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THE ROLE OF PROVERBS IN FORMING INTERCULTURAL AWARENESS
(ON THE BASIS OF TEACHING ENGLISH, GEORGIAN AND TURKISH
LANGUAGES)

DOCTORAL THESIS TO EARN THE ACADEMIC DEGREE OF
DOCTOR OF EDUCATION SCIENCES (PH.D)

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A n n o t a t i o n

The research is expected to contribute to **the study of proverbs in foreign language acquisition to develop intercultural competence** and fill in the gap in foreign language teacher education.

The research investigates what attitudes English teachers in Turkey and Georgia have towards the teaching of proverbs in foreign language classrooms and their knowledge of proverbs in general.

The **research hypothesis** is the following: *Foreign language teachers underestimate the significant role of proverbs in forming intercultural competence in foreign language acquisition; however, designing creative materials will encourage teachers to teach proverbs in foreign language classes.*

The goal of the research is to raise the teachers' awareness of the teaching of proverbs and has suggestions for foreign language teachers to promote the value of proverbs in their second language teaching classes.

Our study of proverbs was developed to investigate **three specific areas**:

1. *Semantic approach to proverbs about children in English, Georgian and Turkish languages.*
2. *English Teachers' attitudes towards learning and teaching proverbs.*
3. *Developing Foreign Language Skills and Intercultural Awareness of Young Students by Teaching Proverbs in English, Georgian and Turkish Languages.*

The **novelty** and **theoretical value** of the research is that it is the first systematic study of the proverbs in three languages (English, Turkish and Georgian) in the areas outlined above. Proverbs improve intercultural awareness among students; thus foreign language teachers are expected to be inspired by the results of this research.

The Methods used in the study are comparative (proverbs from three nations, English, Georgian, and Turkish) and contrastive methods of identification (teachers of English from Georgia and Turkey); descriptive methods; collection of primary data; statistical/quantitative (the Survey), and qualitative (in-depth interview analysis) methods. 177 English language teachers

from Georgia and Turkey participated in the Survey. Research **results** are presented in figures and tables, and further explanation with summary comments is provided in respective sections.

Research subject is determining the conceptual framework for the study of proverbs in foreign language acquisition in order to develop intercultural competence, and addressing the importance of teaching proverbs in second language teaching education.

Research target groups are 13-18 year old pupils as well as field specialists, EFL methodology experts, English language teachers, and pupils' parents.

The theoretical value of the study is that it is the first systematic study of the proverbs in three languages (English, Turkish and Georgian) in the directions outlined above. The results of the study can be used in **theoretical and practical** courses of paremiology and foreign language teaching.

Research outcomes are reflected in **conclusions and recommendations** presented in the thesis.

ა ნ ო ტ ა ც ი ა

უცხოური ენის მასწავლებლები სათანადოდ ვერ აფასებენ ანდაზური გამონათქვამების როლს, ინტერკულტურული კომპეტენციის ჩამოყალიბებაში უცხოური ენების შესწავლისას.

კვლევა წარმოაჩენს ინგლისური ენის პედაგოგების დამოკიდებულებას ენის გაკვეთილებზე ანდაზური გამონათქვამების სწავლების მიმართ საქართველოსა და თურქეთის საშულო სკოლებში და, ზოგადად, როგორია პედაგოგთა ცოდნა ანდაზური გამონათქვამების შესახებ.

კვლევა მიზნად ისახავს აამაღლოს პედაგოგთა ცნობიერება ანდაზების სწავლების კუთხით და უცხოურიენის პედაგოგებს სთავაზობს რეკომენდაციებს, თუ როგორ შეუწყონ ხელი ანდაზების სწავლების მნიშვნელობის გაზრდას უცხოური ენის შესწავლისას საშუალო სკოლაში.

კვლევა განხორციელებულია სამი მიმართულებით:

1. *სემანტიკური მიდგომა ბავშვების შესახებ ანდაზებისადმი ინგლისურ, ქართულ და თურქულ ენებში;*
2. *ინგლისური ენის პედაგოგთა დამოკიდებულება ანდაზების შესწავლისა და სწავლების მიმართ;*
3. *სკოლის მოსწავლეებისათვის მეორე/უცხოური ენის სწავლის უნარების გამომუშავება და ინტერკულტურული ცნობიერების ფორმირება ბავშვების შესახებ ანდაზების სწავლების გზით ინგლისურ, ქართულ და თურქულ ენებში.*

ნაშრომის სიახლე და, ამასთანავე, მისი თეორიული ღირებულება მდგომარეობს იმაში, რომ ეს არის ანდაზების პირველი სისტემური კვლევა სამ ენაზე (ინგლისურ, ქართულ და თურქულ ენებზე) ზემოთ განსაზღვრული მიმართულებების მიხედვით.

ანდაზები აუმჯობესებს ინტერკულტურულ ცნობიერებას სტუდენტებს შორის, აღნიშნული კვლევის შედეგები გახდება დამატებითი სტიმული უცხოური ენის პედაგოგებისათვის.

კვლევისას გამოყებული იქნა შემდეგი **მეთოდები**: იდენტიფიკაციის შედარებითი და შეპირისპირებითი მეთოდები; აღწერითი მეთოდი; პირველადი მონაცემების შეგროვება; სტატისტიკური/რაოდენობრივი (კითხვარი) და თვისებრივი (სიღრმისეული ინტერვიუს ანალიზი) მეთოდები. ჩვენს მიერ ჩატარებულ გამოკითხვაში მონაწილეობა მიიღო 177-მა ინგლისური ენის მასწავლებელმა ორი ქვეყანაში, საქართველოსა და თურქეთში.

კვლევის საგანს წარმოადგენს ანდაზური გამონათქვამების სწავლების მნიშვნელობის დადგენას ინტერკულტურული ცნობიერების ჩამოყალიბებაში უცხოური ენის სწავლების პროცესში.

კვლევის სამიზნე ჯგუფს წარმოადგენს საშუალო სკოლის (13-18 წლის ასაკობრივი ჯგუფის) მოსწავლეები, დარგის სპეციალისტები, ინგლისური ენის პედაგოგები, მეთოდისტები და მოსწავლეების მშობლები.

კვლევის შედეგები შესაძლებელია გამოყენებული იქნეს პარემიოლოგიის **თეორიულ** და **პრაქტიკულ** კურსში და ინგლისური ენის სწავლებაში. შემოქმედებითი მასალების მომზადება ხელს შეუწყობს პედაგოგებს ასწავლონ ანდაზური გამონათქვამები უცხოური ენების გაკვეთილებზე.

განხორციელებული **კვლევის შედეგები** აისახა ნაშრომში წარმოდგენილ დასკვნებსა და რეკომენდაციებში.

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INTRODUCTION

The research is expected to contribute to **the study of proverbs in foreign language acquisition to develop intercultural competence** and fill in the gap in foreign language teacher education.

The research investigates *what attitudes English teachers in Turkey and Georgia have towards the teaching of proverbs in foreign language classrooms* and their knowledge of proverbs in general.

The **research hypothesis** is the following: *Foreign language teachers underestimate the significant role of proverbs in forming intercultural competence in foreign language acquisition; however, designing creative materials will encourage teachers to teach proverbs in foreign language classes.*

The research aims to raise the teachers' awareness about the teaching of proverbs and has suggestions for designing materials for foreign language teachers to promote the value of proverbs in their foreign language teaching classes. **Because proverbs improve intercultural awareness among students, foreign language teachers are expected to become inspired by the results of this research.**

The Aims and Significance of the Study

Proverbs are found to be given insufficient place in learner input provided for learners in foreign language classrooms or proverbs are mostly used as time-fillers. When we check our class course books, we see that proverbs are a small part of foreign language teaching. The materials used in foreign language classrooms tend to ignore proverbs and do not provide enough exercises for learning them.

There is a tendency to use grammar-based courses and teachers are not willing to have classes using authentic materials. There is almost *no study carried out in Turkey or Georgia regarding proverb teaching and learning particularly at secondary level from grades 9 to 12.*

If various aspects of proverbs are focused on sufficiently in the classroom, teachers can convey important aspects of the target culture as well as teaching the target language. Proverbs can be suggested as practical language items to present language structure, vocabulary, culture, non-literal language and pragmatics.

Due to the focus on preparations for grammar-oriented exams, the system tends to avoid the teaching of cultural aspects of the foreign language in high schools. I suggest that cultural norms are interesting to study for many reasons. Through proverbs, we can extract many ideas on how we think, how we conceptualise and categorise the world, and how we transmit traditional folk knowledge from generation to generation. The potentials and contributions that proverbs can have for the development of teachers is that proverbs help increase learners' communicative competence.

Our study of proverbs is conducted in three directions:

1. Semantic approach to proverbs about children in English, Georgian and Turkish languages.
2. English Teachers' attitudes towards learning and teaching proverbs.
3. Developing foreign language skills and intercultural awareness of young students by teaching proverbs in English, Georgian and Turkish languages.

The Methods used in the study are comparative (proverbs from three nations, English, Georgian, and Turkish) and contrastive methods of identification (teachers of English from Georgia and Turkey); descriptive methods; collection of primary data; statistical/quantitative (the Survey), and qualitative (in-depth interview analysis) methods. 177 English language teachers from Georgia and Turkey participated in the Survey. Research **results** are presented in figures and tables, and further explanation with summary comments is provided in respective sections.

Research subject is determining the conceptual framework for the study of proverbs in foreign language acquisition in order to develop intercultural competence, and addressing the importance of teaching proverbs in second language teaching education.

Research target groups are 13-18 year old pupils as well as field specialists, EFL methodology experts, English language teachers, and pupils' parents.

The theoretical value of the study is that it is the first systematic study of the proverbs in three languages (English, Turkish and Georgian) in the directions outlined above. The results of the study can be used in **theoretical and practical** courses of paremiology and foreign language teaching.

Research outcomes are reflected in **conclusions and recommendations** presented in the thesis.

The Structure of the Thesis: The dissertation consists of 5 (five) chapters; each chapter has its own sub-chapters. Research outcomes are reflected in Conclusions and Recommendations, followed by Reference List and 4(four) appendices (Questionnaire: English Teachers' Attitudes Towards Proverbs; The number and percentages of the participant teachers' answers divided by the cities (Tbilisi, Akhaltsikhe, Ordu); Visualizing English, Turkish and Georgian Proverbs for Intercultural Competence; A list of the proverbs used in our research.

The Parts of the Thesis

In the first chapter, I try to show the background to the study and make an outline of the research. I want to show how important it is to study the proverbs in foreign language teaching and reason for more frequent use of proverbs in foreign language classes. I try to reach an acceptable definition of this paremia to single out its characteristic features and to talk about general problems connected to the theory of proverbs.

In the second chapter, because proverbs are characteristics for certain members of society and differentiate these people, I try to show that proverbs are verbal systems relevant to the culture in the society. The frequency of their use also makes one of the important elements that helps sustain cultures longer in this modern and complex world. **I focus on how proverbs and culture are interrelated and then try to show the role of proverbs in forming intercultural awareness in the process of foreign language teaching.**

The third chapter of the study is more specific as it analyses the semantic models of proverbs related to children in Turkish, Georgian and English languages and cultures. For this purpose, *116 proverbs (English-56, Turkish-30, and Georgia-30)* were collected in English, Georgian and Turkish languages. Identification was based on the presence of the lexems “*child, daughter, son, mother and father*” in the structure of the proverb. Afterwards, the proverbs were grouped on the basis of similarity of meaning realised on explicit and implicit levels of the proverb. Altogether, *10 semantic models were identified.*

In the fourth chapter, I try to draw the picture in English teachers' language classrooms in Turkey and Georgia related to proverb instruction so that both the students' and the teachers' awareness about proverb teaching can be raised and suggestions can be offered. In order to see English Teachers' attitudes towards learning and teaching proverbs, descriptive methods and

quantitative approaches were used, and a questionnaire was answered by 177 English Teachers in two different countries, Georgia and Turkey.

Aims of the Questionnaire:

- 1- English teachers' attitudes towards the learning and teaching of English proverbs.
- 2- English teachers' thoughts about their knowledge of English proverbs.
- 3- English teachers' practice in teaching English proverbs in the classrooms.

In the fifth chapter, after having done a comparative-contrastive study of semantic structures of the proverbs related to children and their education, I have created exercises and ways to be used in teaching. I aim to see whether the principles in “*children*” proverbs in English, Turkish, and Georgian nations can be taught to children at grades 9 to 12 school level.

In this chapter, I will also have some drawings and pictures of “children proverbs” from three nations, English, Georgian and Turkish to show the students’ excitement about learning the proverbs. I also designed and conducted appropriate exercises with proverbs for intermediate level proficiency in the target language. The students who were majoring in English and also studying Turkish as a third language were given the proverbs in their Turkish and English Language Classes at Samtskhe-Javakheti State University.

In the final part of the research, conclusions will be presented as a result of the analysis of the implemented research and recommendations will be given for teaching of proverbs in foreign language teaching classes.

CHAPTER 1

ENGLISH LANGUAGE AND PROVERBS

1.1 English Language in the World

English teachers could be more effective if they provide their students with a universal perspective through the teaching of proverbs from around the world. Teaching of proverbs will also alleviate the learners' fears of invasion of their languages especially in countries like Turkey and Georgia. Because proverbs come out of national and universal dimensions, proverbs have similarities between communities, especially the ones close in culture, geography and religion. Exchange of proverbs between cultures shows respect for traditions and history while students expand their vocabulary in a new language. If the development of the students occurs within this template, we will have a basis for a new hope for civilization.

Global diversity, integration and multiculturalism have become educational elements in language training for companies where employees of the company have the opportunity to work in an international environment and to achieve organizational goals. By understanding other cultures and mentalities, and their influence on behaviour and language, the learner is aware of her own unique cultural background. In the long run, this leads to a smoothing of individual differences; thus, increases team effectiveness, improves organizational dynamics. The results of the relevant research show that global movement results in assimilation into a common culture. However, differences should not prevent us from feeling and understanding other cultures, no matter how different they can be from ours.

Globalization is a fashionable word to describe trends perceived to be dramatically and relentlessly increasing connections and communications among people regardless of nationality and geography (Tobin, 1999). The term globalization, which is mainly used in the economy, includes a wider range of elements and processes of the relationship of these elements such as economic, political, social, environmental and cultural issues.

On the cultural level, local and national cultures are seen to be increasingly submerged in an undifferentiated global mass culture, described as 'McDonaldization' (Ritzer, 1993). It is an exchange of indigenous, traditional, national and local culture with a culture of international consumption, as it is seen in the global spread of pop, rock, rap music and Hollywood movies, in

the increasing control of the media corporations by the West and cause a threat against the disappearance of minority languages and cultural practices.

With the help of increased communication through telephone, fax and TV, world communication has become more globally oriented. This lets the companies, families, friends, and many other small groups with common interests form "tele-" communities or "cyber" communities that transcend geographical boundaries. However, despite our ability to transfer information across continents, communication is always based on language to mediate exchange between individuals within cultures. The information is useless if it cannot be processed and understood.

In many ways, this is already the case of English which is the lingua franca of the era of globalization. Tourists travelling in different countries, business people attending conferences on both sides of the Atlantic, and international advertisers achieve maximum customer base all by using English to communicate with others. One of the negative effects of this universal language is the loss of meaning and understanding versus the availability of information to a wider audience.

With English as the universal language, we are growing into a "tourist culture" which helps us to travel in foreign countries without knowing the language and appreciating the culture of the new country we are in. However, the culture of the new country is oftentimes ignored due to the ability to communicate with a diverse community, other tourists from another culture, and with business partners over the internet.

Kachru (1985) described English world-wide with *three circle model* which has proven the most influential, dividing English use into three categories. The current sociolinguistic profile of English may be viewed in terms of three concentric circles:

- ***The inner circle*** refers to the traditional cultural and linguistic basis of English.
- ***The outer circle*** represents the institutionalised non-native varieties in the regions that have passed through extended periods of colonisation.
- ***The expanding circle*** includes the regions where the performance varieties of the language are used essentially in English foreign language contexts (Kachru, 1985:366-7).

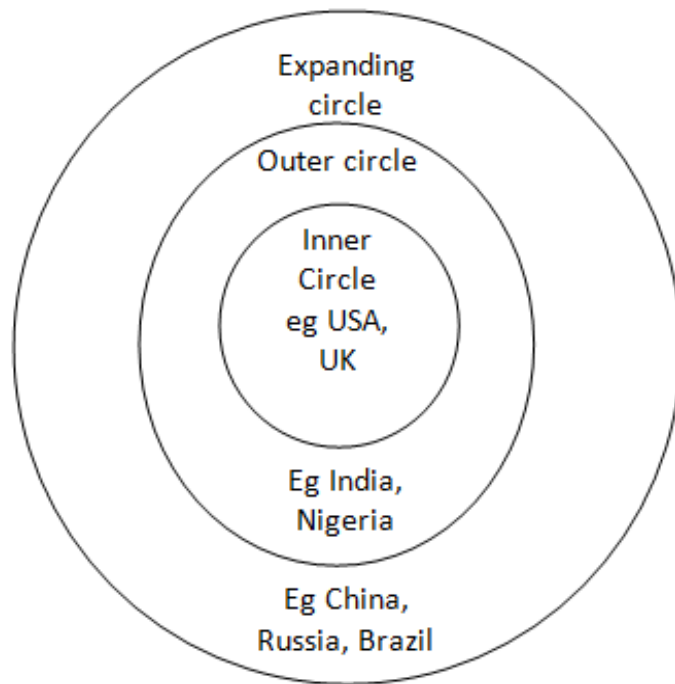


Figure 1.1: Kachru's English model.

The inner circle represents the traditional basis of English:

UK, USA, Australia, New Zealand, Ireland, English, Canada, South Africa and some of the areas in the Caribbean.

The outer circle which includes the countries in which English is not the native language, but is due to historical reasons and plays an important role in the country's institutions, either as an official language or otherwise. This area includes:

India, Nigeria, the Philippines, Bangladesh, Pakistan, Malaysia, Tanzania, Kenya, non-English South Africa and non-English speaking Canada, etc.

The expanding circle countries where English plays no historical role or the state role, but, it is widely used as a foreign language or lingua franca. This includes most of the rest of the people in the world where English language is used for certain limited purposes, can be used in business English:

China, Russia, Japan, Europe, Korea, Egypt, Indonesia, etc.

1.2 The English Language Status in Georgia and Turkey

Turkey and Georgia, because of their strategic and geopolitical status, are making efforts in the process of modernization and westernization and accession to the European Union to achieve and maintain international relations; thus, both countries are motivated to teach and learn the English language. At the national level, a good knowledge of English language for both nations' citizens means a promising future in terms of education, career and a better paying job.

As in other non-English speaking countries, the important position of English as an international language in the world shows itself in the policies of the Turkish and Georgian education system. In Turkey and Georgia, English language is the most popular medium of education after Turkish and Georgian languages; the most widely studied and therefore has an instrumental feature. The Turkish and Georgian languages policy strengthens English at the expense of other foreign languages and often, the native language. English language is mandatory for high schools (grades 9 through 12) to follow the European Union standards. In addition, English is the only foreign language that is mandatory lesson at all levels of education from grade 1.

The fact that English language learning is mandatory and that the majority of the jobs require English shows that Turkey and Georgia have given priority to English. In order to join the European Union, there is an attempt to standardize English Language Teaching policy as well as the teaching other foreign languages in accordance with Common European Framework in the language policy of Turkey and Georgia. Therefore, the revised curriculum adopts communicative approaches and highlights the development of communicative competence.

In matters of education and the importance of English language, teachers and police officers are expected to know English because it is necessary for the goal of Westernization of the country. Teach and learn with Georgia, a progressive education movement initiated by the Georgian government since 2010, recruits native English speakers to co-teach English alongside local English teachers in public schools throughout the country of Georgia. It aims to improve Georgia's nationwide English language proficiency in an effort towards further globalization.

However; according to Canagarajah (1999), most of the world's English teachers are not native speakers of English, and it is not necessary to have a native-like command of a language in order to teach it well. Bailey (2006) and Kamhi-Stein (2009) also agree that some of the best language classes they have observed have been taught by teachers for whom English was a

foreign or second language. Conversely, some of the worst classes they have observed have been taught by native speakers.

1.3 Language and Competence

"Language" is a broad term including linguistic or grammatical competence, discourse competence, sociolinguistic and sociocultural competence and what might be called textual competence. Interpretation of the results in the **"competence"** will be resulted from the approach to language and the ability to use this knowledge and to produce relevant texts in accordance with the situation in which they are used in particular. **Language competence** will be improved in the context of activities or in the language in its real object; in other words, it will be developed by practice.

Introduction of language competence to linguistic discourse is usually associated with Chomsky (1965), in his important book "Aspects of the theory of syntax " , which gives details in what is now considered a classic distinction between competence and performance. We use language to speak, to write, and to read what others have written or to listen to others when they are speaking.

Linguistic theory is concerned primarily with an ideal speaker-listener, in a completely homogeneous speech-communication, who knows its (the speech community's) language perfectly. It is unaffected by such grammatically irrelevant conditions as memory limitations, distractions, shifts of attention and interest, and errors (random or characteristic) in applying his knowledge of this language in actual performance (Chomsky, 1965, p. 3).

In the training of qualified teachers of English, the emphasis should be placed on the development of communicative competence. Dell Hymes determined **"communicative competence"** in 1972 the first time. Language competence in terms of Chomsky (1965) is the ideal speaker / listener's implicit knowledge of language structure that allows him to produce it and understand sentences of the language. Namely, Hymes (1972) defined communicative competence not only as an inherent grammatical competence, but also as an opportunity to use the grammatical competence in a variety of communicative situations.

Using the term "language competence" to relate to both linguistic and communicative competences, Thomas (1987) argues that the role of teachers is to help their learners develop

language competence. In order to do this, teachers should themselves have language competence to a greater extent than that expected of their students. Teachers should have competence for the realization of the language that involves explicit knowledge of the language system and how it works in communication and pedagogic competence that is associated to the language teaching (Thomas, 1987: 34).

English language teachers should have basic language skills and knowledge in order to be effective. Thomas (1987) emphasizes linguistic and pedagogic aspects of language teaching competence. He points out that in addition to linguistic competence, a language teacher should have pedagogic competence, which consists of four components: management, teaching, preparation, and assessment.

According to Bachman and Palmer (1996), many features of language users such as some general characteristics, their topical knowledge, affective schemata and language ability influence the communicative language competence. The most important characteristic is language learners' ability which is comprised of language knowledge and strategic competence (Bachman, L. & F. Palmer, A.S., 1996).

Bachman (1990) thinks that cultural references and figures of speech are important while learning language. Bachman's framework is taken as the basis for this study because his premise suggests that *the ability to interpret cultural references and figures of speech is an important contributor to the development of sociolinguistic competence*. (Bachman, 1990)

This study considers cultural references to include proverbs. In other words, *proverbs* are an important part of cultural references, figurative and functional language and therefore, are crucial for the development of communicative competence. Proverbs are versatile not only because they reflect the cultural values and include common standards of participants, but also are used to organize speech and implementation of various activities especially indirect speech which usually acts for face-saving and thus, used as strategies for handling communication.

1.4. Proverbs and Their Various Aspects

Phraseology has much to offer for the development of communicative competence. Phraseology, which is the study of phrases, is a general term for the study of all phrasal collocations including the field of "*paremiology*" that is the study of proverbs (Mieder, 2004).

Erasmus of Rotterdam considered the study of proverbs (paremiology) the oldest science of humanity, in the sense of embracing its wisdom (cited in Muntean, 1969: 36).

Although paremiologists study proverbs in a broader 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. 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). Proverbs, idioms, metaphors, phrasal verbs are an important part of natural language production which inevitably helps those students overcome their language-related problems by expanding their vocabulary as well as their understanding of the culture.

My study focuses on proverbs because proverbs are not given enough places in foreign language teaching despite the benefits they can bring into the language classrooms.

Proverbs make our speech fluent, natural and colourful, can allow us to perform certain communicative functions, and can increase our understanding and awareness of the target language and culture. Ignorance of those expressions can create communication problems. Most researchers nowadays believe that the study of modern phraseology is impossible without taking into account cultural aspects of language (Piirainen, 2007: 208).

