful reading entails cultural literacy of which proverbs are an important constituent. Based on this, Hirsch (1987) emphasizes that it is not adequate for a person to be trained in word recognition and other decoding skills to understand a text. He/she needs to be culturally literate to achieve comprehension of a text. Furthermore, an inability to understand reading and listening texts due to inaccurate interpretation of idiomatic expressions can cause frustration and unwillingness to continue reading (Palmer & Brooks, 2004). In the case of non-native speakers, it is expected that they have difficulty with the interpretation of proverbs as part of figurative language because they have a different schemata and cultural background. Therefore, it is necessary that students of



English are given explicit instruction on the interpretation of idiomatic and figurative expressions in texts to increase their comprehension and thus, receptive skills. For instance, Palmer, Shackelford, Miller, and Leclere (2006) helped their student Alejandro with his difficulty to infer the meanings of figurative expressions by means of explicit instruction on inferencing techniques and thinking process. This resulted in improvement in him identifying figurative expressions and reaching accurate interpretations. In this way, “students who develop the ability to interpret figurative language not only expand their capabilities for creative thought and communication, but also acquire insight to expressive forms of language, allowing them to comprehend both text and speech on a deeper and more meaningful level” (Palmer & Brooks, 2004:378).

As well as the importance of knowing proverbs for receptive skills, knowledge of proverbs is also very important for production skills because idiomatic expressions are a common part of spoken and written texts (Irujo, 1986). Proverbs are powerful rhetorical devices and strategies to be used for effective spoken and written communication (Vanyushkina-Holt, 2005). While the use of proverbs allow writers and speakers to fulfil certain functions such as to persuade, to strengthen argument in writing and speaking and to organize texts, content of the proverbs can be used as the topic of the writing and speaking tasks itself (D’Angelo, 1977). The theme of the proverbs can generate interesting discussions by means of which students can actively use English. The nature of proverbs can allow the learning of paraphrasing which is an important sub-skill in writing and speaking. By encouraging learners to paraphrase the proverbs, students can be made to see the stylistic differences between the two versions of the proverbs and how paraphrasing can contribute to the interpretation of the proverbs (D’Angelo, 1977).

The role of proverbs is not limited to four language skills. Proverbs are useful expressions in the teaching of language components which are vocabulary, grammar and pronunciation. Proverbs provide opportunities to acquire new and frequently used vocabulary and to learn other meanings of the known vocabulary (Holden & Warshaw, 1985; Rowland, 1926). In addition, it is an important vocabulary building skill to understand and create figurative extensions for a word in English (Lazar, 1996), which can be achieved through the study of metaphorical proverbs. Since proverbs are easy to learn and remember due to their form and rhythmic nature, learning one proverb can result in the acquisition of couple of words. As for the role of proverbs in teaching grammar, they can be incorporated in the classroom to

exemplify grammar points (Holden & Warshaw, 1985; Nuessel, 2003). Rather than using simple and unappealing sentences to illustrate the grammar, proverbs can be used as interesting sample sentences and as attention-getters. Moreover, since they can remain alive and active in the mind once they are learned (Rowland, 1926), students can easily keep them in their mind as samples of the grammar points they have learned. In addition, using proverbs in particular grammar exercises can reinforce learners' knowledge of grammar (Abu-Talib, 1982). The use of articles as in *A friend in need is a friend indeed*, comparison as in *Like father like son*, conditional as in *If the cap fits, wear it*, adverbs as in *An apple a day keeps the doctor away*, prepositions as in *When in Rome, do as the Romans do*, comparative adjectives as in *Actions speak louder than words*, adverbial clauses of place as in *Where there's a will, there's a way* etc. are illustrations of the grammar points in proverbs (Abu-Talib, 1982; Yurtbaşı, n.d.). Apart from these, the unusual structure of many proverbs can be studied to show how creatively language can be used to mean more than they actually say. For instance, the use of adjective as a nominal in the proverb *Handsome is as handsome does* and the unusual construction in *Like father, like son* (Holden & Warshaw, 1985) can be examined to discuss the intense meanings reflected by these short constructions.

Lastly, external literary features that are prosodic devices and musical qualities of proverbs make them practical tools for teaching and practicing pronunciation. The rhythm of many proverbs makes their pronunciation and certain sounds easy to learn. The proverbs which include the repetition of the same sound used in the several words are suitable materials for practicing that sound (Yang, 1999). For example, the sound /w/ which is problematic for Turkish students of English who usually mispronounce it as /v/ (Demirezen, 2005b) can be practiced through the proverb *Where there's a will, there's a way*. Similarly, the sound combination /ng/ which is most often mispronounced as /ink/ by Turkish English language teachers and teacher trainees (Demirezen, 2009) can be practiced using the proverbs *Seeing is believing* and *Anything worth doing is worth doing well*. On top of these, use of proverbs can result in an enjoyable pronunciation practice. For example, in practicing the sound /ei/, students can have more fun in reading *No pains, no gains* than in reading such "monotonous sentences" as "He looks pale today" (Yang, 1999:1-2). What's more, "Audio-articulation Method" proposed by Demirezen (2005a, 2005b) involves the use of proverbs along with tongue-twisters, idioms, and clichés. This method focuses on learners' pronunciation mistakes and on problematic sounds and involves various types of drills and analysis of the sounds to increase learners' awareness and thus, to eradicate their pronunciation mistakes.

The other benefits of proverbs in language classrooms include making the lessons enjoyable and thus, motivating for learners (Holden & Warshaw, 1985) and teaching moral lessons as well as the language to facilitate learners' decision making process and to let them know about the expected behaviours in a society (Mieder & Holmes, 2000). Nuessel (2003) further points out that the processing of proverbial or idiomatic language operates both the left and the right hemispheres of the brain. While left hemisphere processes the linguistic structure of the proverb, the right hemisphere processes the underlying meaning with the help of contextual features. This is an advantage for learners to develop both their linguistic and pragmatic knowledge and hence, their communicative competence.

### **3.6. Studies on Proverbs in Language Teaching**

A great deal of research has been carried out on proverbs in linguistics studies, especially in the field of psycholinguistics. For instance, a growing body of research has been interested on the cognitive aspects of proverb comprehension by native speakers. Among these studies, some of them examine the effect of conceptual metaphor, literal meaning, familiarity, concreteness, context, imagery, reading proficiency, word knowledge and analogical reasoning on the comprehension and interpretation of proverbs employing experimental methods (Benjafield, Frommhold, Keenan, Muckenheim, & Mueller, 1993; Cruz, 1995; Kemper, 1981; Kowbel, 2005; Nippold, Allen, & Kirsch, 2001; Temple & Honeck, 1999; Turner, 1995), some investigate whether proverb comprehension and interpretation differ depending on the age (Duthie, Nippold, Billow, & Mansfield, 2008; Nippold, Allen, & Kirsch, 2000; Nippold, Uhden, & Schwarz, 1997; Uekermann, Thoma & Daum, 2008) and some of them discuss the two theories- the Great Chain Metaphor Theory and the Extended Conceptual Base Theory- regarding proverb comprehension (Gibbs, Colston, & Johnson, 1996; Honeck & Temple, 1994; Honeck & Temple, 1996). However, these studies are concerned with the processing of proverbs by native speakers rather than non-native speakers or language learners. To the best knowledge of the author, even though there are some studies on the processing of idioms by second language learners and non-native speakers (Boers & Demecheleer, 2001; Cooper, 1999; Elkılıç, 2008; Hussein, Khanji, & Makhzoomy, 2000; Irujo, 1986; Kabakchy, 1980), there is only one study regarding proverb familiarity and interpretation by non-native speakers (Turkol, 2003).

Turkol (2003) administered “proverb familiarity and interpretation task” that included 16 concrete, abstract, native speaker- familiar, non-native speaker- unfamiliar English proverbs to ten advanced non-native speakers of English with a minimum three year residency in USA. She found that although subjects’ familiarity with the proverbs was low, their interpretations were quite accurate which could be explained not with familiarity but with semantic analysis that involves analyzing the words and their meanings in the proverb. While Turkol (2003) directly examines non-native speakers’ knowledge of proverbs and ability to interpret them, this study indirectly examines the proverb knowledge of the non-native speakers, who are in an EFL setting as different from Turkol’s (2003) target group. In other words, the kind of proverbs presented by textbooks can determine our expectations of Turkish users of English in terms of their proverb knowledge and use. The result of the material analysis can be the source of the extent of these learners’ proverb repertoire.

Research on idiom processing by language learners are also important to consider as they can have some implications for proverb teaching. With respect to this, it should be remembered that proverbs are part of idiomatic language. For instance, Irujo (1986) tried to find out whether second language learners use their knowledge of first language to comprehend and produce idioms (identical, similar and different idioms across L1 and L2) in the second language. For this reason, she administered a multiple-choice test, a definition test and a discourse-completion test to 12 Venezuelan advanced learners of English and found that while identical idioms were the easiest to comprehend and produce, different idioms were the most difficult to comprehend and produce and that more interference was evident in producing similar idioms than different idioms even though similar idioms were comprehended as well as the identical idioms. Furthermore, her study shows that the idioms that were comprehended and produced most correctly were the ones that were frequently used, transparent and consisted of simple vocabulary and structure. Similarly, Hussein, Khanji, & Makhzoomy (2000) developed 45-item test that included 15 identical, 15 similar and 15 different idioms given in Arabic sentences which had their English translations with the idiom missing and asked students majoring in translation and English to translate the idioms from Arabic into English. Their study revealed lack of knowledge of idioms as subjects had great difficulty in translating different idioms with negative transfer playing a significant role. However, they could easily translate the identical idioms due to positive transfer. In addition, Cooper (1999) employing an Idiom Recognition Test and think-aloud protocols in the application of the test uncovers that non-native speakers of English had

difficulty interpreting the idioms because of the opaque nature of idioms that is the unclear relationship between the literal and figurative meanings and that they made use of various strategies in trying to comprehend idioms for which L1 idiom comprehension models are inadequate to account. Interestingly, subjects did not use L1 idioms very frequently in interpreting the idioms as using L1 idioms is the seventh strategy among the eight strategies used in order of frequency of use which is explained in reference to Kellerman (1983) who asserts that “learners have perceptions about what is transferrable from their native language” (as cited in Cooper, 1999:255). Furthermore, their thought processes were slow and conscious. Slightly different from these studies, Elkılıç (2008) tried to find out Turkish students’ understanding of transparent, opaque/common and opaque/uncommon idiomatic expressions in English by asking students studying in the Department of English Language and Literature to cross-translate the idioms given. As a result, the study revealed that highest scores were obtained from the translation of transparent idioms followed by opaque/common and opaque/uncommon idioms respectively which confirmed the findings of Titone and Connine (1994a; 1994b) and Cain, Oakhill, and Lemmon (2005) that predictability, familiarity, literality, decomposability, transparency and context are factors that influence the processing of idioms. Related with these studies, an interesting study is conducted by Boers and Demecheleer (2001) who measured the impact of cross-cultural differences on learners’ comprehension of imageable idioms by asking French speaking students to guess the meaning of idioms involving the imagery of HATS, SLEEVES, SHIPS and FOOD without any contextual clues. They discovered that all the idioms were unknown to most of the respondents and that the meanings of the idioms containing the imagery of SLEEVES and FOOD which are the prominent images in French language and culture were more correctly inferred than those containing the imagery of HATS and SHIPS. Another finding of their study confirms the influence of L1 transfer in idiom comprehension and interpretation as most of the participants misunderstood two of the idioms due to negative transfer from L1. In brief, these studies in general show the impact of L1 transfer, L1 culture, familiarity and the nature of idioms (transparent, opaque or identical, similar, different idioms) on comprehending, interpreting and producing L2 idioms and the conscious process involved in L2 idiom processing.

However, to the best knowledge of the researcher, proverbs have not been studied much in foreign language teaching. Hanzen (2007) and Vanyushkina-Holt (2005) carried out research that is closely related to this study. Hanzen (2007) analysed randomly selected eleven

textbooks used in English A and English B courses at 7 upper secondary schools in Jönköping/Sweden in terms of the number and form of the proverbs incorporated, purposes of using proverbs in the textbooks, and whether the proverbs included are part of the paremiological list. As a result, she found that (1) the total number of different proverbs contained in all the textbooks examined is only 35, (2) most of the proverbs are used in fixed form rather than in truncated or paraphrased forms, (3) only 12 of the 35 proverbs are part of the paremiological list that consists of 75 most frequently used proverbs in the USA today, and (4) while English A textbooks included proverbs mainly for discussion, as examples of grammar and as headings, English B textbooks used them mostly for discussion and in different types of texts. Complementary to her study, Hanzen (2007) also administered a questionnaire to teachers at these schools and discovered that they have positive attitudes towards using proverbs in English teaching but 68 % of them considered other phraseological units such as idioms and everyday phrases more important to teach than proverbs. In addition, some of the teachers indicated that they used proverbs either as time-fillers or as extras when there was time and the cultural aspect of proverbs rather than other aspects was the main reason that motivated teachers to teach proverbs. Consequently, the study revealed that proverbs are a very small part of the EFL teaching and that educators need more knowledge and awareness about the usefulness of proverbs in language teaching. Similarly, Vanyushkina-Holt (2005) examined 20 Russian textbooks only as a small part of her dissertation thesis. Although the study dwells on Russian language teaching, it is particularly discussed in this section because the content and the methods followed are relevant to this study. As a result of her study, it is discovered that (1) five of the textbooks do not incorporate proverbs at all, (2) six of the textbooks incorporate limited number of proverbs, (3) 21 % of the proverbs are not the frequently used ones, (4) as the commonly used form of the proverbs, abbreviated forms are not given, (5) the textbooks do not present the proverbs in ironic and humorous contexts, (6) even though some textbooks use proverbs in lists, titles, as examples for certain grammar topics, and as invitations to discussions, the included proverbs are usually not the point of focus, (7) only in five textbooks, the proverbs contained are recycled, (8) only two textbooks offer cultural explanation regarding the proverbs and finally, (9) most of them do not investigate the figurative meanings of proverbs. In brief, she found that Russian proverbs have been underestimated in second language acquisition. The study further reveals that though some coursebooks include a reasonable number of proverbs, they do not dwell on them effectively and explicitly and do

not deal with their important aspects. In conclusion, these two studies helped the researcher gain insights into this study.

As well as these studies, Liantas (2002) explored second language learners' notion of idiomaticity by means of two questionnaires which gave ideas regarding the design of the questionnaire in this study. As a result of his study, it is found that (1) although most of the respondents have a strong desire and interest in learning idioms, they have not been taught idioms by their foreign language instructors, (2) many of them want idioms to be an integral part of their language and culture learning, (3) many of them are aware of the importance of idioms for natural and real-life communication, (4) most of the participants are not satisfied with their present knowledge of idioms, (5) they can predict their performances on idiomatic tasks, (6) they want to learn idioms in real life situations by means of authentic audio and video recordings and real life texts and wish they had more exposure and a chance to practice idioms systematically, (7) they want to learn those idioms that are current, appealing and useful for everyday communication and (8) want to be instructed on strategies for learning idioms.

In discussing the implications of her study about the effects of transfer on the acquisition of idioms in a second language, Irujo (1984) examined five ESL idiom books and found that many exercises were not meaningful and thus, did not require knowledge of the meaning of the idiom and the production of idioms. Similarly, Turkol (2003) as part of the implications of her thesis, scanned dozens of TESOL books and encountered "proverb" as an index item only in one of the books in which proverbs are incorporated along with rhymes, poems and songs to improve speaking skills but do not point out the functions of proverbs in communication. Along with this, Turkol (2003) administered a short questionnaire as a result of which she found that all subjects preferred to use proverbs in informal situations to be practical and indirect and for joking and some used the translations of Turkish proverbs into English which at times led to misunderstandings. Moreover, in his review of the book titled "Vocabulary Matrix: Understanding, Learning, Teaching", Akbarian (2010) considers the book as an invaluable resource for language teachers, teacher trainees, graduate students, curriculum writers and researchers and thus, as a significant contribution; however, points out one of its limitation that is a lack of chapter on proverbs which he finds essential for cultural literacy. Lastly, Çakır (2010) indirectly focused on proverbs and quantitatively analysed three English coursebooks used in primary schools in Kayseri/Turkey in terms of

the culture-specific expressions and cultural references such as idioms, proverbs, superstitions, festivals, celebrations etc. and found that there is a lack of cultural elements in these coursebooks with proverbs as considered different from idioms almost non-existent. As can be seen, there is a limited research on proverbs in language teaching and in fact, no research on teaching proverbs in English language classrooms at high schools in Turkey particularly in teacher training programs.



## CHAPTER 4

### METHOD OF RESEARCH

#### 4.0. Presentation

In this chapter, participants and data collection tools are introduced. The pilot studies carried out in designing the instruments are explained in detail. Then, data collection and data analysis procedures are presented.

#### 4.1. Participants

In this study, in order to reveal the situation about proverb teaching in English language classrooms in ATTHS, students' opinions were sought and coursebooks were analysed. Since there is no available research related to proverb instruction in English language classrooms in Turkey, this study begins with teacher trainees' views and attitudes and coursebook evaluation to encourage further study in the field. Therefore, teachers and coursebook writers, who are certainly other stakeholders playing an important role for language teaching and learning, are not included at this stage. As well as systematic coursebook evaluation, students' views not only about their knowledge of proverbs and attitudes towards proverb instruction but also about the sufficiency of their English teachers and the coursebooks they used with regard to proverb teaching were analysed. Based on this, students' involvement in the coursebook evaluation process is highly recommended since they are the reasons for coursebook development and are the prime users. With reference to this, it is argued that "with some prompting and carefully chosen questions, they [students] can provide very useful feedback" (Cunningsworth, 1995:8). Similarly, McGrath (2002) suggests that learners' opinions about the materials they have used should be taken seriously. Therefore, students as the most important stakeholders and coursebooks as the inevitable part of EFL classrooms constituted the means of collecting data in this study concerning proverb teaching and learning in English language classroom in ATTHSs. Nevertheless, the researcher is aware that not asking for the views of English teachers in ATTHSs and coursebook writers is one of the limitations of the study, which is hoped to be overcome in further research.

Total of 187 student teachers studying in the Division of English Language Teaching (ELT) in Middle East Technical University, Hacettepe University and Gazi University in Ankara/Turkey filled in the questionnaires. All of the informants graduated from Anatolian Teacher Training High Schools (ATTHS) in 2010 and thus, can be regarded as a homogeneous group in terms of their educational background. The fact that graduates of ATTHSs are considered to be advanced users of English and have been learning English for around 8 years is the reason why they were selected as the target group in this study. Keeping this in mind, the aim is to see if they, as students of English who are assumed to have attained high proficiency through long years of studying English and who are going to be teachers of English language, have been exposed to enough proverbs in language classrooms in high school. Considering the significance of language competence for these teacher trainees' professional development (See section 2.3.), this study aims to reveal to what extent proverbs as part of idiomatic language was taught to student teachers to help them build on their communicative competence. In addition, first year students and those studying in preparatory school at the time were particularly selected, excluding those who had attended preparatory school a year ago, because it was thought that it would be easier for them to remember their experiences back in ATTHS as they had just graduated from high school and that most probably, their views had not yet been influenced much by their university education. Since the number of first year ELT students who had not attended preparatory school a year ago was relatively low in Hacettepe University and Gazi University, those ELT students who were studying in preparatory school were also involved in the study. In short, regardless of whether the participants were studying in preparatory school or in their first year, all of them had graduated from ATTHS in 2010 and entered the university in the academic year 2010-2011.

Among the 187 participants, 72 of them (38.5 %) were studying in the preparatory school at the time and 115 of them (61.5 %) were in their first year in the Division of ELT. Those who were studying in their first year had been exempted from attending preparatory school as a result of the proficiency exams they had taken. As Table 4.1 shows, many of the participants were from Hacettepe University followed by Gazi and METU respectively.

**Table 4.1**  
**The university participants go to**

<u>Universities</u>	<u>N</u>	<u>%</u>
METU	49	26,2
Hacettepe	70	37,4
Gazi	68	36,4
Total	187	100,0

As for the gender of the subjects, females constituted 78.1 % of the participants while males constituted 21.9% of them. The high number of female students reflects the gender distribution at the Faculties of Education in Turkey. For instance, female-male distribution at these Faculties reveals that 57 % of the students are female while 43% of them are males (Milliyet, 2009 as cited in Hatipoğlu, 2010). Apart from this, their age ranged from 18 to 20.

The socio-economic status of the participants' families is thought to be important because it can have a direct bearing on the educational opportunities the subjects can have access to. The results in Table 4.2 show that 29.9% of the participants' fathers and only 8.6% of their mothers had university education. Besides, 41.7% of their fathers and 66.3% of their mothers had an education below the high school level. The education level of their mothers seems to be relatively low with 50.3% of them having only primary education.

**Table 4.2**  
**The educational level of the participants' parents**

<u>Educational Level</u>	<u>The educational level of the participants' father</u>		<u>The educational level of the participants' mother</u>	
	<u>N</u>	<u>%</u>	<u>N</u>	<u>%</u>
No education	4	2,1	10	5,3
Primary school	49	26,2	94	50,3
Middle school	25	13,4	20	10,7
High school	49	26,2	47	25,1
University	56	29,9	16	8,6
Graduate School	4	2,1	0	,0

As for the monthly income of their families, of those not coded as missing, only 14.9% had a very high income and 18.2% had a high income as seen in Table 4.3. Most of them had an income at a low and average level (32.6% -low income, 28.7% -average income). In deciding on the classification of income level, the distribution of annual incomes by quintiles

ordered by household disposable incomes obtained from the Turkish Statistics Institution was used to calculate the approximate monthly income of the household in Turkey and the calculated amounts were given as five options (Türkiye İstatistik Kurumu, 2010). These five options were then ranked as “very low” (- 500 TL), “low” (501-1000 TL), “average” (1001-1500 TL), “high” (1501-2000 TL) and “very high” (2001 +).

**Table 4.3**  
**The monthly income of the participants’ families**

		<u>N</u>	<u>%</u>	<u>Valid %</u>
Valid	0-500	10	5,3	5,5
	501-1000	59	31,6	32,6
	1001-1500	52	27,8	28,7
	1501-2000	33	17,6	18,2
	2001+	27	14,4	14,9
	Total	181	96,8	100,0
Missing	System	6	3,2	
Total		187	100,0	

It is very likely that low socio-economic status might result in limited educational opportunities such as taking extra private courses, going abroad for educational purposes or for holiday and using technology as a global resource to improve the language. This could influence teacher trainees’ experience with English. For instance, the results show that only 10.7% of the participants have been to a foreign country. However, almost none of these countries are English-speaking countries. There is only one respondent who has been to England but only for 30 days and for the purpose of holiday. The countries the majority of the participants have been to, mostly consist of other European countries such as Germany, France, Spain, Netherland etc. (See Table 4.4). Even though the main purpose of visiting the countries for most of the participants was education and holiday (See Table 4.5), their time of stay in these countries was not very long ranging from 5 days to 30 days. Keeping these facts in mind, for the group of students in this study, it seems that in an EFL setting such as Turkey, the practice of learning English mostly takes place in the classroom. The participants in this study have been taking English courses since grade 4 and have been studying it in a classroom setting for around eight years.

**Table 4.4**  
**The names of the foreign countries the participants have been to**

	<u>N</u>
England	1
Germany	6
France	2
Bulgaria	2
Norway	2
Netherland	2
Spain	2
Iraq	1
Finland	1
Denmark	2
Switzerland	1
Malta	1
Lithuania	1
Portuguese	1
Croatia	1
Russia	1

**Table 4.5**  
**The purpose of the visit to the foreign country**

<u>holiday</u>	<u>excursion</u>	<u>education</u>	<u>Sport</u>
<u>N</u>	<u>N</u>	<u>N</u>	<u>N</u>
8	1	16	2

With regard to their perception about their level of English proficiency, it is revealed that almost half of them perceived their English proficiency to be at a good level as seen in Table 4.6. Few of the participants perceived it to be either at an excellent or at a poor level. Their perception about their English proficiency is reasonable if the long years of studying English and English language being their study of field are considered.

**Table 4.6**  
**The perceived level of participants' English proficiency**

		<u>N</u>	<u>%</u>	<u>Valid %</u>
Valid	Excellent	6	3,2	3,3
	Good	93	49,7	50,5
	Average	78	41,7	42,4
	Poor	7	3,7	3,8
	Total	184	98,4	100,0
Missing	System	3	1,6	
Total		187	100,0	

As for the representation of the data in this study in terms of the ATTHS participants graduated from, it is found that the data represents 96 ATTHSs out of 225 ATTHSs in Turkey. However, it should be noted that not all of the ATTHSs offer the foreign language program. Having had access to the statistics provided by the Ministry of Education (MEB Online, 2011) regarding success rating of ATTHSs based on language score means in the university entrance exam in 2009, it is seen that 91 out of 144 ATTHSs are in the list, which means that 91 of the ATTHSs (63%) were running the language program. Using this information, it can be estimated that around 142 out of 225 ATTHSs might have offered the language program in 2010. Therefore, the data in this study can be said to represent 96 out of around 142 ATTHSs that is 67.6% of the schools. Furthermore, the data is representative of the ATTHSs in the seven regions in Turkey. When we compare Table 4.7 and Table 4.8, it can be said that the distribution of ATTHSs according to regions in the data is similar to the distribution of these schools according to regions in Turkey. For instance, many of the ATTHSs, participants in this study graduated from, are located in regions (Black-sea, Central Anatolia, Aegean respectively) which have the greatest number of ATTHS in Turkey.

**Table 4.7**  
**The distribution of ATTHSs according to regions in Turkey**

<u>Region</u>	<u>No of ATTHS</u>	<u>% of ATTHS</u>
Mediterranean	29	12,9
Eastern Anatolia	26	11,6
Aegean	36	16,0
South-Eastern Anatolia	15	6,7
Central Anatolia	42	18,7
Black-sea	48	21,3
Marmara	29	12,9
TOTAL	225	100,0

<u>Region</u>	<u>No of ATTHS</u>	<u>% of ATTHS</u>
Mediterranean	11	11,5
Eastern Anatolia	5	5,2
Aegean	19	19,8
South-Eastern Anatolia	7	7,3
Central Anatolia	19	19,8
Black-sea	24	25,0
Marmara	11	11,5
TOTAL	96	100,0

## **4.2. Data Collection Tools**

### **4.2.1. The Design of the Student Questionnaire and Pilot Studies**

Due to the limited number of studies on proverbs in EFL classrooms, the researcher designed her own questionnaire for future English teachers who have graduated from ATTHSs and who are studying in EFL teacher education programs in universities. The questionnaire was designed to measure their attitudes towards learning and teaching English proverbs, their thoughts about their knowledge of proverbs and their perceptions about to what extent the English teachers they had and the coursebooks they used when they were studying in ATTHS dealt with English proverbs in the classroom. The studies that were taken as the springboard in designing the questionnaire were Hanzen (2007) who examined teachers' attitudes towards teaching proverbs, Turkol (2003) who examined attitudes of Turkish speakers of English in USA towards proverbs, and Liontas (2002) who explored second language learners' notions of idiomaticity. To the best knowledge of the author, there are no studies that explore teacher trainees' attitudes towards learning and teaching English proverbs. In addition, the questionnaire was designed in accordance with the literature review on various aspects of proverbs.

The questionnaire was designed in seven stages:

**STAGE 1:** As part of the research paper that was written to meet the requirements of the graduate course "ELT 508: Research skills in applied linguistics", a questionnaire was constructed. This research paper was the milestone for this thesis study. The questionnaire was designed to find out whether there were external factors such as visiting foreign

countries that could be influential in their experience with English and to learn the coursebooks participants used when they were studying in ATTHS in Turkey. The questionnaire was a first step before analyzing the coursebooks in terms of the proverbs incorporated. To pilot the questionnaire, it was administered to ten first year students studying in the Division of ELT and the following changes were made:

- The item that was asking about the place of participants' permanent residence confused the students as to whether the item was referring to where their family lived or where they lived at the time. It was even more confusing for those who lived apart from their family in another city other than Ankara. So, the item was changed into two separate items asking their permanent address and current address.
- The item asking about the participants' proficiency level in other foreign languages was problematic in the sense that participants did not know how to indicate their level of proficiency in other foreign languages. In order to improve this item, a scale was given (excellent, good, average, poor) with clear details and they were asked to indicate their proficiency according to this scale.
- The third part of the questionnaire resulted in a difficulty to remember the coursebooks the subjects had used. This was an important problem as students could write down only some of the books they remembered which would lead to the invalidity of the second part of the study on coursebook analysis. Considering the result of the piloting, the researcher decided to make a list of as many English coursebooks available in Turkey as possible. In doing so, the web sites of the publishing houses (Oxford, Cambridge, Express Publishing, Pearson, Nuans, MacMillian, Academy ELT, etc.) on the internet were accessed and the coursebooks of these publishing houses were listed. The ones printed by the Ministry of Education were also found from the internet and added to the list. Finally, a list of 69 coursebooks was composed. At the end of the list, "other coursebooks" was given as an option in case there were books that were not in the list. In addition, two columns asking for the level of the coursebooks and for the year when they used them were attached to the table.

Then, the questionnaire was administered to 35 first year students in the Division of ELT, which provided data for the second stage particularly for extending the list of the coursebooks in the questionnaire.



**STAGE 2:** The aim of this stage was to further improve the questionnaire based on the opinions of the audience at an International Conference in İstanbul (Hatipoğlu & Can, 2010). To better find answers to the question “to what extent do student-teachers depend on coursebooks used in language classrooms in Turkey?”, a part was added to the second section regarding respondents’ foreign language experience. This part consisted of 13 statements asking about what participants did outside the classroom to use and improve their English. Apart from this, coursebooks that students in the previous stage indicated in “others” section were included in the coursebook list and the list was extended to 156 coursebooks. In addition, two other lists- a list of grammar books and a list of books for standard exams- were added. Then the questionnaire was administered to 127 first and fourth year students in the Division of ELT. The feedback received did not require any changes in the questionnaire.

**STAGE 3:** In this stage, the final version of the questionnaire was taken as the springboard and improved based on the new research questions for which answers were sought in this study. The initial changes made were:

- Items asking about participants’ place of register and permanent address were excluded since the researcher was only interested in the name of the city/town where the participants’ high school was to see the distribution of the participants depending on their high school. Moreover, when administering the questionnaire in the previous stages, respondents were observed to be uncomfortable answering these questions because they might have found them too personal.
- In the second section, the item asking about the other foreign languages that respondents knew besides English was left out since the item was thought to be insufficient in its own to help the researcher decide on the effect of their proficiency of other languages on their English knowledge and thus, indirectly on their English proverb knowledge. Besides, this study is not after measuring the influences of external factors on their English proficiency but is interested in their experiences of learning proverbs in their English language classrooms. Instead of this item, an item asking about their perceived English proficiency was added including the same scale used for the excluded item so that their thoughts about their knowledge of English proverbs and their English proficiency in general can be compared.
- Items on what respondents do outside the classroom to use and improve their English were also excluded because this study is particularly interested in their experiences

of learning English proverbs in the classroom. Instead, sections that aim to measure teacher trainees' attitudes towards learning and teaching English proverbs, their knowledge of English proverbs and experiences of learning them in the classroom when they were studying in ATTHS were added. In other words, items were made more specific and relevant to the research questions when compared to the items in the previous versions of the questionnaire.

As a result of further changes in the questionnaire, four sections were constructed based on the research questions. The first section of the questionnaire aims to elicit data related to the background of the participants. The second section is related to the participants' foreign language learning experience. The third section presents a list of possibly-used English coursebooks for participants to select the ones they used in ATTHS. The fourth section is allocated for proverbs and includes three sub-sections. Before moving to the sub-sections, this section asks subjects to write a short definition of what they think a proverb is. The first sub-section (IVA) consists of statements regarding participants' attitudes towards learning and teaching English proverbs. The second sub-section (IVB) includes statements that aim to measure participants' thoughts about their knowledge of proverbs. Finally, the last sub-section is composed of statements regarding to what extent student teachers believe their English teachers and the coursebooks they used in ATTHS dealt with English proverbs. The statements in the sub-sections regarding the uses of proverbs and teaching proverbs were constructed in accordance with the literature review on various aspects of English proverbs. In writing these items, the researcher tried to be consistent with the guideline provided by Dörnyei (2003) and thus, tried to write items that are simple and short with no negative constructions and loaded words and sentences. An item pool was drawn up based on literature review and then the most relevant and important items were selected based on the specific research questions. As Dörnyei (2003) suggests, the items that deal with the same topic were grouped together to create a clear and orderly structure. Apart from these, in these sections Likert scale is used as the most widely used scaling technique due to its being "simple, versatile and reliable" (Dörnyei, 2003: 36).

**STAGE 4:** In this stage, the researcher tried to order the sections in the questionnaire in a way that order effects were eliminated as much as possible. It is discussed that in questionnaire design, the researchers need to take the order effects into consideration (Schuman & Presser, 1981/1996; Foddy, 1993). Order effects occur because respondents

usually have the tendency to be consistent and their answers to earlier specific questions can influence answers to later general questions (Schuman & Presser, 1996; Foddy, 1993). Foddy (1993) discusses two main types of order effects: consistency effect and redundancy effect. Consistency effect occurs when the participant responds to a later item in accordance with his/her response to an earlier item. McFarland (1981) gives the example that when respondents answer the question about how religious they think they are, those who have indicated that they pray a lot in their response to the earlier item are more likely to indicate that they are very religious (as cited in Foddy, 1993). Redundancy effect occurs when an answer to a general question is influenced by an answer to a more specific one that precedes the general question as the respondent often does not consider the specific case in the previous item when responding to the general item. With regard to this, Foddy (1993) gives the example that when respondents are asked how happy they are in general after being asked how happy they are with their work, they do not consider their happiness with work as part of their happiness in general. Redundancy effect is also discussed as “part-whole consistency effect” (Schuman & Presser, 1996). Keeping these in mind, the researcher did her best to eliminate such order effects and tried to arrange the items in each section from general to more specific. The order of the sections in the questionnaire can be explained as follows:

- The factual questions related to participants’ background and foreign language experience are given in the beginning of the questionnaire since these questions which are easier to answer can warm up the participants and help them concentrate on the next sections better. Since these questions are factual and do not involve opinions and beliefs, they are unlikely to influence the coming sections.
- Section IVA on participants’ attitudes towards learning and teaching proverbs is given before sections IVB and IVC related to their thoughts about their knowledge of proverbs and their experiences of learning proverbs in ATTHS because the researcher aims to learn what they think about teaching and learning proverbs in the first place without any influence of other sections on proverbs in the questionnaire. Since the items in the last two sub-sections are more factual and behavioural, these items are thought to be less likely to be influenced by the items in section IVA related to attitudes.
- The items on participants’ thoughts about their knowledge of proverbs are given before the items about their experiences of learning proverbs in ATTHS to reduce consistency effects so that their thoughts about their experiences of learning proverbs

at high school do not influence their thoughts about their knowledge of proverbs. To illustrate, if a respondent indicates that his/her teachers and coursebooks did not sufficiently deal with English proverbs in the first place, then he/she might have the tendency to indicate lack of knowledge of proverbs in order to appear consistent.

**STAGE 5:** In this stage, initial piloting was carried out with four experts to ensure high reliability and validity. Before the initial piloting with the experts, experts were asked about the language to be used in the questionnaire and it was decided that the questionnaire was prepared in Turkish as the participants' first language in order to put them at ease, reduce the pressure for comprehending the statements, questions and the instructions and thus, to allow them to express themselves better and more freely and finally, to reduce the possibility of misunderstanding the statements, questions and instructions. Therefore, the questionnaire was designed in Turkish by the researcher and initial piloting was fulfilled. In the process of initial piloting, the experts were asked to mark any items that were not clear and necessary and to suggest an improvement (Dörnyei, 2003). They were asked to evaluate the questionnaire in terms of not only organization and mechanics (punctuation, spelling etc.) but also meaning and relevance to research questions. As a result of the feedback received from them, the researcher made the necessary corrections and improvements. Some of the feedback given and the improvements made each time are explained as follows:

- A question asking about whether the participants are planning to teach English after they graduate was added in the second section to allow the researcher to analyze the data according to this information because the study specifically focuses on language learners who are planning to teach English and thus, who need greater knowledge of English.
- The statements were evaluated based on their relevance to the research questions, clarity, and comprehensibility to make sure that the statements were not ambiguous. For instance, some of the impure statements such as "I feel the need to use English in speaking and writing in English" were identified and then changed in a way that they focused only on one aspect of communication (e.g. either speaking or writing). To further illustrate, the item asking about the number of English proverbs the participants think they know was eliminated since it would be very difficult to measure on the part of the participants. In order to make some of the statements clearer in the last section, it was suggested that explanatory examples were given in brackets after the statements (Second and third items in section IVB).

- The instructions were checked for clarity and improved.
- The grouping of the statements was reorganized.
- An option “may be” was added to item 4 in the second section which asks about whether the participants are planning to work as an English teacher after they graduate so that respondents are not forced to select either “yes” or “no” as they might not be certain about their future plans yet.
- The list of coursebooks was examined and it was decided that the list consisted of only the main coursebooks that integrate all the language skills and components because the study does not aim to compare different types of coursebooks regarding proverb teaching. Due to few studies in the field, the researcher wants to begin with the main coursebooks for this study. Therefore, coursebooks for standardized exams, individual language skills and components were excluded and thus, the number of coursebooks in the list was reduced to 131 coursebooks. For example, such grammar coursebooks as “Grammar in use” and “Exploring use of English”, such coursebooks for standardized exams as “CAE Result” and “FCE use of English”, such reading and writing coursebooks as “Focus on Paragraph”, “Focus on Reading”, “From reading to writing”, “Reader at work” and “Reason to write” etc. were all excluded.
- Some of the spelling and syntactical mistakes were corrected, some items were added (e.g. item 8 and item 10 in section IVB were added to measure a different aspect of item 7 and 9), and some of the items were reworded and shortened for clarity.

**STAGE 6:** The questionnaire was improved after the initial piloting and prepared for final piloting. This time, for final piloting, the questionnaire was administered to a group of 23 first-year students in the ELT Department in METU, who were considered to be representative of the target group as they were a small part of the group of students participating in the administration of the actual questionnaire. The aim of the final piloting was to ensure high reliability and validity. During the process of final piloting, participants were expected to complete the questionnaire and to indicate anything that was not clear or appropriate or to offer any suggestions in the space provided on the left-hand side of the questionnaire sheets.

The questionnaire was administered to the piloting group at the beginning of one of their usual classes in the Department. The piloting took approximately 25 minutes to complete,

which is acceptable for a questionnaire when Dörnyei's suggestion (2003) that it should take no longer than 30 minutes to complete a questionnaire is taken as the criteria. There were no questions asked by the participants throughout the piloting process. The problems encountered and the improvements made are explained as follows:

- As far as the researcher observed, she saw that some of the students were reluctant to answer question 7 in the first section related to monthly income of their families which could have been found too personal. Therefore, in order to make the item easier to respond on the part of the participants, options were given. The options were written based on distribution of annual incomes by quintiles ordered by household disposable incomes obtained from the Turkish Statistics Institution. The information obtained from this Institution was used to calculate the approximate monthly income of the household in Turkey and the calculated amounts were given as five options. In this way, it was thought that respondents might find it easier and less interfering to select an option.
- Even though only one student did not write the whole name of the high school he/she went to, it was decided that an example was written next to the item in brackets to ensure clarity and accurate responses. Otherwise, the distribution of the students in terms of the high schools they went to would not be accurate. This item is also important to find out if the respondent actually went to an Anatolian Teacher Training High School.
- The first item in section IVC about the frequency of respondents' teachers using the kinds of materials given to teach English proverbs was identified to be difficult to complete. Nine of the participants either did not complete this part or completed not in accordance with the instruction. To improve the item, the item was split into two items- one is asking about whether the respondents' English teachers at ATTHS used materials other than coursebooks in order to teach English proverbs and if the response is "yes", the other item asks the participants to tick off the materials used among the ones listed. In this way, it is not assumed that the teachers used the kinds of materials given and the pressure on the respondents to rank the materials in order of frequency of use by their teachers is reduced. Therefore, in section IVC, the item that asks about the same thing as to whether the participants' teachers used materials other than the coursebooks to teach English proverbs was deleted.
- The researcher checked the responses to certain items for consistency. The greatest inconsistency was identified with item 16 in section IVA. Nine of the students

indicated that they were neutral about the great importance of teaching English proverbs in the classroom or that they disagreed with this item although they found it important to learn English proverbs. It was thought that the expression “very important” might have resulted in this inconsistency. Participants might have found the degree of importance of teaching English proverbs too exaggerated to agree with. However, other items including the one regarding the importance of learning English proverbs did not include such intensifiers and expressed the meaning in a more neutral way. Therefore, the intensifier “very” was deducted from item 16 to make it more neutral and moderate.

- Since it was realized that the responses to some items required further explanation, it was decided that an interview was conducted with volunteers. It is significant to learn about the ideas lying behind their responses to the items in the questionnaire. This is also crucial for the triangulation of the data. For this reason, at the end of the questionnaire, it is indicated that an interview is going to be conducted and those who would like to contribute are asked to provide their contact details so that arrangements can be made for the interview.
- Seeing that some of the informants did not respond to certain items in the scales, it was thought that they might have accidentally missed these items due to the distracting layout. To ensure that they see and answer all of the items, either the odd-numbered items or the even-numbered items in each scale were highlighted in grey.

After the analysis of the completed questionnaires for missing responses, inconsistencies, and misunderstandings, internal consistency for the multi-scales in the last section was calculated to check the reliability by using SPSS which is a statistical program. In doing this, the data was entered to SPSS and negatively worded items were reversed (items 11, 12 and 13 in section IVB regarding participants’ knowledge of proverbs were reversed). Then the Cronbach’s Alpha was calculated. The Cronbach’s Alpha coefficient for each multi-scale was found to be above 0.7 which is acceptable (See Table 4.9). Therefore, the scales can be said to have acceptable internal consistency.

**Table 4.9**  
**Reliability statistics**

<u>Cronbach's Alpha</u>	<u>Scale</u>	<u>N of Items</u>
,929	IVA	20
,920	IVB	17
,950	IVC, 3.1	21
,981	IVC, 3.2	22

**STAGE 7:** In spite of the high Cronbach's Alpha coefficient, items whose corrected item–total correlation is less than 0.3 were taken under further examination in this stage, because it indicates that the item is measuring something different from the scale as a whole (Pallant,2007). In doing this, an interview was conducted with four volunteers among the ones who had completed the questionnaire previously and questions were asked about the items whose corrected item–total correlation was less than 0.3 and slightly more than 0.3 so that appropriate changes could be made. The results of the interview regarding those items with low corrected item-total correlation are explained below:

- “Using proverbs in the oral presentations that I perform in English will make my speech more effective” (corrected item–total correlation: 0.245): The intended meaning was clearly understood by the participants in the interview. They all considered the presentations they carried out in the classroom in English. The reason why the item correlation is low might be because it refers to a different context when compared to other items and because participants do not make use of proverbs in their presentations due to their lack of knowledge although they agree with the effectiveness of proverbs in presentations. Furthermore, they might not find proverbs appropriate for the content of their presentations which are usually more technical. However, there were no changes made in the item since it did not lead to any kind of misunderstanding and can help the researcher discover teacher trainees’ thoughts about the appropriateness of using proverbs in their classroom applications. To make sure that the item was comprehended correctly, further instruction was given about the item in the actual administration of the questionnaire.
- “We might need to use English proverbs outside the classroom in situations where we have to communicate in English” (corrected item–total correlation: 0,266): Similar to the previous item, this item also asks about a different context when compared to other items. The low correlation might be due to the limited



opportunities the participants have outside the classroom to communicate in English. Therefore, they might not be able to predict the importance of proverbs in everyday communication accurately. The interviewees agreed that it would be nice to use them but also thought that they could cope without them in their communication in English which was rarely experienced. For these reasons, they might have had a different attitude to this item. Again, there were no changes made in the item since the participants' views regarding use of proverbs outside the classroom are looked for.

- "I know what a proverb is" (corrected item–total correlation: 0,231): The results of the interview has shown that the participants had slightly different understanding of what a proverb is. Therefore, the reason why the item has a low correlation was thought to be because it was too general and abstract. Respondents might have had difficulty measuring their knowledge. Moreover, it was realized that the item was not satisfying to present participants' conceptualization of what a proverb is which might not allow the researcher to evaluate the data based on respondents' perception of proverbs. For these reasons, the item was changed into an open-ended question which asks the participants to give a short definition of a proverb or to jot down key words that come up to their mind when they hear the word "proverb". This item was moved to the very beginning of section IV so that before moving on with other items, their conceptualizations of a proverb can be shown. In this way, it was expected that the item would provide more accurate and satisfying responses by presenting in what aspects the participants think that they know what a proverb is. The responses to this item can help to explain and validate the results of the scales.
- "I encounter English proverbs frequently in songs but I have difficulty comprehending them" (corrected item–total correlation: 0,323) and "I encounter English proverbs frequently in movies but I have difficulty comprehending them" (corrected item–total correlation: 0,515): It was realized during the interviews that some did not encounter proverbs very frequently either in songs or movies. It was seen that the items actually tested two things at the same time- whether they encountered them frequently in the specified context or whether they had difficulty comprehending them. Considering that the English songs and movies were the mostly used sources to improve their English as revealed in the study by (Hatipoğlu & Can, 2010), these sources were kept but the items were changed in a way that they asked only about one thing. So, the items were changed as "I have difficulty

comprehending the proverbs I hear in English songs” and “I have difficulty comprehending the proverbs I hear in English movies”.

- “I think I have sufficient knowledge of English proverbs” (corrected item–total correlation: 0,387): the interview results have clarified that the concept of “sufficient” changes from one person to another. The participants’ understanding of what made them or could make them think that they had sufficient knowledge of English proverbs was quite different from each other. Therefore, the item was changed by specifying “sufficient knowledge” to “enough to contribute to effective teaching” and by making it more concrete. So, it has become “I think I know proverbs enough to contribute to my teaching of English effectively”.

In general, it was seen that the items that were too general and abstract had low correlation and those items were changed into more specific and concrete items with a hope to increase their correlation and clarity.

As a result of all these processes, the questionnaire (See Appendix A and B) was finalized and prepared for actual administration.

#### **4.2.2. Interview Questions**

Interviews are an important means of validating the data obtained from the questionnaires. In fact, interview data is thought to be complementary in the sense that it allows the researcher to see what the underlying reasons behind learners’ responses to the items in the questionnaire are and whether the respondents are consistent with their answers both in the questionnaires and during the interviews. In other words, interview data “can both illustrate and illuminate questionnaire results” (Dörnyei, 2003:130) and “can bring your research study to life” (Gillham, 2000:83). For these reasons, a semi-structured interview (See Appendix C and D) was conducted with those participants (N= 21) who had indicated at the end of the questionnaire their willingness to get involved. The interview questions were prepared in parallel with the items in the questionnaire. They were constructed in a way that they contained no value judgement and were open-ended enough. They were also checked by an expert in terms of clarity, neutrality and order. Depending on the feedback received, questions were reordered and some were reworded so that they were more bias-free. For instance, the question “in what ways would incorporating proverbs sufficiently and effectively change the coursebooks?” was omitted because it was thought to include the

assumption that coursebooks were not good enough for proverb teaching. Instead of this question, the question asking about the sufficiency of the coursebooks in terms of English proverbs was thought to be successful enough in figuring out learners' attitudes towards inclusion of proverbs in the coursebooks.

#### **4.2.3. Coursebook Analysis Form and the Checklist**

The third section of the questionnaire provided the researcher with data related to the coursebooks student-teachers used in ATTHS. The coursebooks used by at least 30 students were examined in terms of (1) the number and forms of the proverbs incorporated, (2) whether the proverbs were part of the Paremiological Minimum (PRM) (3) where, how and for what purposes the proverbs were incorporated and (4) what aspects of proverbs were explicitly dealt with in these coursebooks. In doing this, rather than following the impressionistic method that involves subjective and impressionistic evaluation, the checklist method was employed in order to achieve more objective and principled evaluation of the coursebooks. Regarding this, Tomlinson (2003:23) asserts that "making an evaluation criterion-referenced can reduce subjectivity and can certainly help to make an evaluation more principled, rigorous, systematic and reliable". McGrath (2002) also points out that well-designed checklist is an economical and reliable way of making a decision regarding which coursebook is more appropriate than other competing coursebooks. He further states the advantages of the checklist method as the following:

1. It is systematic, ensuring that all elements that are deemed to be important are considered.
2. It is cost effective, permitting a good deal of information to be recorded in a relatively short space of time.
3. The information is recorded in a convenient format allowing for easy comparison between competing sets of materials.
4. It is explicit and provided the categories are well understood by all involved in the evaluation offers a common framework for decision-making. (p. 26-27)

Keeping in mind the significance of the checklist method, for examining the coursebooks, a checklist (See Appendix E) preceded by an analysis form was designed by the researcher to be filled in for each coursebook. The analysis form is to be completed in conjunction with the checklist as this form allows the researcher to identify all the necessary information about the number and form of the proverbs incorporated in the coursebook, where, why and how they are employed, and whether they are part of the PRM. On the other hand, the checklist is composed of questions about various aspects of proverbs and the evaluator is expected to indicate the number of times the coursebook makes reference to the aspects

stated. The checklist can be said to yield objective evaluation because it was prepared not based on intuitions but in line with the literature review on formal, semantic, literary, pragmatic and cultural aspects of proverbs. In the process of designing the checklist, steps suggested by McGrath (2002) were followed. As the first step, general categories were decided on and the research on various aspects of the proverbs provided the researcher with these general categories (Formal, semantic, literary, cultural and pragmatic aspects of proverbs). Then, the specific questions within each category were constructed in accordance with the literature review. The questions and the categories were then ordered from formal aspect to pragmatic aspects of proverbs. As for the format of the responses, it was decided that the evaluator indicated the number of references to the specific feature to give a clear picture about the extent to which coursebooks deal with important features of proverbs. Furthermore, thinking that the checklist might be used for further research or evaluation by teachers, attention was paid to keeping the questions in the checklist as simple and clear as possible. Questions were written in a way that they asked only about one aspect and did not require expert knowledge to be answered (Tomlinson, 2003). For this reason, the checklist was evaluated by two experts in terms of clarity and intelligibility. As a result of their feedback, the following changes were made:

- Some overlaps among the items in section B in the analysis form were identified. For instance, the item “text” overlapped with “reading” and hence, “text” is left out.
- It was decided that the examples given in sections C and D in the analysis form were extended for convenience and that examples were given for the different forms of proverbs in section F.
- The two questions in section A regarding the formal aspects of proverbs were reworded to make them clearer.
- It was found that question 15 in section E related to reference to why people use proverbs overlapped with other questions that also referred to reasons for employing proverbs such as using proverbs for the purpose of indirect communication. To overcome this problem, the questions concerning functions of proverbs were all grouped under question 15 so that they were not repetitive. Besides, an open-ended item that asks evaluators to indicate “other reasons” that are referred to in the coursebook for using proverbs but are not included in the checklist was added.
- Some of the spelling, grammar and punctuation mistakes were corrected.

In this way, it is ensured that the questions are interpreted in the same way by all the evaluators (Tomlinson, 2003). In short, the checklist together with the analysis form gives

rise to in-depth analysis or close evaluation of the coursebooks in terms of the proverbs included.

#### **4.2.4. Paremiological Minimum (PRM)**

In comparing the proverbs included in the coursebooks that were examined in this study to the frequently used and known English proverbs, Haas's findings (2008) related to the commonly used and known proverbs by native speakers of English in USA were used (See Appendix F). Rather than the list of 75 frequently used proverbs compiled by Mieder (2004), Haas's study (2008) was particularly selected because it involves empirical research based on statistical and scientific research methods. On the other hand, Mieder's establishment of the high frequency proverbs is not based on a true demographic research.

Considering Mieder's call (1993) for scientific and statistical research to find answers to the questions "which texts from former generations are still current today? What are the truly new proverbs of the modern age? How familiar are people with proverbs today?" (p. 42), Haas (2008) conducted an empirical research to answer these questions and meet this need. She reviews previous attempts (Hirsch, Kett & Trefil, 2002; Titelman, 1996; Whiting, 1989; Mieder, Kingsbury, & Harder, 1992) in establishing paremiological minimum and identifies some limitations and tries to overcome these limitations in her own study. For instance, unlike previous studies which adopted prescriptive approaches; in other words, which tried to identify those proverbs that native speakers should know, Haas (2008) has taken a descriptive approach to determine those proverbs that native speakers do know. In addition, she criticizes these attempts in the sense that (1) they provide no justification for the inclusion of the proverbs, (2) give not enough information about the method of data collection, (3) their selection of proverbs is based on written sources and (4) the use of proverbs in few regions is generalized to proverbs used in United States although establishing a national PRM requires stability in proverb familiarity across regions. To overcome these drawbacks, Haas (2008) in her study, gets college students from four regions of the United States (the Northern Midwest, the Western Great Lakes, New England, and the extreme Southeast) to complete proverb generation and proverb familiarity tasks. In the proverbs generation task, subjects are asked to list as many proverbs as they can think of in twenty or twenty-five minutes. 156 students in total participated in this task. In the proverb familiarity task, students are given a list of 315 proverbs which were identified as familiar by

previous researchers and are asked to rate their familiarity with these proverbs based on a 4-point scale ranging from “very familiar” to “not at all familiar”. Total of 193 students participated in this task. To ensure reliability of the proverb familiarity task, ten items are repeated. To ensure validity, twenty-five “pseudoproverbs” – “proverbs created by the author and colleagues to resemble proverbs in form and content without actually being proverbial phrases” (p. 331) are added in the task to identify those participants who have the tendency to rate unfamiliar items as familiar to appear good as these participants would also attempt to rate the pseudoproverbs as familiar. Besides, unlike previous studies which tried to identify most commonly used proverbs in the native language of each country, Haas (2008) focused on identifying English language proverbs and thus, selected subjects who indicated English as their first language.

As a result of the proverb generation task, Haas (2008) found that a total of 339 proverbs were generated by at least two respondents. While fifty-seven proverbs were generated by at least 5 percent of the participants, twenty proverbs were generated by at least 10 percent of the participants. Moreover, many of the proverbs generated did not exist in the available lists of familiar proverbs. As for the results of the proverb familiarity task, it is revealed that although the proverbs contained in this task were drawn from the lists of common proverbs previously compiled, many were found to be not familiar. Lastly, it is shown that proverb familiarity is quite stable across different regions of the United States which is thought to be due to mass media that allows the spread of proverbs across regions and worldwide. In brief, the study has shown that it is possible to establish “a cross-regionally relevant descriptive paremiological minimum” (p. 336) which can be used for research in various disciplines such as in English Language Teaching. Haas’s study (2008) is vital for this study as the findings can allow the researcher to identify whether the proverbs used in the textbooks analysed in this study are the frequently used and known ones by native speakers of English.

#### **4.3. Data Collection Procedure**

The steps followed in collecting data for this study are explained as follows:

- The questionnaire was administered to first year ELT students at the beginning or at the end of one of their usual classes in Middle East Technical University, Hacettepe University and Gazi University in March and April, 2011. The questionnaires were distributed to those who had graduated from ATTHS. Before getting students to

complete the questionnaire, the researcher explained the aim of the study and gave instructions for each part of the questionnaire. Students were asked to participate voluntarily and told that they could leave if they felt uncomfortable. Their questions were answered during the administration. The time that it took participants to complete the questionnaire ranged from 20 minutes to 25 minutes.

- Those students who indicated in the questionnaire their willingness to take part in the interviews were identified (N= 21) and contacted to arrange appropriate time and place for the interview. The interview was semi-structured. The interviewer did her best to provide guidance and direction and tried to create a friendly atmosphere so that participants could feel secure to talk freely. The same questions were asked to each interviewee though not in the same order. Besides, a good quality recording was used to record the interviews and each participant was asked if they would mind being recorded. Depending on their consent, participants were audio-recorded and/or video-recorded. They were provided with a consent form (See Appendix G) so that they could be informed about the content and the aims of the study and could indicate their approval more officially by signing the form. In addition, the interviews were conducted in the participants' first language, which was Turkish, in order to remove "concerns about the proficiency of the learner impacting the quality and quantity of the data provided" (Mackey & Gass, 2005:174).
- After learning the coursebooks used by at least 30 participants in ATTHS, the coursebooks were evaluated by the researcher in terms of the proverbs incorporated using the analysis form and the checklist. Each and every page in all the coursebooks were scanned and any relevant data was recorded in the analysis form and the checklist.

#### **4.4. Data Analysis Procedure**

Before detailed analysis of the questionnaires, the researcher went through the questionnaires to make sure that there was no participant with irrelevant background. For instance, she eliminated those who had attended preparatory school a year ago. In analysing the questionnaires, descriptive statistics was used. The data was entered to SPSS as a statistics program to calculate the frequency and percentage of the responses to the items. In discussing the results, the percentages in the "strongly agree" and "agree" categories and the ones in the "strongly disagree" and "disagree" categories were added together to "ascertain

an overall indication of disagreement and agreement” and hence to get a general picture of the results (Cohen, Manion, & Morrison, 2007:510).

As for the open-ended question asking for the definition of a proverb in Section IV, the Computerized Language Analysis Child Language Data Exchange System (CLAN CHILDES) which is a tool for analyzing talk was used. The definitions were entered to CLAN CHILDES. Firstly, frequency counts for each and every word taking place in the definitions were calculated. Then, looking at these words and their frequency counts, the data was coded into categories to make the analysis more manageable.

As for the analysis of the interviews, the audio and/or video recordings of 21 interviewees were transcribed using the transcription program EXMARaLDA which is “a system of concepts, data formats and tools for the computer assisted transcription and annotation of spoken language and for the construction and analysis of spoken language corpora” (EXMARaLDA, 2011). The program was used only for transcription and not for the analysis. In line with the suggestions offered by Dörnyei (2007) and Mackey and Gass (2005), the transcriptions were printed and coded by the researcher with reference to the research questions. The questions asked during the interview were categorized based on the research questions (See Table 4.10) and the responses were coded by using keywords and entered in each category. The frequency count of the responses given by more than one participant was indicated. The general categories are given below:



<b>No.</b>	<b>Categories related to research questions</b>	<b>Relevant interview questions</b>
1	Proverb definitions and features indicated by the participants	PART A: Q1
2	Examples of Turkish and English proverbs given by the participants	PART A: Q2
3	Participants' thoughts about their Turkish and English proverb knowledge	PART A: Q3, Q4
4	Participants' use of English proverbs	PART A: Q5
5	Where the participants encounter English proverbs	PART A: Q6
6	Whether the participants can recognize English proverbs	PART A: Q7
7	Participants' views about the importance of learning English proverbs	PART A: Q8, Q9
8	Participants' views about the importance of teaching English proverbs	PART A: Q10, Q11
9	Participants' perceptions about their teachers' practice of teaching English proverbs back in ATTHS	PART B: Q1, Q2, Q6, Q7, Q8, Q9
10	Participants' perceptions about proverb instruction in the coursebooks they used in ATTHS	PART B: Q4, Q5, Q9
11	Participants' attitudes towards proverb instruction in coursebooks	PART B: Q3
12	Kinds of materials participants used	PART C: Q1, Q2

As mentioned earlier, the coursebooks were analysed using the analysis form and the checklist. Each and every proverb encountered in the coursebooks was entered in the analysis form and the necessary information was noted. The sections where the proverb(s) were used were further scrutinized to see if there was an explicit reference to any of the aspects stated in the checklist. Then the number of references to the aspects, if any, was indicated in the checklist. In figuring out the degree of familiarity and frequency of the proverbs used in the coursebooks based on Haas's findings (2008), proverbs for which the average ratings of familiarity in four regions of the United States are measured by Haas (2008), were ranked from most familiar to least familiar. Proverbs which have an average rating of familiarity above 3.00 at least in one of the four regions were ranked as "most familiar", those that have an average rating of familiarity between 2.00 and 3.00 at least in one of the four regions were ranked as "familiar" and those that have an average rating of familiarity between 1.00 and 2.00 at least in one of the four regions were ranked as "least familiar". Proverbs that were identified in the coursebooks were then classified based on this ranking. Besides, at times it was not clear whether some of the proverb-like statements and quotations employed in the coursebooks could be considered as proverbs and to decide on

their status as a proverb, the researcher used some dictionaries and proverb lists (e.g. Haas, 2008; Hirsch, Kett, & Trefil, 2002; Hornby, 2000; Ridout & Witting, 1969; Simpson, 2003). If they existed in the dictionaries and the lists, she included them in the form. It was seen that some of the quotations came to be used as proverbs. To illustrate, the quotations “the proof of the pudding is in the eating” said by a Spanish writer named Miguel de Cervantes, “clothes make the man” said by an US novelist named Mark Twain and “if you are not part of the solution, you are part of the problem” said by Malcolm Bradbury came to be used as proverbs as they existed in proverb dictionaries. Dictionaries were also used to decide on the fixedness of the proverbs. After filling in the form and the checklist for each coursebook, the data was analysed quantitatively by calculating frequency counts and percentages to answer the relevant research questions.

## CHAPTER 5

### RESULTS AND DISCUSSION

#### 5.0 Presentation

In this chapter, results obtained from the analysis of the questionnaires, interviews and coursebooks are presented and discussed in relation to the research questions.

#### 5.1. What are EFL teacher trainees' understandings of proverbs?

In order to find out teacher trainees' conceptualization of what a proverb is, they were asked to write their definitions of a proverb or key words that came to their mind related to proverbs in the questionnaire. Of the 187 participants, 157 could write a definition or key words. For analysis, 157 definitions are entered to the program CLAN CHILDES and frequency count for each and every word is run. The most common and meaningful key words are identified and coded into categories (See Table 5.1). Then, the frequency counts and percentages for each category are calculated as seen in Table 5.1. The categories are then grouped into five aspects of proverbs considering the literature review on these aspects (Section 3.4).

**Table 5.1**  
**Features in the participants' proverb definitions**

Categories: Proverbs are...	Key words	English Translations of the Key words	N	Total N	%	
<b>CULTURAL ASPECTS</b>	<b>From old times/ traditionality</b>	eskiden (söylenmiş)	in the old days	8	87	55.4
		önceden (söylenmiş)	beforetime	4		
		geçmişte (söylenmiş)	in the past	41		
		old	old	2		
		from the past	from the past	3		
	<b>Anonymous</b>	yıllarca (söylenegelmiş)	for years	3		
		günümüze gelmiş	has survived till today	21		
		bugüne gelmiş	has come to this day	5		
		anonim	anonymous	10		
		söyleyeni/söyleneni/ kime ait olduğu belli	unknown originator	25		
	<b>Experience- based</b>	olmayan				
		deneyim	experience	5		
		tecrübe	experience	12		
		olay	event	3		
		durum	situation	7		
	tecrübe + olay	experience + event	3	32	20.4	
	olay + durum	event + situation	2			

**Table 5.1 (continued)**

	<b>Ancestors' words</b>	ancestors ataalar büyükler	ancestors ancestors the elderly	2 18 3	23	14.6	
	<b>Oral tradition</b>	dilden dile nesilden nesile	from mouth to mouth from generation to generation	1 5	8	5.1	
	<b>Culture</b>	ağızdan ağıza kültür	word of mouth culture	2 8	8	5.1	
<b>FORMAL ASPECTS</b>	<b>Fixed</b>	kalıplaşmış değiştirilemeyen + kalıplaşmış/kalıp değiştirilemez	fixed can't be changed + fixed can't be changed	38 5 1	46	29.3	
	<b>Short</b>	klişe basmakalıp kısa sözler özlü sözler kısa + özlü sözler	conventional short sayings pithy sayings short + pithy sayings	1 1 6 17 4	27	17.2	
	<b>Memorable</b>	akılda kalıcı	memorable	3	3	1.9	
	<b>PRAGMATIC ASPECTS</b>	<b>Guiding/Didactic</b>	ders ders + nasihat ders + öğüt ders + öğretici ders + mesaj nasihat öğüt advice eğitici yol gösterici kıssadan hisse mesaj	lesson lesson + advice lesson + advice lesson + didactic lesson + message advice advice advice educating guiding moral message	6 1 1 1 1 3 8 1 1 1 2 1	27	17.2
		<b>Thought-provoking</b>	düşündürücü	thought-provoking	6	6	3.8
		<b>Ironic</b>	iğneleyici kinayeli	sarcastic irony	1 1	2	1.3
		<b>Humorous</b>	komik eğlendirici	funny entertaining	1 1	2	1.3
<b>LITERARY ASPECTS</b>		<b>Metaphorical</b>	Mecaz anlamlı	metaphorical	26	26	16.6
		<b>Rhyming</b>	kafiyeli	rhyming	2	2	1.3
<b>SEMANTIC ASPECTS</b>		<b>Expressions of traditions, emotions and thoughts</b>	gelenek-görenek duygu duygu + düşünce düşünce fikir + düşünce	traditions emotion emotion + thought thought idea + thought	2 1 2 2 2	10	6.4
		<b>Meaningful</b>	inanış anlamlı manalı	belief meaningful meaningful	1 8 1	9	5.7

Table 5.1 shows that many of the features indicated in the participants' definitions are related to the cultural aspects of proverbs. For instance, the most frequently mentioned aspect is that proverbs come from the old times. Of the 157 definitions, 87 refer to the old history of proverbs which emerged in the old days and have been used for years. Related to this, 15% of the definitions highlight that proverbs are the words of the ancestors whose experiences are the source of many proverbs. The aspect that proverbs are generated as the result of the experiences of the elderly is also indicated in 20.4% of the definitions. The long history of proverbs makes them anonymous as their source is usually forgotten and this aspect is the third most mentioned in the definitions (22.3%). However, with regard to the cultural aspects, very few of the participants (5.1%) refer to the oral tradition in the spread of proverbs and explicitly mention the word "culture". This might be because the fact that proverbs are cultural references is usually taken for granted. All these definitions indicate that proverbs have emerged as a result of the experiences of the folk in the course of a society's history, which bring the cultural aspects of proverbs to the fore.

Apart from the features related to cultural aspects of proverbs, some of the formal aspects are also referred to in the definitions. The fixed form of proverbs is the second most mentioned characteristic. Of all the definitions, 29.3% state that the structures of proverbs cannot be changed and that the words cannot be replaced with synonyms. Connected to their form, proverbs are also considered to be short and pithy sayings by 17.2% of the participants. Besides, the formal aspects of proverbs play a role in making them memorable expressions; however, this is mentioned only in 1.9% of the definitions.

As for the pragmatic features of proverbs, 17.2% of the definitions make reference to the didactic and guiding functions of proverbs. According to these definitions, proverbs are used to give advice, message and lesson and that they guide, educate and teach. Furthermore, a small number of the definitions indicate the use of proverbs for humour (1.3%) and irony (1.3%). Apart from these, few of the participants (3.8%) consider them to be thought-provoking.

As well as some of the pragmatic functions stated in the definitions, a small number of the definitions (6.4%) include information regarding what proverbs express, which could be related to the semantic aspects of proverbs. Proverbs are thought to express emotions,

thoughts, ideas, beliefs and traditions. Besides, few of the respondents (5.7%) point out that proverbs are meaningful expressions.

Among the literary features of proverbs, metaphorical nature of proverbs is the mostly mentioned (16.6%). In addition, there is a reference to the feature of rhyme used in proverbs but only in two of the definitions.

Overall, it can be seen that some of the cultural and formal aspects of proverbs are the mostly indicated in the participants' definitions. More specifically, of all the features, proverbs' having an old history and fixed form and being anonymous, experience-based and didactic are the predominantly stated ones in the definitions given by the teacher trainees participating in this study.

As mentioned in Section 3.1, due to the various forms of proverbs, there is no exact and inclusive definition that can allow one to identify them with certainty. The features given in the definitions are not necessarily a part of every proverb nor are the other features apparent in some proverbs a part of the available definitions. There are some prototypical characteristics of proverbs that have come to the fore in the literature even though they do not essentially exist in all proverbs. The most common features indicated in the "traditional definitions" in Ulusoy Aranyosi's terms (2010) from the literature are listed below in terms of the five aspects of proverbs:

#### Cultural Aspects:

- Traditional
- Handed down from generation to generation
- In frequent and widespread use
- Familiar and well-known
- Not with any particular source

#### Formal Aspects:

- Brief, short, pithy sayings
- Fixed
- Memorizable

#### Pragmatic Aspects:

- Giving advice, being didactic and action guiding

#### Literary Aspects:

- Metaphorical and figurative
- Having alliteration, rhyme, meter

#### Semantic Aspects:

- Expressing well-known general truths or facts, wisdom of the folk, traditional views, behaviours, morals, experiences, observations and social norms

(e.g. Barley, 1974 as cited in Norrick, 2007; Norrick, 1985, 2007; Harnish, 1993; Whiting (1932) as cited in Mieder, 2004; Mieder, 2004)

When the features stated in the subjects' proverb definitions are compared with the features given above, it can be said that the subjects more or less pointed out these features. This shows that the participants' conceptualization of proverbs reflects traditional views. This might be due to the instruction they receive at school particularly in their Turkish classes. Based on the researchers' observations, in the context of Turkey, students are expected to possess a proverb dictionary since primary school and to know what proverbs are. The differences between proverbs and idioms are discussed in the Turkish classes and questions regarding this are asked in the exams. Therefore, they are exposed to some standard definitions of proverbs some of which taken from the Turkish coursebooks are given below:

- (1) Atasözleri; uzun deneme ve gözlemlere dayanılarak söylenmiş ve halka mal olmuş, kalıplaşmış, önemli bir bölümü geniş zamanda ya da emir kipinde çekimlenen tümcelerdir. Atasözleri genelde öğüt ya da ders veren kalıplaşmış anlatımlardır. (Eker, 2006:479)

[Proverbs are sentences that were said based on long-term experiences and observations and have become fixed and the property of the folk. A considerable part of proverbs are written in present tense or in imperatives. Proverbs are usually fixed expressions which give advice or message.]