It is a well-known fact to the scholars interested in proverbs that the perfect ***definition of a proverb is considered to be one of the debatable points*** in modern paremiology. This is partly caused by the fact that the proverb has been studied by different sciences such as anthropology, art, communication, culture, folklore, history, literature, philology, psychology, religion, and sociology.

The definition of a proverb is difficult as it contains a number of essential genre elements some of which are shared by other representatives of paremias such as maxims, aphorism, riddles, short fables, etc. Importance and usefulness of proverbs in language classrooms are

explained from different sides below. *Although these definitions are more complex, still they lack some fundamental features of proverbs that other definitions have:*

According to Taylor, “The proverb is a simple form which expresses a deep, general and truthful idea about some regularity of the world. A proverb is something which is true but not always. A proverb is something which is short but not always. Everybody knows what a proverb is” (Taylor, 1962). The author later defines the proverb in this way: “A proverb is often a ready-made epigram, sums up the situation effectively, drives home the point, and appeals to the reader’s or hearer’s sense of humour” (Taylor, 1996).

The accuracy of the proverb and its efficiency is emphasised in the following two definitions:

Levi-Strauss defines the proverbs as “Le proverb ne peut mentir” (the proverb cannot lie) (Levi-Strauss, 1968). Horace emphasises its laconic and effective nature and says “A Proverb in the hand is often worth a thousand words” (Horace, 1959: 74)

Besides the above-mentioned definitions, another definition which really deserves attention is by a Turkish paremiologist Aksoy:

“Proverbs are a collection of quotations which express the experience and knowledge the society formed from yesterday to today in an exact, short and certain judicial form. The accuracy of a proverb is admitted by the people and they are the largest judiciary at the time of dispute” (Aksoy, 1998: 15). The definition shows how their independent meaning sums up the situation and gives an influential contribution to the whole context.

The following definition stresses the cultural similarities of the proverbs belonging to various nations:

“One nations’ view to every kind of social and individual problems can be seen in proverbs; however almost all nations have similar meaning proverbs. Regardless of what nationality they are, the thought of the people is undoubtedly combined in the same point many times (Kabaklı, 1994).

The Georgian linguist M. Rusieshvili remarks that the basis of the proverb is figurativeness; it displays deep cognition and inner comprehension of the universe by mankind.

According to Rusieshvili “The proverb is a verbal form well-known to the language community, which laconically (within the boundaries of a sentence) and metaphorically expresses a deep, well-known, archetypal knowledge accumulated by the nation and mankind in the process of exploring the universe and reality. Metaphor is useful because it is a concrete national implementation of the world, so they are different in cultures, and how the metaphoric images are used and how this presuppositional knowledge is given is realized in them” (Rusieshvili, 2005).

In proverbs, experiences are shown to the listeners as a guide to the possible future events because their intention is to teach people. So in the following definition, this characteristic feature is emphasised:

“The proverb is a traditional, conversational, didactic genre with general meaning, a potential free conversational turn, preferably with figurative meaning”(Norrick, 1985). According to Mieder (2004: 39, “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.”

Because the properties given in the definitions are not necessarily a part of every proverb nor are the other features apparent in the available definitions, there is no precise and comprehensive definition that can allow one to identify them with certainty. 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. I wanted to have an acceptable definition of this paremia to single out its characteristic features and to talk about general problems connected to the theory of proverbs.

Here is my definition:

“A proverb is a common metaphorical summary which initially originates locally but subsequently achieves a level of universal usage. A proverb is a reflection by people, based on events they have encountered, containing wisdom for the future generations. In addition to accuracy and relevance poignancy makes them easily remembered and repeated”.

The most common features indicated in the traditional definitions in Ulusoy’s terms (2010) from the literature are listed below in terms of the ***five aspects of proverbs:***

1. Cultural Aspects:

Traditional, handed down from generation to generation, in frequent and widespread use, familiar and well-known, not with any particular source

2. Formal Aspects:

Brief, short, pithy sayings, fixed, memorisable

3. Pragmatic Aspects:

Giving advice, being didactic and action guiding

4. Literary Aspects:

Metaphorical and figurative, having alliteration, rhyme, meter

5. Semantic Aspects:

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

There are also several proverbs from all over the world about proverbs, representing some sort of folk definitions (Yurtbaşı, 1993):

1. Proverbs are the children of experience
2. Proverbs are the wisdom of the streets
3. Proverbs are true words
4. A good maxim is never out of season
5. All the good sense of the world runs into proverbs
6. Nothing can beat a proverb
7. Proverbs cannot be contradicted
8. Though the old proverb be given up, it is none the less true
9. The old saying cannot be excelled
10. The wisdom of the proverb cannot be surpassed
11. Common proverb seldom lies
12. Every proverb is truth
13. Old proverbs are the children of truth
14. What everyone says is true

Wolfgang Mieder (1985), Department of German and Russian University of Vermont Burlington, USA, asked 55 people to define the word “proverb” and then collected the papers about the definitions of proverbs. *Taking the frequency of nouns first, the following picture*

emerges (the number in parentheses indicates how often a particular noun appears in the 55 definitions):

Wisdom (20); phrase (14); saying (13); folk (10); situation (9) ; life (6); Truth, moral, (5); generation, experience, advice, (4); belief, behaviour, (3); Language, generalization, message, opinion, tradition, (2); Origin, philosophy, knowledge, rhyme, alliteration, (1).

Looking at modifying verbs, adjectives and adverbs in the 55 definitions, the following frequency picture arises:

Short (18); general (14); known (10); common, traditional (6); metaphorical (5); Concise, (4); repeated, didactic (3); Handed down, true, understandable, moralistic, memorisable, learned, (2); Sum up, rhyming, colourful, regional, cultural (1).

In the research done by Can (2011), when the subjects were asked in what situations and for what purposes they were using or would use English proverbs, they could mention a 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

The comments above illustrate how proverbs can be incorporated in foreign language classrooms to help the development of students' language knowledge. Most importantly, their knowledge of proverbs can enable them to have access to native speakers' culture so that the learners can enjoy language learning and teaching in a more meaningful way.

The teacher in the class should provide clear guidelines for identifying key points in the proverbs; design and deliver effective lessons that show how to use the proverb, and give students opportunities to practice and master the proverbs. Teachers should teach proverbs in classes in countries such as Georgia and Turkey, where students have limited exposure to English outside the classroom even though they have access to English-speaking channels on TV, internet and other means of mass media.

Although students may hear proverbs on television and in movies, they do not have the opportunity to clarify meaning because they don't receive feedback and successful acquisition won't happen. For these reasons, the teachers' mission should be to provide instruction confidently about proverbs for their students.

1.5 Metaphors in Proverbs

Metaphors are universal but at the same time - nation specific. At one level, a metaphor could be considered universal because they often reveal a unique national structure and have a nation specific representation. By means of metaphor in a proverb, the listener is given the chance to see one thing in terms of another and is expected to recognise the familiar figures through the message conveyed by the context.

The degree of the emotional impact on the listener depends on the familiarity of the figure selected from daily life. The more common the figure is chosen, the more deeply they are absorbed into the collective consciousness of the society. This in turn makes it easier for the initial idea to become hidden in the figurative meaning. If the image is intensive, then it is easy to grasp the pre-suppositional background of the proverb. Metaphors don't just come from the similarities between entities but also from the specific communicative, cultural, and historical situations that provide people with unique experiences.

Not only the figurative proverbs but also the literal proverbs, for example, 'actions speak louder than words', are culturally oriented as an emerge from the experiences of a specific

society. Therefore, the study of proverbs can illustrate how native conceptualization and events occur in a specific language. The fact that language reflects cultural patterns, customs, and lifestyles is perfectly reflected in proverbs as they mirror a nation's own identity and existence. They express the shared history, values, traditions, experiences, thoughts, points of view and beliefs of a nation.

A saying whose wisdom is accepted by the majority becomes a proverb and undergoes many changes in its structure and wording as it takes on proverbial markers that make it more memorable. It requires a long period of time before a recognised and accepted proverb gains traditionality and popularity. It is the traditionality that makes proverbs the property of all members of a society. During this process, their origin is forgotten and the users are no longer interested in their sources. However, in order to understand how proverbs have become 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, a proverb that illustrates an everyday experience such as, “make hay whilst the sun shines”, may have been expressed, not by one person, but by many farmers and eventually found its memorable form. In contrast to this, the proverb, “the wish is father to the thought” was first expressed by Julius Caesar (Ridout & Witting, 1969).

It can be said that, in proverbs concepts appear metaphorically from human experience whose reasons may be the differences in history and behaviour, in social organization and in the physical characteristics of the landscape, which semantically make the proverbs the same but with different structures, metaphors and origins. Lack of understanding of figurative language can lead to confusion and misunderstanding for English language learners in their interactions with each other as well as with native speakers.

According to the theory suggested by Rusieshvili, the semantic model of a proverb consists of three interdependent layers which are explicit, implicit and presuppositional. Each of them has its own status, function and playing a definite role in the creation of a general meaning of a proverb. The direct meaning of a proverb metaphor is realised on the explicit level, its figurative meaning-on the implicit level, the presuppositional level actualises the part of the linguistic model of the world connected with the extralinguistic knowledge expressed in a proverb. The implicit level, in its turn, consists of two layers: as mentioned above, the proverb

metaphor is decoded on the first one, the underlying nucleus of a proverb- binary semantic structure (or structures) is fixed on the second one (Rusieshvili, 1999; Rusieshvili, 2005).

It is interesting to note that the model in the following includes fully equivalent inter-language proverbs, which coincide on all the layers of the model. They coincide in the form, express similar meaning and actualize identical parts of the linguistic world model. The proverbs in the following choose the same images and style. In those cultures, the same images chosen create metaphor which makes the proverbs more memorable and clear in both languages.

Here are the examples:

- **Put something aside for every day to meet possible emergencies in the future.**

Turkish: Ak akça kara gün için.

English Translation: White akcha (money, coins) for a black (bad) day.

Georgian: თეთრი ფარჩა შავი დღისთვისაო. TeTri farCa Savi dRisTvisao.

English Translation: White “piece of cloth” (parcha) is for the black day.

It is obvious that in both proverbs the binary antithetic semantic structures (bad/good; black/white) are similar. The sense of “ak, თეთრი (TeTri); white” is held to combine “good” while the sense of “kara, შავი (Savi); black” is held to “bad”. They are classified as binary antonym.

- **A true friend is a person who will help you when you really need help.**

Turkish: Dost kara günde belli olur.

English Translation: It becomes clear in a time of trouble (black day) who is one’s friend.

Georgian: ძმა ძმისთვისაო, შავი დღისთვისაო (Zma ZmisTvisao, Savi dRisTvisao)

English Translation: The brother is the brother in a black (trouble) day.

It is obvious that in both proverbs the binary antithetic semantic structure (bad; black) is similar.

- **Mind other men but most yourself.**

Turkish: Önce can sonra canan.

English Translation: First myself, and then sweet heart.

Georgian: ჯერ თავო და თავოი, მერე ცოლო და შვილო. (jer Tavo da Tavoo, mere colo da Svilo)

English Translation: First myself, then wife and children.

- **Everyone is confident or at ease when on home ground.**

Turkish: Her horoz kendi çöplüğünde öter.

English Translation: Every cock crows on his own dunghill.

Georgian: თავის ბინაზე მამალიც მამალიაო. (Tavis binaze mamalic mamaliao)

English Translation: Every cock crows in his own flat.

English proverb: Every cock crows on his own dunghill.

The message is that he may seem brave and confident at home but coward and arrogant outside. Similarity of the meaning in three languages shows cross-cultural dialogue between the nations.

- **Plan your aims and activities in line with your resources and circumstances.**

Turkish: Ayağını yorganına göre uzat.

English Translation: Stretch your legs according to the size of your quilt.

Georgian: საბანი ისე დაიხურე, როგორც ფეხი გაგიწვდებოდეს. (sabani ise daixure, rogorc fexi gagiwvdebodes)

English Translation: Stretch your legs according to the size of your quilt.

English proverb: Stretch your arms no further than your sleeve will reach.

The center of the Georgian proverb, like Turkish, is a foot (ayak, ფეხი (fexi)). The semantic nucleus foot is connected with the movement, activity. So, the meaning of the proverb

much depends on this soma center. The proverb may be considered universal as the English one has the same meaning with a slight difference, instead of *foot* its soma center is *hand*. The proverb is considered fully-equivalent.

- **Fools and lazy people are always having fun by enjoying the present moment.**

Turkish: Deliye hergün bayram.

English Translation: To a fool everyday is festival.

Georgian: ზარმაცისათვის ყოველი დღე უქმეა. (zarmacisaTvis yoveli dRe uqmea)

English Translation: For a lazy guy everyday is a holiday.

- **Never be too optimistic about anything; wait until your difficulties are over before you boast of success.**

Turkish: Doğmadık çocuğa kaftan biçilmez.

English Translation: You should not cut out /make clothes for an unborn child.

Georgian: ბავშვი არ დაბადებულა, აბრამს არქმევდნენო. (bavSvi ardabadebula, abrams arqmevdneno.)

English Translation: The child was not yet born and he was already called Abraham.

- **Seek and you shall find; knock and it shall be opened unto you.**

Turkish: Ağlamayan çocuğa meme vermezler.

English Translation: They will not suckle the baby unless it cries.

Georgian: ბავშვმა თუ არ იტირა, ძუძუს არ მოაწოვებენო. (bavSvma Tu ar itira, ZuZus ar moawovebeno)

English Translation: If a baby doesn't cry, it will not be suckled.

The proverbs stress reciprocal communication patterns develop between two events. For example, your baby might cry, you respond back by sucking giving; another meaning seek and you will find in the proverbs.

- **Talk about a certain person, and that person appears.**

Turkish: İti an, çomağı hazırla.

English Translation: Speak of the dog, get the stick ready.

Georgian: ძაღლი ახსენე და ჯოხი გვერდზე მოიდევ. (ZaRli axsene da joxi gverdze moideo.)

English Translation: Speak of the dog, put the stick next to you.

The crucial words “köpek, ძაღლი (ZaRli)” refer to “dog” and “çomak, ჯოხი (joxi)” refer to “stick”. Literal translation has different meaning as “Name the dog and it will appear” meaning that think of something or someone and then they unexpectedly show up. But usually has an unpleasant meaning figuratively in both cultures.

As seen from the data, from the cultural point of view, the proverbs from both cultures highlighted similar issues due to geo-political closeness and contacts but it is expected to see difference from cultural and religious points of view. The similarity can be explained by the fact that both cultures belong to the in-group, close-knit communities with strong family ties. It is also worth noting that, as revealed by the study, the majority of relevant proverbs in both languages belonged to fully-equivalents.

1.6 Pragmatic Aspects of Proverbs in Discourse

Contrary to some isolated opinions, proverbs have not lost their usefulness in modern society. They serve people well in oral speech and the written word, coming to mind almost automatically as prefabricated verbal units. While the frequency of their employment might well vary among people and contexts, proverbs are 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. Proverbs are in fact everywhere, and it is exactly their ubiquity that has led scholars from many disciplines to study them from classical times to the modern age. There is no doubt that the playful alteration of the proverb “If the shoe fits, wear it” to “If the proverb fits, use it” says it all! (Mieder, 2004:2).

Proverbs reflect different aspects of human behaviour and human nature; they are particularly helpful in oral communication, political rhetoric, song lyrics, newspaper headlines, book titles, advertising slogans, and cartoon captions. Proverbs may be considered as strategies for dealing with situations in today's media exploited societies, proverbs occur frequently in radio, TV, magazines, advertisements, commercials and on the Internet (Nippold et al, 2000).

Folklorists, historians, and political scientists have also looked at the use of proverbs in politics as most effective rhetorical devices. Mass media and politics play a major role in spreading such new proverbs. Language is essential to politics in order to put certain political, economic and social ideas into practice because every political action is prepared, accompanied, influenced and played by language. Because politicians have to meet the expectations of the people, they have to use strong language to impress the people while addressing them.

A planned political discourse should be systematic for a particular purpose and must help the speaker express his thoughts by stating them in a good way. We have a number of proverbs employed in speeches of a well-known politician of today US President Barack Obama who makes frequent use of proverbs in his political messages, whose words appear in the mass media both in his country and abroad. We see high frequency in the use of proverbs in the public discourse of Obama while discussing different events and making critical speech about social life in the country and peace throughout the world.

Such proverbial language adds metaphorical and emotive expressiveness to the politicians' addresses. When the politicians use proverbs, they are communicating effectively and convincingly with the people who know the expressions in their traditional sense and who understand their innovative manipulations. Proverbs can be a kind of verbal weapon which is sometimes difficult to argue against. Because they are colourful linguistic formulas, politicians choose the opportunity to speak to people in a way that combines colloquial language with political messages.

Powerful politicians make frequent use of proverbs and proverbial expressions in their speeches because the serious meaning of a proverb and its usage by an intelligent politician strengthens his argument with the emotions of traditional wisdom. The use of proverbs by politicians definitely gives proverbs certain vitality and those proverbs help them be a cheer leader. Thus, the pragmatic function is to persuade people to believe in honesty and the importance of the message.

Proverbs perform many functions. They can be used as warnings, encouragements, judgements, morals, advice. They might also be used by people to support one's truth, attitude or belief. Very often proverbs are encountered in press, television and radio programmes, literature, education, songs, political speeches, legal documents, slogans, caricatures, comic books and greeting cards.

Norrick (1985: 28-29) emphasizes the authoritative character of proverbs, suggesting that they add certain authoritative tone and solidity to the speaker's words, especially when speaking to a younger individual. Mieder (1997:3-4) has also drawn attention to the importance of using proverbs in the political field. The scholar indicates that proverbs have been used by eminent orators and politicians, such as Cicero, Abraham Lincoln, Otto von Bismarck, Theodore Roosevelt, Winston S. Churchill, Adolf Hitler and many others as persuasive rhetorical devices to influence the members of society.

As a man of the political world, the polyglot Chesterfield had lived and travelled widely in Europe. Again and again he advises his son to study French, Italian, or German, and not surprisingly he makes use of the rich proverb repertoire of these languages and cultures (Mieder, W., 2004).

When we look at the classic thought and pedagogy, we will see that memorizing proverbs or such wisdom was a significant method of character education and vital part of the moral education of many outstanding Ottoman Sultans, early American leaders, including Benjamin Franklin, George Washington, Booker, T. Washington. Proverbs have been the most widely and commonly used in those cultures' long standing history of oral arts.

CHAPTER 2

THE ROLE OF PROVERBS IN FORMING INTERCULTURAL AWARENESS

2.1. Culture and Proverbs

Culture is defined by various attitudes, customs, values and typical behaviour that are characteristic for certain members of society and significantly differentiate these people according to their age, level and specific area of education, as well as their position in the society. Culture is an approach regarding the way of life reflected in literature, movies, fashion, songs, and numerous products of art, but also in everyday use of the particular language, e.g. common idiomatic expressions, recognised proverbs, or phrases.

Cultural studies is an effective process of teaching a foreign language and during that process language students inevitably learn something about other societies and their cultural practices after the exposure because language is a part of nation's culture, so we cannot acquire a foreign language without learning its culture.

The term cultural identity which is the collection of social roles that a person might play was defined as “an individual's realization of his or her place in the spectrum of cultures. It is accepted as purposeful behaviour directed on his or her enrolment and acceptance into a particular group, as well as certain characteristic features of a particular group that automatically assign an individual's group membership” (Sysoyev, 2001: 37-38).

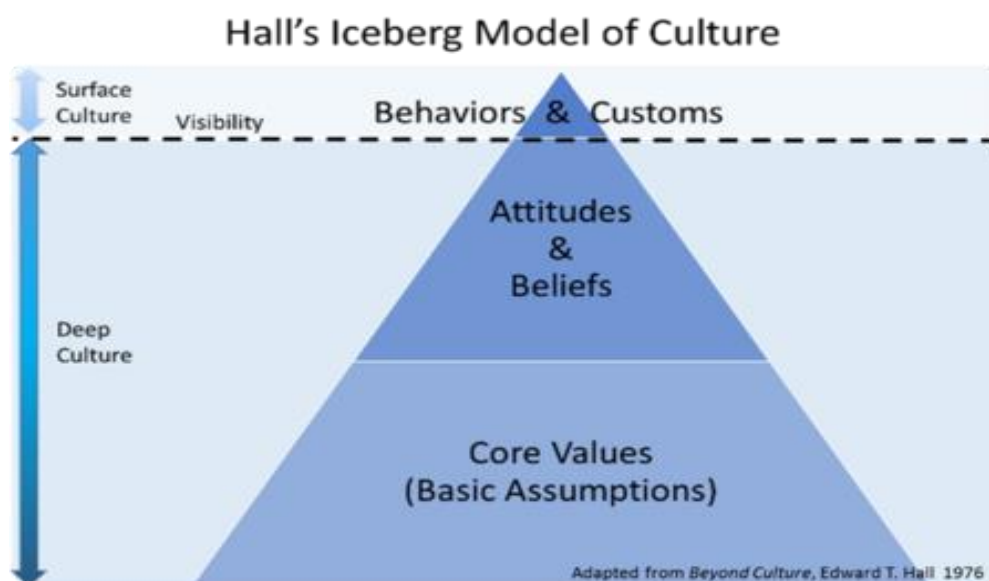


Figure2.1: Edward T. Hall's Cultural Iceberg Model

Hall's cultural iceberg model was developed in 1976. If the culture of a society was the iceberg, there are some visual manifestations of culture above the water but there is a larger portion hidden beneath the surface. There in the main body of the iceberg you see ingrained patterns of thought and learning. But the culture is not the same as an iceberg because culture is not static as it moves and changes constantly.

It means that the external, or conscious, part of culture is what we can see and is the tip of the iceberg and includes behaviours and some beliefs. The internal, or subconscious, part of culture is below the surface of a society and includes some beliefs and the values and thought patterns that underlie behaviour. If we want to learn the internal culture of others, the thing to do is to actively participate in their culture and see behaviours which are apparent.

As we spend more time in that new culture, the underlying beliefs, values, and thought patterns that dictate that behaviour will be uncovered for us. So the message here is that, we cannot judge a new culture based only on what we see when we first enter it. We must spend time to get to know individuals from that culture and must interact with them. Only by doing so can we uncover the values and beliefs that underlie the behaviour of that society.

Proverbs are sometimes like an iceberg because what is visible above water is just a small piece of a much larger whole. They are not just normal sentences or a group of words that we read. The reality, however, is that these are merely an external manifestation of the deeper and broader components of culture, the complex ideas and deeply held preferences and priorities known as attitudes and values. In the proverb, there are a culture's core values which are primarily learned ideas of what is good, right, desirable, and acceptable, as well as what is bad, wrong, undesirable, and unacceptable. They are passed on from generation to generation.

Although an economic system may change, or a new methodology in school may be adopted, or new definitions of "common and normal" may be perceived on the television, there are innumerable forces that let us continue to use the proverb as they were in the past. Because there are many deeply rooted ideas and we can only understand them by analysing values, studying institutions, and in many cases, reflecting on our own core values.

Regardless of the period of time or the cultural and geographical space they live in, people reveal the same kind of emotions in certain types, which are illustrated by proverbs. In proverbs, the essence of the human experience is expressed, many of the activities are common

to people no matter what nationality they are, because birth, death, weather conditions, seasons etc. are all universal phenomena which are reflected in each culture, and hence, in its proverbs.

Proverbs have come to resemble butterflies, some are caught, while some fly away and can live in all sorts of places. However, although butterflies live short lives, it's just the opposite for proverbs. Proverbs are a fascinating field to study and **paremiologists** and academicians of literature should collaborate to emphasize the wisdom of proverbs. We can get many ideas from proverbs and proverbs can change the way we think, how we conceptualise and categorise the world, and how we transmit traditional folk knowledge from generation to generation.

Archer Taylor in his book "The proverb, 1931" tells that the definition of a proverb is difficult in that it has a lot of various essential elements and giving clear definition for each makes it hard to get the touchstone. The indefinability and inexplicability of a sentence sometimes leads us to call them as proverbs, so makes them somehow disputable because of the lack of other elements. We can be pleased to see that proverb is still used among the folk and so, much of them are plausible, and told with their meanings. Proverbs are complex units of language, which are formed over a long period of time, undergoing long processes of polishing, until they become perfect, multilateral crystals, expressing a multiplicity of meanings (Vianu, 1971).