- (2) Uzun hayat deneyimleri sonucu ortaya çıkan, öğüt verici sözlerdir. Atasözleri; deyimler gibi özel durumları değil, genel durumları ifade eden, genel geçerliliği olan söz gruplarıdır. Atasözlerinin bazı özellikleri şunlardır:
  - a. Kalıplaşmış söz gruplarıdır...
  - b. Sosyal olaylar ve tabiat olaylarının nasıl meydana geldiğini anlatır.
  - c. Emir kipi ya da zaman kipi kullanılır.
  - d. Sözcüklerin gerçek anlamlarıyla olduğu gibi mecaz anlamlarıyla da kurulabilir. (Mercan, n.d: 99-100)

[Sayings that have emerged as a result of long-term life experiences and that give advice. Proverbs are group of words which, unlike idioms that are used for specific situations, express general situations and have general validity. Some of the features of proverbs are:

- a. Fixed group of words...
- b. Explain how social event and natural events occurred.
- c. Imperative or present tense is used.

- d. Can be formed with metaphorical meanings of words as well the literal meanings of words.]
- (3) Atalarımızın, uzun denemelere dayanan yargılarını genel kural, bilgece düşünce ya da öğüt olarak düsturlaştıran ve kalıplaşmış biçimleri bulunan kamuca benimsenmiş özsözler. (Aksoy, 1988)

[Short sayings that have made the ancestors' sentences, which are based on long-term experiences, a general rule, wisdom, idea and advice and that have fixed forms and have been adopted by the public.]

As can be seen, there is one-to-one correspondence between these definitions and the ones given by the participants. The predominantly mentioned features in the participants' definitions are all part of the definitions given in the Turkish coursebooks. As these definitions may impose on students, the participants in this study consider proverbs as fixed expressions and as reflecting old times. However, these traditional definitions have been questioned nowadays by many researchers who could find counter examples of proverbs that prove the insufficiency and deficiency of the traditional definitions (e.g. Norrick, 1985, 2007; Mieder, 2004; Ulusoy Aranyosi, 2010). Due to the new technological developments and the changes in the nature of communication, proverbs undergo certain alterations (Ulusoy Aranyosi, 2010), which shows their dynamic nature. As mentioned in the participants' definitions, the idea that proverbs reflect old times and that they are fixed is not always true. While some proverbs are forgotten, new ones are created or the old ones are adapted as the title of Litovkina and Mieder's book (2006) illustrate "old proverbs never die, they just diversify". Besides, the formation of anti-proverbs is an ample proof for the dynamic nature of proverbs (See Sections 3.2.4 and 3.4.1). Anti-proverbs, which are proverb variations, have become new proverbs appropriate for the modern age (Litovkina & Mieder, 2006). As well as anti-proverbs, proverbs are also frequently used in their reduced forms (truncated proverbs) in everyday communication (Mieder, 2004) and thus, not necessarily in their fixed forms. Therefore, "the fixed form of proverbs does not appear to be as sacrosanct anymore today as it might have once been" (Mieder & Holmes, 2000:90). Moreover, in contrast to the traditional definitions which indicate that proverbs express general truths, anti-proverbs show that the truth of the proverbs can be questioned. Keeping these in mind, the proverb definitions that students are exposed to need to be renewed to better reflect the nature of proverbs in modern times. In doing this, curriculum designers, material writers and teachers need to question "the taken- for- granted" definitions of proverbs and modify them in the light of current research.



## 5.2. What are EFL teacher trainees' attitudes towards learning and teaching English proverbs?

In order to find out EFL teacher trainees' attitudes towards learning and teaching English proverbs, scale IVA is used (See Table 5.2). For analysis, this scale is divided into four groups of items. The first group is composed of the first two items that refer to the importance of learning English proverbs for English language education and effective communication in general. The second group includes items 3-13 which focus on the reasons for considering proverbs significant to learn in the classroom while the third group consists of items 14 and 15 which refer to the necessity of knowing and using English proverbs outside the classroom. The last group contains items 16-20 which aim to uncover teacher trainees' attitudes towards teaching English proverbs and their place in the coursebooks and materials.

**Table 5.2**  
**Scale IVA on EFL teacher trainees' attitudes towards teaching and learning English proverbs**

1. I believe learning English proverbs is an important part of English language learning experience.
2. Learning to use English proverbs is necessary for achieving effective communication.
3. Learning to use English proverbs in oral communication is necessary for developing my speaking skills.
4. Using proverbs when I give oral presentations in English will make my speech more effective.
5. Learning to use English proverbs in written communication is necessary for developing my writing skills.
6. Knowing English proverbs is important for me to comprehend the reading texts better.
7. Knowing English proverbs is important for me to comprehend the listening texts better.
8. Knowing English proverbs is important for me to understand the target culture better.
9. Knowing English proverbs is important for me to perceive the cultural differences and similarities better.
10. Knowing English proverbs is necessary for me to make sense of the humours generated in English.
11. Learning English proverbs is important for me to get familiar with the English figurative expressions.
12. Learning English proverbs is important for me to develop my skill of expressing myself by using figurative language in English.
13. Knowing English proverbs is necessary for me to understand the everyday language better.
14. We might need to use English proverbs when we have to communicate in English outside the classroom.
15. We might need to recognize and understand English proverbs when we have to communicate in English outside the classroom.
16. I think it is important to teach English proverbs in English classrooms.
17. I will definitely teach English proverbs when I become an English teacher.
18. I believe it is necessary to incorporate English proverbs in English coursebooks.
19. I think English proverbs should be a part of the English language curriculum at Anatolian Teacher Training High Schools.
20. I think it is important to encourage English language learners to learn proverbs for effective communication.

Starting with the first group with regard to the importance of learning proverbs in general, Table 5.3 shows that the majority of the participants of the study (strongly) agree (80%) that learning proverbs is an important part of their English language learning experience and that it is needed for effective communication in the target language.

**Table 5.3**  
**Importance of learning proverbs in general**

ITEM	1 Strongly Disagree		2 Disagree		3 Neutral		4 Agree		5 Strongly Agree	
	N	%	N	%	N	%	N	%	N	%
1	2	1.1	7	3.8	26	14.0	91	48.9	60	32.3
2	2	1.1	7	3.7	31	16.6	94	50.3	53	28.3

In the second group of items, responses to the items 3-13 in Table 5.4 make it clearer why the subjects consider learning English proverbs an important part of their language learning. The bulk of the participants believe in the necessity of proverbs for the reasons indicated in items 3-13. The reasons with the highest percentage of agreement can be given as follows: (1) getting familiar with the English figurative expressions (96.3%) and using figurative language in English (93.6%), (2) making sense of the humours generated in English (91.4%), (3) perceiving the cultural similarities and differences better (90.9%) and understanding the target culture (90.4%), and (4) comprehending listening texts (90.3%) and reading texts (89.7%) better. While most of them (82.7%) find ‘learning how to use proverbs’ important for developing their speaking skills, for making their speech more effective in oral presentations and for understanding the everyday language better, relatively a lower percentage of the participants (69.6%) find it important for developing their writing skills. As can be seen in Table 5.4, item 5, which states the necessity of learning to use English proverbs in written communication is the mostly disagreed item. Besides, this item comprises the highest number of participants who are neutral (21.2%).

**Table 5.4**  
**The reasons why learning proverbs is important**

ITEM	1 Strongly Disagree		2 Disagree		3 Neutral		4 Agree		5 Strongly Agree	
	N	%	N	%	N	%	N	%	N	%
3	3	1.6	4	2.2	23	12.4	104	55.9	52	28.0
4	3	1.6	5	2.7	27	14.5	92	49.5	59	31.7
5	4	2.2	13	7.1	39	21.2	87	47.3	41	22.3
6	2	1.1	8	4.3	9	4.9	76	41.3	89	48.4
7	3	1.6	5	2.7	10	5.4	73	39.5	94	50.8
8	2	1.1	1	.5	15	8.1	71	38.2	97	52.2
9	2	1.1	2	1.1	13	7.0	74	39.8	95	51.1
10	3	1.6	4	2.1	9	4.8	78	41.7	93	49.7
11	2	1.1	0	.0	5	2.7	68	36.4	112	59.9
12	2	1.1	2	1.1	8	4.3	76	40.9	98	52.7
13	4	2.2	10	5.4	17	9.2	94	50.8	60	32.4

Interview results are found to be consistent with the questionnaire data. Of the 21 interviewees, 15 are certain that learning English proverbs is important for various reasons. The most commonly indicated reasons for regarding proverb instruction as significant are: for being an effective speaker (N=7), expressing oneself more easily and effectively (N=6), learning and understanding the culture (N=5), comprehending the language better (N=4), making oneself listened to/ leaving an effect on the hearer (N=3), and beautifying and embellishing the speech (N=3). The other reasons expressed by few of the interviewees are: establishing rapport with the native speakers and feeling part of them (N=2), communicating better with the native speakers (N=2), expressing one's emotions completely (N=2), meeting the need of understanding and using proverbs abroad (N=2), understanding the humours (N=1), developing fluency (N=1), enlarging vocabulary knowledge (N=1), gaining the skill of expressing oneself succinctly (N=1), using the language in different ways (N=1), having the confidence to say that one fully knows the target language (N=1), internalizing the target language (N=1) and for writing classes (N=1). It should be noted that some of the subjects mentioned more than one of these reasons. As can be seen, the interviewees could come up with wider range of reasons for the importance of learning proverbs than the questionnaire presented. It can be said that these reasons reflect the participants' language-related needs. This implies that teachers, material writers and curriculum designers should incorporate proverbs in a way that these needs are met to a certain extent. With respect to the subjects' need for learning proverbs, some of them said the following:

- (1) *“bu konuda yetersiz bilgiye sahip olduğumuz için, İngilizce ders kitaplarımızın içerisinde geçen esprileri bile anlayamıyoruz. Bakış açılarını yakalayamamamız, kültürlerini öğrenemememize neden oluyor. Bu da dil öğreniminde zorluklarla karşılaşmamızı neredeyse zorunlu kılıyor.”(V)*

*[“Because we have very limited knowledge about this topic (proverbs), we can’t even make sense of the jokes in our English coursebooks. Not being able to capture their perspectives results in our not being able to learn their culture. This results in obstacles in our learning the language.”]*

- (2) *“o dili gerçekten öğrenmemizi sağlar bence hani bir dil sadece gramer ya da hani konuşma değildir hani konuştuğun zaman da ne bileyim karşıdaki insana kendimizi dinletmeliyiz. Bunlarda o dilin gerçekten inceliklerini öğrenerek gerçekleşir incelikleri de nedir o dilin atasözleri işte deyimleridir.” (C)*

*[“In my opinion, they (proverbs) can really help us learn the target language. A language is not only about grammar or simply about speaking, in other words, when we are speaking, we need to make ourselves listened to and a way to achieve this is to learn the important details about that language. What these details involve are the proverbs or idioms of that language.”]*

Among the rest of the interviewees, two of them have highlighted the necessity of learning proverbs particularly for those who are planning to go abroad or have jobs that necessitate the active use of English as one of them stated:

- (3) *“... Hiç yurtdışına çıkmayacak biri için o kadar önemli olmayabilir çünkü İngilizce öğreteceği insanlar genelde ilkokul ya da lise olacak... ne biliyim bir yurtdışına çıkmak istiyorsak ya da ne biliyim etkin bir şekilde İngilizceyi kullanacak bir işimiz olacaksa o zaman bilmek gerekiyor.” (O)*

*[“(learning proverbs) might not be as important for those who will never go abroad because the students to whom they are going to teach English will be either in primary school or high school... I don’t know but if we want to go abroad or have a job that requires active use of English, then we need to know them”. ]*

In addition, although the other two of the interviewees have positive attitudes towards learning English proverbs, they think that it is difficult to learn English proverbs in the context of Turkey and in Turkish language education system which involves learning grammar and test taking strategies in practice. With regard to this, one of them said:

- (4) *“... Sanki onu (atasözünü) pratik yapmak için hani yurtdışında olmak gerekiyormuş gibi... Türkiye’de kullanacağım çok yer olmadığı için öğrenemiyorum gibi geliyor.” (H)*

*["I feel like I need to live abroad to be able to practice using proverbs because I feel like I can't learn proverbs in Turkey since there aren't many situations where I can use them."]*

However, the rest of the subjects participating in the interview consider the learning of English proverbs extra at this stage and find it significant for later stages or for advanced levels after some practice with English. They stated:

- (5) *"biraz ekstra oluyor... Şu anda çok İngilizce konuşmacı olarakta çok akıcı olmadığımız için hani o biraz daha ileri düzey gibi geliyor. O yüzden önce hani normal akıcı konuşup ondan sonra araya öyle şeyler katmak..."*(I)

*["(I consider learning proverbs) a little extra. We are still not fluent as English speakers and I feel that it (learning proverbs) is more (appropriate) for advanced levels. That's why we need to speak fluently first and then integrate such expressions in our speech."]*

- (6) *"evet, önemli ama nasıl desem... ben önce bir konuşabiliyim kendi düşüncelerimi aktarabileyim daha sonra ki aşamada onu düşünürüm sanırım. Şu an hani ilk sıraya koyamıyorum en azından. Pratiğim bile yok hani o yüzden."* (F)

*["Yes, (learning proverbs) is important but I don't know how to say... first I need to speak and express my ideas then at later stages I guess I would think to (learn proverbs). At least I can't give priority to it for now. I don't even have practice, that's why."]*

As for the third group of items (14-15) in scale IVA in the questionnaire, which are concerned with the necessity of learning proverbs for communication outside the classroom, more than half of the teacher trainees believe that they might need to understand and use English proverbs when they have to communicate in English outside the classroom. However, looking at the responses to all of the items in scale IVA, it can be seen that items 14 and 15 that make reference to the importance of knowing and using English proverbs outside the classroom have the lowest percentage of agreement in the whole scale. This could be due to the limited opportunities to use English outside the classroom. In fact, when the interviewees were asked about whether they feel the need to use English proverbs, many of them reacted by pointing out that they had almost no opportunity to communicate in English and thus, did not really know whether they felt the need for proverbs.

**Table 5.5**  
**Importance of knowing and using English proverbs outside the classroom**

ITEM	1 Strongly Disagree		2 Disagree		3 Neutral		4 Agree		5 Strongly Agree	
	N	%	N	%	N	%	N	%	N	%
14	7	3.7	18	9.6	57	30.5	80	42.8	25	13.4
15	3	1.6	13	7.0	45	24.1	97	51.9	29	15.5

As well as the importance of learning proverbs, when it comes to the teaching of English proverbs as stated in the fourth group of items from 16 to 20, most of the participants (80.2%) think that it is important to teach English proverbs in English classrooms and to incorporate them in English coursebooks as seen in Table 5.6. Of the respondents, 81.7% also believe that it is essential to encourage English language learners to learn proverbs for effective communication. However, a relatively lower number of the participants (71.1%) think that they will definitely teach English proverbs when they become an English teacher and that proverbs should be a part of the English language curriculum at ATTHSs. It can be said that some of them find it essential but not as important as to integrate them in the English language curriculum. This can be related to whether those participants are thinking to work as an English teacher after they graduate. The data shows that 121 out of 187 respondents (64.7%) are planning to work as an English teacher, whereas only 8 of them (4.3%) are not planning to do so. However, 56 of them (29.9%) are not sure about their future professions. Considering only those who are thinking to teach English, it can be said that the majority of them would definitely teach English proverbs since of the 121 subjects, 57 agree (47.1%) and 29 strongly agree (24.0%) that they will certainly teach them but there are still 31 of them (25.6%) who are neutral about this item. Although teaching English proverbs in the classroom is found to be significant by many participants, Table 5.6 shows that the number of participants who agree on the necessity of teaching English proverbs is not as high as the number of participants who agree on the importance and necessity of learning English proverbs. Interview findings provide some underlying explanations for this situation. Although all of the interviewees want to spare some time for proverb instruction in the classroom, their explanations as to how they would teach reveal that they consider proverbs as something additional to be taught and integrated in the lesson. For instance, they want to teach them when they encounter them in the coursebooks or randomly when a proverb comes to their mind, assign them as self-study, write some of them on the board for peripheral learning or present them for the purpose of entertainment. Moreover, of these

interviewees who would teach proverbs, four are thinking to allocate a short time for proverb teaching since there are other primary language components and skills that need to be given priority. When responding, they might have considered the language education system which gives precedence to grammar, reading skills and test taking strategies and hence, might have regarded proverbs as additional. In fact, two of the students indicated:

(7) *“Mutlaka ama tabi ki dersin büyük bir bölümünü buna ayırmak değil de ama mutlaka haftada bir saat de olsa onlara yer vermek isterim.”* (N)

*[“Certainly (I would teach proverbs) but I would of course not spare a great deal of the classroom time for this (proverb teaching) but I would certainly want to give place to them, for instance, for an hour a week.”]*

(8) *“zaman ayırırım diye düşünüyorum ama hani diğer tabi öncelikli şeyleri yaptıktan sonra”* (D)

*[“I am thinking to spare time [for proverb teaching] but only after teaching other preferential things.”]*

(9) *“eğer şey değişirse hani daha çok speaking’e yönelirsek evet öğretirim”* (M)

*[“If the thing [the system] changes and we focus more on speaking, then I would teach them [proverbs].”]*

In addition, the finding that some of the respondents are neutral about teaching proverbs might also be related to their lack of knowledge of English proverbs as some of the interviewees add that they themselves need to learn proverbs in order to teach them. On top of this, the finding obtained from the respondents’ definitions has shown that a reasonable number of them regard proverbs as reflecting old times (See Section 5.1). For this reason, those participants who are neutral and negative about teaching proverbs might not find proverbs worthwhile to teach in modern times.

On the other hand, among the ones who give importance to proverb teaching, there are those (N=5) who do not want to make the same mistake as their teachers did as some of the interviewees made the following comments in response to the question about whether they would teach proverbs in the future:

(10) *“mümkünse isterim çünkü hani bize öğretilmedi açıkçası sınava çalışalım diye ama ben isterim hani öğretmek”* (12)

[“If possible I would want to (teach proverbs) because, to be honest, we were not taught (proverbs) since we had to study for the exam but I would want to teach (them).”]

- (11) “kesinlikle öğretdim ki zaten biz bu yönden yani buraya gelince daha iyi anlıyoruz öğretmenlerimiz keşke bunları da yapsaydı bunları da öğretseydi diye” (11)

[“I would definitely teach (proverbs). After coming here (starting university) we realize this, we wish our teacher had focused more on them (proverbs).”]

**Table 5.6**  
**Importance of teaching English proverbs**

ITEM	1 Strongly Disagree		2 Disagree		3 Neutral		4 Agree		5 Strongly Agree	
	N	%	N	%	N	%	N	%	N	%
16	4	2.1	9	4.8	27	14.4	83	44.4	64	34.2
17	6	3.2	4	2.1	41	21.9	89	47.6	47	25.1
18	6	3.2	3	1.6	25	13.4	94	50.3	59	31.6
19	6	3.2	15	8.0	36	19.3	77	41.2	53	28.3
20	3	1.6	4	2.2	27	14.5	93	50.0	59	31.7

Overall, the participants have a positive attitude towards learning and teaching English proverbs and think that learning them would develop their language skills and ease their communication in many respects. The results in this section seem to be parallel with the findings of the study carried out by Lontas (2002) who also used two questionnaires to explore second language learners’ notion of idiomaticity. As found in this study, most of the learners in Lontas’ study also had a desire and interest in learning idioms and wanted idioms to be an integral part of their language and culture learning and they were aware of the importance of idioms for natural and real-life communication as well. Furthermore, similar to the result that most of the participants in this study find it important to learn proverbs for using figurative language and understanding humours created in English, Turkol (2003) also found that all the subjects in her study preferred to use proverbs in informal situations to be practical and indirect and for joking. Therefore, the positive results in this section can be encouraging for teachers, material writers and curriculum designers to give place to proverbs in language classrooms.



### 5.3. What are EFL teacher trainees' thoughts about their knowledge and use of English proverbs?

Scale IVB given in Table 5.7 is used to unearth EFL teacher trainees' thoughts about their knowledge and use of English proverbs. The scale is divided into five groups of items for analysis. The first group consists of items 1-4 which aim to measure participants' thoughts about their knowledge of the various aspects of English proverbs. Items 5 and 6 which refer to the knowledge of where and why to use English proverbs constitute the second group. The third group consists of items 7-12 that are about recognizing and understanding English proverbs in texts. Items 13-15 which are related to using English proverbs make up the fifth group and the last item referring to the sufficiency of teacher trainees' knowledge of English proverbs for effective teaching comprises the last group.

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**Table 5.7**  
**Scale IVB: Knowledge of English proverbs**

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1. I have knowledge of the typical structures of English proverbs.
2. I have knowledge of the semantic features of English proverbs (e.g. their themes, synonymous and antonymous proverbs etc.).
3. I have knowledge of the literary aspects of English proverbs (e.g. use of metaphors, rhyme etc.)
4. I have knowledge of the cultural aspects of English proverbs.
5. I know in what situations to use English proverbs.
6. I know for what purposes to use English proverbs.
7. I can recognize and understand English proverbs in listening texts.
8. I can recognize English proverbs in listening texts even if I do not understand them.
9. I can recognize and understand English proverbs in reading texts.
10. I can recognize English proverbs in reading texts even if I do not understand them.
11. I have difficulty comprehending the proverbs I come across in English songs.
12. I have difficulty comprehending the proverbs I come across in English movies.
13. When I use English, I think of a Turkish proverb but not knowing the English equivalent in terms of meaning, I give up using the proverb.
14. I can use English proverbs in writing in English.
15. I can use English proverbs in speaking in English.
16. I think I know proverbs enough to contribute to my teaching of English effectively.

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To begin with the first group of items regarding teacher trainees' knowledge about some aspects of proverbs, it can be seen that many of the participants (48.8%) disagree with items 1-4 (Table 5.8). More than half of the respondents do not think that they have knowledge about the cultural and literary aspects of English proverbs. Many of them are also of the opinion that they do not have knowledge about the typical structures and semantic features

of English proverbs; however, compared to other items in Table 5.8, item 2 which refers to knowledge about the semantic features of English proverbs is the mostly agreed one. Moreover, there are a reasonable number of participants (34%) who are neutral about the items in Table 5.8, particularly with items 1 and 2, which might show that students have not thought much about their knowledge of proverbs and thus, are not aware of it.

**Table 5.8**  
**Knowledge of various aspects of English proverbs**

ITEM	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree	
	N	%	N	%	N	%	N	%	N	%
1	16	8.6	66	35.3	77	41.2	24	12.8	4	2.1
2	21	11.3	58	31.2	67	36.0	40	21.5	0	.0
3	20	10.9	77	41.8	55	29.9	31	16.8	1	.5
4	22	11.8	82	44.1	54	29.0	26	14.0	2	1.1

Interview results validate the finding that teacher trainees do not possess much knowledge about English proverbs. The bulk of the interviewees (N=19) said that they did not have much or almost no idea about English proverbs and did not use them. They complained that they had limited situations where they could use English proverbs and hence indicated that they would feel the need to use them when communicating with native speakers or when they are abroad. Only one of the subjects was content with his knowledge of English proverbs; however, he could not give any examples of English proverbs when he was asked to do so. Apart from these subjects, one of them knew some proverbs as she could give three examples of English proverbs but compared to her knowledge of Turkish proverbs, she thought her knowledge of English proverbs was still not sufficient. When all the subjects were asked to give examples of English proverbs, of the 21 interviewees, 13 could not come up with any English proverb. Three of them mixed them up with idioms and gave examples such as “put someone to sleep”, “it’s raining cats and dogs”. The proverbs that could be remembered by very few interviewees (N=5) were – *like father like son, what goes around comes around, better late than never, an apple a day keeps the doctor away*- although not all of these were given in their right structure. Nevertheless, they all wished that they had known more English proverbs. On the other hand, each one of them could at least give one example of Turkish proverbs. As expected, they had a good command of Turkish proverbs but some (N=6) pointed out that even though they knew Turkish proverbs, they did not use

them very frequently. Even if not preferred to be used very often by some speakers, this finding shows that proverbs are an important part of native language knowledge.

Considering the responses to the second group of items (5-6), although many of the teacher trainees do not agree that they have knowledge of the typical structures, semantic features, cultural and literary aspects of proverbs, relatively a higher number of the participants (40.7%) seem to agree that they know in what situations and for what purposes to use English proverbs (Table 5.9), which could be influenced by their knowledge and use of Turkish proverbs. This is confirmed by the interviews as well. When the subjects were asked in what situations and for what purposes they were using or would use English proverbs, they could mention wide range of situations and purposes as given below:

- For communicating with native speakers better
- For creating humour
- For expressing oneself better and for being understood better
- For supporting the arguments
- For showing that you have a good command of the language and that you have learnt it well
- For beautifying and embellishing the language
- For exemplifying
- For describing an event better
- In oral presentations
- For comprehending native speakers
- For writing effective compositions
- For expressing many things with few words
- For warning someone politely
- For summarizing
- In daily and informal communication with close friends
- For giving advice

**Table 5.9**  
**Knowledge of where and why to use English proverbs**

ITEM	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree	
	N	%	N	%	N	%	N	%	N	%
5	12	6.4	49	26.2	70	37.4	50	26.7	6	3.2
6	6	3.2	23	12.3	62	33.2	91	48.7	5	2.7

Moving on with the third group of items (7-12), apart from their knowledge of English proverbs, more than half of the respondents think that they can recognize English proverbs in listening and reading texts even if they do not understand them but fewer of them agree that they can both recognize and understand English proverbs in listening and reading texts. Besides, there are a fair number of subjects (43%) who are not sure about whether they can recognize and comprehend proverbs in texts. Compared to identifying and understanding English proverbs in listening texts, a greater number of participants seem to feel more confident in recognizing and understanding them in reading texts as seen in Table 5.10. This is expected when we consider that trying to hear and understand a listening text involves a complex cognitive process as Vandergrift (1999:168) contends that listening is “a complex, active process in which the listener must discriminate between sounds, understand vocabulary and grammatical structures, interpret stress and intonation, retain what was gathered in all of the above, and interpret it within the immediate as well as the larger sociocultural context of the utterance”. Although reading is also a demanding task, readers have the chance to go back and read any part they do not comprehend over and over again. Based on this, some of the differences between listening and reading comprehension are explained by Lund (1991:201) as the following:

It [an oral text] exists in time, rather than space - it is ephemeral in nature. It must be perceived as it is uttered, and the listener, who generally cannot control the pace, is forced to comprehend at the same time new material is being perceived. ... A reader can pause over new words, while a listener who attends to a single word will miss the following parts of the message. A reader can look around in the text for contextual cues that a listener might well miss.

Most probably for the same reasons, almost two thirds of the participants think that they have difficulty comprehending proverbs in English songs and movies.

**Table 5.10**  
**Recognizing and understanding English proverbs**

ITEM	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree	
	N	%	N	%	N	%	N	%	N	%
7	15	8.1	51	27.6	90	48.6	28	15.1	1	.5
8	11	5.9	30	16.2	48	25.9	90	48.6	6	3.2
9	13	7.0	44	23.8	69	37.3	51	27.6	8	4.3
10	9	4.8	12	6.5	49	26.3	108	58.1	8	4.3
11 <sup>1</sup>	42	22.6	71	38.2	46	24.7	22	11.8	5	2.7
12	30	16.2	75	40.5	49	26.5	28	15.1	3	1.6

<sup>1</sup> Items 11 and 12 in Table 5.10 are reversed.

Interview results verify the finding that although many of the participants could recognize English proverbs, they could not make sense of them. Interviews have also revealed what aspects of proverbs help the participants recognize them. The metaphorical and fixed nature of proverbs and their unusual structure were said by many of the interviewees (75%) to be the main aspects of proverbs that helped them identify the proverbs.

When it comes to using English proverbs with reference to the fourth group of items (13-15), Table 5.11 reveals that the majority of the participants (62.8%) think that they cannot use proverbs in writing and speaking in English. The number of respondents who can use English proverbs in writing (17.7%) is relatively higher than the number of those who can use them in speaking (7.5%), which is an expected outcome because speaking is usually the most neglected skill in language classrooms in the context of Turkey (See Ozsevik, 2010; Yıldırım, 2010). Responses to item 13 also indicate that many participants (69.3%) feel the need to use proverbs in communicating in English because a Turkish proverb comes to their mind in a particular context but not knowing the English equivalent, they use the strategy of avoidance.

**Table 5.11**  
**Using English proverbs**

ITEM	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree	
	N	%	N	%	N	%	N	%	N	%
13 <sup>2</sup>	54	29.0	75	40.3	33	17.7	18	9.7	6	3.2
14	30	16.0	76	40.6	48	25.7	31	16.6	2	1.1
15	45	24.1	84	44.9	44	23.5	13	7.0	1	.5

Likewise, in the last group that is item 16, most of the participants (75.4%) believe that their knowledge of English proverbs is not enough to contribute to their teaching of English effectively (Table 5.12).

**Table 5.12**  
**Degree of knowledge of English proverbs**

ITEM	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree	
	N	%	N	%	N	%	N	%	N	%
16	48	25.7	93	49.7	36	19.3	9	4.8	1	.5

<sup>2</sup> Item 13 in Table 5.11 is reversed.

To put in a nutshell, even though more than half of the participants know for what purposes to use English proverbs and can recognize them in listening and reading texts even if they do not understand them, it can be said that many of them do not have a good command of English proverbs. Considering the importance of English classrooms in EFL contexts such as Turkey, their lack of knowledge of proverbs could be due to the poor instruction on proverbs at high school where they master English to gain language competence before entering university (See Section 5.4). This is the case in Liontas's study (2002) in which many of the second language learners were found to be dissatisfied with their knowledge of idiomatic expressions. Likewise, Turkol (2003) who more directly and concretely examined proverb familiarity of Turkish non-native speakers of English uncovered that their familiarity with the proverbs was quite low.

#### **5.4. What is EFL teacher trainees' experience of learning English proverbs in ATTHS in Turkey?**

##### **5.4.1. What are their perceptions about their English teachers' practice in teaching proverbs in the classroom?**

In order to reveal English teacher trainees' perceptions about their English teachers' practice in teaching proverbs in the classroom, scale IVC/3.1 is used (Table 5.13). The scale is classified into four groups of items for analysis. The first item which is the most general one referring to the sufficiency of teaching English proverbs by the teachers at high school is taken as the first group. The second group consists of items 2-7 that refer to the aspects of proverbs studied in the classroom. Items 8-16 which state the use of proverbs in teaching various language skills and components by English teachers constitute the third group. Finally, the last group includes items 17-20 that are about teachers' special efforts in dealing with English proverbs.

**Table 5.13****Scale IVC/3.1: Teaching of English proverbs by English teachers at ATTHSs**

1. My English teachers at high school taught English proverbs sufficient enough.
2. My English teachers at high school used to mention the importance of English proverbs in communication.
3. My English teachers at high school used to dwell on the structures of English proverbs.
4. My English teachers at high school used to dwell on the meanings of English proverbs.
5. My English teachers at high school used to teach in what situations to use English proverbs.
6. My English teachers at high school used to teach for what purposes to teach English proverbs.
7. My English teachers at high school used to refer to the literary aspects of English proverbs.
8. My English teachers at high school used to employ English proverbs in grammar teaching.
9. My English teachers at high school used to employ English proverbs in vocabulary teaching.
10. My English teachers at high school used to employ English proverbs in pronunciation teaching.
11. My English teachers at high school used to employ English proverbs in the teaching of reading skill.
12. My English teachers at high school used to employ English proverbs in the teaching of listening skill.
13. My English teachers at high school used to employ English proverbs in the teaching of speaking skill.
14. My English teachers at high school used to employ English proverbs in the teaching of writing skill.
15. My English teachers at high school used to employ English proverbs in culture teaching.
16. My English teachers at high school used to teach English proverbs in comparison with Turkish proverbs.
17. My English teachers at high school used to allocate special time for the teaching of English proverbs.
18. My English teachers at high school used to complete and make the parts that they found to be insufficient regarding proverb teaching in coursebooks more effective and meaningful.
19. I learnt most of the English proverbs not from the coursebooks we used but only from my teachers at high school.
20. I still use the proverbs I learned from my teachers in English classes at high school in communication.

Answers to the first group of item in Table 5.14 display that the majority of the informants (73.8%) do not think that their English teachers at high school taught English proverbs sufficiently.

**Table 5.14****Sufficiency of teaching English proverbs by teachers at high school**

ITEM	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree	
	N	%	N	%	N	%	N	%	N	%
1	49	26.2	89	47.6	34	18.2	12	6.4	3	1.6

When the insufficient proverb instruction by English teachers at high school is considered, it is expected that teachers did not deal with various aspects of English proverbs. With respect to this, Table 5.15 (second group of items 2-7) reveals that more than half of the participants do not think that their English teachers referred to syntactic, semantic, pragmatic and literary aspects of English proverbs. Among the items in Table 5.15, it is seen that items 3 and 7 are the mostly disagreed ones. Of the participants, 80.2% believe that their English teachers at high school did not refer to the literary aspects of English proverbs (Item 7) and 75.3% think that their English teachers did not dwell on the structures of English proverbs (Item 3). Though not agreed by many, items 2 and 4 are agreed by relatively higher number of the participants. 27.4% of the participants are of the opinion that their teachers used to mention the importance of English proverbs in communication (Item 2) and used to dwell on the meanings of English proverbs (Item 4).

**Table 5.15**  
**Aspects of English proverbs referred to in the classroom by English teachers**

ITEM	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree	
	N	%	N	%	N	%	N	%	N	%
2	39	20.9	65	34.8	30	16.0	46	24.6	7	3.7
3	55	29.6	85	45.7	30	16.1	15	8.1	1	.5
4	37	19.9	67	36.0	33	17.7	44	23.7	5	2.7
5	41	21.9	60	32.1	42	22.5	40	21.4	4	2.1
6	43	23.0	60	32.1	40	21.4	40	21.4	4	2.1
7	61	32.6	89	47.6	25	13.4	12	6.4	0	.0

As for the use of proverbs by the English teachers in teaching various language skills and components in the third group of items (8-16), it is found that English proverbs were not used much in the teaching of all the language skills and components. When the results are considered more specifically, the majority of the participants think that their English teachers did not employ English proverbs in the teaching of listening skill (80.2%), pronunciation (73.3%), speaking skill (71.1%) and writing skill (67.9%). On the other hand, some of the teachers are thought to have taught English proverbs in comparison with Turkish proverbs (31.7%), in vocabulary (29.2%) and culture (22.5%) teaching (See Table 5.16).