Proverbs which are characteristic for certain members of society and which significantly differentiate these people according to their age, level and specific area of education, as well as their position in the society, etc. are one of the core verbal systems relevant to the culture in the society and the frequency of their use also makes one of the important elements that help cultures remain longer in this modern and complex world.

Because proverbs are products of human mind which are resulted from generalized experiences and observations of the people, it is natural to meet those forms in everyday life because people are constantly using proverbs for practical purposes. Proverbs can give lessons to people or provide certain instructions on what should be done and what should not be done. These expressions of folk wisdom can be used to clarify the circumstances when a person does not want to reveal his true feelings. They carry the message to the receiver, who receives and interprets it according to one's knowledge of the proverb.

Proverbs have been considered the flowers of popular wit and the treasures of popular wisdom. Proverbs are highly informative sources for anyone who wants to have access to the

traditions and popular beliefs of a community of people, since they are “an encyclopaedia of a society’s existence” (Muntean, 1969: 52-53).

The proverbs are mostly used as a rhetorical device to increase transparency and have pragmatic effect on the speaker’s communicative intention by stimulating the imagination and challenge our understanding of the situation. Proverbs were rated as extremely rich heritage of collective thinking and experience of the society. These brief remarks encapsulate the wisdom of the past, making it available for current and future generations.

There are thousands of proverbs in each culture and we are not sure how many years ago some of them were created. People are fond of spicing up the conversations with these wisdom tips to persuade others to prove their views and actions. Proverbs are traditional responses to repeated ethical problems, and they provide an argument and cover wide range of topics for a course of action that meets the expectations of society. Proverbs gain a wide popularity and recognition by reflecting the value system of the people in general.

The founder of Turkish Republic Atatürk says “there is a very strong link between language and national feeling”. We can continue this thought by claiming that proverbs can be classed as the part of the culture which is transferred from generation to generation and which reflects the “soul of the nation”. As a part of culture, I was interested in it as a part of the region and from this point of view, explored cultural similarities in proverbs of two neighbouring cultures (Turkish and Georgian).

According to Rusieshvili (2005), proverb is a verbal form well-known to the language community, which laconically (within the boundaries of a sentence) and metaphorically expresses a deep, well-known, archetypal knowledge accumulated by the nation and mankind in the process of exploring the universe and reality. Metaphor is useful because it is a concrete national implementation of the world, so they are different in cultures, and how the metaphoric images are used and how this presuppositional knowledge is given is realized in them (Rusieshvili, 2005).

2.2. The Role of Proverbs in Forming Intercultural Awareness in English Language Teaching Classes

Language is an important component of culture and is scarcely understandable without knowledge of the other elements of culture. More importantly, as Lopatin provocatively remarks,

“the language taught without benefit of folklore will be of little use in literature as well, for the literature of each country, especially that of the East European countries, is greatly influenced by the folklore of the country” (Ivan, 1951).

In other words, incorporating culture and folklore into a language course is doubtless instrumental in laying a foundation for understanding a target language. It especially holds true of English and English literature, because the latter in particular cannot be discussed without consideration of English history, which in a broader sense is identical to English cultural patterns. “Each work of art is an organism which reflects the spirit of the nation and that each great writer embodies this spirit” (Wellek, 1992).

Through materials dealing with folklore and culture, students are able to perform multiple tasks for proficiency. While language teachers agree that culture must be part of the classroom, this concept is one with which we most often struggle. How can we include culture and folklore but also cover the linguistic materials? “These types of teaching materials enhance students’ understanding of the target language. At the same time, the resulting atmosphere of mutual inquiry about one’s own and other cultures” frees the instructor to compare the two cultures without the risk of being perceived as critical and judgmental toward the students’ culture, thus achieving a more efficient didactic level”(Ciccarelli, 1996).

Language teaching is a constant process of refining and developing pedagogical techniques and experiences. To teach culture and folklore new approaches based on interdisciplinary studies such as folklore, literature, religion, literature, and philosophy are urgently needed in our schools for the teaching of English, Georgian and Turkish.

Because folk materials can bridge the gap between teaching grammar and teaching culture by offering starting points for cultural discussion and analysis. Folk materials also help enrich the study of language and literature by offering multiple perspectives of the target culture since both culture and folklore are integral parts in providing a language course from any discipline.

If language acquisition is accomplished through cultural studies and reading literary works, then folklore materials and examples from literary texts function as tools for the teaching of a foreign language. *In my research, I am also offering how English language courses can be enriched through different exercises including proverbs.*

Language teachers are always in the center of creating a variety of methodological innovations and approaches and it is as if they are holding the mirrors of the cultures. As we mentioned above that we need to incorporate English culture and folklore into a language course, it is necessary to prepare a new classroom method, which requires a teacher to monitor and orchestrate content closely and carefully at the top level; and that effort seems worthwhile.

Results of our research will not be sufficient and will leave more to be investigated and answered. Although we create a variety of teaching skills, more research is needed to illuminate the diversity of teaching skills and language practices. Our research will be instrumental in enhancing the comprehensive understanding of a target language, rather than less effective language courses which mostly focus on general reading and translation driven routines.

If we want to get to the living language of the majority, namely, the real language of a country, as teachers we must present as much of its folklore to our students as possible. Otherwise, the language we teach will be artificial, unreal, and will have little use in practical life. The students can learn new features of the foreign culture with the help of its proverbs. Proverbs reflect general attitudes and reveal concisely but brilliantly the history of the people, interpretations of good and evil, views on social questions, on family life, marriage and divorce, on every phase of life and on every sphere of human interest.

Language reflects the culture of a nation particularly in the case of proverbs and other phraseological units. The specific cultural elements are stored in proverbs and have their origin in folklore. In this way, they are the reflection of social, cultural, political values and traditions of a community of people. We cannot make an adequate description of the phraseological units without taking cultural specificity into consideration.

The question “At what point in our foreign language instruction can “culture/folklore insights” be included?” I think that students in beginner classes are unfortunately spending much of their time learning and memorizing the basic grammar rules of the target language in the first year so they will have problems in understanding the cultural views of the language given. Because of this, classes including culture/folklore insights would be better at either advanced or graduate level. The beginner level students’ attitude for memorizing words, phrases, and rules does not correspond completely to understanding cultural matters. In our study we will also propose some appropriate models for teaching proverbs where students will be able to participate more in class.

The ultimate goal of teaching a foreign language is to teach something more than the target language itself; it should naturally, teach about the target culture also. Yet, one might argue that while there is general consensus that teaching of culture belongs in foreign language curriculum, there is little consensus on what specifically should be taught. Similarly, the students' hope of learning cultural matters in the first year of language study can easily evaporate as they struggle with the most basic aspects of language, namely, the elementary grammar and vocabulary of the target language.

To come to our important point, I place the importance on both “culture” and “folklore” for the sake of class design. We should keep in mind that we are not interested in the concepts of “culture” and “folklore” here. My point is that cultural studies can and should provide a comprehensive intellectual umbrella for all the activities housed in foreign language departments, but we must ask ourselves: “Why should “culture” and “folklore” be used in the language classroom in general?” The question then goes to another problem: “What type of course should be offered at the top of the programme?” My emphasis is on culture and folklore as a tool for teaching a specific foreign language.

According to Henning, we need to create “professionally credible, intellectually stimulating, and socially responsive” courses for students based on an interdisciplinary approach in their nature. Because “language studied in a vacuum, with no reference to the society in which it is used, has extremely limited value, teaching a foreign language should introduce the subject of folklore to students as a discipline that requires a new cultural approach on their part” (Henning, 1993).

The benefits of teaching proverbs in schools, institutions for adults, language courses and other educational environments is crucial to understanding a foreign language. Moreover, we argue that in spite of the fact that proverbs are anonymous products, they are part of the culture of the community and they should be kept alive in the collective memory of the nation. In addition, it is a widely accepted belief that while learning a foreign language, students learn “national spirit” and “beliefs” of the foreign culture. Thus, proverbs provide a wonderful, insightful view into the “soul of the nation”; and we find it vital for learners of English as a foreign language to learn proverbs as well. We argue that including proverbs in the curriculum helps students improve their language skills. English language instructors will benefit from proverbs to overcome language barriers and create a trusting relationship with students during

class. Students get a cross-cultural literacy and fluency in foreign language through the learning of proverbs.

A proverb is a short sentence, but it is based on historical patterns of behaviour so students can learn about a culture through them. Sometimes the abstract nature of the proverbs' concept may cause students to struggle to understand the idea of the concept. Teaching proverbs in education should be more frequent, and new approaches to teach the wisdom of proverbs should be designed to help learners act in a culturally acceptable manner. If the teacher has adopted the appropriate method of teaching needed, it could be easy to achieve an effective result in order to target the proverb adaptation in the classroom. The methods teachers should use when teaching proverbs should help students communicate effectively.

By taking into account their cultural perspectives, students learn proverbs and acquire authentic knowledge of the nation and its traditions and beliefs. The use of proverbs in the classroom provides opportunities for students to participate in real life communication set in the target language. Students should be encouraged to visualize the scene in the proverb creatively and with enthusiasm; they should be encouraged to reach to the depth of the proverb and revolve around the message and try to describe the circumstances under which communication is appropriate. In this way, they should be encouraged to pay attention to the similarities between people, which promotes an active desire to understand others.

The differences in thought of the communities provide diversity, but as people learn the language and understand the cultural heritage of the community, they become closer to each other and they become more respectful and sensitive to diversity within the community. While giving a gentle touch on the head is condemned in the Far East countries and European countries, the same thing is a very nice indication of love in Turkey and Eastern countries. As we understand the cultures, we can recognize the way people live.

As the proverbs are applied at different times, in different places and different circumstances, they do not have the same degree of precision in each case. Arguably, teaching proverbs to foreign speakers is handled differently from teaching the language itself because of the explicit and implicit level of understanding.

Foreign tourists visiting a new country, without knowing the language, first observe the traffic, the work, cinema, social atmosphere, public transportation... etc., and see how the people act. But when they learn the language of the country, they understand the attitude of the nation

towards the events. They think that they have noticed the way people are thinking, interpreting and feeling, instead of just observing according to what they see. Language training can provide more accurate judgements, rather than learning culture through observation which is haphazard, irregular, with possibly dangerous consequences.

When we are abroad, if we accept the customs of the people or country we are visiting and behave in the same way, we may understand them better. Since proverbs reflect the culture, we should pay attention to proverbs even if native speakers do not use them a lot. ***If we place the proverb well in our dialogue, it can bring instant understanding and demonstrates our knowledge of the language and culture.*** This helps both us and our listeners feel more comfortable.

According to the paremiologist Mieder (2004), proverbs have been used and should be used in teaching as didactic tools because of their content of educational wisdom. Mieder argues that “since they belong to the common knowledge of basically all native speakers, they are indeed very effective devices to communicate wisdom and knowledge about human nature and the world at large”(p. 146). In another book Mieder also mentions that when it comes to foreign language learning, proverbs play a role in the teaching as a part of cultural and metaphorical learning. Mieder also claims that the use of proverbs in the teaching of English as a second or foreign language is important for the learners’ ability to communicate effectively. Mieder also states that “textbooks on both the teaching of native and foreign languages usually include at least some lists of proverbs and accompanying exercises” (Mieder, 2004).

Litovkina (2000) also states that proverbs, besides being an important part of culture, also are an important tool for effective communication and for the comprehension of different spoken and written discourses. Proverbs have been used as teaching tools for centuries to teach moral values and social skills. In fact, there exist proverbs that deal with such matters as the mind, wisdom, experience, learning, authority, and the teacher, as Dumitru Stanciu has shown in his article on “The Proverb and the Problems of Education” (Stanciu, 1986).

2.3. Foreign Language Teaching Experience

Working as a foreign language teacher, I have noticed that students favour less the implementation of certain communicative functions, the understanding of the target culture, and understanding metaphors, humour, jokes, and common expressions such as idioms and proverbs in the target language and culture. These students are usually aware that their knowledge of

grammar is not enough to be able to communicate freely and naturally in the classroom. In relation to this, I also think that the process of exam preparation in high schools (grades 9 through 12) has negative influence on the students' language ability. The format of the exam doesn't allow the development of students' productive skills, critical thinking skills and creativity.

Some of the concerns by students that have been observed and noted by me are dullness of their writings, desire to be as natural in English as they do when they speak in native language. Lack of ability to speak fluently and smoothly, desire to use colourful and creative English, lack of confidence when using idioms, proverbs and metaphors; desire to use concise language; desire to understand jokes made in English are also important matters in foreign language classes.

The points made above illustrate that students do not gain language competence and awareness to a great extent in high school. The language related courses in high schools do not seem to be sufficient enough to help learners overcome their language problems; therefore, it is likely that the students may fall behind in meeting their needs for language if their teachers do not make extra efforts in teaching communication.

Such changes should be integrated into language classrooms at the secondary level so that students begin their university education completely ready to improve their language competence. For these reasons, the students' language related problems that arise from their poor experience of learning English in high school can become more pronounced when they are in the university atmosphere, where they are expected to speak English at an average level.

Cullen (1994:162) argues 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. But training courses in English language teaching rarely take into account the language requirements which the communicative approach makes on teachers.

However, in addition to the contribution to teaching skills that language proficiency makes, the research has also shown that a language teacher's confidence also depends on his or her own level of language proficiency. So, a teacher who perceives herself / himself to be weak in the target language will have reduced confidence in her teaching ability and a poor sense of professional legitimacy (Seidlhofer, 1999).

More than any other variable instructional materials, supplies, administration, class size, the quality of teaching has the greatest effect upon the quality of education. Yet, in countries with rapidly growing populations, there is an increasing tendency to put under-trained teachers into classrooms in a laudable, but utterly misguided effort to meet increased demand or to expand access to schooling. It must be recognised that any rapid expansion of educational provision is usually at the expense of the quality of teacher preparation, and thus, the quality of learning.

Initial training programmes should be mandatory and should have a strong tendency towards the practical. Thus, trainees will immediately perceive the value of most curriculum components in terms of worthwhile classroom performance objectives. Ideally, experienced classroom teachers and in-service advisers should teach parts of the course. Where they are not involved in curriculum design and course conduct, inspectors and advisers must know the content and nature of the course, so they can build upon it later with an in-service curriculum that will eventually lead to teacher independence in matters of professional development.

In other words, subject competence which 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 achieved before trainees enter the teacher education institution so that training can focus on the teaching of English and related issues without being side-tracked by language weaknesses (Cross, 1995:3).

Teachers should use instructional materials, activities, worksheets, and should create supplementary materials which could include cultural phraseology such as proverbs, idioms, metaphors, phrasal verbs. Traditional grammar-based examination was one of the obstacles in implementation of Communicative Language Teaching for teachers in Turkey and Georgia. Heavily loaded English programs mismatch between the curriculum and assessment and teachers' lack of communicative competence which lead to problems that prevent teachers from implementing communicative language teaching in Turkey and Georgia.

Because teachers have to teach many grammar points in a short period of time, they often choose to skip activities on production of language skills and teach grammar points to prepare students for the standardized English exam. Furthermore, although the curriculum emphasizes communicative language teaching, those teachers are forced to rely on the exam for classroom practices because it is the students' scores from the exams that determine their success as effective teachers in the eyes of the students, colleagues, parents and administrators.

Teachers' lack of pragmatic, cultural competences and thus, communicative competence is another barrier to practicing communicative language teaching since these teachers have themselves learnt English through traditional methods. Due to lack of their communicative competence, teachers may feel inadequate when teaching communicative activities to their students.

They may feel incompetent, especially when they ask students about the different uses of proverbs, idioms and informal phrases. They may find it easier to shift the attention to grammar points because they feel competent on grammar. Some teachers also believe that if they do group work or open-ended communicative activities, the students and other colleagues may feel that the teacher is not really teaching them. The students may feel that the teacher didn't plan anything for the class and that s/he is only filling in time.

However, having students share personal stories with each other can be an effective way of promoting genuine communication between students. In this way, students will have the opportunity to practice and develop their communicative resources by asking questions, asking for clarification, answering with their experiences, and so on.

Communicative activities show students that learning a language is not simply a process of transferring individual words from one language to another through a textbook, and that communication can establish a connection between source language and target language.

Most importantly, the medium of instruction in English language classrooms in high schools is mainly the native language or English, but English teachers mostly focus on reading, grammar and vocabulary and neglect speaking and listening skills. Students may agree with this method and will think it is foolish to study those skills (speaking, listening) due to the format of the written language exam. If they focus on speaking and listening, they may be better in communication but they may not pass the written exam.

Teachers mostly prefer the most common practices in the classroom like answering previous or similar exam questions and learning about test-taking strategies which are not helpful in their university education once the exams are over. The most common self-study practice outside the classroom for many learners is unfortunately reading grammar books since their school and social lives are built by the exam; the students think that the scores they obtain from the exam are good indicators of their language competence.

CHAPTER 3

ENGLISH, GEORGIAN AND TURKISH PROVERBS ABOUT CHILDREN AND THEIR ROLE IN CHILD DEVELOPMENT

3.1. Material and Method of the Research

Proverbs are figurative verbal expressions in their sense that makes the speech emotively charged and expressive; proverbs are universal as they reflect reality. At the same time, they are national and are used in everyday discourse both by teenagers and adults. They have become the common property of the nation and are the basis of the morality for any given society. Proverbs have a communicative function; they are sentences with expressive and didactic meaning (Goshkheteliani, 2005).

Proverbs are combination of “universal” and “national-cultural” factors, which are interwoven. The proverbs are common to all communities and though each culture has its own set of proverbs, the same wisdom can usually be recognised in a different culture. As is known, proverbs store information about specific cultural traditions, stereotypes and customs of a nation which reflects the nation’s socio-cultural development. On the other hand, in spite of religious and cultural differences, nations still reveal similarities regarding everyday life situations which, among many others, include family life and child-rearing as well as the values to which a family should adhere while raising their children as valued members of society.

There are number of proverbs in each culture explaining children and their upbringing according to their own cultures. This means that the well-being of children and their education is very important for the society. I wanted to show general conceptions in proverbs about children, how and when the proverbs of the three cultures studied in this research give messages or attitudes towards the disciplining of children.

I believe that children are very vital for deciding how the world will be after some years. So as educators, we should keep in mind that if we can do some good in the life of a child then there can be at least a slightest change in the world. If educators think on same lines then we can hope of a better future ahead. Children are so much important for the family and society in the proverbs as well and cultures are similar from the point of child development. Education has to be aimed at the overall development of a child.

As the teachers, we should always remember that the things children learn during school years play a very important role in the proper development of them because those years are the time when children learn by exploring their environment and watching people in everyday life.

In this research, in order to collect enough data for English proverbs about “children”, Rosalind Fergusson’s dictionary of Proverbs, Oxford dictionary of Proverbs, and “A dictionary of Turkish Proverbs” by Metin Yurtbaşı are used. Georgian proverbs about children were chosen from the dictionary by Gvardjaladze (1976), Georgian proverbs with their English Equivalents and the dictionary by Oniony (1973), Sven Proverbs.

3.2. Semantic Analysis of Georgian, English and Turkish Proverbs about “Children”

In order to explore the paradigm of the proverbs related to children in English, Georgian and Turkish languages and cultures we conducted the research in several stages:

1. We identified relevant proverbs in the corpus of these languages. In this process we relied on several points:
 - a) The definition of proverb: Proverb is a verbal form well-known to the language community, which laconically (within the boundaries of a sentence), metaphorically expresses a deep, well-known, archetypal knowledge accumulated by the nation and mankind in the process of exploring the universe and reality (Rusieshvili, 2005).
 - b) The proverbs which include the relevant family lexemes such as son, daughter, mother, father, child and their equivalents in all of the languages were identified.
2. We analysed the proverb data relying on the pragma-semantic model of the proverb suggested by Rusieshvili (Rusieshvili, 1998; Rusieshvili, 2005). According to this theory, the semantic model of a proverb consists of three interdependent layers - explicit, implicit and presuppositional - each of them having its own status, function and playing a definite role in the creation of a general meaning of a proverb.

3.3. Semantic Models

The analysis of the data made it possible to single out the following **10 semantic models of one hundred sixteen (116) proverbs (English-56, Turkish-30, Georgian-30)** in those three cultures:

1. Children are Valuable

In Turkish and Georgian cultures, a family is considered incomplete without a child and families place a high value on children. The child is seen as the future of a family and the birth of a child brings hope and dreams into the families. We can imagine the importance of a child in the family by the amount of happiness it brings in. The proverbs (1 to 4) from *Georgian and Turkish* cultures show that children liven up the home and they are the wealth of a family.

1. Çocuklu ev pazar, çocuksuz ev mezar. (A house with children is like a marketplace and a house without children is like a graveyard)
2. უბავშვო სახლი მკვდარიაო. ubavSvo saxli mkvdariao. (A house without children is dead)
3. Çocuksuz baba meyvesiz ağaca benzer. (A father without children is like a fruitless tree)
4. უშვილო ქალი უნაყოფოხეაო. uSvilo qali unayofoxeao. (A woman without a child is a fruitless tree)

The *English* proverbs (5 to 8) below stress the importance of children by emphasising the happiness there is when they have children.

5. Where children are not, heaven is not.
6. Children are the keys of paradise.
7. The best smell is bread, the best savour salt, the best love that of children.
8. Children are poor men's richness.

There's only one perfect child in the world and every mother has it and thinks that her child is perfect, and better than every other child. The children who seem different to others are perfect for their parents, so they constantly exaggerate the importance of their children as seen in all three cultures.

9. Kargaya yavrusu şahin görünür. (To a crow her own young bird seems a falcon)
10. The crow/owl thinks her own bird(s)/young fairest/whitest.
11. ყვავსაც თავის ბახალა მოსწონს. Yvavsac Tavis baxala moswons. (A crow also likes its child)
12. The ape thinks her own babes beautiful.

2. Parents Play a Key Role in Character Development

English, Turkish and Georgian proverbs agree that parents play the vital role in raising their children and are important in their children's developments. Both parents must be concerned with raising their children because this period can determine the rest of their lives later. The *Turkish* proverb (13) stresses the function of both parents in watching closely what the child is doing.

13. Dört göz bir evlat içindir. (Four eyes are for one child)

The *Turkish* proverb (14) means that children always imitate adults thus; the behaviour of the child in most cases will be similar to that of the parents.

14. Kır atın yanında duran ya huyundan ya suyundan kapar. (Who stands by a grey horse will be affected either by his temper or by its water)

The *English* proverb (15) mentions that parents are models who make the child; thus, the behaviour of the child in most cases will be similar to that of the parents.

15. Parents are patterns.

The *Georgian* proverbs falling under this group (16, 17) emphasise the fact that mother and father raise the children; thus, they are responsible for them.

16. ინდიშვილი, მინდიშვილი, რაც დედ-მამა - იგიშვილი. indiSvili, mindiSvili, rac ded-mama - igiSvili. (How are the mother and father, so the children)

17. დედა ნახე, მამა ნახე შვილი ისე გამოწახე. Deda naxe, mama naxe Svili ise gamonaxe. (Look at mother and father and decide about the child)

Proverbs from *English, Georgian and Turkish* cultures below generally mean that a child grows up to be very similar to his parents, both in behaviour and in physical characteristics, so the passing of those traits and hereditary talent and character is also meant in proverbs.

18. Armut dalının dibine düşer. (The pear does not fall far from the tree)

19. ვაშლის ხიდან ისევ ვაშლი ჩამოვარდებაო. vaSliS xidan isev vaSli Camovardebao. (Apple falls from the apple tree)

20. The apple never falls far from tree.

21. Blood will tell.

As seen in the proverbs, children and parents everywhere, regardless of differences in race, culture, and gender tend to respond in exactly the same way when they perceived. Parents take care of them, entertain them, take responsibility for them, want to enjoy the children occasionally and handle most of the care, education and deal with any problems.

The fact that “mother” is likely to have a greater influence than the “father” on the child in all three cultures has been revealed by the data. Because the way mothers show their love is always the best for the children and understands her child’s problems best of all, mothers are accepted as the best friends for their children as seen in *English and Turkish* proverbs (22 to 28).

22. Yavru kuşun dilinden anası anlar. (Only its mother understands the young bird’s song)

23. Ana gibi yâr olmaz. (No friend like a mother)

24. A mother’s love never ages.

25. A mother’s love is best of all.

26. What the mother sings to the cradle goes all the way down to the grave.

27. Men are what their mothers made them.

28. Like hen, like chicken.

Because mothers have such an influence on the child's development, the child must be judged by the qualities their mother displays in *Georgian and Turkish* proverbs (29 to 30).

29. სამოსელს ნაწიბური გაუსინჯე და შვილს დედ-მამაო. Samosels nawiburi gausinje da Svils ded-mamao. (When you buy clothes look at the seams, when you look at the child ask for her/his mother and father)

30. Anasına bak kızını al, kenarına bak bezini al. (Look at the mother before marrying the daughter just as you examine the selvage before you buy the cloth)

No matter how much the mother is involved in the care of their children and how close she is to them, the children become dependent on their fathers as well. Fathers are also often more implicated than mothers in the development of a child as is seen in the following proverbs. The actions of the child will be the same as the actions of the father as seen in the *Georgian* proverbs (31, 32) which reveal the same idea that father and children often resemble each other.

31. ხემ გამოისხა ხილო, რაც მამა ისა შვილიო. Xem gamoisxa xilio, rac mama isa Svilio. (The fruit ripens in the tree, the child is like his his/her father)

32. კვიცი გვარზე ხტისო. Kvici gvarze xtiso. (The foal follows his father's behaviour.)

In the *English* proverbs (33, 34), father's role is mentioned in shaping our personalities as children and into adulthood and father's love contributes as much to a child's development as does a mother's love.

33. One father is more than a hundred school masters.

34. No love to a father's.

In these three cultures, the boys are expected to spend a lot of time with their fathers while the girls are trained by their mothers. Consequently, a boy learns to deal with the duties of

men in a house from his father and a daughter- from her mother. The **English** proverbs (35, 36, and 37) state that sons tend to resemble their fathers in character and behaviour; and girls to fathers.

35. Like mother like daughter.

36. Like father like son, like mother like daughter.

37. Take a vine of a good soil, and the daughter of a good mother.

Turkish proverb (39) stresses that daughters will be good friends with the mothers whereas sons with the fathers but the English one (38) stresses just the opposite.

38. A boy's best friend is his mother.

39. Oğlan babaya kız anaya yar olur. (The son is a friend to the father, and the daughter to the mother)

In the **Turkish** proverb (40), the source from whom the boy and girl learn how to perform their duties is indicated whereas in the **Georgian** (41) proverb not.

40. Oğlan atadan/babadan öğrenir sofra kurmayı, kız anadan öğrenir bıçkı biçmeyi. (A son learns from his father to earn a living, and a daughter learns from her mother how to cut out clothes)

41. გოგოს ნაკეთი სამზარი, ბიჭის ნამკალი ყანაო. Gogos nakeTi samxari, biWis namkali yanao. (The girl should take care of the dinner, the boy harvest the crop)

Economic or social life conditions also create a need for grandparents to raise their grandchildren. In the past years, there is an important increase in the number of grandparents who raise grandchildren. In the following **Turkish and Georgian** proverbs (42, 43), even grandfathers have responsibility for the grandchildren, and their behaviour in the society may have some positive and negative results which cause the children feel upset and happy in the future.

42. Babası eksi elma yer, oglunun disi kamasır. (Sour plum (Koruk) eaten by the father sets the children's teeth on edge - effected the children)

43. პაპის ნაჭამმა ტყემალმა შვილიშვილს მოსჭრა კბილიო. Papis naWamma tyemalma SviliSvils mosWra kbilio. (Tkemali (sour plum) eaten by grandfather sets the children's teeth on edge)

3. We are Greatly Indebted to Our Parents

Children are a huge responsibility and require a great deal of self-sacrifice on the part of their parents because they often sacrifice their own happiness to give it to their children. They not only try to fulfil every wish of their children but also they try to protect them from any adversities in the future. Thus, having been brought up well, it is the children's obligation to express gratitude for the parents' devotion and care and repay with the same.

Because of this, according to *English, Turkish and Georgian* proverbs, parents' (especially the mothers') efforts and commitment should be seen, appreciated and respected by children. The model reveals the idea that parents bring children up well so they do not expect rebellion and hatred from them but they deserve honourable treatment from the children.

44. Atanın duası tutar, ananın ahı. (The father's blessing takes effect, and a mother's sigh)

45. შვილმა რომ დედის გულისათვის ხელის გულზე ერბო-კვერცხი მოიწვას, მის ამაგს მაინც ვერ გადაიხდისო. Svilma rom dedis gulisaTvis xelis gulze erbo-kvercxı moiwvas, mis amags mainc ver gadaixdiso. (Whatever the child does, even if he/she makes scrambled eggs on the palm of his/her hand, he/she cannot pay to his/her Mum for her care)

46. A father's goodness is higher than the mountains; a mother's goodness is deeper than the sea.

47. God, and parents, and our master, can never be requited.

We see in the following *Turkish and Georgian* proverbs that the pain caused by the loss of the property is nothing when compared to the grief a person carries after the death of his child. Parents have additional burdens of despair and grief over the death of a child.

48. Ağlarsa anam ağlar, kalanı yalan ağlar. (If anyone would cry for me, it is only my mother, the others would do so only feignedly)

49. Evlat acısı içler acısı. (The grief for one's child is deplorable)

50. ყველა სიკვდილმა გვერდით ჩამიარა, შვილის სიკვდილმა გულზე გამიარაო. Yvela sikvdilma gverdiT Camiara, Svilis sikvdilma gulze gamiarao. (The death of all the other people was easy compared to that of the son/daughter which broke my heart).

4. Children Bring Happiness and Misery

In *Turkish and Georgian* cultures, family ties are strong which obliges children to respect and help parents in their old age. Consequently, when children do not do so, they are considered ungrateful. If you expect children to make you happy, you will be disappointed as seen in the following proverbs (51 to 54).

51. İyi evlat (anayı) babayı vezir eder, kötü evlat rezil eder. (A good child makes his parents proud, a bad one makes them ashamed of him)

52. კარგი შვილი დედის გულის ვარდიაო. ავი შვილი დედის გულის დარდიაო. Kargi Svili dedis gulis vardiao. Avi Svili dedis gulis dardiao. (A good child is a rose of his/her mother's heart, a bad child is the sorrow of his/her mother's heart)

53. A wise son maketh a glad father, but a foolish son is the heaviness of his mother.

54. ბოროტი შვილის დედასა რა მოაშორებს სევდასა. Boroti Svilis dedasa ra moašorebs sevdasa. (Mother of an evil child is always in sorrow)

In *Turkish, Georgian and English* proverbs, it is meant that a good child gives happiness to parents whereas a bad one is a big burden on their shoulders. The characteristic traits emphasized are good children and parents are proud of them whereas badly-behaved children make their parents suffer as well. Although parents do everything for them in their lives, children may ignore parents when they are old (55 to 58).

55. მამამ შვილს ვენახი აჩუქა და შვილმა მტევანიც არ მიაწოდა. Mamam Svils venaxi aCuqa da Svilma mtevanic ar miawoda. (Father gave a vineyard to his child and the child did not offer a bunch of grapes).

56. Babası oğluna bir bağ vermiş, oğlu babasına bir salkım üzüm vermemiş. (The father gave his son a vineyard, but the son did not offer him a bunch of grapes)

57. One father is enough to govern one hundred sons, but not a hundred sons one father.

58. A son is a son till he gets him a wife, but a daughter's a daughter all the days of her life.

The pleasure by a good child is the best of all according to the proverbs (59 to 61) as in the following:

59. Happy is he that is happy in his children

60. A child's service is little, yet he is no little fool that despises it.

61. Wise child is a father's bliss.

The comparison of good and bad children revealed that English, Georgian and Turkish proverbs share the attitude towards the parents that having children is a blessing from God.

5. Raising Children is so Hard

Proverbs used for the care and concern of the education of the children in the cultures show that it is hard work for parents to raise up and take care of a child. But the parents patiently and gladly put up with all the difficulties for the sake of their child as seen in *English, Turkish and Georgian* proverbs. It is hard to raise children properly by comparing the process to hard work (62, 63).

62. Çocuk büyütmek taş kemirmek. (Raising children is like gnawing at stones)

63. ერთი ყმაწვილის გაზრდას, ერთი ბათმანი ფეტვის ახეკას ჯობიაო. erTi ymawvilis gazrdas, erTi baTmani fetvis axeka sjobiao. (It is better to collect one sack of barley rather than bringing up one child).

Because it is hard to raise children properly, proverbs state that parents should be ready for expected hardships (64 to 71).

64. Evladın varsa bin derdin var, evladın yoksa bir derdin var. (If you have children you will have a thousand worries, if you have no children you will have one worry)

65. Children suck the mother when they are young, and the father when they are old.

66. Wife and children are bills of charges.

67. Small birds must have meat.

68. The first service a child does his father is to make him foolish.

69. Children when they are little make their parents fools, when they are great they make them mad.

70. Children are certain cares, but uncertain comforts.

71. Children must be fed.

6. Education in Childhood Shape the Future Character

Everything has its own time and a child can be taught everything in their childhood. Because children acquire new habits in early childhood, so changing the old ones is difficult in adulthood. You can tell about a child in early ages whether he is going to be a well-mannered in the future or not. The *English, Turkish and Georgian* proverbs below stress that the early period of a child's life is the best time to acquire habits and the way of living (72 to 76).

72. Ağaç yaş iken eğilir. (A tree should be bent when young)

73. ხე როცა ნედლია, მაშინ უნდა მოღუნო. Xe roca nedlia, maSin unda moRuno. (A tree should be bent when tender).

74. სანამ წნელი პატარაა, მანამ უნდა მოიგრძოს, გაიზრდება ვეღარ მოგრეხო. Sanam wneli pataraa, manam unda moigrixos, gaizrdeba veRar mogrexo. (The twig of the tree must be bent when it is green).

75. As the twig is bent, so is the tree inclined.

76. Raw leather will stretch.

As seen in the proverbs above, people's personalities form when they are children so a person will have the same qualities as an adult that he or she had as a child. At the youngest ages, parents should promote the participation of children in the lives of their families. During childhood, the family continues to play an important role which will have lifelong consequences. Parents should give support and guidance in the right way in order to make their children culturally more developed and a good member of the community.

7. Pampering Excessively Leads to Spoiled Children

One of the most unpleasant things a parent can encounter on earth may be a demanding and spoiled child because they do not understand the difficulties of life so they believe that they are entitled to whatever they want, whenever they want it. In the examples from **English, Turkish and Georgian** proverbs (77 to 80), the fact that children often take their parents for granted is revealed and children expect everything to be available all the time.

77. Çocuk ekmeği dolapta bitiyor/yetişiyor sanır. (A child thinks bread grows in the cupboard)

78. შვილს დედ-მამა ხაზინა ჰგონიაო. Svils ded-mama xazina hgoniao. (A child thinks their parents are their bank).

79. Yavru kuşun ağzı büyük olur. (A young bird's mouth is big)

80. A growing youth has a wolf in his belly.

As seen in the following equivalents (81 to 89), it is stressed that pampering a child leads to bad results. Spoiling the children by pampering is not accepted and parents should not give all

what they want as long as they we could. While educating their children, the parents should be careful not to spoil them because fulfilling all of their wishes may make them lazy.

81. Çocuğu şımartma, başına çıkar. (Do not spoil the child or he will sit on your head)

82. მაღლა ბავშვი ავწიე და თავში ჩამკრაო. maRla bavSvi avwie da TavSi Camkrao. (I held the child up and he hit me in my head.).

83. ბავშვს რომ გაუცინებ, მუშტს გიჩვენებსო. bavSvs rom gaucineb, muSts giCvenebso. (If you smile to the child, he/she will show you a fist).

Pampering children should not be seen as being respectful to them because it is not respectful to rescue them from every disappointment. Parents should offer their children opportunity to develop their "disappointment muscles" so that they can develop a sense of capability in the process.

84. Woe to the kingdom whose king is a child.

85. He that spoils (cockers) his child provides for his enemy.

86. A child may have too much of his mother's blessing.

87. Give a child while he craves, and a dog while his tail doth wave and you'll have a fair dog, but a foul knave.

88. Too much liberty spoils all.

89. Dawted (spoilt) daughter makes daidling (lazy) wives.

Kindness and firmness are essential for positive discipline. Parents should not lack kindness in their authoritarian methods and firmness in their permissive methods. The importance of being both kind and firm in our relations with children is important in order to show respect for ourselves and for the needs of the situation. It is worth noting that several proverbs emphasise the necessity of strictness while bringing up children and suggest that being strict helps them grow up with discipline and good ethics in life. *Georgian* (90, 91) and *English* proverbs (92 to 96) state this trait and call for strictness.

90. შვილი მტრულად გაზარდე, მოყვრად გამოგადგებაო. Svili mtrulad gazarde, moyvrad gamogadgebao. (Raise the child up strictly, he/she will be your friend when he/she is an adult).
91. შენი ჭირი მეთი შვილი არ გაიზრდებაო. Seni Wiri meTi Svili ar gaizrdebao. (The child will not grow up with only caresses).
92. Kindness is lost that's bestowed on children and old folk.
93. One should be strict with their children.
94. Better children weep than old men.
95. A pitiful mother makes a scabby (nasty) daughter.
96. Rule youth well, and age will rule itself.

However, *Turkish* proverb (97) and *English* proverbs (98 to 101) specify the method of corporal punishment by also indicating that it is necessary to beat children for the parents not to suffer in their old age.

97. Evladını dövmeyen dizini döver. (He who doesn't beat his daughter will beat his knees).
98. Spare the rod and spoil the child.
99. The kick of the dam hurts not the colt. (Said to point out that children do not feel angry or bitter when punished by their parents).
100. Birchen twigs break no ribs.
101. The rod doth not make less the mother's love.

I suggest that in order to help children in a better way, parents should have family or class meetings on a weekly basis, because they will find an opportunity to brainstorm for solutions to problems and choose the solutions that are respectful to both the children and the parents.

8. Parents Should Supervise the Children

The proverbs give the message that, the children do not think about the results of the act committed by them, so it can bring about unsatisfactory results if we don't teach them how to deal with the problem. When parents give a child something to do, they should monitor the process as the *Georgian and Turkish* proverbs say in the following. (102 to 105).

102. ბავშვი დაასაქმე და უკან გაუდექიო. bavSvi daasaqme da ukan gaudeqio. (When you ask the child to do something, do not forget to follow him closely - When one gives a child something to do, he should run after him).

103. ბავშვს რო კაკალს მისცემ, იმის გასატეხიც თან უნდა გააყოლო. bavSvs ro kakals miscem, imis gasatexic Tan unda gaayolo. (When you give the child a walnut, do not forget to give him a nut-cracker as well).

104. Çocuğa güven olmaz. (The child is no trust).

105. Çocuğa iş buyuran ardınca kendi gider. He who sends a child on an errand must go after him as well.

9. Children Cry

From the very first moment in this world and all throughout their infancy, crying is only way of communicating with parents and his only way of expressing himself. According to studies, it is normal for children, especially toddlers ages 1 to 3 years old to cry to express themselves and get their needs addressed.

During a baby's first months, giving in to the baby's needs when it cries isn't actually spoiling it. But we should also know that as they grow, children will try to use crying to get their way. However, we parents can help our kids learn early on how to express themselves without resorting to crying. Children sometimes cry just to get attention or they understand that if they continue to cry they can get things they want. The message that the children cry exists in both *Georgian and Turkish* proverbs (106 to 109).

106. Çocuk çocuğa bakarak ağlar. (The child was crying by looking at the child crying)

107. Kış güneşi çocuğa benzer, bazen ağlar bazen güler. (Winter sun is like the child, sometimes cry and sometimes laugh)

108. ბავშვი თუ არ იტირებს, ძუძუს არ მოაწოვებენო. bavSvi Tu ar itirebs, ZuZus ar moawovebeno. (If a child does not cry, he will not be breastfed).

109. ბავშვს ჰკითხეს: რატა ტირიო? გამდის და ვტირიო. bavSvs hkiTxes: raTa tirio? Gamdis da vtirio. (The child was asked why he was crying and he said he did because he found it easier to get what he wanted).

10. Children Tell the Truth

Parents feel it is extremely important to teach children about the issue of secrets because kids tell it like they see without exaggeration and deception. They do not hesitate to repeat everything they hear, so parents do not have to talk about secrets with them. The following proverbs (110 to 116) in *English, Turkish and Georgian* let us see the same point of view in accordance with the honesty of the children.

110. What children hear at home, soon flies abroad.

111. Children and fools speak the truth.

112. Children have wide ears and long tongues.

113. Çocuğun bulunduğ yerd dedikodu olmaz. (Don't gossip while children are around).

114. Büyükler evde söyler, çocuklar damda beyan eder. (Adults at home will say - children from the roof will be notified).

115. ბავშვის პირით სიმართლე ღაღადებსო. bavSvis piriT simarTle RaRadebso. (Truth is poured out of the child's mouth).

116. სოფელში რომ მიხვიდე იქაური ამბავი ყმაწვილსა ჰკითხო. sofelSi rom mixvide iqauri ambavi ymawvilsa hkiTxeo. (When you go into the village, ask the child to tell you the truth).

Modern Georgian alphabet with the letters, National transcription and IPA transcription

ა	a	ɑ	მ	m	m	ღ	gh	ყ
ბ	b	b	ნ	n	n	ყ	q'	q'
გ	g	g	ო	o	ɔ	შ	sh	ʃ
დ	d	d	პ	p'	p'	ჩ	ch	tʃʰ
ე	e	ɛ	ჯ	zh	ʒ	ც	ts	t͡sʰ
ვ	v	v	რ	r	r	ძ	dz	d͡z
ზ	z	z	ს	s	s	წ	ts'	t͡s'
თ	t	tʰ	ტ	t'	t'	ჭ	ch'	t͡ʃ
ი	i	i	უ	u	u	ხ	kh	x
კ	k'	k'	ფ	p	pʰ	ჯ	j	d͡ʒ
ლ	l	l	კ	k	kʰ	ჰ	h	h

Conclusion:

- Proverbs have strong connection with people's philosophy on children and contain general observations of practical knowledge, situations and other various aspects of child development.
- Using metaphors in the proverbs increases the value of a proverb and takes the listeners to a situation directed by a true story.
- Proverbs of these nations serve as the rules of the unwritten constitution in the framework of family formation and parent-child relations, and particularly in raising and educating children.
- Parents should take these proverbs into consideration in order to set good examples for their children.
- The proverbs above provide an interesting and informative source of folk knowledge with their highly communicative and instructive value helping parents solve

and understand the situations of conflict and stating what should, or should not be done and show conditions for certain actions and attitudes.

- The study of the proverbs related to children in three different cultures (*English, Georgian, and Turkish*) has revealed the importance that these cultures give to upbringing children.
- All of the three cultures emphasize that a parent should be a good example and a wise teacher for their children.
- As is seen in *English, Turkish and Georgian* proverbs above, all three communities give great value and importance to the education of children because children are seen as the vital elements of the family's happiness and are very important for the future.
- Proverbs in *English, Turkish and Georgian* cultures revealed that the people of these countries pay great attention to the concept of the family and to the proper grooming of their children. They assign an important role to the parents in the process of raising a good generation.
- Mother and father have duties and responsibilities while bringing up their children because the children learn by observing and imitating their parents, therefore, the parents must be a good example to them.
- Nothing is much more important than the love of child for the mother. Environment and heredity is also effective in the development of the child.
- If parents hesitate to show their children how to behave appropriately and children are allowed to behave however they want, they will certainly get themselves into trouble and embarrass themselves and their families.
- During the first years of life, education is very effective, so the behaviour, attributes and personality of the child will be shaped in a more permanent form.
- As seen from the data, from the cultural point of view, the proverbs from three cultures highlighted similar issues although they differ from cultural and religious points of view.

- The relation between proverb and culture is very strong and wit and spirit of a nation are discovered in its proverbs.

CHAPTER 4

ANALYSIS OF GEORGIAN AND TURKISH ENGLISH TEACHERS' ATTITUDES TOWARDS TEACHING AND LEARNING PROVERBS

4.1. Aim of the Research

This chapter introduces the participants in the research followed by the methods of data collection. The research is described in detail and then the research procedures are described.

The aim of the research is to investigate whether and how proverbs are used as a part of teaching English as a foreign language. I aim to see what attitudes there are towards the use of proverbs in their teaching amongst 177 grades 9 to 12 school teachers from the cities of Ordu, Turkey (57), Akhaltsikhe, Georgia (58) and Tbilisi, Georgia (62). As English teachers are the most important stakeholders in teaching English as a foreign language, their insights will contribute to knowledge of the practice, efficacy and issues relating to the teaching of proverbs in English language classes.

The research aims to measure:

- 1- English teachers' attitudes towards the learning and teaching of English proverbs.
- 2- English teachers' thoughts about their knowledge of English proverbs.
- 3- English teachers' practice in teaching English proverbs in the classrooms

The reason why we chose grades 9 to 12 school teachers is because education in Georgia is compulsory between ages 6 and 14 and begins with 4 years in elementary school. Middle school continues through grades 5 to 9. The final 3 years of secondary school are spent at either academic secondary schools, or technical special secondary schools.

The constitution of the Republic of Turkey states twelve years of education is compulsory for boys and girls, which can be divided into 4+4+4 years of schooling since 2012. With a new Law in 2012, four years of Elementary school + four years of Middle school + four years of secondary education is compulsory. These 12 years covers general, vocational and

technical high schools (“Lycees”, “Lise” in Turkish). The period for technical high schools was 3 years until 2005.

Another reason I chose the group grades 9 to 12 specifically is that, due to the metaphor in proverbs, it is usually accepted as an elementary or intermediate level topic. I propose that English teachers should provide more exposure of proverbs in classes if research shows how much teachers are interested and are ready to teach these mostly metaphorical expressions.

Previous research by Can (2011), Hanzen (2007) into teachers’ attitudes towards teaching proverbs, research by Turkol (2003) who examined attitudes of Turkish speakers of English in the USA towards proverbs, and Liontas (2002), who explored second language learners’ notions of idiomaticity, as well as my own interest and former MA study of proverbs provided the inspiration and focus for this research topic to design my own questionnaire for English teachers. In addition, the questionnaire was designed in accordance with the literature review on various aspects of proverbs. Furthermore, there are no other researchers in Georgia and Turkey focusing on this topic or developing materials in order to effectively teach proverbs in classes.

As an English language teacher for 10 years in Turkey and a teacher of Turkish to foreigners for 5 years, I have drawn on my own classroom experiences while preparing the questionnaire. I also interviewed with some English teachers who are teaching at grades 9 to 12 level and asked their opinions about the teaching of the proverbs in classes in order to prepare the questionnaire.

Due to a lack of research into proverb teaching in English foreign language classes generally and particularly of teacher attitudes towards teaching proverbs, it is hoped that this research will reveal some valuable data and encourage further research in this area.

4.2. The design of the questionnaire

First, I created a questions pool and then categorized them by choosing the most important questions and by paying attention to issues of simplicity and comprehension of language in order to avoid any undue pressure on participants. I also considered questions with concrete items rather than abstract/ambiguous ones. As the next step, the order of the questions were considered, going from general to more specific questions and focusing on the importance

of proverbs for English teachers, their knowledge of proverbs and if they teach them in classes or not.

Secondly, in order to ensure high reliability and validity, initial piloting was carried out with five experts and was decided that the questionnaire would be in understandable English and Georgian languages in order to put the participants at ease and reduce the possibility of misunderstanding the statements, questions and instructions.

The questionnaire was designed by the team and initial piloting was fulfilled. The team marked any items that were not clear or unnecessary and suggested an improvement. They evaluated the questionnaire in terms of organization, punctuation, spelling, meaning and relevance to research questions. As a result of the feedback received from the team, the researcher made the necessary corrections and improvements. The statements were evaluated based on their relevance to the research questions, clarity, and comprehensibility to make sure that the statements were not ambiguous.

Care was taken to avoid asking confusing questions or language which might lose the teachers' attention/ interest of the topic. The questions were carefully chosen to provide enough useful data for other researchers to further investigate this field of study. The questions in the questionnaire were chosen for their simplicity, directness and to focus the teachers' interest on the teaching of proverbs.