**Table 5.16**  
**The use of proverbs in teaching various language skills and components by English teachers**

ITEM	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree	
	N	%	N	%	N	%	N	%	N	%
8	47	25.1	78	41.7	38	20.3	22	11.8	2	1.1
9	35	18.9	48	25.9	48	25.9	45	24.3	9	4.9
10	51	27.3	86	46.0	24	12.8	23	12.3	3	1.6
11	50	26.7	71	38.0	32	17.1	32	17.1	2	1.1
12	58	31.0	92	49.2	23	12.3	12	6.4	2	1.1
13	49	26.2	84	44.9	26	13.9	25	13.4	3	1.6
14	44	23.5	83	44.4	36	19.3	21	11.2	3	1.6
15	39	20.9	67	35.8	39	20.9	39	20.9	3	1.6
16	38	20.4	48	25.8	41	22.0	51	27.4	8	4.3

Looking at the fourth group of items (17-20), the bulk of the respondents (80.7%) believe that their English teachers did not allocate special time for the teaching of English proverbs (Table 5.17). For instance, many of them (65.2%) agree that their teachers did not adapt the coursebooks where necessary to make them more effective for proverb teaching. The extent of using extra materials and the kinds of materials that are said to have been used by the participants' English teachers can also illustrate the degree of importance given to proverb instruction. Only 36 of the student teachers (19.7%) report that their English teachers used materials other than the coursebooks to teach proverbs. Among the additional materials used, materials from real life (52.7%), worksheet (44.4%), texts (41.6%) and dictionary (36.1%) are indicated by the students to have been the mostly used ones (Table 5.18). Nevertheless, for 35.3% of the participants, it was not the coursebook but the teachers from whom they learnt most of the proverbs.

**Table 5.17**  
**English teachers' special efforts in teaching English proverbs**

ITEM	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree	
	N	%	N	%	N	%	N	%	N	%
17	76	40.6	75	40.1	21	11.2	14	7.5	1	.5
18	58	31.0	64	34.2	35	18.7	23	12.3	7	3.7
19	39	20.9	58	31.0	24	12.8	52	27.8	14	7.5
20	53	28.3	67	35.8	38	20.3	27	14.4	2	1.1

**Table 5.18**  
**Kinds of materials used by English teachers at high school**

Materials	Yes		No	
	N	%	N	%
Dictionary	13	7.1	170	92.9
Proverb lists	9	4.9	174	95.1
Proverb worksheet	16	8.7	167	91.3
Texts	15	8.2	168	91.8
Materials from real life	19	10.4	164	89.6
Games	2	1.1	181	98.9
Flashcards	1	.5	183	99.5

Interview findings confirm the questionnaire results regarding teacher trainees' perceptions about their English teachers' practice in teaching proverbs in the classroom. Of the 21 interviewees, 17 think that their teachers almost did not teach any English proverbs and attribute this to the exam and grammar based instruction in the classroom. Regarding this, some of the interviewees expressed their feelings as follows:

- (12) *"Liselerde ve orta okullarda dil eğitimi tamamen gramere yönelik yapılıyor. Her seferinde girmemiz gereken sınavlar olduğu hatırlatılıp, konuşmaya, öğrenmeye yönelik isteklerimiz yok sayılıyor. Dil alanında haftada 13 saat İngilizce dersi var. Bu ders saatlerinin kolaylıkla bir saati İngilizce atasözlerine, bir saati de günlük konuşma diline, atasözlerini kullanarak İngilizce konuşma pratiğine ayrılabilir."*(W)

*["Language education at high and middle schools is devoted to grammar. We were always reminded of the exams that we were supposed to take and our desire to learn speaking was ignored. We had 13 hours of English. One hour of this can easily be allocated for English proverbs, one hour for everyday language and speaking practice using English proverbs."]*

- (13) *"Lisedeki hiçbir İngilizce öğretmenimden 3 yıllık yabancı dil bölümündeki hayatım veya öğrenimim boyunca bir defa bile İngilizce bir atasözü duyduğumu hatırlamıyorum. Bırakın bunları İngilizce öğretiminde kullanmayı, sınıfta bir kere bile bahsi geçmemiştir... öğrettikleri şey sınav İngilizcesinden başka bir şey değildi!"* (X)

*["I do not remember hearing an English proverb from any of my English teachers at high school throughout my 3 years of education in the English program not even once. Let alone using these in English teaching, they were not mentioned even once in the classroom. ... what they taught was nothing but "exam English."]*

- (14) *"YDS test sistemi olduğundan lisede kimse atasözlerini önemsemiyor. Yeter ki iyi bir üniversite kazanalım atasözlerini sonra öğreniriz anlayışı hâkim!"* (Y)

*[“Because there is a test system (YDS), nobody gives importance to proverbs at high school. The idea that is dominating is that as long as we get into a good university, we can learn proverbs later!”]*

According to four of the subjects, although some of their teachers tried to spare some time for proverb teaching, it was still not sufficient due to the precedence given to grammar teaching. Even when teachers attempted to dwell on proverbs and other idiomatic expressions in their lesson, the students whose focus was on the exam used to find it unnecessary as one of the interviewees stated:

- (15) *“aslında öğretmenlerimizden bir tanesi üniversiteye daha yönelik çalıştırmış biz o zaman onu sevmiyorduk. Hani keşke diğer öğretmenler girse falan derdik çünkü hep teste yönelik diğerleri çalıştırıyordu. Keşke daha fazla test çözsük diye düşünürdük ama şimdi daha iyi anlıyorum... şimdi diyorum keşke o hocanın değerini anlasaymışız.”* (G)

*[“One of our teachers was actually preparing us for university but we did not like him/her much; in other words, we wanted other teachers to come because others prepared us for the exam. We wished that we had done more tests but now I realize... now I say that I wish we had known the value of that teacher.”]*

Therefore, most of the teachers are said to have spared no special time for proverb instruction. The most common practice as reported by the interviewees (N=12) was talking about the proverbs when encountering them in texts. This practice usually involved comparison with the Turkish proverbs or just telling the meaning. According to some of the interviewees (N=4), some of their teachers used to bring proverb lists into the classroom or other kinds of materials but only for self-study and some were getting students to write them on cardboards to be hanged in the classroom without explicit instruction. Two of the subjects indicate that some of their teachers were just advising students that it would be beneficial to learn proverbs though not necessary. When they were asked what they learned from their teachers with regard to proverbs, bulk of the interviewees (N=20) reacted by saying that they learned almost nothing and thus, could not remember anything about proverbs. Only one of them mentioned that she learned about the ungrammatical and fixed nature of proverbs from her teachers. In relation to proverb instruction, two of the students said the following:

- (16) *“Lisede hocalarım atasözlerine özel bir zaman ayırıp üzerinde durmadı. Sadece zaman zaman karşılaştığımız metinlerde olan bazı atasözlerini o anda tesadüfen öğrendik. Onun dışında ekstra atasözleri için zaman ayrılmadı derslerimizi.”*(Z)

*[“My teachers at high school did not allocate special time for dwelling on proverbs. We only learned some of the proverbs that we occasionally encountered in texts by coincidence at that moment. Other than this, no extra time was spared for proverbs.”]*

- (17) *“Hepimizin tek derdi YDS’yi kazanmak üniversiteye gelmekti. Bunun için de biliyorsunuz gramere daha çok ağırlık verildi ama hani isterdim ki hocalarımız hani haftada bir ders olsun hani bu tür şeylere ayırsaydı. Ama genelde öğrendiysekte bir kaç tane atasözü o da bir text’de mutlaka karşımıza çıkmıştır da öyle öğrenmişizdir. Yoksa özellikle hocamız gelip de öğretmezdi.” (N)*

*[“Our only concern was to achieve the foreign language exam and then to enter university and for this reason, as you know, more emphasis was placed on grammar. But I wish our teachers had focused on such things at least in one of our classes every week. In general, even when we learned one or two proverbs, that was usually because we encountered them in texts. Otherwise, our teacher did not come and teach them purposely.”]*

As for the use of proverbs by the English teachers in teaching various language skills and components, the interview results are consistent with the findings of the questionnaire in that relatively more proverbs were encountered in the teaching of vocabulary and reading skill. This is reasonable because the teaching of speaking, listening and writing skills was neglected in the participants’ English classrooms as two of the students pointed out:

- (18) *“Lisede tek yapılan YDS üzerine gramer çalışıp ardından hemen çoktan seçmeli sorular çözdürülüyor. Ne yazma, ne konuşma, ne de dinleme aktivitesi yapılmadı, bu yüzden şu an hazırlık okumaya mecbur tutuldum.” (A2)*

*[“The only practice at high school was studying the grammar based on the foreign language exam and then answering multiple-choice questions. No writing, speaking and listening activities were carried out. Because of this, now I have to attend preparatory school.”]*

- (19) *“Lisede sadece çoktan seçmeli sorular çözme becerisi ve... reading becerimi geliştirdim. Konuşma ve dinleme becerileri üzerine yeterli kaynak sağlandığını düşünmüyorum.” (B2)*

*[“I developed only the skills of answering multiple-choice questions and reading at high school. I don’t think enough resources on speaking and listening skills were provided for us.”]*

By and large, many of the teacher trainees are of the opinion that their teachers did not put necessary emphasis on proverb instruction and they attribute this to the education system which gives priority to grammar and exams. These results verify the findings in other studies (Coşkun, 2011; Kızıldağ, 2009; Özsevik, 2010; Yıldırım, 2010) in which it is revealed that

the English language exam that emphasizes reading, grammar and vocabulary and thus, disregards other productive language skills have a negative impact on classroom practices in implementing Communicative Language Teaching. Yıldırım (2010) more specifically uncovered the negative effects of the exam on future EFL teachers' language proficiency. The scores students get from the exam are found to be the main indicator of teachers' success in the public (Özsevik, 2010). In addition, in this study, subjects' perception that their teachers paid trivial attention to proverbs when encountered is compatible with the finding in Hanzen's study (2009) in which some of the teachers indicated that they used proverbs either as time-fillers or extras when there was time left.

Although it seems that the education system, more correctly, the mismatch between the curriculum and assessment does not allow instruction on proverbs, the literature review on various features of proverbs has shown that proverbs can play a role in the development of not only pragmatic competence but also organizational competence (See Chapter 3). In other words, teaching proverbs does not mean disregarding grammar, reading etc. It can contribute to the teaching of traditionally emphasized language components and skills and at the same time can help to move beyond these and integrate culture, figurative language and functional language into the classroom. However, more empirical studies are needed to test the role of teaching proverbs in the development of various language skills and components.

#### **5.4.2. What are their perceptions about the sufficiency of their English coursebooks in dealing with proverbs?**

Scale IVC/3.2 as in Table 5.19 is used to uncover EFL teacher trainees' perceptions about the sufficiency of their English coursebooks they used at ATTHS in dealing with proverbs. For analysis, this scale is divided into four groups of items. As the most general items, items 21-23 are taken as one group. With regard to the aspects of English proverbs referred to in the coursebooks, items 24-29 are grouped together. Items 30-33 and item 42 which indicate the ways the coursebooks present or teach proverbs constitute another group. Finally, the last group consists of items 34-41 that aim to find out in which language components and skills proverbs are employed in English coursebooks that participants used at ATTHS.

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**Table 5.19****Scale IVC/3.2: Teaching of English proverbs in English coursebooks used at ATTHSs**

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21. I learned most of the proverbs I know from the coursebooks I studied at high school.
  22. The coursebooks we studied at high school used to dwell on English proverbs sufficiently.
  23. The coursebooks we studied at high school used to dwell on English proverbs sufficiently but my teachers were skipping the parts related to proverbs.
  24. The coursebooks we studied at high school used to refer to English proverbs as effective communication strategies.
  25. The coursebooks we studied at high school used to dwell on the structures of English proverbs.
  26. The coursebooks we studied at high school used to dwell on the semantic aspects of English proverbs.
  27. The coursebooks we studied at high school used to refer to the literary aspects of English proverbs.
  28. The coursebooks we studied at high school used to teach in what situations to use English proverbs.
  29. The coursebooks we studied at high school used to teach for what purposes to use English proverbs.
  30. The coursebooks we studied at high school most often presented English proverbs as a list.
  31. The coursebooks we studied at high school used to teach English proverbs in texts.
  32. The coursebooks we studied at high school used to present English proverbs in context by means of materials from real life (e.g. cartoons, advertisements, newspaper articles, songs etc.).
  33. The coursebooks we studied at high school included activities for the purpose of teaching English proverbs and reinforcing the knowledge of proverbs.
  34. The coursebooks we studied at high school used to employ English proverbs in grammar teaching.
  35. The coursebooks we studied at high school used to employ English proverbs in vocabulary teaching.
  36. The coursebooks we studied at high school used to employ English proverbs in pronunciation teaching.
  37. The coursebooks we studied at high school used to employ English proverbs in the teaching of listening skill.
  38. The coursebooks we studied at high school used to employ English proverbs in the teaching of reading skill.
  39. The coursebooks we studied at high school used to employ English proverbs in the teaching of writing skill.
  40. The coursebooks we studied at high school used to employ English proverbs in the teaching of speaking skill.
  41. The coursebooks we studied at high school used to employ English proverbs in culture teaching.
  42. The coursebooks we studied at high school used to encourage us to compare the English proverbs they presented with the ones in our culture.
- 

Concerning the first group of items (21-23) about the sufficiency of proverb instruction in English coursebooks used at high school, the bulk of the respondents (81.3%) think that their coursebooks did not deal with English proverbs adequately. In comparison with the responses to item 1 in Scale IVC/3.1 regarding the degree of the English teachers' dealing with English proverbs, it can be said that the number of participants agreeing on the sufficiency of their coursebooks in terms of proverb instruction is relatively lower. Similarly, responses to item 21 reveal that only 14.4% of the informants think that they

learned most of the proverbs from the coursebooks they studied at high school while responses to item 20 in Scale IVC/3.1 show that 35.3% learned most of the English proverbs not from the coursebooks but only from their English teachers at high school. Therefore, it can be put forward that even though neither their English teachers nor the English coursebooks are thought to have dealt with English proverbs adequately, it is still their teachers from whom they think they benefited comparatively more in terms of proverb instruction. Based on this, the interview results that were mentioned earlier reveal that there were some teachers who were interested in teaching proverbs.

**Table 5.20**  
**Sufficiency of teaching English proverbs in English coursebooks used at high school**

ITEM	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree	
	N	%	N	%	N	%	N	%	N	%
21	55	29.4	72	38.5	33	17.6	23	12.3	4	2.1
22	69	36.9	83	44.4	21	11.2	14	7.5	0	.0
23	66	35.3	70	37.4	30	16.0	16	8.6	5	2.7

In relation to the aspects of English proverbs referred to in the English coursebooks (the second group of items 24-29); according to the respondents' views, Table 5.21 presents that the coursebooks used by the bulk of the respondents did not refer to various aspects of English proverbs in particular to the literary (81.3%) and syntactic (77%) features of proverbs. This is consistent with the aspects of proverbs that are thought to have been dealt with in the classroom by the participants' English teachers as seen in Table 5.15. According to most of the participants in this study, it is particularly the literary and syntactic aspects that were not mentioned by their English teachers as well. However, compared to the percentage of teacher trainees (11%) who agree that their English coursebooks presented various aspects of English proverbs (Table 5.21), it is seen that a bigger percentage of the participants (19.5%) agree that their English teachers made reference to various features of English proverbs (Table 5.15). Therefore, pertaining to teacher trainees' perceptions, it can be said that at times some of the teachers tried to present more than what the coursebooks offered.

**Table 5.21**  
**Aspects of English proverbs referred to in the English coursebooks**

ITEM	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree	
	N	%	N	%	N	%	N	%	N	%
24	61	33.0	69	37.3	37	20.0	18	9.7	0	.0
25	68	36.4	76	40.6	33	17.6	10	5.3	0	.0
26	59	31.6	64	34.2	37	19.8	26	13.9	1	.5
27	74	39.6	78	41.7	26	13.9	9	4.8	0	.0
28	54	28.9	64	34.2	39	20.9	27	14.4	3	1.6
29	55	29.4	63	33.7	39	20.9	29	15.5	1	.5

In the third group of items in Table 5.22, the majority of the participants think that their coursebooks did not present proverbs in any of the ways specified in the items. For example, 76.5% of the respondents indicate that their coursebooks did not include activities for the purpose of teaching English proverbs and for reinforcing the knowledge of proverbs (Item 33) and 75.8% report that their English coursebooks did not present the proverbs in a list (Item 30). On the other hand, relatively a lower number of them think that their coursebooks did not teach English proverbs in texts (48.1%) and did not present them in context by means of materials from real life (56.7%). However, whether there was explicit instruction on the proverbs encountered in texts or whether the purpose of inserting proverbs into texts was specifically to teach proverbs is questionable. As far as teacher trainees' views are concerned, 66.1% do not think that their coursebooks encouraged the comparison of the English proverbs with the ones in their native culture (Item 42).

**Table 5.22**  
**The ways of dealing with proverbs in the English coursebooks**

ITEM	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree	
	N	%	N	%	N	%	N	%	N	%
30	72	38.7	69	37.1	24	12.9	18	9.7	3	1.6
31	41	22.2	48	25.9	47	25.4	47	25.4	2	1.1
32	47	25.1	59	31.6	44	23.5	32	17.1	5	2.7
33	65	34.8	78	41.7	24	12.8	18	9.6	2	1.1
42	59	31.7	64	34.4	38	20.4	22	11.8	3	1.6

As for the fourth group of items (34-41), which is about the use of proverbs in teaching various language skills and components in English coursebooks, it is unearthed that English proverbs were not employed much in the teaching of all the language skills and components



according to the respondents' views. However, considering the results more specifically, the majority of the participants in this study think that their English coursebooks did not present English proverbs predominantly in the teaching of listening skills (81.8%), pronunciation (79.5%), grammar (74.3%), writing skill (74.1%) and speaking skill (71.5%). On the other hand, some of the teacher trainees (strongly) agree that their coursebooks employed English proverbs in the teaching of vocabulary (23.5%), culture (16.8%) and reading skill (14%). The results are in parallel with the teacher trainees' views about their English teachers' practice regarding the language skills and components where they used proverbs as seen in Table 5.16. As the mostly emphasized language skill and component in the context of Turkey, the teaching of reading skill and vocabulary involved relatively more use of proverbs whether randomly or not. Even though grammar is given as much importance, proverbs are not thought to have been used in grammar teaching which might be because grammar and proverbs are usually seen at the two opposite ends of the continuum and heavy grammar instruction is considered as the main obstacle in teaching proverbs by many participants (See Section 5.4.1). As far as the views of the teacher trainees participating in this study are concerned, it appears that students, teachers and coursebook writers are not aware of the role proverbs can play in grammar teaching as well as in the teaching of other language skills and components (See Section 3.5.5).

**Table 5.23**  
**The use of proverbs in teaching various language skills and components in English coursebooks**

ITEM	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree	
	N	%	N	%	N	%	N	%	N	%
34	67	35.8	72	38.5	30	16.0	17	9.1	1	.5
35	47	25.1	63	33.7	33	17.6	40	21.4	4	2.1
36	65	34.9	83	44.6	25	13.4	13	7.0	0	.0
37	68	36.6	84	45.2	25	13.4	9	4.8	0	.0
38	51	27.4	79	42.5	30	16.1	23	12.4	3	1.6
39	57	30.6	81	43.5	26	14.0	20	10.8	2	1.1
40	61	32.8	72	38.7	29	15.6	24	12.9	0	.0
41	54	29.2	66	35.7	34	18.4	27	14.6	4	2.2

Interview findings shed light on the questionnaire results concerning teacher trainees' perceptions about the sufficiency of their English coursebooks in dealing with proverbs. Surprisingly, 5 of the 21 interviewees did not use main coursebooks at all and rather used test and grammar books and hence, did not have much idea about the quality of the

coursebooks in terms of proverb instruction. In relation to this, some of the interviewees said:

(20) “Ders kitabım olmadı ben hep test çözdüm çok garip bir durum.” (K)

[“I didn’t have a coursebook. We always did tests, which was weird.”]

(21) “Devletin verdiği kitapları kullanmadık. Ya YDS’ye yönelik işte sınavlara hazırlık kitapları kullandık biz lise ikiden itibaren. Zaten hani bölüm seçtiğimizden beri işte ELS kullandık.” (D)

[“We didn’t use the coursebooks provided by the State. We used books that were preparing us for the foreign language exam. We had been using ELS (an exam oriented book) since we had selected our field.”]

(22) “Son iki yılda zaten bir kitap almadık... daha çok hocalar işte YDS dergisinin sorularını fotokopi çektirip bize veriyorlardı.” (G)

[“In our last two years, we did not buy any coursebook. ... our teachers usually got the photocopies of tests from foreign language exam booklets and handed them out to us.”]

(23) “Okuldaki hocamız, kitabı sadece ders doldurmak için kullanıyordu. Sınava yönelik çalışıyorduk. Genelde derslerimiz, deneme çözerek ve bunları inceleyerek geçerdi. Bunun için tam anlamıyla ders kitaplarıyla ilgili bilgi veremeyeceğim.” (C2)

[“My teacher at school was using the coursebook only to fill in lesson time. We were studying based on the exam. We conducted our lessons by doing tests and going over them. That’s why I won’t be able to give much information about the coursebooks.”]

Of those who used coursebooks, most of them (40%) only studied the parts needed for the exam and thus, skipped speaking, listening and writing parts. 16 of the subjects, who used coursebooks said that they had rarely encountered proverbs in their coursebooks particularly in the ones provided by the Ministry of Education. To illustrate, two of them said:

(24) “Çok geçmiyordu çok geçse hani bir şekilde hatırlardık şimdi. Hani bir şeyi kırk defa okursanız aklınızda kalır...” (H)

[“There weren’t many proverbs in the coursebooks. If the proverbs had been presented many times, we could now remember them. As you know, if you read something for forty times, it can remain in your mind.”]

(25) “Devletin sağladığı İngilizce kitaplar yetersiz olduğu için kullanılmadığından farklı kaynak kitaplar aldık. Kaynak kitaplarımız da yabancı dil (LYS5) sınavına hazırlığa yönelik olduğundan atasözleri gereksiz görülerek değinilmedi.” (D2)

*[“Because we didn’t use the English coursebooks provided by the State, which were not satisfactory, we bought other books. Since these books aimed at preparing us for the foreign language exam, proverbs were considered as unnecessary and were not mentioned.”]*

- (26) *“Devlet kitaplarını hiç işlemedik biz. Yabancı yayınlardan diğer kitapları alırdık onlardan işlerdik. Onlarda da hani yabancı kültürü olduğu için onlarda işte bahsediyordu arada. Ama yeterli değildi. Yani bahsetse şu anda ben hani bir çok atasözü saydırırdım.”* (E)

*[“We never used the coursebooks given by the State. We bought other books by foreign publications and used them. Because the foreign culture was present in them, sometimes proverbs were mentioned ... but still not enough. If they had, I could tell many proverbs now.”]*

The explanations of the interviewees as to how their coursebooks presented proverbs though quite rarely reveal that some of their coursebooks included them usually as extras and at random. For instance, according to these subjects, most of the coursebooks incorporated them at the end of units sometimes accompanied by mechanic exercises such as fill-in-the-blanks or just as lists and sometimes not for the purpose of teaching but for fun. Some integrated them in texts and vocabulary sections. Regarding this, some of the informants indicated:

- (27) *“Çok yer verilmezdi. Bazen görüyordum şeylerde metinlerde falan ama yine de demek ki çok fazla değilmiş ki biz buna özen göstermemiz gerekmemiş yani çok olsaydı bunları öğrenme ihtiyacımız olurdu anlamak için.”* (T)

*[“Not much place was given (to proverbs in the coursebooks). Sometimes I used to see them in texts but we didn’t feel the need to pay attention to them which means that there weren’t many of them. In other words, if there had been many, we would have felt the need to learn them in order to understand.”]*

- (28) *“Mesela bir konuyu anlatmış sonra bir eğlence olarak sunuyordu ama hani çok öğretmek amaçlı değil.”* (B)

*[“For example, after explaining a topic, it [the coursebook] was presenting a proverb just for fun and not really for teaching.”]*

- (29) *“Ders kitabında özel olarak atasözlerini anlatmıyordu... kelime verir gibi veriyordu anlamlarını veriyordu o kadar.”* (O)

*[“The coursebook did not specially explain proverbs. It was presenting them like vocabulary items and giving their meanings. That’s it.”]*

As for teachers dealing with the proverbs included in the coursebooks, three of the interviewees said that their teachers had skipped them or talked about them when they had

been asked to do so and that their teachers had explained the meanings of the proverbs they had encountered in reading texts. With regard to these, some of the interviewees explained the following:

- (30) *“Aldığımız kitaplar sınava yönelikti. Metinlerden yola çıkarak hani kelime öğreniyorduk gramer yapısı öğreniyorduk ama hani çok nadir de olsa karşımıza atasözleri çıkıyordu ama çok üzerinde durmuyorduk.”* (H)

*[“The coursebooks we bought were based on the exam. We were learning vocabulary items, grammar through texts. Though very rare, we were encountering proverbs but did not dwell on them much.”]*

- (31) *“Bir kitabımız vardı. Onda her ünite sonunda olurdu. Çok sık verilmiyordu... biz sorardık... öğretmenlerimiz o kısımları atlıyorlardı. Direkt hani gramer konusuyula ilgilenirlerdi. Biz sorardık o da Türkçedeki karşılığını söylerdi.”* (F)

*[“We had one coursebook. It had proverbs at the end of units. They (proverbs) were not given very frequently. We were asking about them. ... Our teachers used to skip them and were directly focusing on grammar. We were asking and he/she was telling us the Turkish equivalent of the proverb.”]*

When the interviewees were asked about whether the coursebooks should incorporate proverbs, all of them wanted the coursebooks to integrate proverbs as illustrated in the following comments:

- (32) *“Evet, yer vermeli. Biz eğitim alıyoruz ama bir yabancının karşısına geçince akıcı konuşamıyoruz böyle deyimler, atasözleri işte dolaylı sözler ekleyemiyoruz cümlemize. Böyle gramere ve yapılar odaklanmak yerine böyle günlük konuşmadaki deyimler atasözleri öğretilse daha iyi olur liselerde.”* (E)

*[“Yes, they (coursebooks) should give place (to proverbs). We take an education but when we meet a foreigner, we can't speak fluently. We can't insert such idioms, proverbs and indirect expressions in our language. If we are taught idioms and proverbs from daily life at high school rather than focusing on grammar and structures, it would be much better.”]*

- (33) *“Evet, yer vermeliler. Yabancı dil bölümünden mezun olacak bir kişinin ya İngilizce öğretmeni ya tercüman olacağını düşünüyorsak hani yani kesinlikle öğrenmesi gerektiğini düşünüyorum. Sonuçta hayatının bir parçası İngilizce olacak ve İngilizcenin bir parçası da atasözleri...”* (H)

*[“Yes, they (coursebooks) should give place (to proverbs). Someone who is going to graduate from foreign language departments and who is going to work as an English teacher or as a translator certainly needs to learn proverbs. As a result, English will be a part of his/her life and proverbs are a part of English...”]*

In general, based on teacher trainees' views, it is seen that the main coursebooks were not effectively and thoroughly studied by many participants at ATTHS due to the emphasis on test and grammar books. Of the participants who studied them, the bulk of them think that many of their coursebooks did not explicitly teach English proverbs and usually included few of them randomly as extras.

### **5.5.How do the English coursebooks EFL teacher trainees used in ATTHS teach proverbs?**

The number and percentage of the participants who used the coursebooks given in Table 5.24 is calculated and the first three sets of the coursebooks (New Bridge to Success, Inside Out and Upstream) that were used by more than thirty participants are analysed in terms of proverb instruction. Of the 132 coursebooks including the ones indicated by the participants in "others" section in the questionnaire, only 53 were used by at least one participant. For the first three sets of the coursebooks, the researcher went through all the questionnaires to identify what levels of these coursebooks were used and the levels of the examined coursebooks are indicated in Table 5.25. In total, ten coursebooks are analysed for the proverbs incorporated.

The Title of the Coursebooks	N	%
New Bridge to Success	57	30.5
Inside Out	39	20.9
Upstream	35	18.7
New Matrix	21	11.2
Reach	19	10.2
New English File	17	9.1
Countdown	15	8.0
Enterprise	15	8.0
Gear Up	14	7.5
Mission	8	4.3
Opportunities	8	4.3
Access	7	3.7
Exploring English	7	3.7
Face to Face	7	3.7
Headway	7	3.7
Just Right	7	3.7
Roundup	7	3.7

**Table 5.24 (continued)**

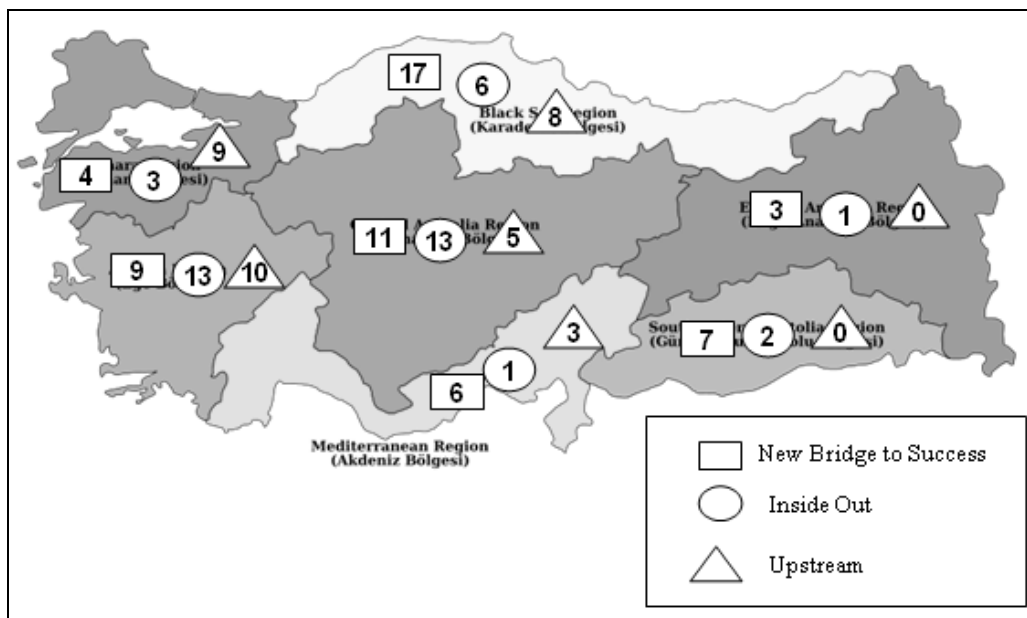
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Attain	6	3.2
Boost	6	3.2
Skill Zone	6	3.2
Go Ahead	5	2.7
Matrix Foundation	5	2.7
Snapshot	5	2.7
What a Life	5	2.7
Blockbuster	4	2.1
English File	4	2.1
English for Life	4	2.1
Success	4	2.1
Challenges	3	1.6
Inspiration	3	1.6
Ready to Go	3	1.6
Straightforward	3	1.6
Winners	3	1.6
Adventures	2	1.1
Channel Your English	2	1.1
Gateways	2	1.1
Pacesetter	2	1.1
Ace	1	0.5
Attitude	1	0.5
Champions	1	0.5
Cutting Edge	1	0.5
Energy	1	0.5
Horizons	1	0.5
Hotline	1	0.5
Innovations	1	0.5
Look Up	1	0.5
New Password	1	0.5
Northstar	1	0.5
Open House	1	0.5
Open Mind	1	0.5
Spotlight	1	0.5
Summit	1	0.5
Top Notch	1	0.5

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<b>Name of the Coursebook Set</b>	<b>Levels</b>	<b>Number of books examined in each set</b>
New Bridge to Success	Elementary, pre-intermediate, intermediate, intermediate	4
Inside Out	Intermediate, upper-intermediate, advanced	3
Upstream	Intermediate, upper-intermediate, advanced	3

As for the regions where the top three coursebooks identified are mostly used, Figure 5.1 illustrates that “New Bridge to Success” is mostly used in the regions Central Anatolia and Black Sea, “Inside Out” in the Aegean and Central Anatolia and “Upstream” in Aegean and Marmara. This might also be related to the fact that Black-sea, Central Anatolia and Aegean are the regions with the highest number of ATTHS in Turkey respectively.



**Figure 5.1**  
**The number of the participants who used the top three coursebooks in each region in Turkey**

Background information about the coursebook sets examined is given in Tables 5.26-5.28. It is seen that while New Bridge to Success (NBS) is a local coursebook written by Turkish teacher trainers of English, others are international coursebooks written by native English teachers and teacher trainers. This difference is taken into consideration when discussing the results of the coursebook analysis.

<b>Table 5.26</b>	
<b>Information about New Bridge to Success (NBS)</b>	
<b>Name of the Coursebook Set</b>	New Bridge to Success (Local Coursebook)
<b>Levels</b>	From elementary to intermediate
<b>Authors</b>	Aygün Akman, Ayten Pınar, Berrin Üstündağ Yıldız, Bilgiye Ergin, Duygu Dağdeviren, Saniye Dinçel Yetik, Sevinç Özbiçakçı Samur
<b>Approximate number of units and pages</b>	15 Units, 102 pages
<b>Publishing House</b>	Turkish Ministry of Education (Local)
<b>Description</b>	This set is written by Turkish teacher trainers of English. They are used in state schools in Turkey and designed for Turkish learners of English. They follow a theme-based approach. Each unit is on a specific topic consisting of sections for four language skills, vocabulary, grammar, pronunciation, project and entertainment. After every three units there is a unit for consolidation. They contain many Turkish cultural elements.

<b>Table 5.27</b>	
<b>Information about Inside Out</b>	
<b>Name of the Coursebook Set</b>	Inside Out (International Coursebook)
<b>Levels</b>	From elementary to advanced
<b>Authors</b>	Sue Kay and Vaughan Jones with Ceri Jones, Tania Bastow, Jonathan Hird and Philip Kerr
<b>Approximate number of units and pages</b>	15 Units, 159 pages
<b>Publishing House</b>	Macmillan (international)
<b>Description</b>	This set is written by native speakers of English who are teachers and teacher trainees and is said to be used by thousands of schools around the world. Their aim is to develop real life communicative skills of adults and young adults learning English. They adopt a theme-based approach integrating all language skills and components in each unit based on specific topics. Each unit is composed of speaking & writing, reading & listening texts, grammar, lexis, pronunciation sections which are all related to topic of the unit. They also include review sections. ( <a href="http://www.macmillanenglish.com/Course.aspx?id=28226">http://www.macmillanenglish.com/Course.aspx?id=28226</a> )



<b>Table 5.28 Information about Upstream</b>	
<b>Name of the Coursebook Set</b>	Upstream (International Coursebook)
<b>Levels</b>	From beginner to advanced
<b>Authors</b>	Virginia Evans, Lynda Edwards, Bob Obee, Jenny Dooley
<b>Approximate number of units and pages</b>	10 Units, 217 Pages
<b>Publishing House</b>	Express Publishing (international)
<b>Description</b>	This set is written by native teachers of English and is said to be used internationally. The syllabi used are based on the guidelines of the Council of Europe Framework. They aim at the development of all four language skills through a variety of communicative tasks. They adopt a theme-based approach. Each coursebook consists of 10 units which are divided into 5 modules. Each unit consists of language focus, reading, English in use, listening, speaking, writing, study skills sections. Each module also has a section for literature and culture. At the end of each module, there is a self-assessment module for students to practice what they have learned on their own. ( <a href="http://www.expresspublishing.co.uk/elt/upstream/aboutupstream.html">http://www.expresspublishing.co.uk/elt/upstream/aboutupstream.html</a> )

### 5.5.1. How many proverbs are included in the coursebooks?

Figure 5.2 and 5.3 illustrate that the local coursebook set that is the set of New Bridge to Success contains almost no proverb at all. Within this set, the coursebook for grade 12 is the only one that has a proverb but that is only one in number. Compared to this set, the international coursebook sets include a relatively greater number of proverbs. In fact, the set of Inside Out and Upstream consist of equal number of proverbs (N= 52). Within each set of international coursebooks, Inside Out Intermediate (N=24) and Upstream Advanced (N=20) includes the highest number of different proverbs. However, considering that each coursebook in a set is composed of at least 150 pages and 10 units, a coursebook including at most 24 different proverbs does not seem to be sufficient. In other words, this is like allocating a place for only a 24 lined-text for proverbs in the whole coursebook. As for the appropriateness of using proverbs for the aims of these coursebooks, the analysed coursebooks all aim to develop learners' communicative skills and proverbs which play a significant role in improving communicative competence can increase the effectiveness of the coursebooks in achieving their aims. Nevertheless, the number of proverbs to use and the frequency of including them in the coursebooks need to be empirically determined in further research. Besides, the difference between the number of proverbs and the number of

different proverbs used is very small, which can indicate that there is hardly any reference to previously used proverbs.

The results obtained in this section seem to be consistent with the results of other studies. Hanzen (2007) who analysed randomly selected eleven textbooks used at 7 upper secondary schools in Jönköping/Sweden found out that the total number of different proverbs contained in all the textbooks examined is only 35. Similarly, Vanyushkina-Holt (2005) who examined 20 Russian textbooks discovered that five of the textbooks do not incorporate proverbs at all and that six of them incorporate limited number of proverbs. In addition, Turkol (2003) who scanned dozens of TESOL books as part of the implications of her thesis encountered “proverb” as an index item only in one of the books. Lastly, Çakır (2010) who indirectly focused on proverbs and quantitatively examined three English coursebooks used in primary schools in Kayseri/Turkey in terms of the culture-specific expressions and cultural references discovered that there is a lack of cultural elements in these coursebooks with proverbs almost non-existent. However, compared to these studies, the analysed international coursebook sets are found to contain relatively higher number of proverbs although quantity alone is not enough to determine the sufficiency of these coursebooks in terms of proverb instruction.

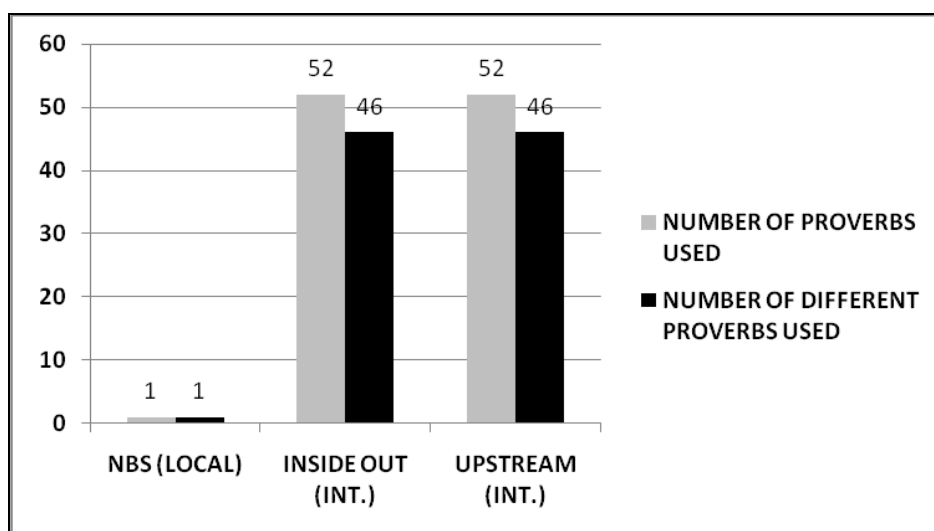
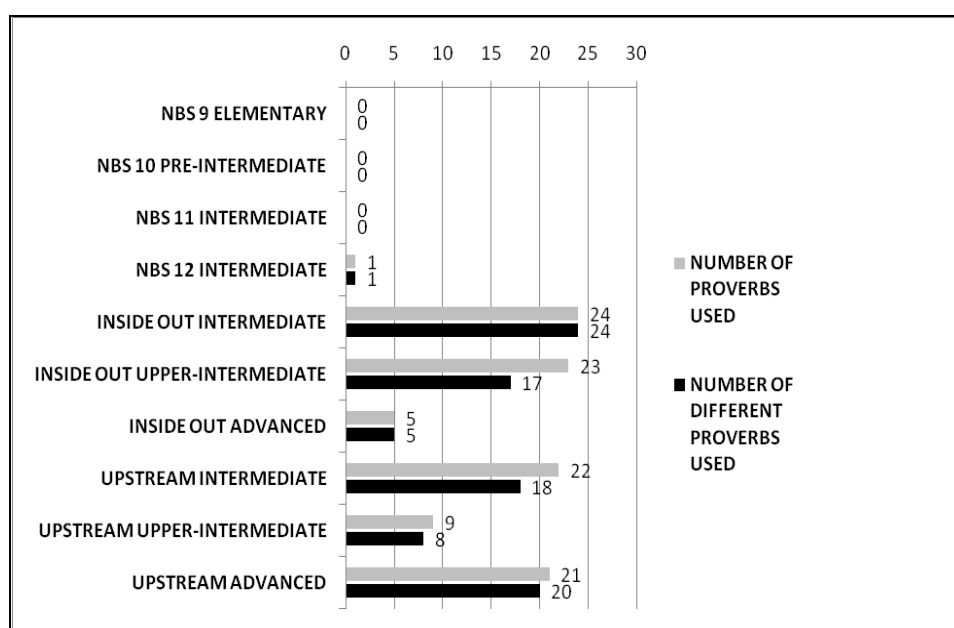


Figure 5.2

Number of proverbs used in each coursebook set



**Figure 5.3**

**Number of proverbs used in each coursebook analysed**

**5.5.2. What forms of proverbs (e.g. anti-proverb, truncated proverbs, paraphrased proverbs) are included in the coursebooks?**

Table 5.29 displays that most of the proverbs incorporated in each set of the coursebooks are given in their fixed forms. Of the 93 different proverbs used in all the coursebooks, 79 are presented in their fixed forms. Even when the same proverb is included more than once, the same form is usually used. However, only in Inside Out Upper-intermediate, the proverb *Beauty is in the eye of the beholder*, which is used for five times in a text, is given in two different forms- four of them in fixed form and one in paraphrased form (... *beauty is objective and quantifiable, and not as the romantics believe, in the eye of the beholder*). This finding is consistent with the traditional definitions of proverbs and the definitions of the subjects participating in this study, which emphasize the fixed nature of proverbs. Nonetheless, as mentioned in Sections 3.2.4 and 3.4.1, as well as the fixed forms, the elliptical or reduced forms of proverbs (i.e. truncated proverbs) and anti-proverbs are commonly used in everyday communication (Mieder, 2004). Therefore, such everyday uses of proverbs need to be reflected in the coursebooks.

**Table 5.29**  
**The number of different forms of proverbs used in each coursebook set**

NAME OF THE COURSEBOOK SETS	FORM OF THE PROVERBS			
	Fixed N	Truncated N	Paraphrased N	Anti-Proverb N
NBS (LOCAL) INSIDE OUT	1	0	0	0
(INTERNATIONAL) UPSTREAM	41	1	3	2
(INTERNATIONAL)	37	1	2	6

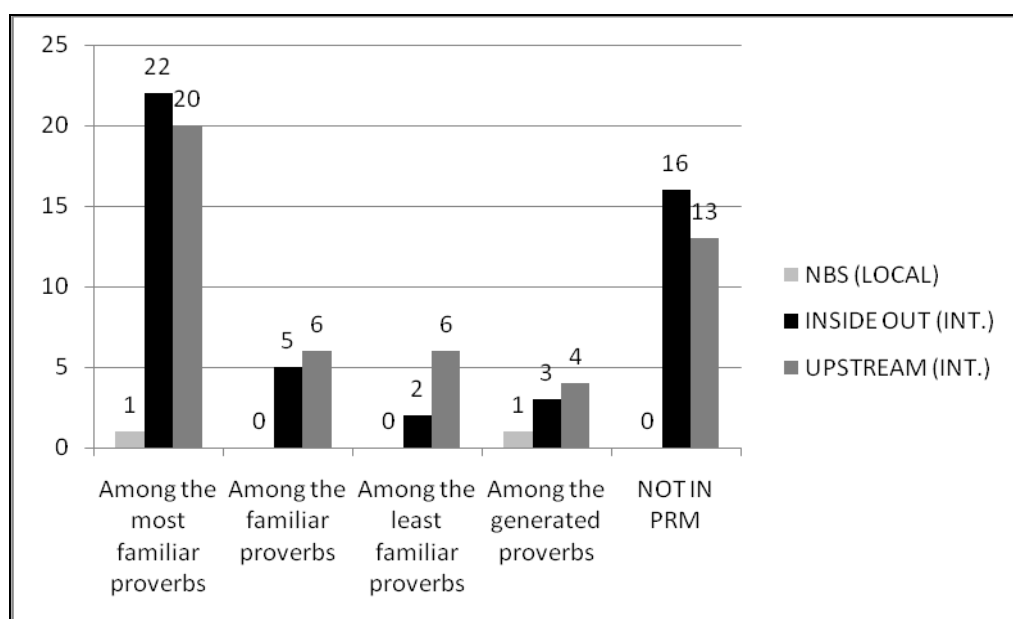
The findings of other studies related to the form of proverbs used in the coursebooks are similar to the findings of this study. For example, in Hanzen’s study (2007), most of the proverbs in the eleven coursebooks analysed are used in fixed form rather than in truncated or paraphrased forms and likewise, in Vanyushkina-Holt’ study (2005), the abbreviated forms as the commonly used form of the proverbs are found to be non-existent in the Russian coursebooks examined.

**5.5.3. How many of the proverbs contained in the coursebooks are among the proverbs that are frequently used and commonly known by the native speakers of English?**

No matter how many proverbs exist in the coursebooks, not every proverb incorporated can be necessary. If there are proverbs that are no longer used by native speakers or not frequently encountered, there is no need to incorporate them. With regard to this, when the paremiological minimum in Haas’s study is taken as the criteria, Figure 5.4 displays that most of the proverbs (N=42, 45.7%) in international coursebooks are among the most familiar proverbs; however, there is still a reasonable number of them (N=29, 31.5%) that do not take place in the paremiological minimum at all. Besides, there are a few proverbs (N=7, 7.5%) that are among the generated by native speakers in Haas’s study (2008). As for the local coursebook *New Bridge to Success*, the only proverb used is among the most familiar and generated proverbs. Compared to other studies, these findings seem to be comparatively more positive. For instance, Hanzen (2007) discovered that only 12 of the 35 proverbs (34.3%) found in the textbooks are part of the paremiological list that consists of 75 most frequently used proverbs in the USA today. Similarly, Vanyushkina-Holt (2005) investigated

that 21% of the proverbs identified in the coursebooks are not the frequently used ones. To further shed light on the finding in this section, coursebook writers' views as to how they selected the proverbs or idioms to be incorporated would be invaluable. This gap is expected to be filled in further research.

In brief, when bringing proverbs into the classroom, it should be borne in mind that the most familiar and the most frequently used proverbs should be incorporated so that students can make the most out of learning proverbs. Concerning this, Mieder (2004) also suggests that it is the proverbs that are in use today that should be taught. As commonly known, time constraint is one of the biggest obstacles in teaching/learning the language and teachers as well as coursebook writers need to be selective as much as possible and thus, need to make decisions that pave way to effective and efficient teaching.



**Figure 5.4**

**The distribution of proverbs based on their frequency of use by native speakers**

**5.5.4. Where, how and for what purposes are the proverbs incorporated in the coursebooks?**

Starting with the set of New Bridge to Success as the local coursebook, the only proverb used in this set is incorporated in the pronunciation section in which different words in the proverb are strongly stressed and students are to listen to them and match them with their intended meaning. Therefore, the main aim is to show how the strongly stressed words can change meaning.

**Table 5.30**  
**The distribution of the proverbs based on the sections where they are used in the coursebook sets**

SECTIONS IN THE COURSEBOOKS	NAME OF THE COURSEBOOK SETS		
	NBS (LOCAL)	INSIDE OUT	UPSTREAM
	N	(INT.) N	(INT.) N
1. Unit Title	0	1	11
2. Grammar	0	15	1
3. Vocabulary	0	2	1
4. Pronunciation	1	12	0
5. Reading	0	7	6
6. Speaking	0	12	0
7. Writing	0	0	11
8. Listening	0	2	0
9. Culture	0	0	0
10. Lead-In	0	1	12
11. Language Focus	0	0	10

As for the set of Inside Out as an international coursebook, most of the proverbs (N=15) are employed in grammar sections of the coursebook (Table 5.30). As Table 5.31 and Table 5.32 show, five of the proverbs are given as sample sentences to exemplify such grammar points as uncountable nouns and articles. Besides, this set gets students to practice certain grammar points by means of proverbs. To illustrate, 10 of the proverbs in Inside Out Intermediate are given for students to paraphrase them using if –conditionals. This activity is not only limited to grammar practice but also asks students to compare the proverbs given to the ones in their native language. In brief, it can be said that rather than using monotonous sentences to teach grammar, this set preferred to use proverbs but only for four times in the whole set analysed in this study. Apart from the grammar sections, pronunciation and speaking constitute the

other two sections with the highest number of proverbs (N=12) in Inside Out. For instance, in Inside Out Upper-intermediate, single vowel sounds in 6 of the proverbs are underlined for students to write their phonetic symbols. This section not only involves the teaching of single vowel sounds but also draws attention to the meanings of the proverbs by asking students to match the proverbs with their meaning and to discuss the one they like best. Similarly, in the same book, students are to listen to 6 of the proverbs given and underline the schwa sound. As in the previous activity, students are also asked to choose and discuss the proverb they like best. As for the speaking sections in Inside Out, proverbs are used for three times in these sections in the whole set. In the first time, after presenting students with three sample proverbs from other cultures, the coursebook asks learners to think of the sayings about time in their native language and then to translate them into English. In the second time, 8 of the proverbs are given as a list and learners are asked to compare them to the ones in their mother tongue and then to choose their favourite one. The aim in these parts might be to show how proverbs can change depending on different cultures and to engage students in the topic (See Table 5.32). In the third time, students are asked a pre-listening question that includes a proverb and they are to predict and discuss with a partner what the answers of the speakers in the listening text might be. The main aim of using the proverb as part of the question seems to be to create a discussion topic. Following these sections in Inside Out, reading consists of seven out of the 52 proverbs. However, four of these proverbs are the same and are incorporated in the same text which involves a discussion of the proverb itself by questioning its truth. The same proverb is used as the title of the text, throughout the discussion and at the end of the text to express and support an argument. The text is followed by a true-false activity which also consists of the same proverb as one of the statements to check students' comprehension of the text. The other three proverbs in the reading sections are given as options for students to select the appropriate one as the title of the reading text given. Apart from the proverbs used in these sections in Inside Out, two of the proverbs are used in listening texts to support an idea, one proverb is employed as the subtitle of a unit to introduce the topic and one is included in the lead-in section in which learners select the proverb/quotation they agree with and discuss it in groups. Finally, in vocabulary sections, only two proverbs are found out. One of them is given with other quotations and students are to match the first halves of the quotations with the second halves and then to replace the words in these quotations with phrasal verbs to make them original. So, the purpose of using a proverb in this part is to teach phrasal verbs. The other proverb is given as a metaphor and as the title of an exercise about metaphors to teach words based on

this metaphor. By and large, most of the proverbs in Inside Out are used to exemplify and practice certain grammar points, to teach certain sounds, to show the cultural similarities and differences in proverbs and to create discussion topics.

**Table 5.31<sup>3</sup>**

**The way the proverbs are used in each coursebook set**

	NAME OF THE COURSEBOOK SETS		
	NBS (LOCAL) N	INSIDE OUT (INTERNATIONAL) N	UPSTREAM (INTERNATIONAL) N
<b>HOW THE PROVERBS ARE USED</b>			
Listening to the proverbs for certain sounds and stressed words	1	6	0
Matching the proverbs with their meanings	1	6	0
Translation from L1 to L2	0	3	0
Discussing the meanings of the proverbs	0	0	11
Comparing the given proverbs to the ones in L1	0	18	4
Choosing and discussing the favourite or the most agreed one among the proverbs given	0	21	6
Given as sample sentences for a grammar topic	0	5	0
Paraphrasing the proverbs using certain structures such as if conditionals	0	10	0
Writing the phonetic symbols for the underlined sounds in the proverbs	0	6	0
Title of an exercise	0	1	0
Underlining certain sounds in the proverb	0	6	0
Matching the first halves of the proverbs with the second halves	0	1	5
Replacing the words in proverbs with phrasal verbs to make them original	0	1	0
Title of a text	0	1	4
Based on a reading text, finding out whether the given proverbs are true or false	0	1	0
Before listening to a text, predicting the answers to a question that asks about a proverb	0	1	0
Selecting the best title among the proverbs and other expressions for a text	0	3	1
Subtitle of a unit	0	1	0
Title of a unit	0	0	11
Discussing the relation of a proverb to a picture	0	0	2
Writing about the proverbs in their own words	0	0	4
Used in a listening/reading text	0	4	10
Choosing a proverb to start an article to be written	0	0	1
Completing the proverb	0	0	1
Explaining the relation of the proverbs to the theme of the unit	0	0	1

<sup>3</sup> The same proverb could have been used in more than one way



**Table 5.31 (continued)**

Selecting the correct one of the words given in pairs in the proverb	0	0	2
Filling in the gap in the proverbs	0	0	1
Selecting the proverb that can be used to end a text given as a model	0	0	1
Writing another ending for a text using one of the proverbs/quotations	0	0	1
Paraphrasing	0	0	2
Guessing the meaning of proverbs	0	0	3
Making appropriate changes in the proverbs/idioms to make them correct	0	0	1
Listening to a story and finding out which one of the sayings the story illustrates	0	0	5
Used as part of a quotation	0	0	1
Completing the sentences using the proverbs/idioms given	0	0	5

Apart from New Bridge to Success and Inside Out, the set of Upstream includes most of the proverbs in lead-in (N=12), unit title (N=11), writing (N=11) and language focus (N=10) sections. In lead-in sections, students are to discuss the meanings of the proverbs, and the relation of the proverb to the pictures given or asked to paraphrase the proverbs, select the one they agree with, complete the truncated proverb or find out which one of the proverbs/sayings given is illustrated in the story they listen to. The aim of using proverbs in this section is to engage learners in the topic of the unit. As for the unit titles, Upstream makes use of the potentials of proverbs as titles. Upstream Intermediate in particular employs a proverb as the title for almost each unit, most probably, to draw students' attention to the topic and to introduce the topic of the unit. Some of these titles are further used in the lead-in sections mentioned above. Apart from these sections, writing sections in Upstream contain a relatively higher number of proverbs than the writing sections in other coursebook sets. Four proverbs are employed in the "famous words" parts of the writing sections in which students are to write about the proverbs in their own words. Other times, proverbs are used as part of the model texts given for different types of writing. While some are used to express an idea in these texts, others are used to show a writing strategy that involves the use of proverbs/quotations (N=3) or to get students to use this writing strategy (N=1). For example, the strategies involve using proverbs to begin or end an article or using idiomatic expressions when writing in less formal situations. In Upstream, language focus section is the other section where proverbs are encountered. In this section, there is a part called "idioms and fixed expressions" and some proverbs are taught along with other idiomatic expressions in these parts. Therefore, the main aim in these parts is to teach the

idiomatic expressions themselves rather than to achieve other aims by means of proverbs. To illustrate, in some of them, students are asked to match the first halves of the proverbs/idioms with the second halves, guess the meanings of the proverbs/idioms, compare the proverbs/idioms to the ones in their own language and then to complete the given sentences using the proverbs/idioms while in others some words are given in pairs in the proverbs and students are to underline the correct one and discuss the meanings of the proverbs. Lastly, six of the proverbs in Upstream are used in reading sections either as the title of a reading text to draw students' attention to the topic or in the reading text itself to express and support an idea. Overall, most of the proverbs in Upstream are employed to draw learners' attention to the topic, to introduce the topic of the unit, to engage learners in the topic of the unit and to express and support an idea in a text and simply to teach the proverbs themselves.

**Table 5.32<sup>4</sup>****Why the proverbs are used in each coursebook set**

<b>WHY THE PROVERBS ARE USED</b>	<b>NAME OF THE COURSEBOOK SETS</b>		
	<b>NBS (LOCAL) N</b>	<b>INSIDE OUT (INTERNATI ONAL) N</b>	<b>UPSTREAM (INTERNATI ONAL) N</b>
To show how the strongly stressed words in the proverbs can change meaning	1	0	0
To provide examples for sayings/proverbs	0	3	0
To show how proverbs can change depending on different cultures	0	21	4
To engage students in the topic	0	8	12
To exemplify certain grammar points	0	5	0
To get students to practice certain grammar points	0	10	0
To express/ support/ strengthen an idea/argument in a text	0	4	12
To teach certain sounds	0	12	0
To present a metaphor and to teach words based on this metaphor	0	1	0
To introduce the topic of a text	0	2	0
To teach phrasal verbs	0	1	0
To check comprehension of a text	0	4	0
To create a discussion topic	0	20	0
To introduce the topic of a unit	0	1	11
To draw students' attention to the topic	0	0	15
To provide students with a topic to write about	0	0	4
To show a writing strategy which involves the use of proverbs/quotations	0	0	3
To get students to use a writing strategy involving the use of proverbs/quotations	0	0	1
To teach the proverb	0	6	8
To test students' knowledge of the proverb	0	0	1
To show the role of proverbs as titles	0	3	1

<sup>4</sup> The same proverb could have been used for more than one reason

### **5.5.5. What aspects of proverbs are explicitly dealt with in the coursebooks?**

Even though some proverbs are used in each set of the coursebooks particularly in the international ones, this does not mean that features peculiar to proverbs are explicitly dealt with. It is not enough to include proverbs without explicit instruction on them. Since proverbs are cultural, often figurative and indirect, they are not always comprehended easily requiring background knowledge and familiarity. As discussed in Section 3.6, the studies on the processing of idioms and proverbs reveal negative transfer from L1 (e.g. Boers and Demecheleer, 2001; Elkılıç, 2008; Hussein, Khanji, & Makhzoomy, 2000; Irujo, 1986). Therefore, in an EFL setting such as Turkey, proverbs cannot be learned without explicit instruction in the classroom since there is limited exposure to English outside the classroom even though access to English speaking channels on TV, internet and other means of mass media has increased. However, as mentioned earlier, “television and movies do not allow for opportunities to clarify meaning and receive feedback on use, which are essential for acquisition” (Irujo, 1984:122). Besides, explicit instruction is even more important in the case of foreign language teacher trainees who are going to teach not only in the target language but also about the target language. In other words, it is necessary to increase prospective teachers’ language awareness which is one of the components of language teacher competence (Thomas, 1987). Therefore, the checklist (Appendix E) used for the analysis of the coursebooks for explicit reference to various aspects of proverbs has shown the number of times the coursebooks referred to the aspects of proverbs as seen in Table 5.33.

CHECKLIST		NAME OF THE COURSEBOOK		
		NBS (LOCAL)	INSIDE OUT (INTERNATIONAL)	UPSTREAM (INTERNATIONAL)
A. FORMAL ASPECTS	A1	0	0	0
	A2	0	1	0
	B3	0	0	0
B. SEMANTIC ASPECTS	B4	1	13	19
	B5	0	0	0
	B6	0	0	0
C. LITERARY ASPECTS	C7	0	0	0
	C8	0	1	0
	C9	0	0	0
D. CULTURAL ASPECTS	D10	0	0	0
	D11	0	3	2
	E12	0	0	1
	E13	0	0	0
	E14	0	0	0
	15a	0	0	0
	15b	0	0	0
E. PRAGMATIC ASPECTS	15c	0	0	0
	E15	0	0	2
	15d	0	0	2
	15e	0	0	0
	15f	0	0	0

Starting with the formal aspects of proverbs, it can be seen that the coursebooks analysed in this study do not focus on the typical structures of English proverbs (See Section 3.4.1) although instruction on the common patterns of proverbs can allow learners to recognize and learn them more easily. Furthermore, almost none of the coursebooks present proverbs as examples for structures that are grammatically exceptional while some use them to exemplify certain grammar points. Only in Inside Out Upper-intermediate, a specific feature related to proverbs as general statements is indicated. For instance, it is noted that in general statements in English, the definite article with plural or uncountable nouns is usually not used as in *Time is money*. However, teaching proverbs as exceptional structures can increase learners' awareness that not all language items conform to accepted grammatical structures.

Apart from the formal aspects, Table 5.33 shows that semantic and cultural aspects are the mostly referred to in the coursebooks. In semantic aspects, item B4 that is whether the coursebooks refer to the themes expressed by the proverbs and in cultural aspects, item D11 that is whether the coursebooks refer to the similar and different proverbs across cultures have the highest number of references. In New Bridge to Success, even though the focus is

on the meaning change caused by strongly stressed words in the proverb, the meaning expressed by the proverb is explicitly dealt with by means of teaching stress. In *Inside Out*, whether the proverb is used in speaking sections or grammar sections, students are encouraged to compare the given proverbs to the ones in their native language and discuss their meanings. Therefore, in 13 of the sections in *Inside Out*, there is a reference to the meanings expressed by the proverbs and in 3 of the sections, there is a reference to the cultural similarities and differences in proverbs from the target and native languages. As for the set of *Upstream* analysed in this study, students' attention is drawn to the meanings of the proverbs in many of the sections. Only for two times in the set, learners are asked to think whether they have similar proverbs in their own language. Even though these coursebooks ask learners to compare the proverbs with the ones in their own language, they do not explicitly involve any activity promoting systematic analysis of proverbs from different cultures to raise learners' awareness of the interaction between culture, mind and language. Students first of all need to learn how to make comparisons and analysis of proverbs across cultures to have better access to the culture and cognition of native speakers. In addition, in none of the coursebooks, there is explicit reference to the fact that many proverbs express contradictory and similar ideas in the same language i.e. antonymous and synonymous proverbs, to the origin of proverbs and to the cultural elements embedded in English proverbs.

As well as the formal, semantic and cultural aspects of proverbs, almost all of the coursebooks analysed underestimate the literary aspects of proverbs by including them only as examples of accurate structures or as examples of vocabulary used within them. While there is no indication of the metaphors contained in the proverbs in most of the coursebook sets (Item C8 in Table 5.33), there is a reference to a proverb as a metaphor only in *Inside Out Upper-intermediate* in which the proverb *Time is money* is given as a metaphor based on which some expressions are taught. The idea that some expressions contain the same underlying conceptual metaphor is emphasized. However, this aspect is put forward only once in the whole set examined. Besides, the figurative meanings of proverbs are not explicitly studied in any of the coursebooks. Moreover, with regard to the literary aspects of proverbs, the unusual structures of proverbs are not focused on to show how creatively language can be used and how one can mean a lot of things with few words. This result is parallel with Tomlinson's assertion that the expressive and poetic functions of language have been ignored. However, Bachman's (1990) model suggests that the ability to interpret

cultural references and figures of speech is an important contributor to the development of sociolinguistic competence.

As for the pragmatic aspects, in most of the coursebooks, there is no focus and instruction on pragmatic aspects of proverbs since proverbs are more often included as discussion topics, attention-getters and as sentences to illustrate the use of vocabulary, sounds and grammar points being taught. Where proverbs are used specifically for the purpose of teaching them, for instance in “idioms and fixed expressions” parts in Upstream, mechanic exercises in the form of matching, completion, filling-in-the-blanks are usually used with no communicative tasks requiring the use of proverbs. This means that though the examined international coursebook sets include relatively more proverbs, the high number of proverbs does not mean they are effectively dealt with in the coursebooks. For instance, although they draw attention to the proverbs through exercises and texts more than the local coursebook set, they still lack explicit instruction on the importance and functional usage of the proverbs. There is focus on their meaning but not on their functions; in other words, on how, where, why, when and with whom they can be used. They are usually incorporated randomly and not specifically for the purpose of teaching them. For instance, 14 of the proverbs in all the coursebooks are used in texts simply to express or support an idea and likewise, 11 of them are employed as unit titles and 5 of them as the title of texts to introduce a topic most often without any accompanying exercise or activity related to their use. In those cases, it depends on the teachers to draw learners’ attention to these expressions. Otherwise, they might be ignored with no explicit attention on them. This finding confirms Tomlinson’s (2003:431) argument that “there have been few attempts in published materials to deal systematically with the ways in which linguistic choices are constrained by setting, situation, status and purpose”. On the other hand, compared to other sets, in Upstream, more reference to some of the pragmatic aspects of proverbs can be identified. For instance, in one of the sections, the use of idiomatic expressions in less formal situations is encouraged, which is related to pragmatic information about where to use these expressions (Item E12 in Table 5.33) while in the two other sections, the use of proverbs along with quotations in ending or starting a text is stimulated, which is connected to the role of proverbs in text organization (Item E15d in Table 5.33). In general, it can be said that almost in all the analysed coursebooks, proverbs are mostly used for linguistic development rather than for the improvement of pragmatic competence. However, as mentioned earlier, proverbs are very functional and knowing their

linguistic structure is not sufficient without being aware of the rules and regulations regarding their usage.

With respect to pragmatic aspects, the way proverbs are presented is also crucial. As Mieder (2004) argues, proverbs should be studied in context since it is the social context where they are used that gives them meaning. The functions and meanings of the proverbs can only be identified when they are considered in a context. However, most of the proverbs in the coursebooks are presented in isolation. In most of the exercises, they are given as lists without any accompanying context. Concerning this issue, Vanyushkina-Holt (2005:123) describes proverbs in lists as “homeless orphans” as “they do not belong anywhere and their future is hopeless”. Even when proverbs are given in texts and titles, they just seem to appear to be there in many cases without any explicit focus on them through any kind of activity. They are only used to strengthen the ideas in the passage. This is also the case with the proverbs in Russian textbooks examined by Vanyushkina-Holt (2005), who argues that students will either not identify them or skip them as unimportant details since such a use of proverbs would be suitable for native speakers who can recognize and understand them automatically. Moreover, in such cases, it depends on the student’s interest and teacher’s attitudes to explicitly pay attention to them. In other words, if proverbs are made as the main topic in a text with the purpose of reflecting their usage and meaning, these texts can help learners to comprehend their metaphorical and cultural meanings. For instance, in *Inside Out Upper-intermediate*, a text in one of the units includes a discussion about whether *beauty is in the eye of the beholder* along with many repetitions of the proverb and follow-up activities. This kind of text would apparently result in reinforced learning. However, this is a rare example found in the coursebooks.

Considering the findings of the previous studies, the findings of coursebook analysis in this study appear to be consistent. Similar to the examined international coursebooks in this study, Hanzen’s study (2007) also revealed that the textbooks analysed in her study included proverbs mainly for discussion, in different types of texts, as examples of grammar and as headings. Likewise, Vanyushkina-Holt (2005) also found out that (1) proverbs are not given in ironic and humorous contexts in the textbooks analysed, (2) even though some textbooks use proverbs in lists, titles, as examples for certain grammar topics, and as invitations to discussions, the included proverbs are usually not the point of focus, (3) only two textbooks offer cultural explanation regarding the proverbs and (4) most of them do not investigate the



figurative meanings of proverbs. Besides, Turkol (2003) also showed that the few proverbs she encountered in one of the coursebooks are incorporated along with rhymes, poems and songs to improve speaking skills but their functions in communication are not pointed out. To put in a nutshell, as well as these studies, this study further reveals that though some coursebooks include a reasonable number of proverbs, they do not dwell on them effectively and explicitly and do not deal with their important aspects in a way to help learners to develop their communicative competence.

Keeping in mind that the coursebooks analysed in this study are the ones used by many of the teacher trainees participating in this study, the findings of coursebook analysis and the views of the teacher trainees regarding the sufficiency of proverb instruction in the coursebooks they used at high school (Section 5.4.2) can be compared. The participants' views are particularly consistent with the results of the analysis of New Bridge to Success which is used by most of the participants. As found in coursebook analysis, of those who used New Bridge to Success at high school, 84.2% think that their coursebook did not dwell on proverbs sufficiently, 73.3% are of the opinion that their coursebooks did not refer to various aspects of proverbs, and 71.4% reckon that their coursebook did not use proverbs in the teaching of any language skills and components. As mentioned earlier, during the interviews, many of the participants highlighted that it is particularly the local coursebook (NBS) provided by the Ministry of Education that hardly incorporates any proverbs. However, even though the set of New Bridge to Success contains almost no proverb, a few of the participants who used this set (9.7%) (strongly) agree that their coursebooks taught proverbs sufficiently and there are some of these (17.6%) who are neutral about the adequacy of their coursebooks. Those respondents with positive views might have used other coursebooks apart from New Bridge to Success and hence, their responses might encompass their opinions about those coursebooks as well.