The questionnaire was prepared for final piloting to a group of 15 English teachers in Akhaltsikhe to ensure high reliability and validity. This pilot group was chosen because we considered them to be representative of the target group. They were asked to indicate anything that was not clear or appropriate or to offer any suggestions in the space provided on the left side of the questionnaire sheets. Completion of the pilot questionnaires took approximately 15 minutes which is acceptable. Some minor problems were encountered by the pilot group in completing the questionnaires and improvements were made. The teachers expressed their appreciation for this. The choice and organisation of questions was also carefully considered.

The questionnaire consists of three parts:

English teachers were asked to give their opinion on how interested they were in teaching proverbs in their English as a foreign language classes. Other factors important in foreign

language teaching, (e.g. books, schools, students) have not been included in this research. However, English teachers' levels with regard to their knowledge of proverbs are also intended to be sought.

In the first part, 13 questions were asked to see how much they believe in the inclusion of proverbs in the curriculum, teachers' attitudes towards teaching English proverbs and their place in the course books and materials. I wanted to see how many English teachers think that knowing proverbs improves writing, reading, speaking and listening skills. The reasons for considering proverbs significant to learn in the classroom, how proverbs help to communicate effectively and the importance of learning English proverbs for English language teaching and effective communication in general were the focuses in this part. Necessity of knowing and using English proverbs outside the classroom was another focus as well.

The second part focussed on English teachers' thoughts about their knowledge and use of proverbs, how they understand proverbs in spoken and written form, if they are well informed about the various aspects of proverbs, if they know where and how to use proverbs. If teachers use proverbs while communicating in the English language, if they can easily recognize and understand English proverbs in texts, if they think their knowledge of proverbs is sufficient for effective teaching were all other focuses in our questionnaire.

In the third part, I focused on questions in order to see if English teachers teach proverbs in English classes, if proverbs are taught enough in English classes, what aspects are taught by English teachers, if they effectively use proverbs in teaching four skills - writing, reading, speaking, listening. Although the textbooks deal with teaching English proverbs and include them, I wanted to see if teachers use them or skip those exercises, if proverbs are used for teaching cultural matters. (see **Appendix1: Questionnaire**)

4.3. Participants

58 teachers from Akhaltsikhe, Georgia, 62 teachers from Tbilisi, Georgia, and 57 teachers from Ordu, Turkey were asked to fill in the questionnaires designed for the research. The teachers taught for grades 9 to 12 and mostly at pre-intermediate and upper intermediate level of English language.

4.4. Data collection procedure

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

The schools and teachers were chosen randomly. The questionnaire was administered to English Teachers in Akhaltsike, Georgia, Ordu Turkey and Tbilisi, Georgia by visiting schools and attending trainings for English Teachers.

In order to find teachers who would agree to fill in our questionnaires, we visited the schools in the cities stated and attended in-service trainings. The teachers were asked if they would have time at the end of the classes to complete our questionnaire and then questionnaires were distributed to those teachers. I explained the aim of the study and gave instructions for the research. They were asked to fill it in voluntarily and told to leave if they ever felt uncomfortable.

I was also careful in choosing English teachers who taught grades 9 through 12. Because this research focuses on English Teachers interest for teaching proverbs in grades 9 to 12, the group was checked if there was a teacher with an irrelevant position. The questionnaire took between 5 minutes and 15 minutes to complete.

After making sure that the questions were clear and appropriate, participants were given the 15 minutes required to complete the questionnaire. Questionnaires were completed by Akhaltsikhe, Ordu and Tbilisi English teachers respectively. Teachers participated voluntarily and the collected data was treated confidentially. Even filling in the questionnaires is a huge step for their development in the knowledge of proverbs and inclusion of teaching proverbs in foreign language classes.

Although teachers were asked to fill in the demographics data about themselves such as gender, age group, if they finished ELT department or not, they were unwilling to answer those questions. Similarly, questions about external factors such as if they had visited a foreign country (which could be influential in their experience with English) were rejected. Hence, we were unable to analyse this potentially useful data. Although considered relevant by the researchers, the question to determine whether age group affected interest in teaching proverbs was considered too personal for the majority of the participants. Similarly, only a few teachers were willing to offer their contact details for the results of the research to be forwarded to them. As

such, teachers were given the option to answer or not to answer these questions. Otherwise, no other details in the questionnaire lead to misunderstanding or proved problematic.

4.5. Results and Discussion:

While evaluating the results in the “strongly agree” response was evaluated as agreement and the “not sure” part was evaluated as neutral response *to ascertain an overall indication of disagreement and agreement and hence to get a general picture of the results*. I have just three parts while analysing: *agree, disagree and neutral*.

Results obtained from the analysis of the questionnaires were presented and discussed in relation to the research questions in the following. Descriptive methods and quantitative approaches were used. Results of this research are presented with the aid of figures and tables together with further explanations and summary comments provided in the respective sections.

4.6. Part 1: Attitudes Towards the Learning and Teaching of English Proverbs

In order to see *attitudes towards the learning and teaching of English proverbs*, I dealt with the questionnaire by dividing it into **six (6)** categories, each of which had further sub-questions.

The categorization of the questions about English teachers' attitudes towards the learning and teaching of English proverbs is as in the following:

- 1. Category 1: Importance of learning English proverbs for English language education**
- 2. Category 2: Proverbs seem to help for effective communication**
- 3. Category 3: The reasons for considering proverbs significant to learn in the classroom**
- 4. Category 4: The necessity of knowing and using English proverbs outside the classroom.**
- 5. Category 5: Attitudes towards the place of English proverbs in course books**
- 6. Category 6: Attitudes towards teaching English proverbs.**

The findings for the first category is that of the 177 teachers who responded, 68% were in agreement, 25% were neutral and 7% expressed disagreement to the statement that proverbs are an integral and necessary part of the English language learning experience.

The results suggest that the majority of English teachers (120 out of 177 or 68%) think proverbs have a positive effect on the overall English language experience as it is clear in *table 1* which shows the numbers and percentages.

Learning proverbs is integral to the overall English language learning experience						
City name	agree	%	neutral	%	disagree	%
TBILISI	41	66	19	31	2	3
AKHALTSIKHE	40	69	16	28	2	3
ORDU	39	68	10	18	8	14
TOTAL	120	68	45	25	12	7

Table 1: The number and percentages of teachers who think learning proverbs is integral to the overall English language learning experience.

The second category - if proverbs help for communication- is stressed by Litovkina (2000) who states that proverbs, in addition to being an important part of culture, are also an important tool for effective communication and for the comprehension of different spoken and written discourses.

To communicate effectively in English, you need to learn to use proverbs.						
City name	agree	%	neutral	%	disagree	%
TBILISI	42	68	18	29	2	3
AKHALTSIKHE	38	66	12	21	8	14
ORDU	37	65	13	23	7	12
TOTAL	117	66	39	22	21	12

Table 2: The number and percentages of teachers who think that they need to learn to use proverbs to communicate effectively in English

Participants from all three cities, Tbilisi (68%), Akhaltsikhe (66%) and Ordu (65%) agreed that one needs to learn to use proverbs to communicate effectively in English as shown in *table 2*.

After having seen the results above, I believe there is a need for learning proverbs. The results above indicate another reason for the necessity of teaching proverbs and should be considered one of the primary reasons for the teaching of proverbs in foreign language classes. My results also support the views of previous research that claims teaching proverbs can help to produce language more fluently and naturally which can in turn increase motivation. (Porto, 1998)

According to Mieder, proverbs can prove 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). The results of the survey showed that of the 117 English teachers who responded to this question, 66% find proverbs to be essential in effective communication and 22 % were neutral if it helped at all in communication as shown in *figure 1*.

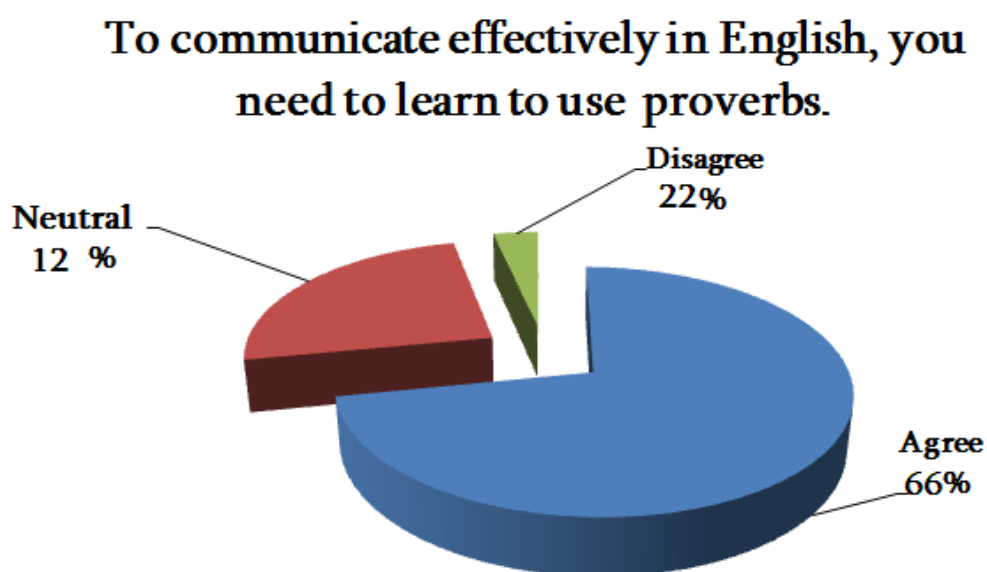


Figure 1: The percentages of teachers who think that they need to learn to use proverbs to communicate effectively in English.

In order to see the data for the category 3, the reasons for considering proverbs significant to learn in the classroom, teachers were asked their opinion on how the use of proverbs in oral presentations would help portray topics more effectively. A number of points arise in the consideration of the use of proverbs. Any evaluation of the use of English proverbs in teaching is potentially wide ranging. The issues arising include the following:

The ratio for if using proverbs in oral presentations will make them more effective was 77 % of the teachers in Ordu, 74 % in Akhaltsikhe and 79% in Tbilisi. It is seen that this number is greater than the ratio which is for the necessity of proverbs for better communication. 77 % of the participants in total considered proverbs significant in oral presentation *as it is in table 3*.

While preparing for presentations and papers, in addition to reading books and articles, I believe that access to authentic cultural knowledge, including proverbs, would help the efficiency of the topic in oral presentations. For example, proverbs are present in a number of important popular art forms, such as music, songs, poetry, riddles, etc., and their use in oral presentations is thought to attract and engage listeners, improve communication, and aid listeners in remembering what they have learned. However, the current availability of such cultural /authentic materials in today's course material and textbooks is very limited.

Using proverbs in oral presentations will make them more effective.						
City name	agree	%	neutral	%	disagree	%
TBILISI	49	79	12	19	1	2
AKHALTSIKHE	43	74	12	21	3	5
ORDU	37	65	13	23	7	12

Table 3: The number and percentages of teachers who think using proverbs in oral presentations will make them more effective.

The importance of proverbs for comprehending a text was seen as important by 66% of English teachers in Akhaltsikhe, 68% in Tbilisi and 49% in Ordu. English teachers (108) agreed that proverbs should be studied so that students could understand/ interpret proverbs accurately in reading texts and thus encourage/ motivate readers to continue with further reading without problem.

It is believed that knowing proverbs does not necessarily improve writing skills. The results, however, seem to indicate that large percentage of teachers surveyed believed otherwise. Tbilisi teachers (52) %, Akhaltsikhe teachers (53) % and Ordu teachers (32) % agreed about the benefit of proverbs' role in improving writing skills. My research reveals that 81 teachers in total, 46% of the teachers agreed that knowledge of proverbs improves writing skills where this knowledge is applied to strengthen argument in writing. Similarly, I found that knowledge of

proverbs also improves listening comprehension. My research in this area highlights that 49% of the teachers agreed that the use of proverbs helps to improve listening comprehension.

As previously stated, I believe that to be an efficient user of a foreign language, speakers should not only be able to receive and produce messages, but they must also possess cultural awareness of the language. For example, a person needs to be culturally literate to achieve comprehension of many texts. Results suggest that a relatively high number of teachers agreed with me for the importance of proverbs in understanding cultural differences and similarities. The numbers were as follows: 79 % in Ordu, 76% in Akhaltsikhe and 73 % in Tbilisi as it is clear in *table 4*.

English proverbs are important in understanding cultural differences and similarities.						
City name	agree	%	neutral	%	Disagree	%
TBILISI	45	73	16	26	1	1
AKHALTSIKHE	44	76	12	21	2	3
ORDU	45	79	9	16	3	5

Table 4: The number and percentages of teachers who think English proverbs are important in understanding cultural differences and similarities.

Almost none of the participants disagree while 21% of all responding teachers were neutral about the place of proverbs in the teaching of cultural values. Majority of the participants surveyed (76%) supported that knowledge of proverbs are an important aid in understanding cultural differences or similarities. Teaching of proverbs is also seen as a tool to encourage students in developing cultural awareness and to influence their behaviours towards other cultures. In this research sample, my findings provided strong indication with larger percentage of teachers supporting the viewpoint that knowledge of proverbs is considered very important in understanding cultural differences.

The survey results showed that 134 teachers in total apprised their learners of the contribution of proverbs for the development of cultural and intercultural competence because proverbs give them a chance to see how native speakers conceptualize experiences, things and events in their languages. Majority of the teachers surveyed (76%) were in agreement that inclusion of proverbs in ELT assists with cultural understanding as shown in *figure 2*.

English proverbs are important in understanding cultural differences and similarities.

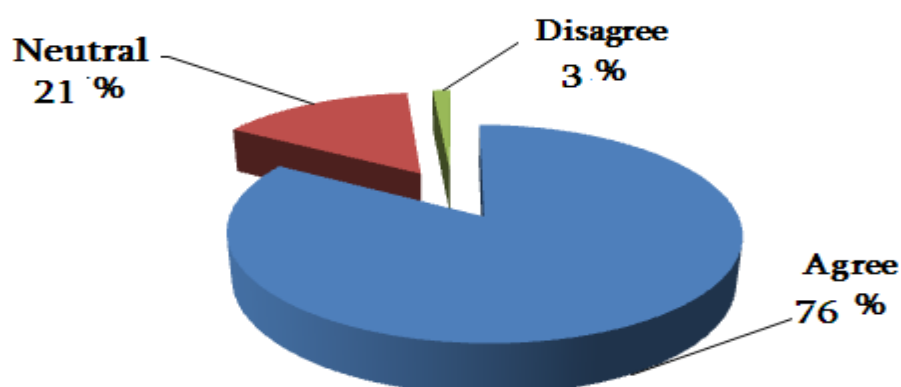


Figure 2: The percentages of teachers who think English proverbs are important in understanding cultural differences and similarities

In the previous chapter, we focused on proverb and culture relations and showed how they are interrelated to each other. In fact, in many definitions for “proverb”, we observed the use of the word “culture” indicating the close relationship between these two concepts.

Teachers should integrate intercultural awareness into the language curriculum. Engaging students with the foreign culture through proverbs will be positively accepted by students and prove to be a powerful educational technique for enhancing the development of intercultural competence. We have put this into practice during our experiment and we will discuss details of this in the next chapter.

To the question if knowing English proverbs is helpful in understanding English humour about 77%, 136 of the participants in total agreed with the idea and the definition below by Taylor. He defines the proverb as a ready made epigram, sums up the situation effectively, drives home the point, and appeals to the reader’s or hearer’s sense of humour (Taylor, 1996). In the research, 77% in Tbilisi, 78% in Akhaltsikhe and 75% in Ordu teachers agreed that knowing English proverbs is helpful in understanding English humour and in support of the definition by Taylor.

If the learners have very limited knowledge of proverbs, they can’t even make sense of the jokes in their English course books. Because they can’t capture their perspectives results in our not being able to learn their culture. This results in obstacles in our learning the language.

Norrick thinks that proverb is a traditional, conversational, didactic genre with general meaning, a potential free conversational turn, preferably with figurative meaning (Norrick, 1985). According to Lennon, figurative language causes problems for foreign language learners due to its underlying metaphorical character (Lennon, 1998: 11-30).

Participants from all three cities, Tbilisi (73%), Akhaltsikhe (74%), and Ordu (75%) agreed that one needs to learn to use proverbs to express himself through figurative language. In the previous chapter, we covered the importance of figurative language. The results of our survey on the importance of the use of proverbs in expressing oneself figuratively were considerably in support of this proposal by 74% of teachers.

The reasons for considering proverbs significant to learn in the classroom						
	agree	%	Neutral	%	disagree	%
Using proverbs in oral presentations will make them more effective.	136	77	32	18	11	6
Knowing proverbs will improve reading skills.	108	61	50	28	19	11
Using proverbs in written communication will improve my writing skills.	81	46	61	34	35	20
Understanding proverbs improves listening comprehension.	86	49	52	29	39	22
English proverbs are important in understanding cultural differences and similarities.	134	76	37	21	6	3
Knowing English proverbs is helpful in understanding English humour	136	77	24	14	17	10
Learning English proverbs is helpful in expressing oneself using figurative language.	131	74	34	19	12	7

Table 5: The number and percentages of teachers' reasons for considering proverbs significant to learn in the classroom

We see number of different reasons provided with reference to the significance of teaching proverbs in the classroom, however, all reasons provided here have one common theme that proverbs are necessary in English as a foreign language classes.

If proverbs improve writing skills and listening skills outside the classroom was the lowest percentage of agreement in the whole scale, which was 46% for writing and 49% for listening. These findings indicate the importance of proverbs in oral presentations and

understanding cultural elements. This part of my survey had the highest average in support of this proposal. In fact all teachers with one exception were in support of this statement.

Surveyed teachers consider proverbs as one of the phraseology that has humour, figurative meaning and cultural elements. The general percentages of the third category for each question can be seen in *table 5* above.

After checking the results of *the fourth category* which is the necessity of knowing and using English proverbs outside the classroom, my survey also highlighted that teachers are in support of the idea that knowing proverb is important in improved communication in English. The highest response in favour of this proposition is from Akhaltsikhe at 69% as **seen in table 6**. Overall 59% of the teachers believed that proverbs are needed to be understood and might be used while communicating in English outside the classroom.

Proverbs help in learning the target language because a language is not only about grammar or simply about speaking, in other words. Proverbs help you to make yourself listened to and a way to achieve this is to learn the important details about that language including the proverbs of that language.

Outside the classroom, one needs to understand proverbs when communicating in English						
City name	agree	%	neutral	%	disagree	%
TBILISI	36	58	25	40	1	2
AKHALTSIKHE	40	69	5	9	13	22
ORDU	29	51	16	28	12	21
TOTAL	105	59	46	26	26	15

Table 6: The number and percentages of teachers who think “outside the classroom, one needs to understand proverbs when communicating in English”

A large percentage of the teachers acknowledged the importance of knowing and using English proverbs outside the classroom. This could be due to possible opportunities to use English outside the classroom.

For the results of *the fifth category*, attitudes towards the place of English proverbs in the course books, the participants of our research agreed that the occurrence of the proverbs in text

books and exams should be more frequent. According to the results, teachers should focus on attitudes toward using the proverbs in foreign language classes.

Mieder states that textbooks on both the teaching of native and foreign languages usually include at least some lists of proverbs and accompanying exercises (Mieder, Wolfgang, 2004). The research conducted by Çakır (2010) who quantitatively analysed three English course books used in primary schools also found that there are a limited number of cultural elements in course material. His research focussed on culture-specific expressions and cultural references such as idioms, proverbs, superstitions, festivals and celebrations. The findings proved very little reference to use of proverbs or cultural references in course material.

According to one research conducted in Turkey by Can (2011), the course books were evaluated in terms of the proverbs incorporated. Every page in all the course books was scanned and any relevant data was recorded. Written course material should include frequently used and commonly known proverbs by native speakers of English. Different aspects of proverbs should be taught by giving different examples of proverbs. Both my research participants' views and Can's course book analysis showed that proverbs are not given sufficient place in English classrooms. The results of this study have highlighted the need for promoting teaching proverbs in English classrooms.

76% of the teachers in Tbilisi, 66% of Akhaltsikhe and 75% of Ordu teachers agreed that proverbs should be included in English textbooks. 128 teachers out of 177, 72% of teachers in total disagreed with the books which are mostly grammar-based. They think that authentic materials such as proverbs should be dealt more within the course books that act as main materials for English as a foreign language teaching. The result is shown in the *figure3*.

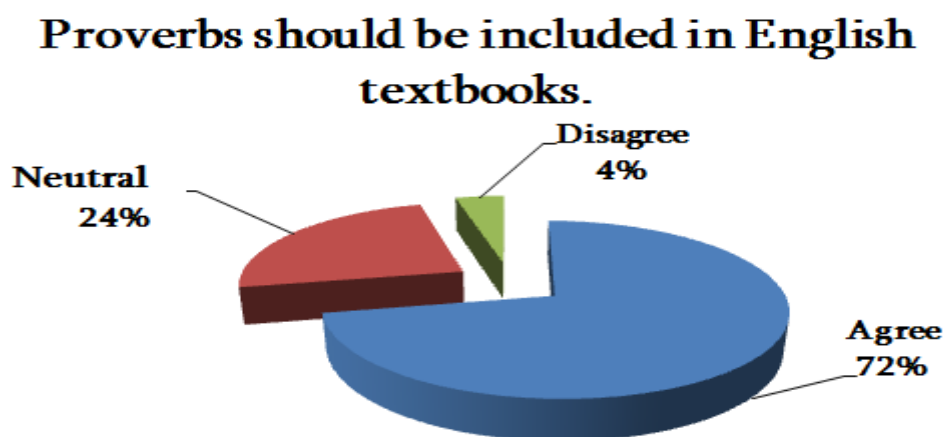


Figure 3: The percentages of teachers who think proverbs should be included in English textbooks.

McGrath (2006:171) argues that course books 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 *the sixth category* if the proverbs are included in English Language Teaching at high school, the teachers argued that including proverbs into the curriculum helps students improve all aspects of language skills. 78% of teachers in Akhaltsikhe, 63% in Tbilisi and 70% in Ordu supported the importance of proverbs in teaching English to students as a foreign language as shown in the *table7*.

Proverbs should be a part of the English language curriculum						
City name	agree	%	neutral	%	disagree	%
TBILISI	39	63	21	34	2	3
AKHALTSIKHE	45	78	11	19	2	4
ORDU	40	70	15	26	2	4

Table7: The number and percentages of teachers who think proverbs should be a part of the English language curriculum

According to Kızıldağ, 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).

According to Can (2011) not only the course books 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 course books. In my research, 124 teachers out of 177, 70% supported the importance of integrating proverbs in English language curriculum as shown in *figure 4*.

Proverbs should be a part of the English language curriculum .

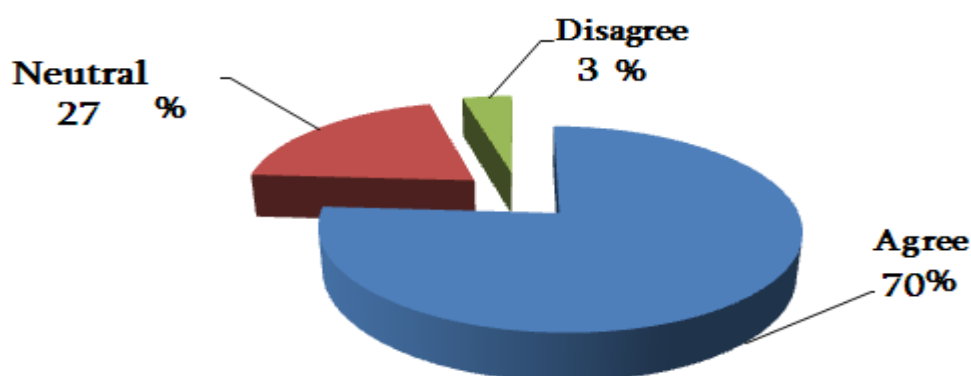


Figure 4: The percentages of teachers who think proverbs should be a part of the English language curriculum.

The results in this section are consistent with the findings of the study carried out by Liontas (2002) who also used two questionnaires to explore second language learners' understanding of idiomaticity. As found in this study, most of the learners in Liontas's study also had a desire and interest in learning idioms and wanted idioms to be an integral part of their language and culture learning. They were also aware of the importance of idioms for natural and real-life communication. 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 humour in English. Turkol (2003) also found that all the subjects in her study preferred to use proverbs in informal situations as their use is practical, indirect and humorous.