Considering those teacher trainees who used the examined international coursebooks which are Inside Out and Upstream, it can be said that as well as consistencies, there seems to be slight differences between the findings of the coursebook analysis and the participants' views. As found in coursebook analysis, the bulk of the respondents do not think that their coursebooks referred to various aspects of English proverbs in particular to literary and formal features (Average 63.7% of Inside Out users and 57.5% of Upstream users). Nevertheless, almost one quarter of the participants who used the analysed international

coursebooks (20.5% of Inside Out users, 25.7% of Upstream users) are of the opinion that their coursebooks used to dwell on the semantic features of proverbs, which is found to be one of the mostly mentioned aspects in the analysed coursebooks. Moreover, in comparison to 15.4% of Inside Out users, 34.3% of Upstream users think that the coursebook used to teach in what situations to use English proverbs. This might be reasonable when considering the finding that Upstream is the only set that explicitly refers to some of the pragmatic features of proverbs though for only two times. In contrast to the views of many of the respondents (69.2% of Inside Out users, 71.4% of Upstream users) who think that their coursebooks did not include activities for the purpose of teaching English proverbs, it is discovered in coursebook analysis that the examined international coursebooks do include some activities with the aim of teaching proverbs, though limited in number. On the other hand, some of the participants (21% of Inside Out users, 37.1% of Upstream users) think that their coursebooks presented proverbs in texts, which is also found to be the case in many of the international coursebooks examined. Even though coursebook analysis revealed that many of the coursebooks ask learners to compare the given proverbs with the ones in their native language, 57.8% of the participants who used Inside Out and 51.4% of those who used Upstream do not think so.

As for the sections where the proverbs are used in the coursebooks, although international coursebooks are found to include proverbs particularly in unit title, grammar, pronunciation, reading, speaking, writing, lead-in and language focus sections, learners' views appear to contradict this finding. Majority of the participants who used Inside Out (71.3%) believe that their English coursebook did not present English proverbs in the teaching of grammar, pronunciation, and speaking skills even though the set of Inside Out is found to include most of the proverbs in grammar, pronunciation and speaking sections. Similarly, although the set of Upstream employs many of the proverbs in writing sections, 62.9% of those who used Upstream do not think that their coursebook included proverbs for teaching the writing skill. However, the views of those students who used Upstream appear to be consistent in the sense that 75% of those users also think that their coursebook did not present proverbs in the teaching of grammar, pronunciation, listening and speaking skills. Besides, despite the interview finding that heavy grammar instruction is one of the obstacles in teaching such expressions as proverbs, coursebook analysis reveals that many proverbs are used to exemplify and practice certain grammar points. Furthermore, as revealed in coursebook

analysis, some of the interviewees pointed out that the proverbs are incorporated randomly in the coursebooks without meaningful exercises and explicit attention on them.

The consistencies might be due the finding of the interviews that although many of the participants indicated that they used the coursebooks analysed in this study, most of them did not study them thoroughly and effectively. Instead, 23.5% of the interviewees indicated that they did not use any coursebook even though they possessed the local coursebook provided by the Ministry of Education and many of them (40%) reported that they only studied the parts needed for the exam and thus, skipped speaking, listening and writing parts. Therefore, they seem to have no sound idea about the quality of the coursebooks with regard to proverb instruction. If they had studied the coursebooks effectively, those who used the analysed coursebooks could have remembered at least one of the proverbs identified in the coursebooks but of the 21 interviewees, 13 could not come up with any English proverb and 3 of them mixed them up with idioms. Therefore, not only the coursebooks but also the curriculum and the assessment need to emphasize the teaching of proverbs so that both teachers and students feel the need to pay more attention to the proverbs incorporated in the coursebooks, select coursebooks appropriate for proverb instruction or adapt them to better meet their need for proverbs. In order to bring proverbs to the fore, stakeholders' awareness about various aspects of proverbs needs to be raised.

## CHAPTER 6

### CONCLUSION

#### 6.0 Presentation

In this chapter, the purpose, data collection and analysis procedure and the findings of the study are summarized. Then some conclusions are drawn and the implications regarding proverb instruction are discussed. Lastly, suggestions for further research about proverbs in English language teaching are presented.

#### 6.1 Summary

This study investigates future English teachers' experiences of learning English proverbs in Anatolian Teacher Training High Schools (ATTHS) in Turkey. In a general sense, the study aims to draw the picture in English teacher trainees' language classrooms in ATTHS related to proverb instruction and to see if prospective English teachers, as students of English who are assumed to have attained high proficiency through long years of studying English and who are going to be English teachers, have been exposed to enough proverbs in language classrooms at high school. More specifically, considering the significance of proverbs for the development of teacher trainees' communicative competence and thus, for their professional development, this study attempts to reveal to what extent proverbs were taught to student teachers to help them build on their communicative competence. In order to achieve this aim, students' opinions are sought and coursebooks are analysed. In doing this, this study tries to find out EFL teacher trainees' attitudes towards learning and teaching English proverbs, their understanding of proverbs, their thoughts about their knowledge and use of English proverbs, and their perceptions about how sufficiently their English teachers and coursebooks at high school taught them English proverbs. This study also tries to uncover how the English coursebooks they used in ATTHS teach proverbs.

This study is carried out with 187 freshman students studying in the Division of English Language Teaching (ELT) in Middle East Technical University, Hacettepe University and Gazi University in Ankara/Turkey. A questionnaire is administered to those teacher trainees to measure their attitudes towards learning and teaching English proverbs, their

conceptualization of proverbs, their thoughts about their knowledge of proverbs and their perceptions about the extent to which the English teachers they had and the coursebooks they used when they were studying in ATTHS dealt with English proverbs in the classroom. To validate and shed light on the data obtained from the questionnaires, a semi-structured interview is conducted with 21 of those participants who indicated at the end of the questionnaire their willingness to get involved. Finally, the coursebooks used by at least 30 of the participants are examined using an analysis form and a checklist in terms of (1) the number and forms of the proverbs incorporated, (2) whether the proverbs are part of the Paremiological Minimum (PRM) (3) where, how and for what purposes the proverbs are incorporated and (4) what aspects of proverbs are explicitly dealt with in these coursebooks.

As for the analysis of the data, the questionnaires are analysed using a descriptive statistics. The data is entered to SPSS as a statistics program to calculate the frequency and percentage of the responses to the items. As for the open-ended question asking for participants' definition of a proverb in Section IV, the Computerized Language Analysis Child Language Data Exchange System (CLAN CHILDES) is used and frequency counts for each and every word taking place in the definitions are calculated. As for the analysis of the interviews, the audio and/or video recordings of 21 interviews are transcribed using the transcription program EXMARaLDA and then the transcriptions are coded by the researcher with reference to the research questions. As well as the questionnaires and interviews, the coursebooks are examined using the analysis form and the checklist. Each and every proverb encountered in the coursebooks is entered in the analysis form and the necessary information is noted. The sections where the proverb(s) are used are further scrutinized to see if there is an explicit reference to any of the aspects of proverbs that are stated in the checklist. Then the number of references to the aspects, if any, is indicated in the checklist. In comparing the proverbs included in the coursebooks to the frequently used and known English proverbs, Haas's findings (2008) related to the commonly used and known proverbs by native speakers of English in USA are used.

With regard to the participants' conceptualization of proverbs, it is seen that some of the cultural and formal aspects of proverbs are the mostly indicated ones in the participants' definitions. Of all these features, proverbs' having an old history and fixed form and being anonymous, experience-based and didactic are the predominantly stated features in the definitions given by the teacher trainees participating in this study. Based on this, it can be

said that the participants' conceptualization of proverbs reflects traditional definitions. As for the subjects' attitudes towards proverb instruction, it is found that the majority of them have positive attitudes towards learning and teaching English proverbs and think that learning proverbs would develop their language skills and ease their communication in many respects. Apart from these, the findings related to teacher trainees' thoughts about their knowledge of proverbs reveal that many of them do not have a good command of English proverbs even though more than half of the participants know for what purposes to use English proverbs and can recognize them in listening and reading texts even if they do not understand them.

Regarding teacher trainees' perceptions about their English teachers dealing with proverbs at high school, many of the teacher trainees are of the opinion that their teachers did not put necessary emphasis on proverb instruction and they attribute this to the education system which gives priority to grammar and exams. As for their perceptions about the sufficiency of the coursebooks they used at high school in terms of proverb instruction, teacher trainees' views reveal that the main coursebooks they used were not effectively and thoroughly studied by many participants at ATTHS due to the emphasis on test and grammar books. Of the participants who studied them, the bulk of them think that many of their coursebooks did not explicitly teach English proverbs and usually included few of them randomly as extras. Even though neither their English teachers nor their English coursebooks are thought to have dealt with English proverbs adequately, the results indicate that it is still their teachers from whom they think they benefited comparatively more in terms of proverb instruction.

As for the results of the coursebook analysis, it is found that while the examined local coursebooks in this study contain almost no proverb at all, the analysed international coursebooks include a relatively greater number of proverbs. Besides, most of the proverbs incorporated in each set of the coursebooks are given in their fixed forms. Moreover, when the paremiological minimum in Haas's study is taken as the criteria, almost half of the proverbs in international coursebooks are among the most familiar proverbs; however, there are still a reasonable number of them that do not take place in the paremiological minimum at all. In addition, there are a few proverbs that are among the generated ones by native speakers in Haas's study (2008). While most of the proverbs in *Inside Out* are used to exemplify and practice certain grammar points, to teach certain sounds, to show the cultural similarities and differences in proverbs and to create discussion topics; the bulk of the

proverbs in Upstream are employed to draw learners' attention to the topic, to introduce the topic of the unit, to engage learners in the topic of the unit, to express and support an idea in a text and simply to teach the proverbs themselves. Apart from these, the only proverb used in the set of New Bridge to Success as the local coursebook is incorporated in the pronunciation section to show how the strongly stressed words can change meaning. However, except for some of the semantic and cultural aspects of proverbs, there is hardly any explicit reference to other aspects of the proverbs in all the examined coursebooks in spite of the importance of these aspects for the development of communicative competence. Most often, the focus is on the meaning of proverbs but not on their functions in the coursebooks analysed.

## **6.2. Conclusions and Implications**

This thesis has revealed teacher trainees' need for proverb knowledge as it is found that they do not have good command of English proverbs and think that they were not exposed to enough proverbs at high school even though they have positive attitudes towards learning and teaching English proverbs. Both the participants' views and coursebook analysis show that proverbs are not given sufficient place in English classrooms. Therefore, the results of this study have highlighted the need for proverb teaching in English classrooms at ATTHSs where teacher trainees are expected to gain language competence and awareness. To meet this need, when designing materials and planning lessons, it should be kept in mind that knowledge of English proverbs constitutes an important component of learners' language competence because as part of cultural references, figurative, functional, formulaic and idiomatic language, proverbs can help to enhance not only organizational competence but also pragmatic competence when Bachman's model is considered. In a country such as Turkey where English is taught as a foreign language with limited exposure to English outside the classroom, English language teachers and coursebooks carry utmost importance in teaching English proverbs and their various aspects. This implies a need to train prospective teachers and design instructional materials in a way that makes them competent to teach those aspects of English proverbs that can contribute to the development of learners' metaphoric, intercultural, pragmatic and organizational competences and eventually, their communicative competence. Even if the heavily-loaded programs and grammar-oriented exams are thought not to allow devotion to the teaching of cultural and pragmatic aspects of English in high schools, then proverbs can be suggested as practical language items to present language structures, vocabulary, culture, non-literal language and pragmatics at the

same time. Therefore, in spite of the importance of exam results and competition among the students who are to take the university entrance exam, “teachers should remember the features ‘creativity and flexibility’ usually listed among the features associated with ‘good teachers’ and should try to find ways to presenting students with the cultural information” (Hatipoğlu, 2009:356). Above and beyond, Tomlinson (2003:169) constantly emphasizes that learners should be exposed to and encouraged to study texts which are “linguistically simple but cognitively and emotionally complex” and proverbs as linguistically simple and cognitively challenging expressions can be studied as part of such texts.

Considering the results of coursebook analysis, it can be concluded that there is a discrepancy between what the students are asked to do in the coursebooks and what happens in real-life language use, which confirms the “wide mismatch between ... research findings and actual practice in many coursebooks and published materials” (Tomlinson, 2003:72). The research findings on not only methodology but also linguistics need to be incorporated in the coursebooks. Therefore, it can be suggested that research on formal, semantic, cultural, literary and pragmatic features of proverbs should be incorporated more effectively in the coursebooks by means of communicative tasks. For instance, proverbs are important conventional metaphors that can be used to encourage figurative thinking and to enhance language learners’ metaphoric competence. This role of proverbs can be activated more easily and effectively if teachers and materials deal with the images, mapping of source domain features onto target domain, metaphors and conceptual metaphors employed in proverbs by means of querying routines, analytical approaches and consciousness-raising activities in the language classroom. Furthermore, by encouraging learners to analyse proverbs across different cultures more systematically in the classroom, learners can be equipped with such skills of discovering and interpreting other cultures and their own culture and can become independent intercultural analysts and interpreters. On top of these, to contribute to the development of students’ pragmatic competence, proverbs should be presented in authentic contexts. In fact, proverbs are frequently used in cartoons, newspapers, magazines, songs, comics and movies (Mieder, 2004). Accompanying these contexts, learners should be given the opportunity to engage in authentic and communicative tasks to learn and carry out pragmatic functions of proverbs. In doing this, a three-stage task-based learning framework suggested by Willis (1996) can be followed (See Section 3.5.3). By and large, language awareness, pragmatic awareness and cultural awareness activities on proverbs would be of great contribution to the improvement of learners’ communicative



competence. Such activities “can not only facilitate language acquisition and mental development but they can also considerably increase self-esteem and independence” (Tomlinson, 2003:171).

Related to the findings of coursebook analysis, it can further be recommended that as well as fixed forms of proverbs, truncated proverbs and anti-proverbs should be integrated in the materials to better reflect the everyday uses of proverbs. Besides, the most familiar and the most frequently used proverbs should be incorporated so that students can make the most out of learning proverbs. As for the findings regarding the participants’ conceptualization of proverbs, it can be concluded that the proverb definitions students are exposed to need to be renewed to better reflect the nature of proverbs in modern times.

All this suggests that there should be collaboration between researchers, coursebooks writers, administrators, teachers and students. This study can serve as a guideline for these stakeholders in writing the curriculum and instructional materials and in planning lessons. Besides, teachers and administrators can make use of the findings of this study in selecting coursebooks that emphasize teaching English proverbs and in evaluating the quality of coursebooks and designing materials with regard to proverb teaching.

In brief, when educating teacher trainees in a way to develop their language competence and language awareness, proverbs as a vital component of the target language and culture can be incorporated in the teacher training programs to contribute to prospective teachers’ improvement of both organizational and pragmatic competence. In this way, these teacher trainees can first of all enhance their own communicative competence and then know “what” to transfer to language learners as part of language and culture and use their knowledge of proverbs in designing instructional materials and adapting textbooks that are insufficient in terms of proverb instruction.

### **6.3 Further Research**

To complement the findings of this study, proverbs in ELT need to be further studied from different perspectives. It would be invaluable to study the following topics regarding proverbs:

- English teachers' attitudes towards teaching proverbs and their practice in teaching them,
- Coursebook writers' views about proverb teaching, their practice of incorporating idiomatic expressions in the coursebooks they write and the way they select these expressions,
- The views of curriculum designers and exam writers regarding the incorporation of proverbs in the curriculum and in the exams,
- Empirical studies on the role of proverbs in developing language learners' organizational, figurative, cultural and pragmatic competences,
- Material evaluation and development in terms of proverb instruction at different levels of education or different levels of English proficiency,
- Proverb teaching to students of different levels of language proficiency and different ages (e.g. young learners, adults etc.)
- Identification of the kinds of proverbs to be taught to learners of different levels and ages
- Testing language learners' proverb knowledge and proverb processing
- Cross-cultural studies on the formal, semantic, cultural, literary and pragmatic aspects of proverbs to provide input for classroom instruction and material design

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## APPENDIX A

### STUDENT QUESTIONNAIRE IN TURKISH

Değerli öğrencimiz,

Bu anketin amacı Anadolu Öğretmen Lisesi mezunları olarak sizlerin lisede kullandığınız ders kitaplarını öğrenmek ve İngilizce atasözlerinin öğrenimi ve öğretimine yönelik tutum ve tecrübeleriniz konusunda bilgi edinmektir. Cevaplarınız tamimiyle gizli tutulacak ve sadece araştırmacılar tarafından değerlendirilecektir; elde edilecek bilgiler sadece araştırma kapsamında kullanılacaktır. Bu nedenle her soruyu dikkatli bir şekilde okuyup içtenlikle cevaplamanızı rica ederiz.

Katkılarınız için şimdiden çok teşekkür ederiz ☺

Çalışmayla ilgili daha fazla bilgi için, aşağıda araştırmacıların iletişim bilgileri verilmiştir:

Doç. Dr. Çiler Hatipoğlu

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Anketi doldurmadan önce lütfen aşağıdaki ifadeyi okuyup, kabul ediyorsanız verilen kutuyu tik (✓) ile işaretleyip aşağıda belirtilen yere imzanızı atınız.

- Bu çalışmaya tamamen gönüllü olarak katılıyorum ve verdiğim bilgilerin bilimsel amaçlı yayımlarda kullanılmasını kabul ediyorum.***

**Ad Soyad (İsteğe Bağlı):**

**İmza:**

## I. KİŞİSEL BİLGİLER

Aşağıdaki maddeleri lütfen dikkatli bir şekilde okuyup verilen boşluklara cevaplarınızı yazınız. Seçenek içeren sorularda, lütfen en uygun seçeneği tik (✓) ile işaretleyiniz.

- Okuduğunuz üniversitenin adı: \_\_\_\_\_
- Üniversitede İngilizce hazırlık okudunuz mu?  Evet  Hayır
- Sınıf:  Hazırlık  1  2  3  4 Yaş: \_\_\_\_\_
- Cinsiyet:  Erkek  Kadın
- Babanızın eğitim düzeyi:  
 Yok  İlkokul  Ortaokul  Lise  Üniversite  Lisansüstü (Yüksek lisans/Doktora)
- Annenizin eğitim düzeyi:  
 Yok  İlkokul  Ortaokul  Lise  Üniversite  Lisansüstü (Yüksek lisans/Doktora)
- Ailenizin ortalama aylık geliri (TL):  
 - 500  501-1000  1001-1500  1501-2000  2001 +
- Mezun olduğunuz lisenin TAM ADI (Ör: Muğla Anadolu Öğretmen Lisesi):  
\_\_\_\_\_
- Mezun olduğunuz lisenin bulunduğu şehir adı: \_\_\_\_\_

## II. İNGİLİZCE ÖĞRENME TECRÜBENİZ

Aşağıdaki maddeleri lütfen dikkatli bir şekilde okuyup verilen boşluklara cevaplarınızı yazınız. Seçenek içeren sorularda, lütfen en uygun seçeneği işaretleyiniz.

- Kaç yıldır İngilizce öğreniyorsunuz? \_\_\_\_\_ yıl
- Hiç yurtdışında bulundunuz mu?  Evet  Hayır

Cevabınız 'EVET' ise aşağıdaki tabloda istenilen bilgileri tamamlayınız:

#	Hangi ülkelerde bulundunuz?	Ne kadar süre için bulundunuz?	Belirttiğiniz ülkelerde hangi amaçlarla bulundunuz? (ör: eğitim, iş, tatil):
2a1.			
2a2.			
2a3.			
2a4.			

3. İngilizcede yeterlik düzeyinizi aşağıdaki kutuda verilen ölçeğe göre belirtiniz?

ÇOK İYİ : Yabancılarla sözlü ve yazılı olarak etkili ve sorunsuz bir şekilde iletişim kurabiliyorum.  
İYİ : Yabancılarla sözlü ve yazılı olarak iyi bir şekilde iletişim kurabiliyorum.  
ORTA : Yabancılarla sözlü ve yazılı olarak iletişim kurarken bazen zorluk yaşıyorum.  
ZAYIF : Yabancılarla sözlü ve yazılı olarak iletişim kurarken çok zorluk yaşıyorum.

Çok iyi  İyi  Orta  Zayıf

4. Üniversiteden mezun olduktan sonra İngilizce Öğretmeni olarak çalışmayı düşünüyor

musunuz?  Evet  Hayır  Belki

**III. ANADOLU ÖĞRETMEN LİSESİNDE KULLANDIĞINIZ İNGİLİZCE DERS KİTAPLARI**

1. Aşağıda ANADOLU ÖĞRETMEN LİSELERİNDE kullanıldığı düşünülen ana ders kitaplarının listesi **ALFABETİK SIRADA** verilmiştir. **SADECE** Anadolu Öğretmen Lisesinde işlediğiniz ders kitaplarını işaretleyiniz. Aşağıdaki açıklamaları takip ederek tabloyu doldurunuz.

- (A) Verilen listeye bakınız ve Anadolu Öğretmen Lisesinde işlediğiniz kitapları tik (✓) ile işaretleyiniz.  
(B) İşaretlediğiniz kitapların seviyesini belirtiniz (Ör: “Beginner, elementary, pre-intermediate, intermediate, upper-intermediate, advanced” ya da “1, 2, 3, 4, 5, 6”)  
(C) İşaretlediğiniz kitapları kaçınıcı sınıfta işlediğinizi yazınız (Ör: Lise hazırlık, Lise 1, Lise 2, Lise 3 vb.)

Sayı	İngilizce Ders Kitaplarının Adı	(A) İşlendi ise tik işareti (✓) koyunuz.	(B) İşaretlediğiniz ders kitaplarının seviyeleri nedir?	(C) İşaretlediğiniz ders kitaplarını kaçınıcı sınıfta işlediniz?
1.	Academic Connections			
2.	Access			
3.	Ace			
4.	Achieve			
5.	Adventures			
6.	Atlas			
7.	Attain			
8.	Attitude			
9.	Blockbuster			
10.	Boost			
11.	Breakthrough			
12.	Can you believe it?			
13.	Center Stage			
14.	Challenges			
15.	Champions			

Sayı	İngilizce Ders Kitaplarının Adı	(A) İşlendi ise tik işareti (√) koyunuz.	(B) İşaretlediğiniz ders kitaplarının seviyeleri nedir?	(C) İşaretlediğiniz ders kitaplarını kaçınıcı sınıfta işlediniz?
16.	Channel Your English			
17.	Click On			
18.	Countdown			
19.	Cover to Cover			
20.	Creating Meaning			
21.	Creative English			
22.	Cutting Edge			
23.	New Cutting Edge			
24.	Double Take			
25.	Energy			
26.	Engage			
27.	English File			
28.	New English File			
29.	English for Life			
30.	English Know it all			
31.	English in Mind			
32.	English Result			
33.	English Zone			
34.	Enterprise			
35.	Explorations			
36.	Exploring English			
37.	Express Ways			
38.	Face to Face			
39.	First Choice			
40.	Flashlight			
41.	Future			
42.	Gateways			
43.	Gear Up			
44.	Get Real			
45.	Global			
46.	Go Ahead			
47.	Good News, Bad News			
48.	Headway			
49.	Horizons			
50.	Hotline			
51.	Hot Spot			
52.	Identity			

Sayı	İngilizce Ders Kitaplarının Adı	(A) İşlendi ise tik işareti (√) koyunuz.	(B) İşaretlediğiniz ders kitaplarının seviyeleri nedir?	(C) İşaretlediğiniz ders kitaplarını kaçınıcı sınıfta işlediniz?
53.	Innovations			
54.	Inside Out			
55.	Inspiration			
56.	Interchange			
57.	In Touch			
58.	Just Right			
59.	Kickstart			
60.	Knockout			
61.	Landmark			
62.	Lifelines			
63.	Link			
64.	Look Ahead			
65.	Look Up			
66.	Making Waves			
67.	Matrix Foundation			
68.	New Matrix			
69.	Mega			
70.	Messages			
71.	Mission			
72.	More			
73.	Move			
74.	Move Ahead			
75.	Natural English			
76.	Network			
77.	New Bridge to Success			
78.	New Password			
79.	Northstar			
80.	On Your Mark			
81.	Open House			
82.	Open Mind			
83.	Opportunities			
84.	New Opportunities			
85.	Pacesetter			
86.	Panorama			
87.	Project			
88.	Prospects			
89.	Quick Smart English			



Sayı	İngilizce Ders Kitaplarının Adı	(A) İşlendi ise tik işareti (√) koyunuz.	(B) İşaretlediğiniz ders kitaplarının seviyeleri nedir?	(C) İşaretlediğiniz ders kitaplarını kaçınıcı sınıfta işlediniz?
90.	Ready to Go			
91.	Reward			
92.	Round up			
93.	Shine			
94.	Side by Side			
95.	Skill Zone			
96.	Sky-high			
97.	Skyline			
98.	Smart			
99.	Smash			
100.	Snapshot			
101.	Solution			
102.	Spark			
103.	Spotlight			
104.	Start Up			
105.	Step Forward			
106.	Straightforward			
107.	Streetwise			
108.	New Streetwise			
109.	Style			
110.	Success			
111.	Summit			
112.	Synergy			
113.	Tempo			
114.	Top Notch			
115.	Top Score			
116.	Total English			
117.	Touchstone			
118.	Transitions			
119.	True Colors			
120.	Tune In			
121.	Twist			
122.	Up Beat			
123.	Up Close			
124.	Upstream			
125.	Ventures			
126.	What a Life			

127.	What a World			
128.	Winners			
129.	World Around			
130.	World Link			
131.	World View			

2. İşlediğiniz kitaplar yukarıdaki listedeki kitaplar arasında yer almıyorsa, aşağıdaki tabloya lütfen ekleyiniz:

Sayı	(A) Diğer İngilizce Ders Kitaplarının Adı	(B) Belirttiğiniz ders kitaplarının seviyeleri nedir?	(C) Belirttiğiniz ders kitaplarını kaçınıcı sınıfta işlediniz?
1.			
2.			
3.			
4.			
5.			
6.			
7.			
8.			

#### IV. ATASÖZLERİ

1. Atasözü (İng: proverb) kelimesinin size göre kısaca tanımını yazınız. Tanım yazamayacağınızı düşünüyorsanız atasözü kavramını duyduğunuzda aklınıza gelen kelimeleri yazınız.

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#### IVA. İNGİLİZCE ATASÖZLERİNİN ÖĞRENİMİ VE ÖĞRETİMİ

Bazı İngilizce atasözleri: *No pain, no gain; Better late than never; An apple a day keeps the doctor away; Beauty is only skin deep; Don't judge a book by its cover; A friend in need is a friend indeed.*

1. Aşağıdaki ifadeleri okuyarak, uygun seçeneği tik (✓) ile işaretleyiniz. Cevaplarınızın sizin gerçek ve samimi düşüncelerinizi yansıtmasına dikkat ediniz.

İNGİLİZCE ATASÖZLERİNİN ÖĞRENİMİ VE ÖĞRETİMİ	Tamamen katılıyorum	Katılıyorum	Kararsızım	Katılmıyorum	Hiç katılmıyorum
1. İngilizce atasözlerini öğrenmenin İngilizce eğitiminin önemli bir parçası olduğunu düşünüyorum.	5	4	3	2	1
2. İngilizce atasözlerini kullanmayı öğrenmek etkili bir iletişim kurmak için gereklidir.	5	4	3	2	1
3. İngilizce atasözlerini sözlü iletişimde kullanmayı öğrenmek konuşma becerilerimi geliştirmem için gereklidir.	5	4	3	2	1
4. İngilizce sunum yaparken atasözü kullanmam hitabımı daha etkili kılacaktır.	5	4	3	2	1
5. İngilizce atasözlerini yazılı iletişimde kullanmayı öğrenmek yazma becerilerimi geliştirmem için gereklidir.	5	4	3	2	1
6. İngilizce atasözlerini bilmek okuduğum metinleri daha iyi anlamam için önemlidir.	5	4	3	2	1
7. İngilizce atasözlerini bilmek dinlediğim konuşmaları daha iyi anlamam için önemlidir.	5	4	3	2	1
8. İngilizce atasözlerini bilmek hedef kültürü daha iyi anlamam için önemlidir.	5	4	3	2	1
9. İngilizce atasözlerini bilmek kültürel farklılıkları ve benzerlikleri daha iyi kavramam için önemlidir.	5	4	3	2	1
10. İngilizce atasözlerini bilmek İngilizce yapılan esprileri anlamam için gereklidir.	5	4	3	2	1
11. İngilizce atasözlerini öğrenmek İngilizcede mecazi anlatımla aşinalık kazanmam için önemlidir.	5	4	3	2	1
12. İngilizce atasözlerini öğrenmek İngilizcede kendimi mecazi bir dil kullanarak ifade etme becerimi geliştirmem için önemlidir.	5	4	3	2	1
13. İngilizce atasözlerini bilmek günlük dili daha iyi anlamam için gereklidir.	5	4	3	2	1
14. Sınıf dışında İngilizce iletişim kurmamız gerektiği durumlarda İngilizce atasözlerini kullanmamız gerekebilir.	5	4	3	2	1
15. Sınıf dışında İngilizce iletişim kurmamız gerektiği durumlarda İngilizce atasözlerini tanıyıp anlamamız gerekebilir.	5	4	3	2	1
16. İngilizce derslerinde İngilizce atasözlerinin öğretilmesinin önemli olduğunu düşünüyorum.	5	4	3	2	1
17. İngilizce öğretmeni olduğum zaman kesinlikle İngilizce atasözlerini öğreteceğim.	5	4	3	2	1
18. İngilizce atasözlerinin İngilizce ders kitaplarına dahil edilmesi gerektiğine inanıyorum.	5	4	3	2	1
19. İngilizce atasözlerinin Anadolu Öğretmen Liselerinin İngiliz dili müfredatının bir parçası olması gerektiğini düşünüyorum.	5	4	3	2	1

20. Etkili iletişim için dil öğrenenleri atasözü öğrenme konusunda teşvik etmenin önemli olduğunu düşünüyorum.	5	4	3	2	1
<b>İngilizce atasözlerinin öğretimi ve öğrenimine ilişkin farklı düşünceleriniz varsa lütfen belirtiniz:</b>					

#### IVB. ATASÖZÜ BİLGİNİZ

ATASÖZÜ BİLGİNİZ	Tamamen katılıyorum	Katılıyorum	Kararsızım	Katılmıyorum	Hiç katılmıyorum
1. İngilizce atasözlerinin özgün cümle yapıları hakkında bilgiye sahibim.	5	4	3	2	1
2. İngilizce atasözlerinin anlamsal özellikleri hakkında bilgiye sahibim (Ör: kapsadıkları konular, eş anlamlı ve zıt anlamlı atasözleri).	5	4	3	2	1
3. İngilizce atasözlerinin edebi özellikleri hakkında bilgiye sahibim (Ör: mecazi kullanımları, kafiyeli olmaları).	5	4	3	2	1
4. İngilizce atasözlerinin kültürel özellikleri hakkında bilgiye sahibim.	5	4	3	2	1
5. İngilizce atasözlerinin hangi durumlarda kullanılabileceğini biliyorum.	5	4	3	2	1
6. İngilizce atasözlerinin ne amaçla kullanılabileceğini biliyorum.	5	4	3	2	1
7. Dinlediğim konuşmalarda İngilizce atasözlerini tanıyabiliyor ve anlıyorum.	5	4	3	2	1
8. Dinlediğim konuşmalarda İngilizce atasözlerini anlamasam da tanıyabiliyorum.	5	4	3	2	1
9. Okuduğum metinlerde İngilizce atasözlerini tanıyabiliyor ve anlayabiliyorum.	5	4	3	2	1
10. Okuduğum metinlerde İngilizce atasözlerini anlamasam da tanıyabiliyorum.	5	4	3	2	1
11. İngilizce şarkılarda duyduğum atasözlerini anlamada güçlük çekiyorum.	5	4	3	2	1
12. İngilizce filmlerde duyduğum atasözlerini anlamada güçlük çekiyorum.	5	4	3	2	1
13. İngilizceyi kullanırken aklıma Türkçe atasözleri geliyor fakat anlam bakımından İngilizce karşılığını bilmediğimden kullanmaktan vazgeçiyorum.	5	4	3	2	1
14. İngilizce yazı yazarken İngilizce atasözlerini kullanabiliyorum.	5	4	3	2	1
15. İngilizce konuşurken İngilizce atasözlerini kullanabiliyorum.	5	4	3	2	1
16. İngilizceyi etkili bir şekilde öğretmeme katkıda bulunacak kadar İngilizce atasözü bildiğimi düşünüyorum.	5	4	3	2	1

## IVC. İNGİLİZCE ATASÖZLERİNİ ÖĞRENME TECRÜBENİZ

1. Anadolu Öğretmen Lisesindeki İngilizce Öğretmenleriniz İngilizce atasözlerini öğretmek için ders kitabı dışında başka materyaller kullanıyorlar mıydı?  Evet  Hayır
2. 1. soruya cevabınız EVET ise, İngilizce Öğretmenlerinizin İngilizce atasözlerini öğretirken ne tür materyaller kullandıklarını belirtiniz. Aşağıda verilen seçeneklerden uygun olanları tik (✓) ile işaretleyiniz.
- Sözlük
- Atasözü listesi
- Atasözleri üzerine aktiviteler (worksheet)
- Metinler (Okuma ve dinleme metinleri)
- Günlük hayattan materyaller (Ör: karikatürler, reklamlar, gazete makaleleri, şarkılar)
- Diğer : .....
3. Aşağıdaki ifadeleri okuyarak, uygun seçeneği işaretleyiniz. Cevaplarınızın sizin gerçek ve samimi düşüncelerinizi yansıtmasına dikkat ediniz.

3.1. LİSEDEKİ İNGİLİZCE ÖĞRETMENLERİNİZİN İNGİLİZCE ATASÖZLERİNİ ÖĞRETİMİ	Tamamen katılıyorum	Katılıyorum	Kararsızım	Katılmıyorum	Hiç katılmıyorum
1. Lisedeki İngilizce öğretmenlerim İngilizce atasözlerini gerektiği kadar öğrettiler.	5	4	3	2	1
2. Lisedeki İngilizce öğretmenlerim İngilizce atasözlerinin iletişimdeki öneminden bahsediyorlardı.	5	4	3	2	1
3. Lisedeki İngilizce öğretmenlerim İngilizce atasözlerinin yapısı üzerinde duruyorlardı.	5	4	3	2	1
4. Lisedeki İngilizce öğretmenlerim İngilizce atasözlerinin anlamı üzerinde duruyorlardı.	5	4	3	2	1
5. Lisedeki İngilizce öğretmenlerim İngilizce atasözlerinin hangi durumlarda kullanılabileceğini öğretiyorlardı.	5	4	3	2	1
6. Lisedeki İngilizce öğretmenlerim İngilizce atasözlerinin ne amaçlarla kullanılabileceğini öğretiyorlardı.	5	4	3	2	1
7. Lisedeki İngilizce öğretmenlerim İngilizce atasözlerinin edebi özelliklerine değiniyorlardı.	5	4	3	2	1
8. Lisedeki İngilizce öğretmenlerim İngilizce atasözlerini gramer öğretiminde kullanıyorlardı.	5	4	3	2	1

9. Lisedeki İngilizce öğretmenlerim İngilizce atasözlerini kelime öğretiminde kullanıyorlardı.	5	4	3	2	1
10. Lisedeki İngilizce öğretmenlerim İngilizce atasözlerini telaffuz öğretiminde kullanıyorlardı.	5	4	3	2	1
11. Lisedeki İngilizce öğretmenlerim İngilizce atasözlerini okuma becerisinin öğretiminde kullanıyorlardı.	5	4	3	2	1
12. Lisedeki İngilizce öğretmenlerim İngilizce atasözlerini dinleme becerisinin öğretiminde kullanıyorlardı.	5	4	3	2	1
13. Lisedeki İngilizce öğretmenlerim İngilizce atasözlerini konuşma becerisinin öğretiminde kullanıyorlardı.	5	4	3	2	1
14. Lisedeki İngilizce öğretmenlerim İngilizce atasözlerini yazma becerisinin öğretiminde kullanıyorlardı.	5	4	3	2	1
15. Lisedeki İngilizce öğretmenlerim İngilizce atasözlerini kültür öğretiminde kullanıyorlardı.	5	4	3	2	1
16. Lisedeki İngilizce öğretmenlerim İngilizce atasözlerini Türkçedeki atasözleriyle kıyaslayarak öğretiyorlardı.	5	4	3	2	1
17. Lisedeki İngilizce öğretmenlerim İngilizce atasözlerinin öğretimi için özel zaman ayırıyorlardı.	5	4	3	2	1
18. Lisedeki İngilizce öğretmenlerim ders kitaplarındaki atasözleriyle ilgili yetersiz buldukları kısımları tamamlayarak daha etkili ve anlamlı hale getiriyorlardı.	5	4	3	2	1
19. Çoğu İngilizce atasözünü kullandığımız ders kitaplarından değil sadece lisedeki öğretmenlerimin kendi birikimlerinden öğrendim.	5	4	3	2	1
20. Lisede İngilizce derslerinde öğretmenlerimden öğrendiğim atasözlerini iletişim kurarken hala kullanıyorum.	5	4	3	2	1
<b>3.2. LİSEDEKİ DERS KİTAPLARINIZIN İNGİLİZCE ATASÖZLERİNİ ÖĞRETİMİ</b>	<b>Tamamen katılıyorum</b>	<b>Katılıyorum</b>	<b>Kararsızım</b>	<b>Katılmıyorum</b>	<b>Hiç katılmıyorum</b>
21. Öğrendiğim çoğu atasözünü lisede okuduğum ders kitaplarından öğrendim.	5	4	3	2	1
22. Lisede işlediğimiz ders kitapları gerektiği kadar İngilizce atasözlerinin üzerinde duruyordu.	5	4	3	2	1
23. Lisede işlediğimiz ders kitapları gerektiği kadar İngilizce atasözlerinin üzerinde duruyordu fakat öğretmenlerim bu kısımları atlıyordu.	5	4	3	2	1
24. Lisede işlediğimiz ders kitapları etkili iletişim stratejisi olarak İngilizce atasözlerine değiniyordu.	5	4	3	2	1
25. Lisede işlediğimiz ders kitapları İngilizce atasözlerinin yapısı üzerinde duruyordu.	5	4	3	2	1
26. Lisede işlediğimiz ders kitapları İngilizce atasözlerinin anlamsal özellikleri üzerinde duruyordu.	5	4	3	2	1
27. Lisede işlediğimiz ders kitapları İngilizce atasözlerinin edebi özellikleri üzerinde duruyordu.	5	4	3	2	1

28. Lisede işlediğimiz ders kitapları İngilizce atasözlerinin hangi durumlarda kullanılabileceğini öğretiyordu.	5	4	3	2	1
29. Lisede işlediğimiz ders kitapları İngilizce atasözlerinin ne amaçlarla kullanılabileceğini öğretiyordu.	5	4	3	2	1
30. Lisede işlediğimiz ders kitapları çoğunlukla İngilizce atasözlerini liste halinde sunuyordu.	5	4	3	2	1
31. Lisede işlediğimiz ders kitapları İngilizce atasözlerini metin içerisinde öğretiyordu.	5	4	3	2	1
32. Lisede işlediğimiz ders kitapları gerçek hayattan materyaller (ör: karikatür, reklam, gazete yazıları, şarkılar vb) yoluyla İngilizce atasözlerini bağlam içerisinde sunuyordu.	5	4	3	2	1
33. Lisede işlediğimiz ders kitapları İngilizce atasözlerini öğretmek ve pekiştirmek amacıyla aktiviteler içeriyordu.	5	4	3	2	1
34. Lisede işlediğimiz ders kitapları İngilizce atasözlerini gramer öğretiminde kullanıyordu.	5	4	3	2	1
35. Lisede işlediğimiz ders kitapları İngilizce atasözlerini kelime öğretiminde kullanıyordu.	5	4	3	2	1
36. Lisede işlediğimiz ders kitapları İngilizce atasözlerini telaffuz öğretiminde kullanıyordu.	5	4	3	2	1
37. Lisede işlediğimiz ders kitapları İngilizce atasözlerini dinleme becerisinin öğretiminde kullanıyordu.	5	4	3	2	1
38. Lisede işlediğimiz ders kitapları İngilizce atasözlerini okuma becerisinin öğretiminde kullanıyordu.	5	4	3	2	1
39. Lisede işlediğimiz ders kitapları İngilizce atasözlerini yazma becerisinin öğretiminde kullanıyordu.	5	4	3	2	1
40. Lisede işlediğimiz ders kitapları İngilizce atasözlerini konuşma becerisinin öğretiminde kullanıyordu.	5	4	3	2	1
41. Lisede işlediğimiz ders kitapları İngilizce atasözlerini kültür öğretiminde kullanıyordu.	5	4	3	2	1
42. Lisede işlediğimiz ders kitapları verdiği İngilizce atasözlerini kendi kültürümüzdeki atasözleriyle kıyaslamamızı teşvik ediyordu.	5	4	3	2	1

**Lisede İngilizce atasözlerini öğrenme tecrübenize ilişkin eklemek istedikleriniz varsa lütfen belirtiniz:**

**NOT:**

Anketler deęerlendirilmeye alındıktan sonra gönüllü olan katılımcılarla sözlü görüşme yapılacaktır. Bu sözlü görüşmeye katılımınız bu çalışma için ve dolayısıyla sizler için büyük önem taşımaktadır. Eęer katılıp katkıda bulunmak isterseniz, sizinle iletişim kurabilmemiz için lütfen aşağıdaki bilgileri doldurunuz.

İsim: \_\_\_\_\_

E-posta: \_\_\_\_\_

Cep Tel: \_\_\_\_\_

☺☺☺ TEŞEKKÜRLER! ☺☺☺



## APPENDIX B

### STUDENT QUESTIONNAIRE IN ENGLISH

Dear Participant,

The aims of this questionnaire are to learn the English coursebooks you have used at Anatolian Teacher Training High Schools and to obtain information regarding your experiences about and attitudes towards learning and teaching English proverbs. Your answers will be kept strictly confidential and evaluated only by the researchers; the obtained data will be used for scientific purposes. For this reason, we would like you to read each and every question and statement very carefully and answer them sincerely.

Thank you so much for your contributions 😊

For further information about the study, contact information of the researchers is given below:

Assoc. Prof. Dr. Çiler Hatipoğlu  
Middle East Technical University  
Foreign Language Education  
Phone: 0 312 210 40 75  
E-mail: [ciler.hatipoglu@gmail.com](mailto:ciler.hatipoglu@gmail.com)

Res. Assist. Nilüfer Can  
Hacettepe University  
Foreign Language Education  
Phone: 0 312 297 85 75  
E-mail: [can\\_nilufer@hacettepe.edu.tr](mailto:can_nilufer@hacettepe.edu.tr)

Before completing the questionnaire, please read the statement below and if you agree, put a tick (✓) in the box given and put your signature in the space provided.

*I am participating in this study totally on my own will and I give my consent for the use of the information I provide for scientific purposes.*

**Name Surname (Optional):**

**Signature:**

## I. DEMOGRAPHIC INFORMATION

Please read the statements below carefully and write your responses in the spaces provided. With questions consisting of choices, please mark the most appropriate choice with a tick (✓).

1. The name of the university you are studying in: \_\_\_\_\_
2. Did you attend Preparatory School at University?:  Yes  No
3. Year/Class:  Prep  1  2  3  4 Age: \_\_\_\_\_
4. Gender:  Male  Female
5. The educational level of your father:  
 No Education  Primary School  Middle School  
 High School  University  Postgraduate (Master/Phd)
6. The educational level of your mother  
 No Education  Primary School  Middle School  
 High School  University  Postgraduate (Master/Phd)
7. The approximate monthly income of your family (TL):  
 – 500  501-1000  1001-1500  1501-2000  2001 +
8. The FULL NAME of the high school you graduated from (E.g. Muğla Anadolu Öğretmen Lisesi): \_\_\_\_\_
9. Write the name of the city/town where your high school is: \_\_\_\_\_

## II. ENGLISH LANGUAGE LEARNING EXPERIENCE

Please read the statements below carefully and write your responses in the spaces provided. With questions consisting of choices, please mark the most appropriate choice with a tick (✓).

1. For how many years have you been learning English? \_\_\_\_\_ years
2. Have you ever been to a foreign country?  Yes  No

If your answer is YES, fill in the table given below with the appropriate information:

#	The names of the foreign countries you have been to:	The amount of time spent (Day, Month, Year):	Purpose of your visit (e.g. education, job, holiday):
2a1.			
2a2.			
2a3.			
2a4.			

**3. Please rate your proficiency level of English according to the scale below:**

Excellent : I can communicate with foreigners in written and spoken form perfectly.  
Good : I can communicate with foreigners in written and spoken form well.  
Average : I sometimes have difficulty communicating with foreigners in written and spoken form.  
Poor : I have great difficulty in communicating with foreigners in written and spoken form.

Excellent     Good     Average     Poor

**4. Are you planning to work as an English teacher after you graduate from university?**

Yes     No     May be

**III. ENGLISH COURSEBOOKS YOU USED AT ANATOLIAN TEACHER TRAINING HIGH SCHOOLS**

**1. The list of the main English coursebooks that are possibly used at ANATOLIAN TEACHER TRAINING HIGH SCHOOLS is given below in an ALPHABETICAL ORDER. Mark ONLY the ones you studied at Anatolian Teacher Training High School. Fill in the table by following the instructions given below.**

- (D) Look at the list given and tick (✓) the coursebooks you studied at Anatolian Teacher Training High School.
- (E) Indicate the levels of the coursebooks you studied. (E.g. “Beginner, elementary, pre-intermediate, intermediate, upper-intermediate, advanced” or “1, 2, 3, 4, 5, 6”)
- (F) Write the year/class in which you studied. (E.g. High School prep, High School 1, High School 2, High School 3 etc.)

Number	Title of the English coursebook	(A) Tick if studied.	(B) Indicate the levels of the coursebooks	(C) Indicate the year/class in which you studied the coursebooks
1.	Academic Connections			
2.	Access			
3.	Ace			
4.	Achieve			
5.	Adventures			
6.	Atlas			
7.	Attain			
8.	Attitude			
9.	Blockbuster			
10.	Boost			
11.	Breakthrough			
12.	Can you believe it?			
13.	Center Stage			
14.	Challenges			
15.	Champions			

<b>Number</b>	<b>Title of the English coursebook</b>	<b>(A) Tick if studied.</b>	<b>(B) Indicate the levels of the coursebooks</b>	<b>(C) Indicate the year/class in which you studied the coursebooks</b>
16.	Channel Your English			
17.	Click On			
18.	Countdown			
19.	Cover to Cover			
20.	Creating Meaning			
21.	Creative English			
22.	Cutting Edge			
23.	New Cutting Edge			
24.	Double Take			
25.	Energy			
26.	Engage			
27.	English File			
28.	New English File			
29.	English for Life			
30.	English Know it all			
31.	English in Mind			
32.	English Result			
33.	English Zone			
34.	Enterprise			
35.	Explorations			
36.	Exploring English			
37.	Express Ways			
38.	Face to Face			
39.	First Choice			
40.	Flashlight			
41.	Future			
42.	Gateways			
43.	Gear Up			
44.	Get Real			
45.	Global			
46.	Go Ahead			
47.	Good News, Bad News			
48.	Headway			
49.	Horizons			
50.	Hotline			
51.	Hot Spot			
52.	Identity			

<b>Number</b>	<b>Title of the English coursebook</b>	<b>(A) Tick if studied.</b>	<b>(B) Indicate the levels of the coursebooks</b>	<b>(C) Indicate the year/class in which you studied the coursebooks</b>
53.	Innovations			
54.	Inside Out			
55.	Inspiration			
56.	Interchange			
57.	In Touch			
58.	Just Right			
59.	Kickstart			
60.	Knockout			
61.	Landmark			
62.	Lifelines			
63.	Link			
64.	Look Ahead			
65.	Look Up			
66.	Making Waves			
67.	Matrix Foundation			
68.	New Matrix			
69.	Mega			
70.	Messages			
71.	Mission			
72.	More			
73.	Move			
74.	Move Ahead			
75.	Natural English			
76.	Network			
77.	New Bridge to Success			
78.	New Password			
79.	Northstar			
80.	On Your Mark			
81.	Open House			
82.	Open Mind			
83.	Opportunities			
84.	New Opportunities			
85.	Pacesetter			
86.	Panorama			
87.	Project			
88.	Prospects			
89.	Quick Smart English			
90.	Ready to Go			

<b>Number</b>	<b>Title of the English coursebook</b>	<b>(A) Tick if studied.</b>	<b>(B) Indicate the levels of the coursebooks</b>	<b>(C) Indicate the year/class in which you studied the coursebooks</b>
91.	Reward			
92.	Round up			
93.	Shine			
94.	Side by Side			
95.	Skill Zone			
96.	Sky-high			
97.	Skyline			
98.	Smart			
99.	Smash			
100.	Snapshot			
101.	Solution			
102.	Spark			
103.	Spotlight			
104.	Start Up			
105.	Step Forward			
106.	Straightforward			
107.	Streetwise			
108.	New Streetwise			
109.	Style			
110.	Success			
111.	Summit			
112.	Synergy			
113.	Tempo			
114.	Top Notch			
115.	Top Score			
116.	Total English			
117.	Touchstone			
118.	Transitions			
119.	True Colors			
120.	Tune In			
121.	Twist			
122.	Up Beat			
123.	Up Close			
124.	Upstream			
125.	Ventures			
126.	What a Life			
127.	What a World			

128.	Winners			
129.	World Around			
130.	World Link			
131.	World View			

**2. If the English course-books that you used at high school are not given in the list above, please specify them in the table below:**

Number	(A) Title of the other English coursebooks studied	(B) What are the levels of the coursebooks you indicated?	(C) In which year/class did you study the coursebooks you indicated?
1.			
2.			
3.			
4.			
5.			
6.			
7.			
8.			

#### IV. PROVERBS

1. Briefly, write your definition of a proverb. If you think you can't write a definition, write down the words that come to your mind when you hear the word "proverb".

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#### IVA. LEARNING AND TEACHING OF ENGLISH PROVERBS

Some of the English proverbs: *No pain, no gain; Better late than never; An apple a day keeps the doctor away; Beauty is only skin deep; Don't judge a book by its cover; A friend in need is a friend indeed.*

2. Please read the statements below and tick (✓) the most appropriate option. Make sure that your responses reflect your true and sincere thoughts.

LEARNING AND TEACHING OF ENGLISH PROVERBS	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1. I believe learning English proverbs is an important part of English language learning experience.	5	4	3	2	1
2. Learning to use English proverbs is necessary for achieving effective communication.	5	4	3	2	1
3. Learning to use English proverbs in oral communication is necessary for developing my speaking skills.	5	4	3	2	1
4. Using proverbs when I give oral presentations in English will make my speech more effective.	5	4	3	2	1
5. Learning to use English proverbs in written communication is necessary for developing my writing skills.	5	4	3	2	1
6. Knowing English proverbs is important for me to comprehend the reading texts better.	5	4	3	2	1
7. Knowing English proverbs is important for me to comprehend the listening texts better.	5	4	3	2	1
8. Knowing English proverbs is important for me to understand the target culture better.	5	4	3	2	1
9. Knowing English proverbs is important for me to perceive the cultural differences and similarities better.	5	4	3	2	1
10. Knowing English proverbs is necessary for me to make sense of the humours generated in English.	5	4	3	2	1
11. Learning English proverbs is important for me to get familiar with the English figurative expressions.	5	4	3	2	1
12. Learning English proverbs is important for me to develop my skill of expressing myself by using figurative language in English.	5	4	3	2	1



13.	Knowing English proverbs is necessary for me to understand the everyday language better.	5	4	3	2	1
14.	We might need to use English proverbs when we have to communicate in English outside the classroom.	5	4	3	2	1
15.	We might need to recognize and understand English proverbs when we have to communicate in English outside the classroom.	5	4	3	2	1
16.	I think it is important to teach English proverbs in English classrooms.	5	4	3	2	1
17.	I will definitely teach English proverbs when I become an English teacher.	5	4	3	2	1
18.	I believe it is necessary to incorporate English proverbs in English coursebooks.	5	4	3	2	1
19.	I think English proverbs should be a part of the English language curriculum at Anatolian Teacher Training High Schools.	5	4	3	2	1
20.	I think it is important to encourage English language learners to learn proverbs for effective communication.	5	4	3	2	1
<p><b>If you have different opinions regarding the teaching and learning of English proverbs, please specify them:</b></p>						

#### **IVB. YOUR KNOWLEDGE OF PROVERBS**

<b>YOUR KNOWLEDGE OF PROVERBS</b>		<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
1.	I have knowledge of the typical structures of English proverbs.	5	4	3	2	1
2.	I have knowledge of the semantic features of English proverbs (e.g. their themes, synonymous and antonymous proverbs etc.).	5	4	3	2	1
3.	I have knowledge of the literary aspects of English proverbs (e.g. use of metaphors, rhyme etc.)	5	4	3	2	1
4.	I have knowledge of the cultural aspects of English proverbs.	5	4	3	2	1
5.	I know in what situations to use English proverbs.	5	4	3	2	1
6.	I know for what purposes to use English proverbs.	5	4	3	2	1
7.	I can recognize and understand English proverbs in listening texts.	5	4	3	2	1
8.	I can recognize English proverbs in listening texts even if I do not understand them.	5	4	3	2	1
9.	I can recognize and understand English proverbs in reading texts.	5	4	3	2	1
10.	I can recognize English proverbs in reading texts even if I do	5	4	3	2	1

	not understand them.					
11.	I have difficulty comprehending the proverbs I come across in English songs.	5	4	3	2	1
12.	I have difficulty comprehending the proverbs I come across in English movies.	5	4	3	2	1
13.	When I use English, I think of a Turkish proverb but not knowing the English equivalent in terms of meaning, I give up using the proverb.	5	4	3	2	1
14.	I can use English proverbs in writing in English.	5	4	3	2	1
15.	I can use English proverbs in speaking in English.	5	4	3	2	1
16.	I think I know proverbs enough to contribute to my teaching of English effectively.	5	4	3	2	1

#### IVC. YOUR EXPERIENCE OF LEARNING ENGLISH PROVERBS

1. Did your English teachers at Anatolian Teacher Training High School employ materials other than coursebooks to teach English proverbs?  Yes  No
  
2. If your response to question 1 is YES, indicate what kinds of materials your English teachers used when teaching English proverbs. Tick (✓) the appropriate options given below.
  - Dictionary
  - Proverb Lists
  - Worksheet on Proverbs
  - Texts (reading and listening)
  - Materials from everyday life (E.g. cartoons, advertisements, newspaper articles, songs)
  - Others: .....

3. Please read the statements below and tick (✓) the most appropriate option. Make sure that your responses reflect your true and sincere thoughts.

<b>3.1. TEACHING OF ENGLISH PROVERBS BY YOUR ENGLISH TEACHERS AT HIGH SCHOOL</b>		<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
1.	My English teachers at high school taught English proverbs sufficient enough.	5	4	3	2	1
2.	My English teachers at high school used to mention the importance of English proverbs in communication.	5	4	3	2	1
3.	My English teachers at high school used to dwell on the structures of English proverbs.	5	4	3	2	1
4.	My English teachers at high school used to dwell on the meanings of English proverbs.	5	4	3	2	1
5.	My English teachers at high school used to teach in what situations to use English proverbs.	5	4	3	2	1
6.	My English teachers at high school used to teach for what purposes to teach English proverbs.	5	4	3	2	1
7.	My English teachers at high school used to refer to the literary aspects of English proverbs.	5	4	3	2	1
8.	My English teachers at high school used to employ English proverbs in grammar teaching.	5	4	3	2	1
9.	My English teachers at high school used to employ English proverbs in vocabulary teaching.	5	4	3	2	1
10.	My English teachers at high school used to employ English proverbs in pronunciation teaching.	5	4	3	2	1
11.	My English teachers at high school used to employ English proverbs in the teaching of reading skill.	5	4	3	2	1
12.	My English teachers at high school used to employ English proverbs in the teaching of listening skill.	5	4	3	2	1
13.	My English teachers at high school used to employ English proverbs in the teaching of speaking skill.	5	4	3	2	1
14.	My English teachers at high school used to employ English proverbs in the teaching of writing skill.	5	4	3	2	1
15.	My English teachers at high school used to employ English proverbs in culture teaching.	5	4	3	2	1
16.	My English teachers at high school used to teach English proverbs in comparison with Turkish proverbs.	5	4	3	2	1
17.	My English teachers at high school used to allocate special time for the teaching of English proverbs.	5	4	3	2	1
18.	My English teachers at high school used to complete and make the parts that they found to be insufficient regarding proverb teaching in coursebooks more effective and meaningful.	5	4	3	2	1

19.	I learnt most of the English proverbs not from the coursebooks we used but only from my teachers at high school.	5	4	3	2	1
20.	I still use the proverbs I learned from my teachers in English classes at high school in communication.	5	4	3	2	1
<b>3.2. TEACHING OF ENGLISH PROVERBS BY YOUR ENGLISH COURSEBOOKS AT HIGH SCHOOL</b>		<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
21.	I learned most of the proverbs I know from the coursebooks I studied at high school.	5	4	3	2	1
22.	The coursebooks we studied at high school used to dwell on English proverbs sufficiently.	5	4	3	2	1
23.	The coursebooks we studied at high school used to dwell on English proverbs sufficiently but my teachers were skipping the parts related to proverbs.	5	4	3	2	1
24.	The coursebooks we studied at high school used to refer to English proverbs as effective communication strategies.	5	4	3	2	1
25.	The coursebooks we studied at high school used to dwell on the structures of English proverbs.	5	4	3	2	1
26.	The coursebooks we studied at high school used to dwell on the semantic aspects of English proverbs.	5	4	3	2	1
27.	The coursebooks we studied at high school used to refer to the literary aspects of English proverbs.	5	4	3	2	1
28.	The coursebooks we studied at high school used to teach in what situations to use English proverbs.	5	4	3	2	1
29.	The coursebooks we studied at high school used to teach for what purposes to use English proverbs.	5	4	3	2	1
30.	The coursebooks we studied at high school most often presented English proverbs as a list.	5	4	3	2	1
31.	The coursebooks we studied at high school used to teach English proverbs in texts.	5	4	3	2	1
32.	The coursebooks we studied at high school used to present English proverbs in context by means of materials from real life (e.g. cartoons, advertisements, newspaper articles, songs etc.).	5	4	3	2	1
33.	The coursebooks we studied at high school included activities for the purpose of teaching English proverbs and reinforcing the knowledge of proverbs.	5	4	3	2	1
34.	The coursebooks we studied at high school used to employ English proverbs in grammar teaching.	5	4	3	2	1
35.	The coursebooks we studied at high school used to employ English proverbs in vocabulary teaching.	5	4	3	2	1
36.	The coursebooks we studied at high school used to employ English proverbs in pronunciation teaching.	5	4	3	2	1
37.	The coursebooks we studied at high school used to employ English proverbs in the teaching of listening skill.	5	4	3	2	1

38. The coursebooks we studied at high school used to employ English proverbs in the teaching of reading skill.	5	4	3	2	1
39. The coursebooks we studied at high school used to employ English proverbs in the teaching of writing skill.	5	4	3	2	1
40. The coursebooks we studied at high school used to employ English proverbs in the teaching of speaking skill.	5	4	3	2	1
41. The coursebooks we studied at high school used to employ English proverbs in culture teaching.	5	4	3	2	1
42. The coursebooks we studied at high school used to encourage us to compare the English proverbs they presented with the ones in our culture.	5	4	3	2	1
<p><b>If there is extra information regarding your experience of learning English proverbs at high school, please specify them here:</b></p>					

**NOTE:**

After analysing the questionnaires, an interview will be conducted with those who are volunteered to participate. Participation in this interview carries a great importance for this study and hence for you. If you would like to contribute to the study by participating in the interview, please write the necessary contact details in the spaces provided below for us to be able to contact you.

Name: \_\_\_\_\_

E-mail: \_\_\_\_\_

Mobile Number: \_\_\_\_\_

😊😊😊 **THANK YOU!** 😊😊😊

## APPENDIX C

### INTERVIEW QUESTIONS IN TURKISH

#### BÖLÜM A: İNGİLİZCE ATASÖZLERİNİN ÖĞRETİMİ VE ÖĞRENİMİ

1. Atasözünün tam olarak ne olduğunu biliyor musunuz? Atasözü deyince aklınıza ne tür özellikleri geliyor?
2. Türkçe ve İngilizcedeki atasözü bilginizi kıyasladığınızda neler söylerdiniz? Türkçe ve İngilizce atasözlerinden bir kaç örnek verebilir misiniz?
3. Hiç İngilizce iletişim kurarken atasözü kullanma ihtiyacı duyuyor musunuz?
4. Yeteri kadar İngilizce atasözü bildiğinizi ve kullandığınızı düşünüyor musunuz? “Keşke daha fazla İngilizce atasözü bilseydim” dediğiniz oluyor mu?
5. İngilizce atasözlerini nerelerde/ ne amaçla kullanıyor sunuz/ kullanırdınız?
6. En çok nerelerde İngilizce atasözleriyle karşılaşıyor sunuz?
7. Karşılaştığınız bu ifadelerin atasözü olduğunu nasıl anlıyorsunuz? Hangi özellikleri size atasözü olduklarını gösteriyor?
8. İngilizce atasözlerini öğrenmenin gerçekten önemli olduğunu düşünüyor musunuz?
9. Eğer İngilizce atasözlerini öğrenmenin önemli olduğunu düşünüyorsanız, bu ifadeleri öğrenmenin size ne tür yarar veya kolaylık sağlayacağını düşünüyorsunuz?
10. Öğretmen olduğunuz zaman İngilizce atasözlerinin öğretimine zaman ayıracak mısınız? Neden?
11. İleride öğretmen olduğunuzda İngilizce atasözlerini yeterince öğretebilecek kadar İngilizce atasözlerini öğrendiğinizi düşünüyor musunuz?

## **BÖLÜM B: LİSEDEKİ İNGİLİZCE ÖĞRETMENLERİNİZİN VE DERS KİTAPLARINIZIN İNGİLİZCE ATASÖZLERİNİ ÖĞRETİMİ**

1. Lisedeki İngilizce öğretmenleriniz atasözlerinin öğretimine ne kadar yer veriyorlardı?
2. Lisedeki İngilizce öğretmenleriniz atasözlerini nasıl öğretiyorlardı? İngilizce atasözleriyle ilgili neler söylüyorlardı?/ Bu ifadelere ilişkin öğretmenlerinizden neler öğrendiğinizi düşünüyor sunuz?
3. Ders kitapları hakkında ne düşünüyor sunuz? İşlediğiniz kitaplar İngilizce atasözlerinin öğretimine yeteri kadar yer veriyor muydu ve sizce vermeliler mi? Açıklayınız.
4. Lisede işlediğiniz ders kitapları İngilizce atasözlerini nasıl sunuyordu/ nasıl sunulmalı?
5. Lisede işlediğiniz ders kitaplarından İngilizce atasözlerine ilişkin neler öğrendiğinizi düşünüyor sunuz?
6. Öğretmenleriniz ders kitaplarında atasözleriyle ilgili kısımları işliyorlar mıydı?
7. Öğretmenleriniz İngilizce atasözlerini ders kitaplarında sırası geldiğinde mi öğretiyorlardı yoksa ders kitabı dışında atasözlerini öğretmek için başka materyaller kullanarak ayrı bir çaba gösteriyorlar mıydı?
8. Öğretmenleriniz ders kitaplarındaki atasözleriyle ilgili kısımları yetersiz bulup bu kısımları daha etkili hale getiriyorlar mıydı?
9. İngilizce derslerinde atasözleriyle en çok dilin hangi yönünü (ör: kelime, gramer, dört dil becerisi vb.) öğrenirken karşılaşıyordunuz?

## **BÖLÜM C: İŞLENİLEN DERS KİTAPLARI**

1. Lisedeyken ne tür kitaplar işlediniz?
2. Sınıf içerisinde en çok ne tür materyaller kullanıyordunuz?

## APPENDIX D

### INTERVIEW QUESTIONS IN ENGLISH

#### PART A: THE TEACHING AND LEARNING OF ENGLISH PROVERBS

1. Do you know exactly what proverb is? What aspects of proverbs come to your mind when you hear the word “proverb”?
2. What would you say when you compare your knowledge of Turkish proverbs with your knowledge of English proverbs? Can you give one or two examples of English and Turkish proverbs?
3. Do you ever feel the need to use proverbs in communicating in English?
4. Do you think that you know and use English proverbs sufficiently? Have you ever said “I wish I knew more English proverbs”?
5. In what situations/for what purposes do you/would you use English proverbs?
6. Where do you usually encounter proverbs?
7. How do you recognize whether the expressions you encounter are proverbs or not? What features of proverbs indicate that they are proverbs?
8. Do you think that it is really important to learn English proverbs?
9. If you think that learning English proverbs is important, what kind of advantages and disadvantages do you think learning English proverbs would bring to you?
10. Are you going to allocate some time for the teaching of English proverbs when you become an English teacher? Why?
11. When you become a teacher in the future, do you think that you have learned English proverbs enough to be able to teach them?



## **PART B: THE TEACHING OF ENGLISH PROVERBS BY YOUR ENGLISH TEACHERS AND COURSEBOOKS**

1. To what extent did your English teachers at high school give place to the teaching of proverbs?
2. How did your English teachers at high school use to teach proverbs? What were they saying about English proverbs?/ What do you think you have learned about these expressions from your teachers?
3. What do you think of the coursebooks? Did the coursebooks you studied give enough place to the teaching of proverbs or should they do so? Explain.
4. How did the coursebooks you studied at high school use to present English proverbs/ how should they present them?
5. What do you think you have learned about English proverbs from the coursebooks you studied at high school?
6. Did your teachers study the parts of the coursebooks that are about proverbs?
7. Did your teachers use to teach proverbs when the coursebook allowed or did they use to make extra effort by employing materials other the coursebook?
8. Did your teachers use to find the parts related to proverbs in the coursebooks insufficient and try to make these parts more effective?
9. In English classrooms, in the teaching of which language skills and components (e.g. vocabulary, grammar, four language skills etc.) did you use to encounter proverbs?

## **PART C: THE COURSEBOOKS YOU STUDIED**

1. What kinds of coursebooks did you study at high school?
2. What kinds of materials did you use in the classroom?

## APPENDIX E

### ANALYSIS FORM AND THE CHECKLIST

1. Name of the coursebook:
2. Number of proverbs incorporated:

<b>A. Write the proverb and indicate the page number.</b>	<b>B. In which section of the coursebook is the proverb used? Write the corresponding number of the appropriate items below.</b> <ol style="list-style-type: none"> <li>1. Unit Title</li> <li>2. Grammar</li> <li>3. Vocabulary</li> <li>4. Pronunciation</li> <li>5. Reading</li> <li>6. Speaking</li> <li>7. Writing</li> <li>8. Listening</li> <li>9. Culture Teaching</li> <li>10. Others (Please indicate)</li> </ol>	<b>C. Indicate the way the proverb is used (e.g. fill-in-the blanks, matching, discussion, translation, comparison, in the dialogue, as a list etc.)</b>	<b>D. Why is the proverb used? (E.g. to practice the grammar point in question, to present the target vocabulary items, to teach writing strategy, to teach culture etc.)</b>	<b>E. Is the proverb part of the PRM* (Haas, 2008)</b>  <b>Write Y for “Yes” and N for “No”.</b>	<b>F. What is the form of the proverb? Is it fixed (F) (e.g. <i>Early to bed early to rise</i>), truncated (T) (e.g. <i>Early to bed...</i>), paraphrased (P) (e.g. <i>If you go to bed early, you’ll start the day early</i>) or an anti-proverb** (A) (e.g. <i>Early to bed and you’ll wish your were dead</i>)?</b>  <b>Write the corresponding letter appropriate for the form of the proverb.</b>
e.g. No pain, no gain (p. 12)	1	title of a unit about metaphors	to draw students’ attention	Y	F

\* Paremiological Minimum (PRM): Lists composed of proverbs that are identified by statistical frequency studies of actual use in oral and written communication.

\*\* Anti-proverb: any proverb that has undergone alterations in its wording, structure or interpretation to better fit the context where it is used. E.g. “a proverb a day keeps boredom away” is an anti-proverb as the alteration of “an apple a day keeps the doctor away”.

## CHECKLIST

Where the proverbs are used in the coursebook, is there an explicit reference to the aspects of the proverbs indicated below? Please indicate the number of times the coursebook makes reference to these features in the space provided. Follow the instructions below:

- A. For each proverb you identify in the coursebook, look at the checklist and check if any of these aspects are focused on explicitly. Put a tick in the boxes for each reference to a specific aspect of the proverb (e.g. if an aspect of a proverb is referred to two times in the coursebook, then put two ticks in the box),
- B. Add the number of ticks for each item and write the total number of references for each item,
- C. Write the total number of references in each group.

#	Questions	A. Put a tick for each reference to each item	B. Total number of references for each item
<b>A. Formal Aspects of Proverbs</b>			
1.	Does the coursebook focus on typical structures of English proverbs?		
2.	Does the coursebook refer to the proverb structures that are grammatically exceptional (e.g. Like father, like son)?		
	<b>C. Total Number of References in this group:</b>		
<b>B. Semantic Aspects of Proverbs</b>			
3.	Does the coursebook refer to the origin of the proverbs?		
4.	Does the coursebook refer to the themes expressed by the proverbs?		
5.	Does the coursebook deal with antonymous proverbs (i.e. proverbs that express contradictory ideas in the same language)?		
6.	Does the coursebook deal with synonymous proverbs (i.e. proverbs that express similar ideas in the same language)?		
	<b>C. Total Number of References in this group:</b>		
<b>C. Literary Aspects of Proverbs</b>			
7.	Does the coursebook deal with the poetic features of proverbs (e.g. rhyme, alliteration, meter etc.)?		
8.	Does the coursebook deal with metaphors contained in the proverbs?		
9.	Does the coursebook incorporate proverbs as creative/tasteful aspect of language?		
	<b>C. Total Number of References in this group:</b>		
<b>D. Cultural Aspects of Proverbs</b>			
10.	Does the coursebook refer to cultural elements embedded in English proverbs?		
11.	Does the coursebook refer to similar and different proverbs across cultures particularly the target and native cultures?		