Teachers find proverbs an essential component of and in consequence integrate them in the English language curriculum. This result is encouraging for our research topic and we recommend that material writers and curriculum designers should give more emphasis to the use of proverbs in language teaching. The conclusion is that they should allocate some time for proverb instruction in the classroom.

Although teachers consistently express a very positive attitude towards the teaching of proverbs, in reality, only 68 teachers (38%) said that they taught proverbs in classes and 34% of the teachers were not sure if they would teach proverbs. 28% of the teachers did not include time for proverbs while teaching in EFL classes as shown in the *figure 5*.

I teach proverbs in my classroom

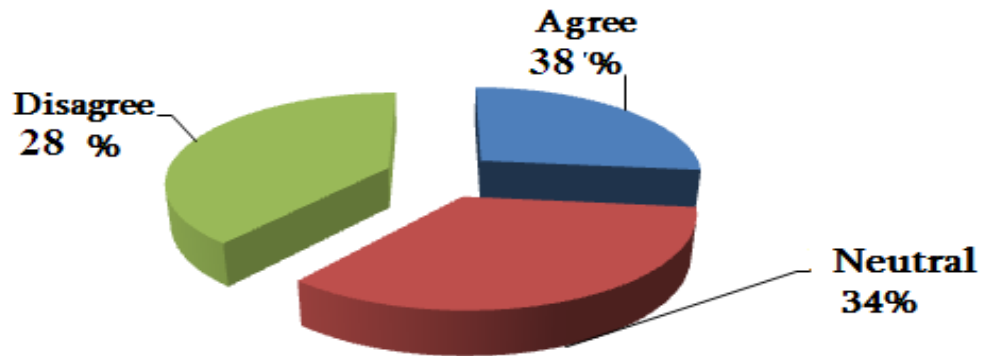


Figure 5: The percentages of teachers who teach proverbs in classes.

Teachers who confirmed inclusion of teaching proverbs in their course material were in the minority. It is seen that 40% of teachers in Tbilisi, 48% in Akhaltsikhe and 26% in Ordu allow certain time for teaching English proverbs as it is shown in **table 8**:

I teach proverbs in my classroom						
City name	agree	%	neutral	%	Disagree	%
TBILISI	25	40	32	52	5	8
AKHALTSIKHE	28	48	12	21	18	31
ORDU	15	26	16	28	26	46

Table 8: The number and percentages of teachers who teach proverbs in classes

The conclusions from the responses in the **sixth category** show that teachers should select course books appropriate to the teaching of proverbs or adapt those books to better meet their need for proverb teaching. In order to bring proverbs to the fore, stakeholders' awareness about various aspects of proverbs needs to be raised.

4.7. Part 2: English Teachers' Thoughts about Their Knowledge of English Proverbs

In order to see *what English teachers think about their knowledge of English proverbs*, I dealt with this question by dividing it into **four (4)** categories, each of which had further sub-questions. These were then presented to the teachers and the data produced is detailed.

The categorization of the questions about English Teachers' thoughts about their knowledge of English proverbs is in the following:

- 1. Category 1: English teachers' thoughts about their knowledge of the various aspects of English proverbs.**
- 2. Category 2: How much do the teachers understand English proverbs in texts and speaking?**
- 3. Category 3: Do English teachers use English proverbs?**
- 4. Category 4: Is the teachers' knowledge of English proverbs sufficient for effective teaching?**

As I have already discussed different aspects of proverbs in the previous chapters, I just want to remind the semantic aspects. Expressing well-known general truths or facts, wisdom of the folk, traditional views, behaviours, morals, experiences, observations and social norms can be seen as *semantic aspects of proverbs*. While exploring semantic properties of the proverb, the scholars were particularly interested in the process of inferring the meaning of the proverb relying on the general meaning of the proverb (Krikmann, 1975).

Only 35% of teachers from Tbilisi agreed with the statement that they know less information regarding what proverbs express, which could be related to the semantic aspects of proverbs. Ordu was less than Tbilisi at 30 %, while Akhaltsikhe was relatively higher with 45%. Participants don't think that they have enough knowledge about the semantic features of proverbs. A reasonable number of the participants are neutral for this question, 37% in total *as seen in the table 9*.

I know the semantic features of proverbs (e.g. their themes, synonyms and antonyms, etc.).						
City name	agree	%	neutral	%	disagree	%
TBILISI	22	35	29	47	11	18
AKHALTSIKHE	26	45	11	19	21	36
ORDU	17	30	21	37	19	33

Table 9: The number and percentages of teachers who know the semantic features of proverbs

Literary aspects of proverbs are that they are metaphorical and figurative, having alliteration, rhyme, meter. The definition given by Taylor stresses mostly literary aspects of proverbs: Proverbs often make use of grammatical and rhetorical devices that help make them memorable, including alliteration, rhyme, parallel structure, repetition of key words or phrases, and strong imagery (Taylor, 1931: 6-7).

Whiting (1932) reports that “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 (Whiting, 1932:302).

When we asked the teachers if they understood the literary aspects of proverbs, the percentage was slightly higher than the previous question. They were relatively good at understanding literary aspects of proverbs, with 45% in Tbilisi, 52% in Akhaltsikhe and just 33 % in Ordu thought that they understand literary aspects. It shows that less than half of the participants understand and it is just 44 %, 77 teachers in total, thought that they understand literary aspects of the proverbs.

Typical, formal aspects of proverbs are that they are brief, short, pithy sayings, fixed, memorisable. Meider (1985: 119) has defined the proverb as "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".

The fixed form of proverbs is one of the most important characteristic, which means that the structures of proverbs cannot be changed and that the words cannot be replaced with synonyms. Proverbs are also considered to be short and pithy sayings and those formal aspects of proverbs play a big role in making proverbs memorable expressions. However, participants don't think that they have enough knowledge about the typical structures of proverbs. To the question if they understood the typical structures of proverbs, 51 % agreed that they do and 31 % were neutral and 18% disagreed about it.

When asked if they understand the typical structures of proverbs, it was found that 91 teachers in total agreed that they understand typical structures of proverbs. Only 58% of teachers from Tbilisi agreed with the statement that they know the typical structures of proverbs. Ordu was less than Tbilisi at 33 %, while Akhaltsikhe was higher with 62% *as in table 10*.

I understand the typical structures of proverbs						
City name	agree	%	neutral	%	disagree	%
TBILISI	36	58	22	35	4	6
AKHALTSIKHE	36	62	14	24	8	14
ORDU	19	33	18	32	20	35

Table 10: The number and percentages of teachers who understand the typical structures of proverbs

Cultural aspects of proverbs are that proverbs are traditional, handed down from generation to generation, in frequent and widespread use, familiar and well-known, not with any particular source. Understanding cultural aspects of the proverbs was the most agreed upon, which was about 56 % in total. 36 % showed that they are neutral or haven't thought about this topic.

63 % of teachers from Tbilisi agreed with the statement that they know the cultural aspects of English proverbs. Akhaltsikhe was relatively less than Tbilisi at 60 %, while Ordu was the least of with 46 %. Participants think that they have enough knowledge about the cultural aspects of English proverbs as detailed in *table 11*.

I understand the cultural aspects of English proverbs.						
City name	agree	%	neutral	%	disagree	%
TBILISI	39	63	19	31	4	6
AKHALTSIKHE	35	60	21	36	2	3
ORDU	26	46	23	40	8	14

Table 11: The number and percentages of teachers' knowledge on the cultural aspects of English proverbs divided by city

It was seen that the percentage of the participants' answers for the questions was around 50 % and they are also neutral to the topic or haven't thought about it before. As you can see teachers don't deal with various aspects of proverbs. As it is shown in *table 12*, relatively higher number of the teachers (100) seemed to agree that they understand cultural aspects of proverbs.

Joseph Raymond (1948) states his arguments for proverbs as a teaching device. Proverbs are not only melodic and witty, possessed with rhythm and imagery; proverbs also reflect "patterns of thought. As proverbs are universal, there are analogous proverbs in different nations that have related cultural patterns. Proverbs are therefore useful in the students' discussions of cultural ideas when they compare the proverbs' equivalents in different languages. Raymond exhorts: "Let each student seek and discover meanings, beauty or wit or culture in his own manner by suggestion and inference in accordance with his background" (Raymond, J. 1948:522-523).

English teachers' thoughts about their knowledge of the various aspects of English proverbs.						
	agree	%	neutral	%	disagree	%
I know the semantic features of proverbs (e.g. their themes, synonyms and antonyms, etc.).	65	37	61	34	51	29
I understand the literary aspects of proverbs (e.g. use of metaphors, rhyme etc.)	77	44	57	32	43	24
I understand the typical structures of proverbs.	91	51	54	31	32	18
I understand the cultural aspects of English proverbs.	100	56	63	36	14	8

Table 12: The number and percentages of teachers' knowledge on the various aspects of English proverbs

The results of the second category how much the teachers recognize and understand English proverbs in texts and speaking are quiet interesting.

48 % of the teachers in Akhaltsikhe in our survey agreed that when reading, they can recognize and understand proverbs, but this number was very low in Tbilisi, just 18%. The teachers from Tbilisi and Ordu were relatively neutral to this issue. 68 % in Tbilisi and 39 % in Ordu were neutral if they understand or not. 65 teachers, 37% in total agreed with the statement that they can understand proverbs while reading.

Palmer (2006) concludes that metaphorical understanding is crucial for reading and listening comprehension. If a reader or listener is not able to interpret the figurative language in a text or in conversational phrases, it will lead to a breakdown in comprehension of the text or of the conversation. This may entail further frustration on the reader/listener and discourage him/her from continuing to read or communicate orally.

The teachers' understanding of proverbs in a spoken conversation is relatively better compared with their understanding of proverbs in text. 55% in Tbilisi, 60% in Akhaltsikhe and 39 % in Ordu agreed that they recognize proverbs in conversation. . 91 teachers in total, 51% agreed, 31 % neutral and 18% disagreed that they can recognize and understand proverbs in spoken conversation.

The teachers' understanding of proverbs in texts and speaking was about 50-60 % which is not considered as to be good as shown in ***table 13***.

How much do the teachers understand English proverbs in texts and speaking?						
	agree	%	neutral	%	disagree	%
While reading, I can understand proverbs.	65	37	81	46	31	18
I can understand proverbs in spoken conversation.	91	51	55	31	31	18

Table 13: The number and percentages of teachers' ability to understand English proverbs in texts and speaking

The results of the third category, if English teachers use English proverbsshowed that English teachers were mostly neutral about using proverbs while speaking in English. It was 22 teachers in Tbilisi, 22 in Akhaltsikhe and 13 in Ordu who use proverbs when speaking in

English. The number of the teachers who agree was 57 and neutral was 74. 42% of the teachers gave a neutral answer to the question about the use of proverbs while speaking as shown in *figure 6*:

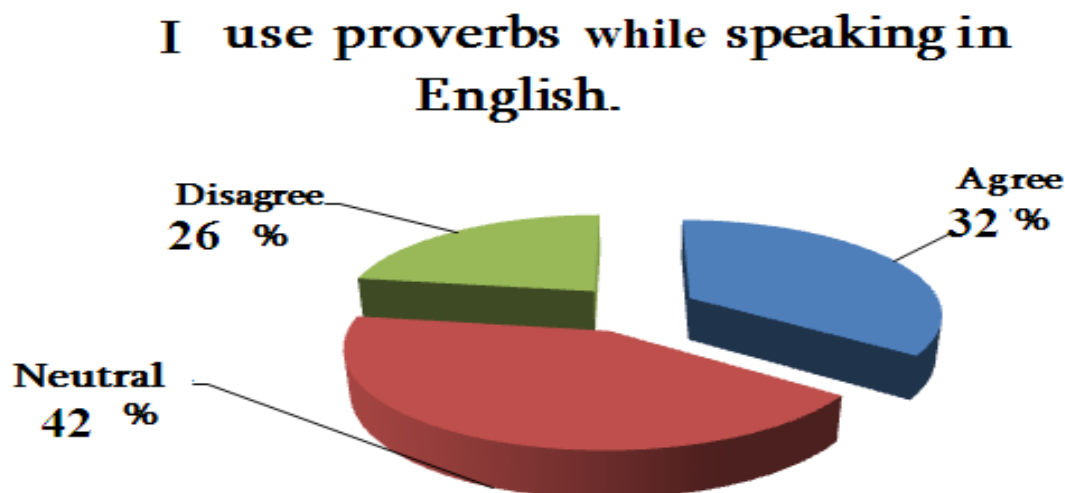


Figure 6: The percentages of teachers who use proverbs while speaking in English.

32 % of teachers from Tbilisi agreed with the statement that they used proverbs when writing in English. The percentage in Akhaltsikhe was relatively higher than Tbilisi at 40 %, while in Ordu it was the lowest with 18 %. It is worth noting that the use of proverbs in writing is slightly less favourable. 30% of the teachers agreed while 36 % were neutral towards the use of proverbs in writing.

Litovkina's most important argument reads: "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." (2000: vii)

In our observations, we have noticed that some learners have positive attitudes towards learning English proverbs but they think that it is difficult to learn English proverbs in the context of Turkey or Georgia whose language education systems involve learning grammar and test taking strategies in practice. Some of the learners in Georgia feel that they don't need to live abroad to be able to practice using proverbs because they feel that they can learn proverbs in Georgia since there are many tourists and situations where they can use them.

Findings for the fourth category, “how sufficient the teachers’ knowledge of English proverbs for effective teaching” showed that the teachers’ self-confidence for using proverbs was less than 50 %, and this number highlights the situation why proverbs are not commonly used in ELT.

39 % of the teachers from Tbilisi agreed with the statement that they knew proverbs well enough to use them in their English teaching lessons. Akhaltsikhe was relatively higher than Tbilisi at 45 %, while Ordu was the least of with 26%. 37 % of the teachers agreed that they knew proverbs well enough to use them in their English teaching lessons as shown in *table 14*:

I know proverbs well enough to use them in my English teaching lessons.						
City name	agree	%	neutral	%	disagree	%
TBILISI	24	39	29	47	9	15
AKHALTSIKHE	26	45	22	38	10	17
ORDU	15	26	23	40	19	33
TOTAL	65	37	73	41	39	22

Table 14: The number and percentages of teachers whose level of knowledge is sufficient enough to use them in their English lessons divided by city

Based on the results obtained, I concluded that lack of the information about English proverbs automatically affects teachers’ attitudes towards proverbs. I also concluded that teachers’ knowledge of English proverbs is insufficient to contribute to their effective teaching of English. If the teachers’ knowledge of an aspect of a subject is insufficient, they will not include it in their English language teaching. The findings that the respondents are neutral about teaching proverbs might also be related to their limited knowledge of English proverbs because they believe that they need to learn proverbs in order to teach them. Where proverbs are regarded as phrases reflecting old times, those participants who are neutral and negative about teaching proverbs might not find proverbs worthwhile to teach in modern times.

Liontas’s study (2002) concluded that some second language learners were dissatisfied with their knowledge of idiomatic expressions.

4.8. Part 3: English Teachers' Practice in Teaching English Proverbs

In order to see *practice in teaching English Proverbs*, I dealt with the questionnaire by dividing it into **three (3)** categories, each of which had further sub-questions.

The categorization of the questions about English Teachers' practice in Teaching English Proverbs in the classrooms is the following:

1. **Category 1: Aspects of proverbs studied in the classroom**
2. **Category 2: Use of proverbs in teaching various language skills by English teachers**
3. **Category 3: Do the text books used in English classes help with the teaching of proverbs?**

In order to see the results of the first category which is about the aspects of proverbs studied in the classroom, I started with the teaching of proverbs in communication. 65% of the teachers believed that learning proverbs helps them with effective communication strategies and that we need to learn to use proverbs to communicate effectively in English but just 37% teach the importance of proverbs in communication.

This is inconsistent with than their positive attitude towards the use of proverbs, The results showed 117 teachers who believe proverbs help in effective communication but just 65 teachers (37%) teach the importance of proverbs in communication.

I teach the importance of proverbs in communication						
City name	agree	%	neutral	%	disagree	%
TBILISI	29	47	23	37	10	16
AKHALTSIKHE	23	40	21	36	14	24
ORDU	13	23	13	23	31	54
TOTAL	65	37	57	32	55	31

Table 15: The number and percentages of teachers who teach the importance of proverbs in communication

66 % of the teachers in Akhaltsikhe agreed that learning proverbs helps us with effective communication strategies, we compare with Tbilisi (66%) and Ordu (65%). If this is the case, it can be concluded that there is an incongruity between the number of teachers who believe that proverbs help for effective communication and the number that actually use proverbs to improve communication *as seen in table 15*:

The second category was the use of proverbs in teaching various language skills by English teachers. The inclusion of proverbs for grammar based courses was considered less important by the participants and 31% disagreed in Tbilisi, 36% in Akhaltsikhe and 70 % in Ordu. They either disagreed or were neutral to the use of proverbs in grammar.

Proverbs can be a tool for training in various fields of knowledge. If they are so important we think that they should be part of the teaching English as a foreign language. Teachers develop communication skills and increase cultural diversity by teaching proverbs. If teachers provide proverbs to students who reflect on cultural issues, they develop their ability to master the form of language as well, because the use of proverbs requires correct use of vocabulary and phraseology.

The use of proverbs for teaching vocabulary was slightly better than including the proverbs while teaching grammar. 50% of teachers in Tbilisi, 38% in Akhaltsikhe and 30% in Ordu- 40% in total- agreed with the idea of using proverbs in teaching vocabulary.

Phraseology is a key factor in improving learners' reading and listening comprehension alongside fluency and accuracy in spoken and written production, so it should occupy a central and uncontroversial position in instructed second language acquisition (Granger & Meunier, 2008). The use of proverbs to teach listening skills was the least agreed upon subject in this category. The number was just 5 teachers in Ordu, 15 teachers in Akhaltsikhe and 20 teachers in Tbilisi. 40% were neutral and 38% disagreed with the use of proverbs for listening skills.

The use of proverbs when teaching writing skills was also considered relatively unimportant by the teachers and 39% of the teachers were neutral to the issue. 38 % of teachers from Akhaltsikhe agreed with the statement that they used proverbs to teach writing skills. Tbilisi was relatively less than Akhaltsikhe at 27%, while Ordu was the least of with 14%.

Reading consists of uttering and understanding written, printed symbols and analysis, so the meaning of these symbols must be resolved. The language is important while acquiring the

insightful meaning. The reader must relate the text to his own experiences in order to understand the text itself. It is possible to benefit from proverbs in various ways in reading lessons.

The use of proverbs to teach reading skills was considered more important than the use of proverbs for writing and listening. 45% in Tbilisi, 55% in Akhaltsikhe and 23% in Ordu believed that using proverbs to teach reading skills is important. 41% in total thought positively for the inclusion of proverbs for the development of reading skills.

Students may be asked to write proverbs they encounter during classes or extracurricular times especially the proverbs which have resulted from their experiences, and later they will be prepared to read in class. Students find the main idea in the proverbs and give positive and negative examples about their observations; they write, plan out, create a rich text and then read out loud the good ones in class.

The majority of the proverbs have a rhyming structure. It can improve the students' reading skills and also their accent, intonation and should be used in loud and silent reading studies. After students are given a literary text, they are asked to find proverbs in it. In this literary text, students may be asked to make translations of proverbs. If the text is about a specific topic, it will facilitate the understanding of proverbs. Due to the structural knowledge of proverbs which they learned before, the learner can distinguish proverbs from other sentences which follow in the literary text. Proverbs help students both visualize the meanings of the proverbs within their minds and accelerate the learning process in the long term memory of the students.

Proverbs often make use of grammatical and rhetorical devices that help make them memorable, including alliteration, rhyme, and parallel structure, repetition of key words or phrases, and strong imagery (Taylor, 1931: 6-7). The percentage of explaining the poetic features of proverbs in classes was only 31% in total. The statistics indicates that teachers' knowledge of proverbs as effective devices and tools must increase in every area of language teaching.

Litovkina (1998) proposes the use of proverbs in several areas within language teaching: grammar and syntax, phonetics, vocabulary development, culture, reading, speaking and writing. When the words in a language mean objects or customs that do not exist in the civilization of the learner, it is thought to describe cultural differences as well as new scientific or engineering terminology. Habits, clothing or food, customs and traditional religious lifestyles and differences can create difficulties for the learner while translating certain proverbs. Through comparison and

reflection that the learner does, the translation becomes the key access to understand a mentality and realize the different cultural transfer. Since no translation is entirely —the best or even acceptable (Robinson, 1997: 25).

If the teachers don't want to spare special time for proverb instruction, they can talk about the proverbs when encountering them in texts and it can involve comparison with the Turkish or Georgian proverbs or just telling the meaning. They can bring a proverb list into the classes to make the translations of them or find the equivalents of them.

Teaching proverbs by way of comparison with Georgian / Turkish proverbs was 51 % which is considerably high when compared with the other methods. These findings for this category revealed that the use of proverbs in comparison with Georgian or Turkish proverbs and use of proverbs in teaching culture were mostly agreed upon as seen in *figure 7*.

I teach English proverbs in comparison with Georgian / Turkish proverbs.

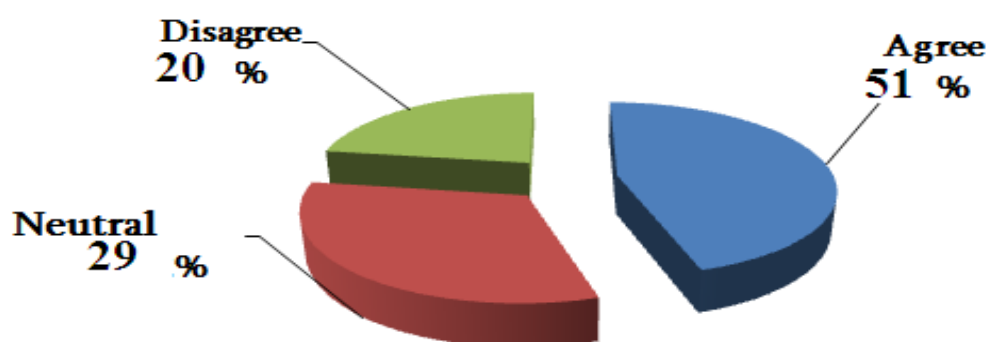


Figure 7: The percentages of teachers who use proverbs in comparison with Georgian / Turkish proverbs.

The use of proverbs in the classroom provides opportunities for students to participate in real life communication using the target language. The methods teachers should use while teaching proverbs in the classroom should be such that students can communicate consciously, taking into account their cultural perspective and be prepared for the cultural differentiation.

Inclusion of proverbs in teaching culture took the highest percentage with 52 % while the others were less than half. The results showed that 48% Tbilisi, 60% Akhaltsikhe and 47% Ordu

teachers use proverbs for teaching culture. When the goal is to teach culture, 52% of the teachers, 92 in total, use proverbs to teach culture as it is clear in *figure 8*.

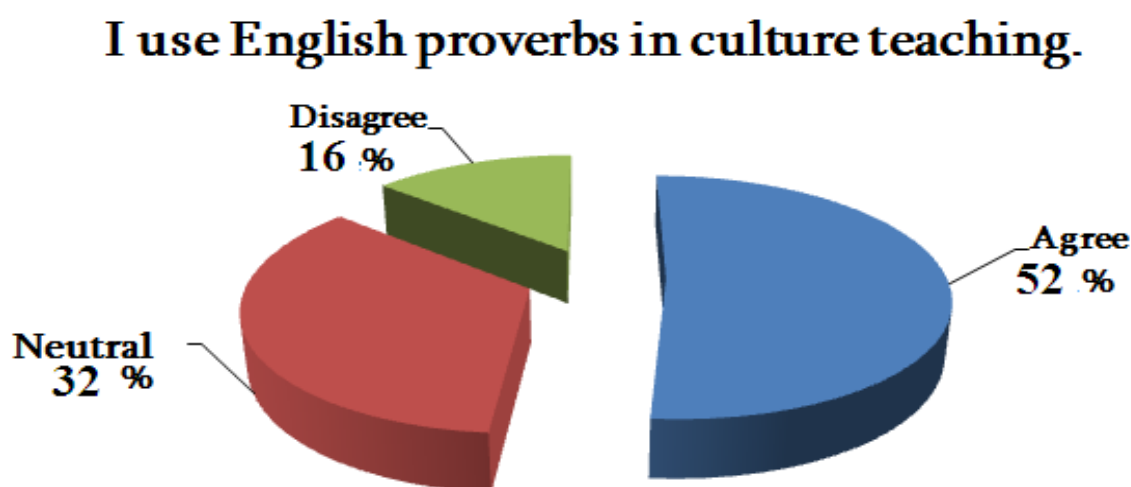


Figure 8: The percentages of teachers who use proverbs in teaching culture

The texts which include proverbs can be used as a material for reading and afterwards, for the discussion and debates, which can be thought of as follow-up speaking activities. For instance, after the discussion on proverbs in classes, the students may be asked to summarize what they have learned and what message is important in the proverb. It would also be interesting to ask students to find a proverb for the event that happened recently.

36 % of teachers from Akhaltsikhe agreed with the statement that they used proverbs in speaking English in their classrooms. Tbilisi was relatively less than Akhaltsikhe at 32 %, while Ordu was the least of with 18%. 29 % of the teachers in total agreed that they use proverbs while speaking, while 46% disagree as shown results in detail for the second category in *table 16*.

Use of proverbs in teaching various language skills by English teachers						
	agree	%	neutral	%	disagree	%
I use proverbs while teaching grammar.	32	18	65	37	80	45
I use proverbs while teaching vocabulary.	70	40	57	32	50	28
I use proverbs to teach listening skills.	40	23	70	40	67	38
I use proverbs to teach writing skills.	47	27	69	39	61	34

I use proverbs to teach reading skills.	73	41	58	33	46	26
I explain the poetic features of proverbs (e.g. rhyme, alliteration, meter etc.)	55	31	53	30	69	39
I teach English proverbs in comparison with Georgian/Turkish proverbs.	90	51	51	29	36	20
I use English proverbs in culture teaching.	92	52	57	32	28	16
I use proverbs in speaking English in the classes.	51	29	45	25	81	46

Table 16: The number and percentages of teachers who use proverbs in teaching various language skills divided by city

There is an important study carried out with 187 freshman students studying in the Division of English Language Teaching (ELT) at the Middle East Technical University, Hacettepe University and Gazi University in Ankara Turkey by Can (2011) about the sufficiency of proverb instruction in English course books used at high school. The bulk of the respondents (81.3%) in the study thought that their course books did not adequately deal with English proverbs. Only 14.4% of the informants thought that they learned most of the proverbs from the course books they studied at high school while 35.3% learned most of the English proverbs from their English teachers at high school.

It can therefore be concluded that even though neither their English teachers nor the English course books are thought to have dealt with English proverbs adequately; their teachers made the most effective contribution to this aspect of their learning.

76.5% of the respondents indicate that their course books did not include activities for the purpose of teaching English proverbs or for reinforcing the knowledge of proverbs and 75.8% report that their English course books did not present the proverbs in a list. A lower number of students thought that their course books did not teach English proverbs in texts (48.1%) or did not present them in context by means of materials from real life (56.7%).

It is not clear from this study if there was explicit instruction on the proverbs encountered in texts or whether the purpose of inserting proverbs into texts was specifically to teach proverbs. As far as trainee teachers' views are concerned, 66.1% did not think that their course books encouraged the comparison of the English proverbs with those in their native culture but this comparison was made by their English teachers at high school (Can, 2011).

In my research, as *the third category* here, we endeavoured to find what teachers think about the sufficiency of course books in teaching proverbs. Mieder (2004) has carried out some empirical studies and established a list of seventy-five proverbs that are frequently used in United States today.

Hanzen (2007) analysed eleven randomly selected textbooks used in English A and English B level courses at seven upper secondary schools in Jönköping Sweden. They examined the books 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 the total number of different proverbs contained in all the textbooks examined is only 35 and most of the proverbs are used in fixed form rather than in truncated or paraphrased forms. In her study, it was seen that only 12 of the 35 proverbs are part of the paremiological list that consists of 75 most frequently used proverbs in the USA today. While English 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.

In my research, I discovered that 59 teachers in total claim that the textbooks they use include activities for the purpose of teaching English proverbs. The number of the teachers who were neutral was 65, 31% of the teachers in Tbilisi, 36% in Akhaltsikhe and 33% in Ordu who thought that the textbooks they use include activities for the purpose of teaching English proverbs as shown in *figure 9*.

The textbooks we use include activities for the purpose of teaching English proverbs.

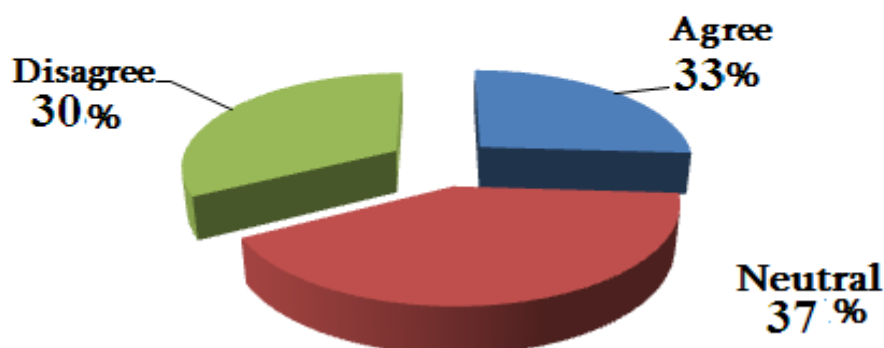


Figure 9: The percentages of teachers who claim that the textbooks they use include activities for the purpose of teaching English proverbs.

It shows low coverage of proverb instruction in course books. It also shows that both teachers and course books fail to adequately deal with proverbs. My research findings are consistent with previous studies finding that teachers and course books do not adequately address the role of proverbs in second language teaching. Can. N. (2011) concluded that “the course books don’t contain enough proverbs”.

The results obtained in this section are consistent with the results of other studies. Hanzen (2007), who analysed randomly selected eleven textbooks used at seven 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 a 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 course books, 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 course books with proverbs almost non-existent. However, compared to these studies, the analysed international course book sets are found to contain relatively higher number of proverbs although quantity alone is not enough to determine the adequacy of these course books in terms of proverb instruction.

Most of the English teachers agree that English course books do not prominently present English proverbs in the teaching of skills such as pronunciation, grammar, writing, speaking, vocabulary, culture, and reading. The results are consistent with the teachers’ views about their practice concerning the use of proverbs in English language teaching.

The textbooks the teachers use in the classes include proverb exercises but some of the teachers do not use them during lessons. Requirements for extensive grammar instruction might be considered as the main obstacle in teaching proverbs by many teachers. The results of this aspect of the research are *seen in table 17:*

Although the textbooks we use in the classes include proverb exercises, I do not use them during the lessons.						
City name	agree	%	neutral	%	disagree	%
TBILISI	16	26	31	50	15	24
AKHALTSIKHE	15	26	26	45	17	29
ORDU	13	23	18	32	26	46
TOTAL	44	25	75	42	58	33

Table 17: The number and percentages of teacher who ignore proverb exercises in the course books

In general, based on trainee teachers' views, it is seen that the main course books do not explicitly teach English proverbs and usually randomly include few of them as extras. This may explain the reluctance to use proverbs as a component of teaching practice. In the following chapter I have prepared example lessons to show the usage of proverbs in order to develop those skills.

I have witnessed in schools that teachers complain about the limited situations where they use English proverbs and hence they feel the need to use them when communicating with native speakers or when they are abroad. Most of them are not content with their knowledge of English proverbs; thus, they have difficulty in giving examples of English proverbs when they are asked to.

Compared to their knowledge of English proverbs, they think their knowledge of their own native proverbs is sufficient. They wished that they knew more English proverbs, while they can give more examples of their native proverb. They have a good command of their native proverbs and they use them in dialogue from time to time. Even if not often preferred by some speakers, our observations show that proverbs are an important part of native language knowledge. Some of the teachers think that when they want to use proverbs when communicating in English, a Turkish proverb comes to their mind in a particular context but not knowing the English equivalent, they use the strategy of avoidance.

Teachers rarely teach any English proverbs and attribute this to the exam and grammar based instruction in the classroom because of the exam format of the two countries. Because of the exams, language education at high and middle schools is devoted to grammar and teachers always remind researchers about the exams that the students have to take, that's why even where

the students have desire to learn proverbs, it is mostly ignored. The dominant idea is that as long as they get into a good university, they can learn proverbs later. But even where teachers attempt to dwell on proverbs or other idiomatic expressions in their lessons, the students whose focus is on their exams find it unnecessary.

The teachers sometimes mentioned that proverbs have ungrammatical and fixed nature but find it a bit complicated to tell in detail the structure of the proverb and totally avoid it. But we think that although it seems that the education system mismatches 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 organisational competence.

Teaching proverbs does not mean disregarding grammar, reading etc. It can contribute to the teaching of traditionally emphasised 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.

More empirical studies are needed to test the role of teaching proverbs in the development of various language skills and components. In the following chapter we will be preparing some useful exercises to promote the use of proverbs to improve important basic skills of language learning.

The results also showed that proverbs are rarely included in and form little part of teaching English as a foreign language in the classroom. Although there is a positive attitude and awareness among the teachers with reference to the value of proverbs, it is not so commonly practised in the classroom.

Some of the teachers believe that the learning of English proverbs is unnecessary in school teaching but more relevant to later stage, advanced level teaching after some practice with English. They consider learning proverbs as unnecessary because the learners are not fluent as English speakers. A frequent response was: “I feel that it (learning proverbs) is more (appropriate) for advanced levels”. “That’s why the learners need to speak fluently first and then integrate such expressions in their speech”.

These findings confirm that teachers don’t put special emphasis on teaching proverbs. Students lack exposure to proverbs in English as a foreign language classes because teachers

either lack knowledge of them or choose not to use them. Proverbs are not given sufficient place in foreign language teaching.

(See Appendix 2: The number and percentages of the participant teachers' answers divided by the cities Tbilisi, Akhaltsikhe, and Ordu.)

CHAPTER 5

DEVELOPING FOREIGN LANGUAGE SKILLS AND INTERCULTURAL AWARENESS OF YOUNG STUDENTS BY TEACHING PROVERBS IN ENGLISH, GEORGIAN AND TURKISH LANGUAGES

5.1. Activities for Teaching Proverbs in English as a Foreign Language Classes

When foreign language learners are talking to native speakers, they sometimes don't hear local proverbs because native speakers may avoid using proverbs in order not to create misunderstanding and not to confuse the foreign language learner. They mostly tend to use simple, concrete, everyday vocabulary when they address the foreign language learner.

That seemingly positive attitude of the native speaker unfortunately cannot help the foreign language learner understand and learn more about the culture and the proverbs of that nation. Language teachers will need to design materials that deal with various aspects of proverbs to compensate for limited use of proverbs by native English speakers when speaking to students.

Some activities should be carried out in collaboration with teachers at the school. Teachers should prepare materials depending on the level and needs of the students. However, if a language teacher doesn't design a systematic plan, or give special attention to teaching proverbs to foreign language learners, and if foreign language teachers also avoid using or handling cultural expressions, students cannot learn and use them appropriately.

A good foreign language teacher should teach proverbs in a communicative and meaningful way that reflects the culture of that target language in order to foster the pragmatic competence in it. By doing so, the teacher not only helps the student understand the culture, but also makes the proverb more memorable because the more frequently a proverb is heard, the more easily it will be retained and recalled in the future.

Foreign language teachers may have problems with the textbooks they are using in classes due to the lack of exercises dealing with proverbs, so there is a need for teachers to create activities to teach various language skills. If proverbs chosen by teachers to be used in classes are

frequently used ones with less difficult vocabulary, then proverbs help keep the students' attention.

Foreign language teachers should be careful not to overload students with too many proverbs. Seven is probably a good number for one class. If teachers teach proverbs in context by using texts rather than teaching them in isolation, it may be more effective and enjoyable. Foreign language teachers can prepare a list of proverbs in advance to encourage students to use the proverbs in meaningful contexts or motivate learners to use proverbs as topics for writing exercises.

The teacher should prioritise teaching the identical and similar proverbs before proverbs which are difficult to comprehend. When students learn one proverb from the other culture, they will be willing to find out the counterparts of the proverbs in their own languages.

One of the issues related to teaching proverbs is an age factor. If the teacher follows just the traditional teaching methodologies, then any age seems suitable for teaching proverbs which can be an enjoyable process for learners.

In the previous chapters, we talked about the importance of teaching proverbs in classes, but we were also keeping in mind the proverb “Actions speak louder than words”. *Thus, we will examine some exercises and experiments we have carried out at different grades at different levels of English proficiency. In this chapter we will see how we dealt with teaching proverbs in English as a foreign language classes.*

5.2. Aim and Participants of the Activities

Our research project may be interesting for those who like languages, proverbs, children and new ideas for teaching. It will also give the person an opportunity to see teaching programs from different countries such as Georgia and Turkey.

Teachers spend most of their working time alone with their students but the relationship with colleagues also plays an important role in their everyday practice. They share their experiences, beliefs, perceptions in many formal and informal situations and they are then reflected in their classroom practice.

We conducted an activity in collaboration with a researcher (university lecturer), an English teacher and two art teachers (from grades 9 through 12 classroom teachers) on how to teach and take non-native English speakers' interest in classes. Our research was inspired by the work done by Mieder Wolfgang and Deborah Holmes' "Children and Proverbs Speak the Truth: Teaching Proverbial Wisdom to Fourth Graders".

Mieder believes that when young people study proverbial wisdom, it helps them develop intellectual virtues and a commitment to moral values. Their study shows that the developmental stage of fourth graders might be the perfect time to present students with the character-building values of proverbial laws of life. The fact that they learn proverbs, can employ them in meaningful contexts and that they act according to their wisdom is proof that children age 9 to 10 can cope with abstract and metaphorical proverbs as rules of moral conduct.

In the first part of our activities, we aimed to see whether the principles in “children” proverbs in English, Turkish, and Georgian nations can be taught to children at a young age. Number 5 School in Akhaltsikhe, Georgia was chosen as a pilot school for our project because I currently reside in that city and it is one of the oldest schools in the region.

I think that “proverbs about children” may attract the interest of the students around the world due to the parental and family elements in them, and that those proverbs also give the children a chance to see in what way they are important. I think that because the students' age group is nearly adolescent, a time when students are more aggressive to the parents and society, the proverbs may help them understand how children are important to parents and family.

In the second part, I designed and conducted appropriate exercises with proverbs for intermediate level proficiency in the target language. The students who were majoring in English and also studying Turkish as a third language were given the proverbs in their Turkish and English Language Classes at Samtskhe-Javakheti State University.

Instead of talking to them for hours in classes about their value in the family, by means of those proverbs, we may contribute to their character development. Because proverbs and sayings provide insights into simple truths and beliefs of the people in each country learners of English share the meanings of proverbs from their own countries.

5.3. Activities at the Secondary School Level

The following “*teacher-written exercises*” to include proverbs about children were practised in Akhaltsikhe, Georgia as a part of the English lesson for teaching proverbs in collaboration with an English Teacher and two Art teachers.

We endeavoured to teach proverbs to children between the ages of thirteen and sixteen years old, from grades 9 to 12. These children were old enough to be able to understand and use the proverbs and to understand the metaphorical messages in them. The English language level of the classes was elementary to upper-intermediate. The numbers of the students in classes were from 20 to 30. The teachers at this school had not sufficiently taught proverbs as part of a course prior to our research project but the exercises gave them ideas on how to teach proverbs in these courses more effectively and more entertainingly.

Before starting our activity series, all recommendations were given to the teachers in advance, mainly, to avoid using complex language explaining the deeper meaning of the proverbs. We wanted to make sure what the proverb is, its features and the language to use while explaining the meaning of the proverb at the end. We were also patient to see the results of the project ideas with the art teachers. We wanted the students to just focus on the proverbs. *Those exercises took four months to complete. (See Appendix 4: A list of the proverbs used in our research)*

There are many ways to inspire children to learn about the foreign language. I wanted to create fun and a climate for proverb learning when I was incorporating proverbs into my lesson plan. I hope those teacher-written exercises will be useful to teachers who are looking for further ways to inspire students to learn proverbs:

- The definition and purpose of the proverb:
- The language to be used while describing the proverbs
- Typical stylistic features of proverbs
- How to do the translation of proverbs
- Becoming aware of own national identity
- Coming up with the remainder of the proverb
- Decoding metaphor in a proverb
- Speaking about the general characteristics of children

- Vocabulary activities with the proverbs
- Dealing with the concepts
- Word order in the proverbs
- Acting out the proverbs
- Proverb Crossword
- Using proverbs to teach grammar
- Visualising *English, Turkish and Georgian Proverbs* for *intercultural competence*

5.3.1. Stage 1: The Proverb

The main objective of this stage was let the students learn, share, study, and interpret proverbs and appreciate their cultural significance.

The duration of the lesson for each session for stage one was 45 minutes. Each week, one part of the activity was completed and stage one was complete after four weeks. Teachers had materials ready in their folders for each lesson and the selected materials were given to the students. The students were asked to learn about proverbs as homework to make them familiar their content and related lessons.

Session 1: The Definition and the Purpose of the Proverb

The teacher used the “*The definition of Proverb*” hand-out and then explained and discussed what proverbs are and provided a few examples to explain their significance.

English teachers first taught the students in all grades what a proverb is according to the definition by Wolfgang Mieder, one of the important scholars in paremiology (the study of proverbs).

The students were told that “A proverb is a short, generally known sentence of the people which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation” (Mieder, 1994, p. 24).

The teacher explained the key purposes of proverbs, where proverbs come from, why they are easily remembered and what is important in a proverb by giving the following examples from English language. They were briefly taught that ***“A proverb is short, brief, and easy to remember and shows the traditional mentality of a society, mostly with the metaphor in them”.***

The cultural similarities of proverbs belonging to various nations are mentioned according to the following definition by **Kabaklı** who shows the possible resemblance of them:

“One nation’s view of every kind of social and individual problems can be seen in its proverbs; however almost all nations have similar meaning proverbs. Regardless of nationality the thoughts of the people is undoubtedly combined in the same point many times” (Kabaklı, 1994).

The students were asked to write down and share some proverbs they knew. The teacher also used a list of ***“Example Proverbs”*** hand-out to help class discussion get started.

Examples were given from the English Culture:

- Actions speak louder than words.
- All's well that ends well.
- All that glitters is not gold.
- A bad workman always blames his tools.
- Barking dogs seldom bite.
- A bird in the hand is worth two in the bush.
- Don't put all your eggs in one basket.
- The early bird catches the worm.
- Everything comes to him who waits.
- An eye for an eye and a tooth for a tooth.
- First come, first served.
- A stitch in time saves nine.

Homework:

- They were motivated to interview family and friends about the proverbs that discussed in the class in order to better identify the meaning of these proverbs.

- They were told to ask friends or family members if they knew the meaning of the proverbs and where they learned the proverbs.
- They were asked to find additional proverbs not discussed in class and list them in their notebooks.
- The students were expected to create a new definition of proverbs based on their learning.

Session 2: The Language to be used while describing the Proverbs

During exercises involving the translation of a proverb or a discussion of the meaning of a proverb, the students were recommended to practice saying them using the English language and to mention the meaning of the proverbs during exercises.

The following language was used and suggested while describing the meaning of a proverb:

- The idea behind this proverb is...,
- This proverb seems to say that...,
- This proverb probably means...,
- This proverb says/means...,
- I think/guess this proverb is about...,
- The message of this proverb is...,
- In my country, we have a similar proverb, which is...
- This proverb teaches that...,
- I agree with this proverb because...,
- I disagree with this proverb because...,
- This proverb suggests that...,
- In my opinion this proverb is true/not true...,

The students were given the proverbs in session 1 above to match them with the meanings below by using the suggested language while describing the meaning of a proverb:

- In my country, we have a similar proverb, which is “საქმემ ან შენ მან გამოგაჩინოს.” “saqmem an Sen man gamogaCinos.”
- This proverb seems to say that if an event that has a good ending is good even if some things went wrong along the way.
- This proverb probably means “if something looks attractive, does not mean that it is genuine or valuable.
- This proverb says that we shouldn’t blame the objects we are using for our own mistakes
- I think/guess this proverb is about “dogs that bark or people that threaten us (say they will do something bad to us) – I guess in both cases they rarely take action.
- The message of this proverb is that it's better to have a lesser but certain advantage than the possibility of a greater one that may come to nothing.
- The idea behind this proverb is not to make everything dependent on only one thing; to place all one's resources in one place, account, etc.
- This proverb teaches that success comes to those who prepare well and put in effort.
- I agree with this proverb because if you are patient you will get what you want
- I disagree with this proverb because if someone does something wrong, they should not be punished by having the same thing done to them
- This proverb suggests that the first people to arrive will be able to get the best choices.
- In my opinion this proverb is true because a timely effort will prevent more work later.
- Actions speak louder than words.
 - ***In my country, we have a similar proverb, which is*** “საქმემ ან შენ მან გამოგაჩინოს.” “saqmem an Sen man gamogaCinos.”
- All's well that ends well.
 - ***This proverb seems to say that*** if an event that has a good ending is good even if some things went wrong along the way.
- All that glitters is not gold.
 - ***This proverb probably means*** “if something looks attractive, does not mean that it is genuine or valuable.

- A bad workman always blames his tools.
- ***This proverb says that*** we shouldn't blame the objects we are using for our own mistakes
- Barking dogs seldom bite.
- ***I think/guess this proverb is about*** “dogs that bark or people that threaten us (say they will do something bad to us) – I guess in both cases they rarely take action.
- A bird in the hand is worth two in the bush.
- ***The message of this proverb is that*** it's better to have a lesser but certain advantage than the possibility of a greater one that may come to nothing.
- Don't put all your eggs in one basket.
- ***The idea behind this proverb is*** not to make everything dependent on only one thing; to place all one's resources in one place, account, etc.
- The early bird catches the worm.
- ***This proverb teaches that*** success comes to those who prepare well and put in effort.
- Everything comes to him who waits.
- ***I agree with this proverb because*** if you are patient you will get what you want
- An eye for an eye and a tooth for a tooth.
- ***I disagree with this proverb because*** if someone does something wrong, they should not be punished by having the same thing done to them
- First come, first served.
- ***This proverb suggests that*** the first people to arrive will be able to get the best choices.
- A stitch in time saves nine.
- ***In my opinion this proverb is true because*** a timely effort will prevent more work later.

Session 3: Characteristics of Proverbs

Before starting this session, the students were asked to read out one of the proverbs they used in homework and work out its meaning. The variety of proverbs brought to the class created discussion. They were mostly common proverbs and most of the students knew them. The

students were asked if there were any proverbs which they found to be difficult to interpret and were asked to create a new definition of proverbs based upon what they learned.

As Shirley Arora indicates in her article, 'The Perception of Proverbiality' (1984), the typical stylistic features of proverbs are:

“Alliteration, Parallelism, Rhyme, Ellipsis, Hyperbole, Paradox, Personification”

However, it should be remembered that not all of these features exist in all proverbs but that they are common to many proverbs. They were told that proverbs are so memorable because of their structure and stylistic qualities. Additionally, they were asked to look for the rhythmic, symmetrical patterns in the proverbs they brought into the class. The teacher demonstrated each characteristic feature that they possess which are similar to songs and poems by providing examples from our list of proverbs.

1. **Alliteration:** The repetition of the same sound in several words of a sentence
 - Live and let live
 - He who hesitates is lost
 - Cut your coat according to your cloth

2. **Parallelism:** Two halves of a proverb share the same syntactic structure by some repetition of words and/or affixes
 - A penny saved is penny earned
 - Fast bind, fast find
 - Nothing ventured, nothing gained

3. **Rhyme:** A repetition of identical or similar sounds in two or more different words as used in poetry and song
 - All the wisdom you gain, you will pay for in pain
 - Men may meet, but mountains never greet
 - Haste makes waste

4. **Ellipsis:** Omission of parts of words or sentences
 - Like mother like daughter
 - First come, first served

- Once bitten, twice shy

5. Hyperbole: A figure of speech in which an idea is exaggerated to evoke strong feelings or to create a strong impression

- Children are the keys of paradise
- All is fair in love and war
- Far shooting never killed bird

6. Paradox: An apparently true statement that leads to a contradiction

- Children are poor men's richness
- Out of sight, out of mind.
- For there to be peace there must first be war

7. Personification: A figure of speech that gives an inanimate object or abstract idea human traits and qualities

- Hunger is the best cook
- Failure is the mother of success.
- Money talks

English teachers had already helped them grasp the idea of proverbs and showed them how proverbs appear in many forms in daily life.