	<b>C. Total Number of References in this group:</b>		
<b>E. Pragmatic Aspects of Proverbs</b>			
<b>12.</b>	Does the coursebook deal with where to use proverbs?		
<b>13.</b>	Does the coursebook deal with how to use proverbs?		
<b>14.</b>	Does the coursebook deal with when to use proverbs?		
<b>15.</b>	Does the coursebook deal with why people use proverbs?:		
<b>15a.</b>	Does the coursebook refer to the role of proverbs in expressing meaning and message indirectly?		
<b>15b.</b>	Does the coursebook refer to the role of proverbs as politeness strategies?		
<b>15c.</b>	Does the coursebook present the proverbs as an effective communicative strategy?		
<b>15d.</b>	Does the coursebook refer to the role of proverbs in text organization (i.e. in ending a conversation or in changing the topic)?		
<b>15e.</b>	Does the coursebook refer to the role of proverbs in creating humour ?		
<b>15f.</b>	Indicate other reasons that are referred to in the coursebook for using proverbs:		
	<b>C. Total Number of References in this group:</b>		

## APPENDIX F

### PROVERB FAMILIARITY IN THE UNITED STATES: CROSS-REGIONAL COMPARISONS OF THE PAREMIOLOGICAL MINIMUM (TAKEN FROM HAAS, 2008)

Proverbs Generated by More than 10 Percent of the Proverb Generation Task Sample					
Proverb	Percent of Participants Generating the Proverb				
	MW	GL	NE	SE	Overall
An apple a day keeps the doctor away.	20	33.33	20.49	32.26	24.68
Do unto (treat) others as you would have them do unto (treat) you.	21.25	20.83	23.77	30.65	24.04
Don't count your chickens (eggs) before they('re) hatch(ed).	13.75	33.33	22.95	12.90	20.19
<b>The (bad) apple (acorn, nut) doesn't fall (roll) far from the tree.</b>	5	12.50	32.79	16.13	19.23
A penny saved is a penny earned.	8.75	37.50	22.95	11.29	19.23
<b>Life is like a box of chocolates; you never know what you're gonna get.</b>	12.5	27.08	15.57	20.97	17.63
The early bird catches (gets) the worm.	5	20.83	26.23	9.68	16.67
The grass is always greener on the other side [of the fence].	12.5	16.67	16.39	12.90	14.74
<b>Sticks and stones may break my bones, but names (words) will never hurt me.</b>	15	8.33	16.39	12.90	14.10
<b>Beauty is in the eye of the beholder.</b>	10	29.17	9.84	9.68	12.82
Slow and steady wins the race.	2.5	8.33	22.13	9.68	12.50
A bird in the hand is worth two in the bush.	6.25	12.50	17.21	9.68	12.18
A stitch in time saves nine.	7.5	25.00	11.48	9.68	12.18
Early to bed and early to rise makes a man healthy, wealthy, and wise.	5	12.50	20.49	3.23	11.86
<b>What goes around, comes around.</b>	15	4.17	13.11	9.68	11.54
A dog is a man's best friend.	10	18.75	11.48	6.45	11.22
<b>Patience is a (the best) virtue.</b>	2.5	25.00	13.11	6.45	10.90
You can't teach an old dog new tricks.	12.5	16.67	8.20	9.68	10.90
<b>It's not over till the fat lady sings.</b>	12.5	16.67	9.02	6.45	10.58
<b>Home is where the (your) heart is.</b>	12.5	16.67	9.84	3.23	10.26

Values represent the percent of each sample generating the proverb. These values are based on the results from 40 participants from the Midwest (MW) region, 24 from the western Great Lakes (GL), 61 from New England (NE), and 31 from the Southeast (SE). The overall sample size, then, is 156 respondents. Proverbs presented in bold font were not included in Hirsch, Kett, and Trefil's (1988) list of proverbs that "every American needs to know."

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Average Ratings of Familiarity of 313 Proverbs in Four Regions of the United States

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Proverb	Region			
	MW	GL	NE	SE
Practice makes perfect.	3.99	3.97	3.98	4.00
There's no place like home.	3.89	3.84	3.88	3.97
Easier said than done.	3.94	3.86	3.88	3.87
Like father, like son.	3.92	3.88	3.91	3.83
Actions speak louder than words.	3.86	3.97	3.78	3.87
Don't judge (you can't tell) a book by its cover.	3.89	3.83	3.88	3.83
Better [to be] safe than sorry.	3.83	3.93	3.90	3.77
Finders [are] keepers, [losers [are] weepers].	3.78	3.93	3.78	3.93
Better late than never.	3.81	3.79	3.93	3.87
Mind your own business.	3.75	3.95	3.84	3.83
An apple a day keeps the doctor away.	3.86	3.90	3.86	3.70
Two wrongs do not make a right.	3.78	3.76	3.84	3.93

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Proverb	Region			
	MW	GL	NE	SE
Where there's a will, there's a way.	3.81	3.86	3.83	3.77
Opposites attract.	3.78	3.90	3.84	3.70
The more the merrier.	3.78	3.84	3.77	3.80
The grass is always greener on the other side [of the fence].	3.90	3.83	3.66	3.77
If at first you don't succeed, try, try, again.	3.78	3.79	3.84	3.73
First come, first served.	3.67	3.71	3.84	3.80
A penny saved is a penny earned.	3.75	3.79	3.72	3.67
Boys will be boys.	3.69	3.88	3.71	3.63
Beauty is in the eye of the beholder.	3.67	3.86	3.75	3.60
Beggars can't be choosers.	3.69	3.61	3.72	3.85
April showers bring May flowers.	3.64	3.64	3.80	3.73
The coast is clear.	3.69	3.84	3.75	3.53
The early bird catches the worm.	3.64	3.69	3.77	3.60
You can't teach an old dog new tricks.	3.64	3.74	3.61	3.63
Seeing is believing.	3.58	3.81	3.61	3.60
Kill two birds with one stone.	3.67	3.69	3.75	3.47
Forgive and forget.	3.53	3.69	3.58	3.77
Enough is enough.	3.50	3.67	3.78	3.57
Time will tell.	3.53	3.79	3.75	3.43
It takes two to tango.	3.50	3.69	3.72	3.57
Don't beat around the bush.	3.56	3.50	3.71	3.70
All's well that ends well.	3.56	3.60	3.64	3.57
Practice what you preach.	3.56	3.66	3.46	3.63
Live and learn.	3.47	3.67	3.59	3.57
Easy come, easy go.	3.72	3.69	3.54	3.33
Time flies.	3.67	3.69	3.59	3.33
Two's company, three's a crowd.	3.53	3.63	3.56	3.55
When it rains, it pours. (It never rains but it pours.)	3.56	3.67	3.42	3.57
Honesty is the best policy.	3.58	3.79	3.55	3.30
Talk is cheap.	3.50	3.69	3.43	3.60
All good things must come to an end.	3.52	3.61	3.63	3.36
All's fair in love and war.	3.61	3.53	3.55	3.43
Two heads are better than one.	3.58	3.60	3.43	3.50
Curiosity killed the cat.	3.58	3.43	3.46	3.63
Monkey see, monkey do.	3.53	3.72	3.38	3.40
If the shoe fits, wear it.	3.69	3.55	3.49	3.27
Never (don't) bite off more than you can chew.	3.61	3.53	3.41	3.43
Think before you speak.	3.42	3.33	3.51	3.70
Put on your thinking cap.	3.33	3.53	3.68	3.40
Let bygones be bygones.	3.44	3.69	3.41	3.40
Don't cry over spilt milk.	3.58	3.47	3.48	3.37
Love is blind.	3.31	3.67	3.30	3.60
Don't count your chickens before they're hatched.	3.61	3.40	3.58	3.27
Here today, gone tomorrow.	3.47	3.52	3.55	3.30
The bigger the better.	3.61	3.52	3.49	3.17
History repeats itself.	3.25	3.52	3.49	3.47
Beauty is only (but) skin deep.	3.58	3.60	3.04	3.47
Money talks.	3.39	3.72	3.25	3.33
There is a time and place for everything.	3.25	3.60	3.41	3.43
The bigger they are (come), the harder they fall.	3.33	3.60	3.22	3.53
Blood is thicker than water.	3.47	3.40	3.23	3.50
Absence makes the heart grow fonder.	3.36	3.71	3.35	3.13
Birds of a feather flock together.	3.22	3.29	3.41	3.60

Proverb	Region			
	MW	GL	NE	SE
Every little bit helps.	3.28	3.50	3.30	3.43
[All] Good things come in small packages.	3.47	3.41	3.42	3.17
Hear no evil, see no evil, speak no evil.	3.25	3.24	3.30	3.63
Cross that bridge when you come to it. (Don't cross the bridge until you come to it.)	3.25	3.53	3.52	3.07
You can't have your cake and eat it too.	3.25	3.52	3.06	3.53
Don't let the cat out of the bag.	3.39	3.22	3.38	3.30
Time is money.	3.19	3.67	3.33	2.97
United we stand, divided we fall.	3.28	3.31	3.30	3.27
Don't rock the boat.	3.39	3.43	2.99	3.27
Never put off (leave) until tomorrow what you can do today.	3.31	3.36	3.16	3.17
Don't start anything (what) you can't finish.	3.33	3.22	3.13	3.30
The way to a man's heart is through his stomach.	3.44	3.34	2.86	3.33
The best things in life are free.	2.86	3.28	3.48	3.33
Live and let live.	3.28	3.38	3.26	3.03
If you can't stand the heat, get out of the kitchen.	3.22	3.29	3.36	3.07
There's safety in numbers.	3.14	3.52	3.49	2.77
It's all in a day's work.	3.22	3.33	3.29	2.97
Business (duty) before pleasure.	3.17	3.24	3.20	3.20
Out of sight, out of mind.	3.36	3.43	3.13	2.83
Don't make a mountain out of a molehill.	3.11	3.38	3.13	3.13
Look before you leap.	3.38	3.22	3.30	2.85
Put your best foot forward.	3.28	3.14	3.23	3.03
You can lead a horse to water, but you can't make it drink.	3.44	3.28	3.04	2.90
There's no time like the present.	3.11	3.33	3.35	2.87
We're all in the same boat.	3.42	3.36	3.35	2.50
There are exceptions to all rules. (There is an exception to every rule.)	2.86	3.31	3.30	3.07
Bury the hatchet.	3.33	3.16	2.96	3.07
Sink or swim.	3.19	3.00	3.04	3.23
Anything worth doing is worth doing well. (If a thing is worth doing, it's worth doing well.)	3.11	3.25	3.04	3.05
Don't put all your eggs in one basket.	2.92	3.31	3.45	2.60
Where there's smoke, there's fire.	3.11	2.86	2.99	3.30
Money is the root of all evil.	3.03	3.02	2.93	3.27
Lightning never strikes twice in the same place. (Lightning never strikes the same place twice.)	2.97	3.09	3.35	2.73
Early to bed and early to rise makes a man healthy, wealthy, and wise.	3.19	3.14	3.25	2.47
When the cat's away, the mice will play.	3.03	3.24	2.90	2.87
Love makes the world go round.	3.31	3.16	2.49	3.00
Revenge is sweet.	2.67	3.10	3.00	3.07
Every cloud has a silver lining.	2.89	3.34	2.90	2.70
Don't bite the hand that feeds you.	2.81	2.98	2.86	3.03
No news is good news.	2.89	2.93	2.70	3.10
A man's home is his castle.	3.11	3.17	2.49	2.80
Every dog has his day.	2.67	2.64	3.19	3.07
There's more than one way to skin a cat.	3.19	2.90	2.81	2.63
Children should be seen and not heard.	3.08	3.14	2.83	2.47
Hope for the best, prepare for the worst.	2.67	2.84	3.03	2.90
Misery loves company.	2.67	3.17	2.77	2.67
A friend in need is a friend indeed.	2.53	2.79	2.79	3.10
Save for a rainy day.	2.89	3.03	2.62	2.67



Proverb	Region			
	MW	GL	NE	SE
You are never too old to learn.	2.53	3.03	2.45	3.10
When in Rome, do as the Romans do.	2.64	3.17	3.09	2.20
A chain is no stronger than its weakest link.	2.81	2.55	3.14	2.60
God helps those who help themselves.	2.97	2.93	2.59	2.60
Let (leave) well enough alone.	2.61	2.84	2.58	3.03
One bad (rotten) apple spoils the barrel.	2.86	2.67	2.75	2.77
Rome was not built in a day.	2.78	2.84	3.22	2.20
Every man for himself [and God for all].	2.50	2.52	3.07	2.93
Haste makes waste.	2.83	3.10	2.70	2.33
Leave no stone unturned.	2.72	3.00	2.97	2.23
Ignorance is bliss.	2.72	2.98	3.01	2.17
To err is human, to forgive divine.	2.67	3.19	2.59	2.40
People who live in glass houses shouldn't throw stones.	2.53	2.93	3.12	2.20
Never say die.	2.78	2.59	2.81	2.57
The end justifies the means.	2.33	2.86	3.09	2.37
Variety is the spice of life.	2.36	3.00	2.80	2.40
Waste not, want not.	2.86	2.74	2.75	2.17
Cleanliness is next to godliness.	2.47	3.10	2.39	2.53
Nothing ventured, nothing gained.	2.78	2.90	2.54	2.27
One good turn deserves another.	2.97	2.72	2.23	2.53
Wonders (miracles) will never cease.	2.78	2.89	2.46	2.20
The hand is quicker than the eye.	2.75	2.53	2.42	2.60
The pen is mightier than the sword.	2.53	2.95	2.71	2.10
Money burns a hole in one's pocket.	2.78	2.28	2.41	2.70
There are two sides to every question (thing).	2.50	2.64	2.71	2.27
A watched pot never boils.	2.36	2.71	2.86	2.17
He laughs best who laughs last. ((He) who laughs last laughs best.)	2.42	2.53	2.67	2.43
All that glitters is not gold.	2.56	2.51	2.36	2.53
Laugh and the world laughs with you, weep and you weep alone.	2.53	2.64	2.25	2.40
Bad news travels fast.	2.50	2.28	2.33	2.70
Divide and conquer.	2.44	2.64	2.72	1.97
Let sleeping dogs lie.	2.50	2.52	2.51	2.17
Keep your nose to the grindstone.	2.78	2.57	2.57	1.63
Don't burn the candle at both ends.	2.67	2.64	2.26	1.97
Strike while the iron is hot.	2.17	2.33	2.35	2.63
The darkest hour is just before the dawn.	2.61	2.50	1.88	2.40
Never (don't) look a gift horse in the mouth.	2.50	2.59	2.16	2.13
A man is judged (known) by the company he keeps.	2.11	2.53	2.12	2.60
The pot calls the kettle black.	2.33	2.38	2.04	2.47
All work and no play makes Jack a dull boy.	2.08	2.66	2.45	2.00
A stitch in time saves nine.	2.28	2.66	2.28	1.93
Still waters run deep.	2.39	2.29	1.97	2.50
Give a man enough rope and he'll hang himself.	2.67	2.22	1.75	2.47
A rose by any other name would smell as sweet.	2.25	2.16	2.36	2.33
Walls have ears.	2.31	2.47	2.26	2.00
Keep a stiff upper lip.	2.47	2.59	2.26	1.70
Man doth (does) not live by bread alone.	2.14	2.69	1.77	2.40
[The] love of money is the root of all evil.	2.39	1.97	2.16	2.37
It will all come out in the wash.	2.22	2.31	2.09	2.27
Spare the rod and spoil the child.	2.19	2.32	1.72	2.63
You can catch more flies with honey than with vinegar.	2.03	2.53	1.86	2.43

Proverb	Region			
	MW	GL	NE	SE
Every man has his price.	2.33	2.29	2.01	2.20
Opportunity knocks but once.	2.33	2.14	2.35	2.00
Clothes do not make the man.	2.06	2.00	2.36	2.30
Oh what a tangled web we weave when first we practice to deceive.	2.28	2.50	2.09	1.80
Don't burn your bridges behind you.	2.08	2.19	2.25	2.10
Experience is the best teacher.	2.03	2.16	2.14	2.23
A bird in the hand is worth two in the bush.	2.22	2.31	2.12	1.87
Many hands make light work.	2.06	2.05	2.52	1.83
A place for everything and everything in its place.	2.11	2.12	2.16	2.03
There are tricks in every trade.	2.19	1.95	2.13	2.10
[Don't jump] Out of the frying pan into the fire.	2.33	2.16	1.83	2.03
Nothing is certain but death and taxes.	2.00	2.14	2.09	2.10
He who fights and runs away may live to fight another day.	2.36	1.88	2.07	2.00
[Speech is silver(n)], Silence is golden.	1.75	2.24	1.96	2.30
A little learning (knowledge) is (can be) a dangerous thing.	1.94	2.33	1.94	2.03
A rolling stone gathers no moss.	1.94	2.47	2.04	1.73
Dead men (the dead) tell no tales.	2.31	2.14	1.84	1.87
Imitation is the sincerest form of flattery.	1.61	2.24	2.54	1.73
The leopard cannot (does not) change his spots.	1.92	2.24	1.86	2.10
Time [and tide] waits for no man.	1.72	2.02	2.35	1.97
The road to hell is paved with good intentions.	2.31	1.98	1.96	1.80
Don't put the cart before the horse.	2.17	2.09	1.84	1.93
Possession is nine points (tenths) of the law.	2.20	2.24	1.74	1.77
Business is business.	2.00	2.00	2.09	1.80
What is done cannot be undone.	2.06	1.88	1.88	2.00
To the victor belong (go) the spoils.	1.78	2.09	2.10	1.83
A fool and his money are soon parted.	1.81	2.34	1.78	1.80
Once a thief, always a thief.	1.97	1.88	1.72	2.10
Truth is stranger than fiction.	1.72	2.48	1.94	1.50
Virtue is its own reward.	1.81	2.02	1.87	1.93
Too many cooks spoil the broth.	1.92	2.09	2.12	1.47
Home is what we make it.	1.94	1.88	1.70	2.07
An ounce of prevention is worth a pound of cure.	2.19	2.33	1.71	1.30
Marriages are made in heaven.	2.00	1.79	1.61	1.77
Clothes make the man.	1.50	1.84	2.06	1.70
Necessity is the mother of invention.	1.64	1.95	1.97	1.53
Music hath charms to soothe a (the) savage beast (breast).	2.00	1.90	1.57	1.60
Don't kill the goose that laid the golden egg.	1.81	1.84	1.71	1.70
Big (great) oaks from little acorns grow. (From little acorns grow mighty oaks.)	1.72	1.71	1.81	1.70
One's (A man's) word is his bond.	1.72	1.64	1.77	1.80
Don't rob Peter to pay Paul.	1.83	2.07	1.45	1.57
Confession is good for the soul.	1.78	1.93	1.32	1.87
You can't get (squeeze) blood from a turnip.	1.89	2.24	1.26	1.47
The emperor has no clothes [on].	1.78	1.74	1.54	1.77
The Devil finds work for idle hands.	1.81	1.57	1.67	1.73
No man can serve two masters.	1.56	1.69	1.39	2.13
Turn about is fair play.	2.08	1.76	1.32	1.60
Sweets to the sweet.	1.67	1.90	1.61	1.50
All roads lead to Rome.	1.36	1.53	1.80	1.93
Hope springs eternal [in the human breast].	1.64	1.86	1.91	1.17
Call a spade a spade.	1.75	1.83	1.59	1.40
Familiarity breeds contempt.	1.58	1.90	1.55	1.50

Proverb	Region			
	MW	GL	NE	SE
There's no fool like an old fool.	1.72	1.84	1.33	1.60
Where (while) there's life, there's hope.	1.53	1.50	1.62	1.83
Don't kill time.	1.72	1.52	1.64	1.60
Pride goes (goeth) before a fall.	1.61	1.62	1.57	1.67
Charity begins at home.	1.61	1.84	1.45	1.50
There's no honor among thieves.	1.75	1.52	1.49	1.60
The course of true love never did run smooth.	1.67	1.59	1.49	1.60
The die is cast.	1.58	1.71	1.78	1.20
He who pays the piper can call (calls) the tune.	1.64	1.45	1.46	1.70
Fools rush in where angels fear to tread.	1.58	1.91	1.49	1.23
Many a true word is spoken in jest.	1.44	1.45	1.80	1.47
A word to the wise is sufficient.	1.61	1.33	1.59	1.60
One man's meat (gravy) is another man's poison.	1.64	1.53	1.45	1.50
It takes two to make a quarrel.	1.64	1.53	1.48	1.43
Don't give up the ship.	1.64	1.60	1.58	1.23
There is honor among thieves.	1.61	1.53	1.61	1.27
He who hesitates is lost.	1.28	1.57	1.83	1.33
There's no accounting for tastes.	1.42	1.67	1.52	1.37
The exception proves the rule.	1.44	1.50	1.52	1.43
Chickens (curses) come home to roost.	1.36	1.36	1.57	1.50
[Every man for himself and] Devil take the hindmost.	1.44	1.40	1.55	1.37
Beware of Greeks bearing gifts.	1.42	1.33	1.64	1.30
The proof of the pudding is in the eating.	1.31	1.48	1.43	1.37
Half a loaf is better than none.	1.47	1.33	1.32	1.47
What can't be cured must be endured.	1.42	1.36	1.48	1.33
Nothing succeeds like success.	1.47	1.33	1.36	1.43
Forewarned, [is] forearmed.	1.39	1.47	1.49	1.20
Politics makes strange bedfellows.	1.33	1.50	1.45	1.20
Don't be penny wise and pound foolish.	1.31	1.40	1.33	1.43
He who is his own lawyer (doctor) has a fool for a client.	1.42	1.48	1.23	1.30
Truth lies at the bottom of a well.	1.47	1.26	1.25	1.40
Handsome is as handsome does.	1.25	1.40	1.41	1.30
Discretion is the better part of valor.	1.28	1.62	1.32	1.10
The Devil looks after his own.	1.42	1.22	1.30	1.37
Every man to his trade.	1.42	1.17	1.25	1.40
Don't upset the apple cart.	1.17	1.47	1.26	1.33
Faint heart never won fair lady.	1.50	1.28	1.26	1.17
Attack is the best defense.	1.22	1.38	1.35	1.23
Misfortunes (troubles) never come singly.	1.33	1.16	1.28	1.40
The truth will out.	1.28	1.34	1.35	1.20
Make hay while the sun shines.	1.28	1.50	1.32	1.03
Everyone loves a lover.	1.44	1.26	1.14	1.23
In wine is truth.	1.19	1.19	1.42	1.27
Different countries, different customs.	1.31	1.16	1.22	1.37
The voice of the people is the voice of God.	1.31	1.22	1.17	1.33
What's sauce for the goose is sauce for the gander.	1.28	1.28	1.17	1.30
Brevity is the soul of wit.	1.03	1.17	1.55	1.27
Hitch your wagon to a star.	1.11	1.28	1.46	1.17
Fortune favors the bold (brave).	1.17	1.29	1.33	1.23
Fine feathers make fine birds.	1.25	1.16	1.19	1.40
Rats desert a sinking ship.	1.17	1.31	1.41	1.07
Every man to his taste.	1.17	1.16	1.29	1.33
Make haste slowly.	1.29	1.18	1.25	1.23

Proverb	Region			
	MW	GL	NE	SE
A bad penny always turns up.	1.22	1.22	1.28	1.23
In for a penny, in for a pound.	1.19	1.28	1.16	1.23
A miss is as good as a mile.	1.08	1.31	1.22	1.23
The Devil can quote (cite) Scripture.	1.14	1.24	1.16	1.27
Any port in a storm.	1.08	1.29	1.29	1.13
Self-preservation is the first law of nature.	1.22	1.14	1.23	1.20
Necessity knows no law.	1.19	1.07	1.22	1.27
Little pitchers have big ears.	1.19	1.21	1.17	1.17
A drowning man will clutch at a straw.	1.18	1.26	1.17	1.10
A nod is as good as a wink to a blind horse.	1.20	1.09	1.19	1.23
Straws show which way the wind blows.	1.14	1.12	1.22	1.23
It's a wise child that knows its own father.	1.19	1.05	1.16	1.27
Marry in haste and repent at leisure.	1.06	1.22	1.22	1.13
Nature abhors a vacuum.	1.03	1.22	1.22	1.13
The child (boy) is father to the man.	1.06	1.14	1.30	1.07
Desperate diseases require desperate remedies.	1.17	1.09	1.16	1.12
[Fair] Exchange is no robbery.	1.14	1.10	1.12	1.17
Coming events cast their shadows before.	1.19	1.05	1.14	1.10
Man proposes but God disposes.	1.14	1.10	1.03	1.20
There's many a slip twixt the cup and the lip.	1.19	1.07	1.13	1.07
Vows made in storms are forgotten in calms.	1.11	1.09	1.13	1.13
Least said, soonest mended.	1.06	1.21	1.09	1.07
The wish is father to the thought.	1.11	1.19	1.09	1.03
The better the day, the better the deed.	1.19	1.05	1.07	1.10
It's better to be right than president.	1.03	1.07	1.14	1.17
Dog does not eat dog.	1.11	1.05	1.12	1.13
The more [the] haste the less [the] speed.	1.08	1.05	1.13	1.13
One swallow does not make a summer.	1.14	1.07	1.07	1.10
Love laughs at locksmiths (obstacles).	1.11	1.03	1.13	1.10
Circumstances alter cases.	1.11	1.05	1.09	1.10
New brooms sweep clean.	1.03	1.10	1.07	1.13
Caesar's wife must be above suspicion.	1.03	1.02	1.04	1.23
Fine words butter no parsnips.	1.08	1.05	1.06	1.10
Comparisons are odious.	1.06	1.05	1.06	1.10
A (the) burnt child dreads the fire.	1.03	1.03	1.09	1.10
A live dog (ass, donkey, horse) is better than a dead lion.	1.03	1.14	1.04	1.03
Delays are dangerous.	1.03	1.07	1.03	1.10
What is bred in the bone will not out of the flesh.	1.08	1.05	1.01	1.07
Murder will out.	1.00	1.09	1.04	1.07
The Devil is not as black as he is painted.	1.03	1.03	1.07	1.07
A cat may look at a king.	1.00	1.04	1.04	1.07
God tempers the wind to the shorn lamb.	1.08	1.00	1.01	1.03
Needs must when the devil drives.	1.06	1.00	1.03	1.03
The game is not worth the candle.	1.00	1.00	1.00	1.03

These results are based on the ratings of 36 participants from the Midwest (MW), 58 from the western Great Lakes (GL), 69 from New England (NE), and 30 from the Southeast (SE). Ratings were provided based on a scale in which 1 represented low familiarity and 4 represented high familiarity. Proverbs are listed in order of average familiarity across the regions. In the presentation of each proverb, parenthetical material presents alternative words/phrasings and material in brackets is "optional" (sometimes included and sometimes not).

## APPENDIX G

### INFORMED CONSENT FORM FOR INTERVIEW

This study is conducted for a thesis work titled “A proverb learned is a proverb earned: Future English Teachers' experiences of learning English proverbs in Anatolian Teacher Training High Schools in Turkey” by Nilüfer Can and her thesis advisor Assoc. Prof. Dr. Çiler Hatipoğlu. The aim of the study is to find out the attitudes of the teacher trainees’ towards learning and teaching English proverbs, their thoughts about their knowledge of proverbs, and to what extent they believe they benefited from their English teachers and the coursebooks they used with regard to learning proverbs when they were studying in Anatolian Teacher Training High Schools (ATTHS). Participation in the study must be on a voluntary basis. Your answers will be kept strictly confidential and evaluated only by the researchers; the obtained data will be used for scientific purposes. We expect you to answer the interviewer’s questions carefully and sincerely.

The interview does not contain any questions that may cause discomfort in the participants. However, during participation, for any reason, if you feel uncomfortable, you are free to quit at any time. The interview will be either audio-recorded and/or video-recorded depending on your willingness.

We would like to thank you in advance for your contribution to this study. For further information about the study, contact information of the researchers is given below:

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*I am participating in this study totally on my own will and am aware that I can quit participating at any time I want/ I give my consent for the use of the information I provide for scientific purposes/ I give my consent for being audio-recorded/ video-recorded.*

(Please return this form to the data collector after you have filled it in and signed it).

**Name Surname (Optional)**

**Date**

**Signature**

## APPENDIX H

### THE LIST OF THE PROVERBS FOUND IN THE EXAMINED COURSEBOOKS

#### THE PROVERBS FOUND IN THE COURSEBOOK SET OF NEW BRIDGE TO SUCCESS

1. An apple a day keeps the doctor away (p.5)

#### THE PROVERBS FOUND IN THE COURSEBOOK SET OF INSIDE OUT

##### A. INSIDE OUT INTERMEDIATE

1. The one who is first to act achieves success (p.82) (Chinese Proverb)
2. Time is the best doctor (p. 82) (Russian proverb)
3. There is a time for everything (p.82) (Chichewa language)
4. Never put off till tomorrow what you can do today (p.82)
5. Better late than never (p.82)
6. There's no time like the present (p.82)
7. Tomorrow never comes (p.82)
8. Today is the tomorrow we worried about yesterday (p.82)
9. Time heals all wounds (p.82)
10. Time is money (p.82)
11. Time flies when you're having fun (p.82)
12. Knowledge is power (p.102)
13. When hunger knocks at the door, love flies out of the window (p.102)
14. Easy come, easy go (p.111)
15. You snooze, you lose (p.111)
16. No pain, no gain (p. 111)
17. It's no use crying over spilt milk (p.111)
18. When the cat's away, the mice will play (p.111)

19. Many hands make light work (p.111)
20. An apple a day keeps the doctor away (p.111)
21. Strike while the iron is hot (p.111)
22. Too many cooks spoil the broth (p.111)
23. Absence makes the heart grow fonder (p.111)
24. When in Rome... (p.83 & 154)

## **B. INSIDE OUT UPPER-INTERMEDIATE**

1. Charity begins at home (p. 18)
2. Blood is thicker than water (p. 18)
3. Home is where the heart is (p. 18)
4. Birds of a feather flock together (p. 18)
5. Two's company three's a crowd (p. 18)
6. One good turn deserves another (p. 18)
7. Time is money (p.26, 28)
8. Money makes the world go round (p.28)
9. There is no such thing as a free lunch (p.28)
10. Put your money where your mouth is (p.28)
11. In for a penny, in for a pound (p.28)
12. Watch the pennies and the pounds take care of themselves (p.28)
13. The love of money is the root of all evil (p.28, two times on the same page)
14. There is no gain without pain (p.35)
15. Never put off until tomorrow what you can do the day after (p.65)
16. Is beauty in the eye of the beholder? (p.79)
17. Beauty .....not ..... in the eye of the beholder (p.79)
18. Beauty is in the eye of the beholder (p.79, two times in the same text)
19. .... that beauty was in the eye of the beholder (p.82)

20. The way to a man's heart is through his stomach (p.85)

### C. INSIDE OUT ADVANCED

1. Beauty is in the eye of the beholder (p.22)
2. It pays to do your homework (p.84)
3. Honesty is the best policy (p.84)
4. Crime doesn't pay (p.84)
5. Actions speak louder than words (p.108)

## THE PROVERBS FOUND IN THE COURSEBOOK SET OF UPSTREAM

### A. UPSTREAM INTERMEDIATE

1. My home is my castle (p. 4, 6)
2. While there's life, there's hope (p. 4, 20)
3. Travel broadens the mind (p. 36, 38)
4. Earth is dearer than gold (Estonian proverb) (p.36, 52)
5. A rolling stone gathers no moss (p. 51)
6. Every little bit can help make our world a better place for everyone (p.55)
7. If you are not part of the solution, you're part of the problem (p. 64)
8. Treat the earth well, it was not given to you by your parents, it was loaned to you by your children (Kenyan proverb) (p. 65)
9. Early to bed... (p.68, 70)
10. Better safe than sorry (p.68, 84)
11. A healthy lifestyle which includes regular exercise and diet with lots of fruit and vegetables **not only keeps the doctor away** but also makes us feel good (p.77)
12. Penny wise, pound foolish (p. 100, 102)
13. You are what you eat (p.100, 116)
14. Clothes make the man (p. 115)
15. The proof of the pudding is in the eating (p. 129)
16. In for a penny, in for a pound (p. 132)



17. Every man to his taste (p.134)
18. (you shouldn't believe the saying that) lightning never strikes the same place twice (p. 164)

**B. UPSTREAM UPPER-INTERMEDIATE**

1. Practice makes perfect (p. 19)
2. The sky is the limit (p. 55)
3. There is no place like home (p. 65)
4. There's definitely no place like home (p. 77)
5. An ounce of prevention is worth a pound of cure (p. 97)
6. Home is where the heart is (p. 99)
7. Travel broadens the mind (p. 103)
8. Live and learn (p. 119)
9. The pen is mightier than the sword (p. 123)

**C. UPSTREAM ADVANCED**

1. Easier said than done (p. 57)
2. First impressions last (p. 62)
3. Kill two birds with one stone (p. 78)
4. (Don't) rob Peter to pay Paul (p. 78)
5. Charity begins at home (p. 78)
6. Live and learn (p. 143, 165)
7. Business before pleasure (p. 160)
8. You can make me do it, but you can't make me like it (p. 174)
9. He won't put all his eggs in one basket again (p. 181)
10. Appearances can be deceptive (p. 191)
11. Beauty is in the eye of the beholder (p. 191)
12. A picture is worth a thousand words (p. 191)

13. Beauty is only skin deep (p. 191)
14. The camera never lies (p. 191)
15. But is a picture really worth a thousand ghost stories? (p. 200)
16. Money ... the root of all evil...
17. Save for a rainy day (p. 216)
18. Keep one's/your head above water (p. 216)
19. The rolling stones (p. 228)
20. Mind your language (p. 232)

## APPENDIX I

### ETHICS COMMITTEE APPROVAL



1956

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Gönderen : Prof. Dr. Canan Özgen

IAK Başkan Yardımcısı

İlgi : Etik Onayı

"A proverb learned is a proverb earned: Future English Teachers' experiences of learning English proverbs in Anatolian Teacher Training High Schools in Turkey" başlığı ile yürüttüğünüz çalışmanız "İnsan Araştırmaları Etik Komitesi" tarafından uygun görülerek gerekli onay verilmiştir.

Bilgilerinize saygılarımla sunarım.

Etik Komite Onayı

Uygundur

31/12/2010

  
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