Homework: The students were told to think about proverbs of their cultures which could fit to the subject above.

Step 4: Typical Stylistic Features of Proverbs

The students were asked to choose the best answer for each question which tests their knowledge of ***“Typical stylistic features of proverbs”***. The examples were chosen from the list of our **“children proverbs”**.

Choose the best answer:

1. The proverb *“Children are the keys of paradise”* is an example of an extreme exaggeration used to make a point. The term used to describe this is called a
 - a. Metaphor
 - b. Idiom
 - c. **Hyperbole**

2. *“The apple doesn't fall far from the tree”* is an example of a short, but memorable saying based on an important fact of experience that is considered true by many people. This can be called a (n)
 - a) Metaphor
 - b) **Proverb**
 - c) Hyperbole

3. The proverb *“Like father like son”* is an example for the omission of parts of words in proverbs. The term used to describe this is called a (n).....
 - a) Alliteration
 - b) **Ellipsis**
 - c) Proverb

4. The stylistic feature *“alliteration”* happens when, within the same chunk, two or more words begin with the same consonant. Which of the following proverb best fits alliteration?
 - a. Actions speak louder than words
 - b. Hunger is the best cook
 - c. **Parents are patterns**

5. The proverb *“Blood will tell”* is an example of a figure of speech that gives an inanimate object human qualities. What is the term used to describe this?
 - a. **Personification**
 - b. Idiom
 - c. Paradox

6. Which of the proverb can be an example for the *“Parallelism”* which happens when two halves of a proverb shares the same syntactic structure by some repetition of words?

- a. **Like father like son**
 - b. A rolling stone gathers no moss
 - c. No rose is without a thorn
7. In the proverb *“Little pitchers have great ears”*, there is a repetition of similar sounds in two or more different words. This is described as
- a. **Rhyme**
 - b. Idiom
 - c. Metaphor

It was believed that it was adequate for the students just to know and understand what makes proverbs so unique and traditional. The students appeared to be ready to understand the hidden points in our proverbs list before we started our next activity involving the art teachers.

Session 5: Illustration of Students’ Interpretations of the Proverbs in Art Classes

Students come into the classroom with a rich heritage of personal, experiential and acquired knowledge from their parents and community. Teachers need to draw from these uniquely personal understandings and allow the student to share their familial and historical perceptions within the classroom and in their readings. The reader combines personal knowledge and experience, knowledge of history and cultures, experience with values and ideas, and knowledge of other pieces of literature (Christenbury, 2000).

The painting course students were provided with the seven *“English proverbs about children”* listed in the previous exercise. To begin the exercise, we wrote two of the following proverbs on the board and then discussed the meaning of them for ten minutes during which it was agreed that there were no wrong answers as far as the meanings were concerned.

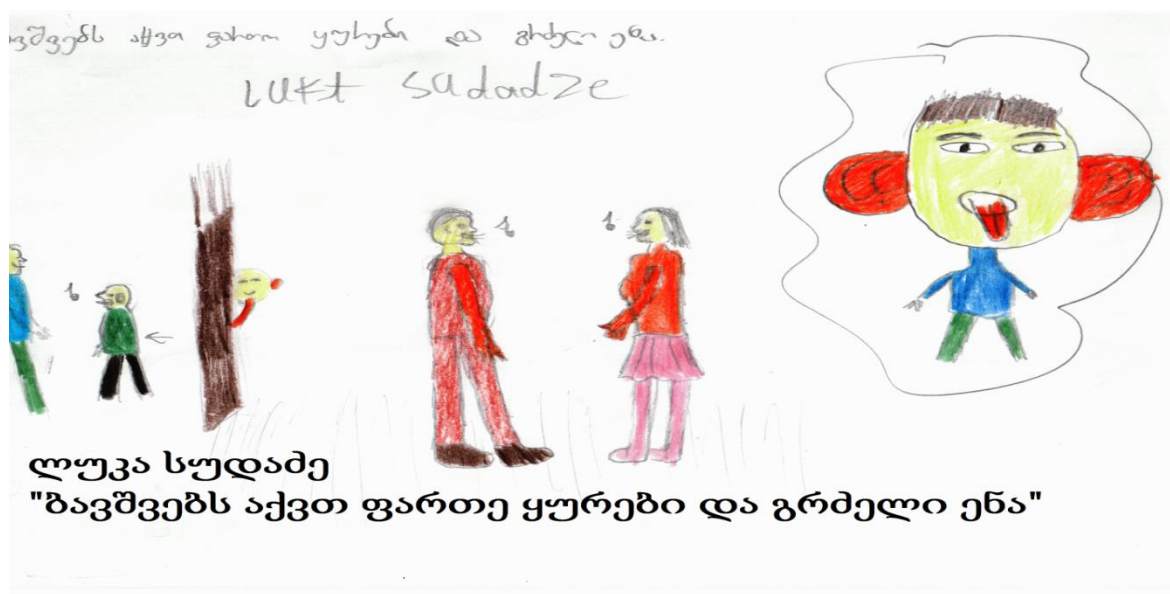
Proverbs are learned through oral literacy, through parental and generational teachings, and through cross-cultural studies. I believe that, proverbs have been primary tools for teaching in all communities. In this activity, we wanted to implement proverbs in the teaching of language and art. By means of this activity, we wanted to challenge the students by asking them to visualise their understanding into metaphorical symbols. By drawing, they would "see images with the mind's eye," and they would translate these metaphors and symbols to pictures.

The students were given blank paper and found to be very motivated in presenting their own ideas and interpretations. The students were told to choose one proverb to make an illustration for. They produced wonderful drawings and explanations. Each week, one lesson was enough to make an illustration for many students but some of the students were not able to finish their paintings and were thus, told to finish it at home. It took 3 weeks to finish the illustrations of the following seven proverbs.

Here are the proverbs to be illustrated:

1. Parents are patterns.
2. Like hen, like chicken.
3. Little pitchers have great ears.
4. Like mother, like daughter.
5. Children are the keys of paradise.
6. Children are poor men's richness.
7. Blood will tell.

English Proverb: Children have wide ears and long tongues.



This exercise can also serve as an example of an activity that draws out the student's understanding of the proverbs they have learned. This activity gave the students the chance to share their interpretation of the proverbs and this enabled them to illustrate their interpretations of the proverbs in their art classes.

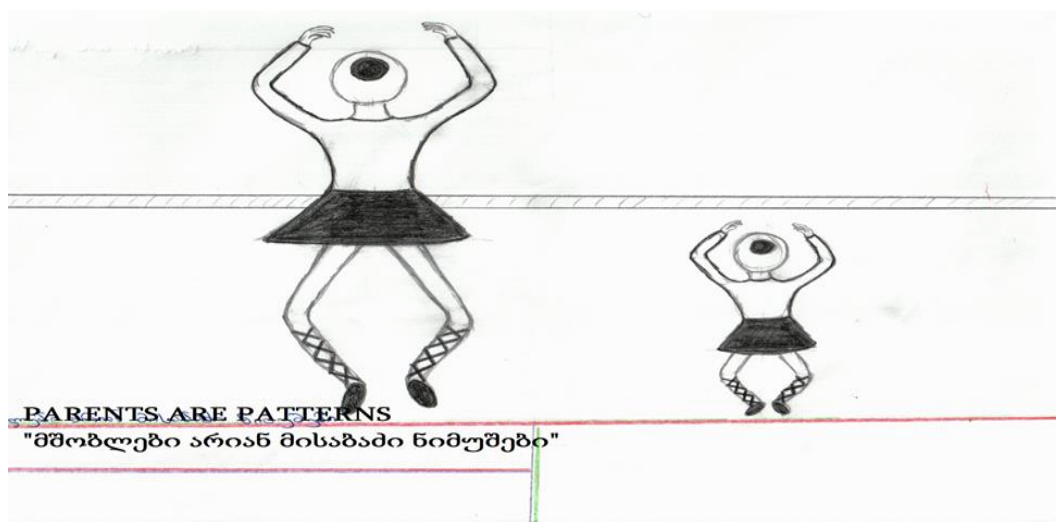
English Proverb: Children are the keys of paradise



If you ask me which proverbs the children liked best and what value they found in the proverbs, the answers to these and many other questions would be “Yes, proverbs are worth teaching, entertaining and you shouldn’t miss them in your classes. The students are ready to tell you that they are enjoying that activity.”

This activity was also a pilot exercise for both **English and Art teachers** to see if their cooperation, might work in order to get the students’ motivated to **illustrate the proverbs** by their interpretation in art classes.

English Proverb: Parents are patterns



Having seen that this activity was enjoyed by the students much more than we expected the English teacher (I) and Art teacher agreed that once the children learned new proverbs in English language classes, the Art teacher would be informed and be given the proverb list to be drawn by the students. The students could draw whichever they most liked.

5.3.2. Stage 2: The Translation of the Proverbs

Proverbs exhibit culture specific properties, so language teachers might have difficulty in translating and teaching vocabulary items that reflect the cultural characteristics of the language to their students. That stage was one of the important parts of our activity series and we spent four weeks studying how to make translations of the proverbs.

Session 6: How to Do the Translation of Proverbs

Native speakers mostly play with the language of proverbs to create humour which could only make sense to the listener when they know the proverb. The listener sometimes can make a direct translation of the proverb and understand what it means in their native language, however, often the true meaning is lost in direct translation. Teachers use the method of direct translation which is systematic and direct.

During the historical process of creating proverbs, an abundant number of sayings have been translated from one language to another which have intimate cultural relations. This translation also brought stylistic or metrical irregularities due to the translator's failure in reproducing symmetry and polishing the original. Despite these limitations translating is an important source of enlarging a nation's proverbial stores. (Taylor, 1931: 43)

Beekman and Callow (1974: 139) suggested three ways of translating a proverb as follows:

1. The words following the proverb could be introduced as the meaning of the proverb.
2. It can be replaced with an equivalent local proverb.
3. Its non-figurative meaning could be stated straightforwardly.

Let's see the following examples which were translated in the classes:

English: Children have wide ears and long tongues.

Georgian: ბავშვის პირით სიმართლე დაღადებო. bavSvis piriT simarTle RaRadebso. **English Translation:** Truth is poured out of the child's mouth.

Turkish: Büyükler evde söyler, çocuklar damda beyan eder. **English Translation:** Adults at home will say -children from the roof will be notified.

In the examples above, *English, Turkish and Georgian* nations express how children's honesty is seen from the same point of view in different countries. The message identified from the implications of these three nations' proverbs is the same. The proverbs mean that "kids do not know the secrets and mysteries. They do not hesitate to repeat everything they hear, so you shouldn't talk about secrets with them."

One nation's proverb may not mean anything to another nation when we do a literal translation so it is better *to choose the equivalent* from the other nation.

Georgian: შვილმა რომ დედის გულისათვის ხელის გულზე ერბო-კვერცხი მოიწვას, მის ამაგს მაინც ვერ გადაიხდისო. Svilma rom dedis gulisaTvis xelis gulze erbo-kvercxi moiwvas, mis amags mainc ver gadaixdiso.

English Translation: Whatever the child does, even if he/she makes scrambled eggs on the palm of his/her hand, he/she cannot pay to his/her Mum for her care.

Turkish: Ana borcu ödenmez.

English Translation: One's debts to one's mother are never to be repaid.

English: God, and parents, and our master, can never be requited.

Literal translation is using word for word translation which is not appropriate for the proverbs above. For those proverbs, we just need to translate the proverbs in the way they are meant.

The proverbs studied were given to the Art teacher to do the illustrations of them in painting classes. At the end of the lesson, the students were asked to think about Georgian

children proverbs and try to translate them into English or find English equivalent proverbs as *homework* to be dealt with in the next lesson. The students were asked to think about metaphors in proverbs and bring Georgian children proverbs to the classes for the next lesson.

Session 7: Becoming Aware of Own National Identity

The next exercise was the introduction of seven “*Georgian proverbs about children*” in English classes with their translations and then with their originals in art classes for the painting activities.

I believe that identity is the terminology which helps us to understand ourselves, the way we see ourselves, and guides us in how we interact with the others within our first culture and other cultures. The students investigate the social identities found in their countries and discover how these are expressed in their beliefs, values, and behaviours through proverbs with the help of social identity theory. As language awareness starts with the students’ awareness of their own languages, the teachers should also develop “*learners’ awareness of language*” by comparing the languages, analysing and reflecting their own language skills, as well as the foreign language. Additionally learners *should become aware of their own national identity*, as well as the national identity of those who speak the foreign language that they are trying to learn.

The proverbs they brought were checked to see if they were able to translate them in the class and then suitable ones were chosen. Apart from those proverbs, the teacher also added children proverbs and examples for translation studies.

The following “*Georgian proverbs about children*” were given to the students and then translation activities were done. **It contains Georgian proverbs with their English equivalents:**

- სოფელში რომ მიხვიდე იქაური ამბავი ყმაწვილსა ჰკითხო. sofelSi rom mixvide iqauri ambavi ymawvilsa hkiTxeo. **English Translation:** When you go into the village, ask the child to tell you the truth.
- უბავშვო სახლი მკვდარიაო. ubavSvo saxli mkvdariao. **English Translation:** A house without children is dead.

- კვიცი გვარზე ხტისო. Kvici gvarze xtiso.

English Translation: The foal jumps as their parents (father) do.

- ბევრი შვილი ჭირიაო, ცეცხლიც არი, ვერცხლიც არისო. Bevri Svili Wiriao, cecxlic ari, vercxlic ariso.

English Translation: Having many children in the family is fire as well as silver.

- ხემ გამოიხზა ხილიო რაც მამა, ისიც შვილიო. Xem gamoisxa xilio rac mama, isic Svilio. **English Translation:** The fruit ripens in the tree, the child is raised up by his/her father.
- დედა ნახე, მამა ნახე შვილი ისე გამოიხზე. Deda naxe, mama naxe Svili ise gamonaxe.

English Translation: Look at mother and father and decide about the child.

- ვაშლის ხიდან ისევ ვაშლი ჩამოვარდებაო. vaSlis xidan isev vaSli Camovardebao. **English Translation:** Apple falls from the apple tree.

At the end of the activity, the proverbs were given to the Art teacher for their painting class activity. They were asked to think about general characteristics of children for the next lesson as homework.

Session 8: Come Up with the Remainder of the Proverb

We gave 25 students seven English proverbs about children and asked them to come up with the remainder of the proverb and work in pairs to make meaningful proverbs. Their insight was surprising. In this activity the use of English and Georgian dictionaries was not allowed.

We presented each student the proverbs with a missing word to encourage them to understand the basic principles in a proverb. When you see the answers, please keep in mind that they know less about the features of the proverbs. That activity lasted a teaching hour with a discussion about the meanings of the proverbs.

Here are some examples from the students' answers:

1. ***The apple never falls far from(tree)***

Roof, tree, garden, house, hand, hill, way, mouth

2. ***Children and fools cannot(lie)***

Hide, dance, read, cook, sing, believe, share, wait, shave, drive, understand

3. ***Like father like, like mother like(son, daughter)***

Angry/ happy; boss/ teacher; house/ home; boy/ girl; grandfather/grandmother

4. ***Boys will be.....(boys)***

Running, energetic, lazy, children, outside, happy, smoking, stupid,
aggressive, violent, drunk, sporty

5. ***Children have wide.....(ears) and long (tongues)***

Shoes/trousers; eyes/ legs; heads/sentences; hands/fingers; minds/dreams; hearts/ patience

6. ***A growing youth has a wolf in his(belly)***

Mouth, dreams, exams, future, mind, bag, thinking, panths, eyes

7. ***The ape thinks her own babes(beautiful)***

Best, first, always, hungry, at home, reading, special, unique

We wanted to improve the students' ability in identifying the meaning of proverbs and using them properly. As you see from the answers above, if the students don't know how proverbs are worded their answers might be surprising when they are given the beginnings of proverbs and then expected to come up with their own endings or words. The students should always keep in mind that proverbs are metaphorical. All the proverbs above use metaphorical language so their meaning is not apparent from their constituent words. That's why students faced difficulties in guessing their meanings. None of the students gave correct answers.

Session 9: Decoding Metaphor in a Proverb

I think that metaphorical understanding is crucial for a proverb and a learner should be able to interpret the figurative language in a proverb so that it does not discourage him/her from continuing to learn more. We conducted this session with the groups in English classes, and focused on “**decoding metaphor**” in a proverb.

There is a view that understanding metaphors is a more complex process than understanding literal sentences, so before we started the activity the students were informed about the kind of metaphors existing in proverbs. They were taught how the listener is given the chance to see one thing in terms of another and were expected to relate the known figure to another to identify the message conveyed by the context. When the metaphorical figure, which is a collective consciousness of the society, is selected from daily life and it is a common figure, it was quite noticeable for the students that the degree of the emotional impact on the listener was more intensive. It was also easier for the students to identify the initial idea hidden in the figurative meaning, so they quickly grasped the presuppositional background of the proverb. (Rusieshvili, 2005)

Decoding metaphor in “children” proverbs in English Language

It can be observed in the following examples which include metaphors and convey a message associated with them:

- ***Children are the keys of paradise***

Metaphor: key, paradise

Meaning: Children are valuable for a family.

- ***All (his) geese are swans***

Metaphor: geese, swans

Meaning: For mothers, her child is the best.

- ***The apple never falls far from tree***

Metaphor: apple, tree

Meaning: A child shows his ancestry.

- ***Children have wide ears and long tongues***

Metaphor: ear, tongue;

Meaning: Children tell the truth.

It was quite noticeable that the students paid more attention to the metaphor in a different culture after having learned the metaphorical expressions in the proverbs. Discussing the metaphor didn't deter them; on the contrary, they were making a comparison between two objects in an indirect manner, which was useful to the students. As we carried out more exercises, the students understood more about proverbs and they learned more about what a proverb was.

We tried to keep the lesson focused on the topic of “children” proverbs from English, Georgian and Turkish nations in order to see how those three nations reveal the same kind of emotions in certain situations.

The proverbs mostly show kinds of different emotions regardless of the period of time or the cultural and geographical space they live in. In proverbs the essence of human experience is expressed, and many of the activities are common to all people no matter what nationality they are; because birth, death, weather conditions, seasons etc. are all universal phenomena which are reflected in each culture, and hence, in its proverbs.

The proverbs dealt in the classes were given to the Art teacher at the end of the lesson to be illustrated in their art classes.

5.3.3. Stage 3: Speaking Activities With Using Proverbs

The stage of the activity took a three week time because we wanted to make sure that the students can talk about general characteristics of children. We wanted each student to say something about that and to make them active in classes.

Session 10: Speaking about the General Characteristics of Children

I believe that speaking is the key step in language learning. Those who just learn to write and somehow communicate would be like a person with only one leg who cannot sufficiently use all their body organs. Teaching proverbs during speaking lessons can be a great way to get the learners' attention. Motivated students may enjoy the satirical tips of wisdom in proverbs, and will be inspired to talk and at the same time practice the language more.

This activity period and these examples proverbs were a brainstorming session for them to remember and think about childhood. Because the students are close to this age group, they were good at identifying the main characteristics of that age. They were self-critical and seemed to think about their age-related childhood problems as well. The students in our classes were at a point in their lives when their personal characteristics rapidly develop as they are growing up. In order to effectively understand, they were expected to be aware of the uniqueness of childhood because knowing the abilities and limitations of a particular age group who share common characteristics is important before we study "children" proverbs. As part of this topic, I wanted to remind them of children's habits.

After thinking about general characteristics of children, we had a conversational class as a result of which the *students produced a list including the following:*

1. Children are always active and want to play games.
2. Children believe in and tell everything they hear.
3. Children like to cry.
4. Children believe that lying helps.
5. Children are afraid of being punished, so they are careful.
6. Children learn by repetition.
7. Children love their parents a lot, especially their mothers.
8. Children feel they are loved and given value by their parents.
9. Having many children in the family is sometimes a problem.
10. Sons learn from their fathers.
11. Every parent thinks they have the best child.

The art teacher was informed about the characteristics of children in general and it was her turn to lead an activity about this topic. In her classes, the art teacher asked students to *visualise a characteristic of children from those listed above*. The students made high quality *illustrations about that topic in their art classes* and were excited to be part of this research because they felt that they were learning. Their example characteristics were clearer this

time and the visual materials significantly helped visualise child and family relations and children's habits. They were given a chance to improve their level of English while explaining their ideas. (*See Appendix 3: Visualising English, Turkish and Georgian Proverbs for Intercultural Competence*)

Session 11: Matching the Proverbs with the Characteristics of the Children

I chose six English proverbs from the list of "*proverbs about children*". The students were given the following proverbs in order to match them with the characteristics of the children in the appropriate proverb. This activity lasted a teaching hour. They were expected to understand semantic value of the proverbs and gain a deeper knowledge about proverbs.

Here are the proverbs:

1. Children and fools cannot lie
2. Better children weep than old men
3. Spare the rod and spoil the child
4. Like father like son, like mother like daughter
5. The best smell is bread, the best savour salt; the best love that of children
6. A mother's love is best of all

The students were asked to fill in the following dialogue with the most suitable proverbs above:

Dialogue 1:

Tom: What is the best thing about having a child?

Emily: A mother's love for her child is like nothing else in the world.
(1).....

Tom: Giving all your love to your children.

Emily: So many things, I don't think you can pick just one. How do you think?

Tom: The feeling of getting love from the mother. (2)

.....

Emily: The way mothers discipline their children is important as well.

Tom: I agree that it will have a huge impact on which children will become in the future.

Emily: The proverb says (3)

Tom: My mum used to say the proverb (4).....

Answers:

1- The best smell is bread, the best seasoning salt; the best love that of children.

2- A mother's love is best of all.

3- Spare the rod and spoil the child.

4- Better children weep than old men.

The messages in the above proverbs were not difficult for the students to identify. We always kept in mind that, when it was time to talk about the structure of a proverb, we were careful with the language and not to lose the attention of the classroom.

Language teachers often find that their students have simplistic beliefs about a nation where the language they are learning is spoken. In other words they have stereotypes or lack of information about life in other countries and about the people who live there. When people have little direct knowledge and experience of the other group, they can easily fall into stereotyping, even within their own society by using national stereotypes and caricatures. The fact that “teachers are implicitly preparing learners for interaction with people who not only speak a different language but are also from a different country with a different culture and social identities” shouldn't be missed.

We wanted the students to see that although each culture has its own features, they have perhaps much more in common than we think from the point of “children” proverbs. Commentaries like “Ah, we also say or think so, this proverb states the same as our proverb X, but in a different way, —I heard my grandfather say that proverb many times when ..., or —This

proverb corresponds to our Y,” started an open conversation between the students and the teacher and among colleagues, with no fear of making mistakes and in a new relaxed way.

The next step of this activity was matching proverbs about the general characteristics of children with the illustrations.

We used the visual materials and asked students to identify the relevant proverb from the list of six. At the end of the activity, the students were able to identify the main characteristics of children and tell six proverbs about them. The main contribution to learning was from our visual materials which played a major role in encouraging students to talk freely. Proverbs provided a great resource in the use of visual materials and those materials helped us show the meaning and usage of each proverb. In other words, the use of cartoons helped students visualise the meanings of the proverbs.

I believe that although some proverbs are relatively easy for students to learn, there are many proverbs that may not be easily learned. Using illustrations may be very helpful for them in such cases. We experienced that visual resources were more effective in motivating a learner and attracting his or her attention to the learning materials, so we think that proverbs should be illustrated and presented visually in classes.

5.3.4. Stage 4: Vocabulary Activities With the Proverbs

Session 12: Dealing with the Concepts

The teacher provided a list of concepts related to “children” and proverbs, and then asked the students to match each proverb with a related concept. The proverbs were from the list of “**English proverbs about children**”. Here are the concepts to be dealt with:

Children- hunger- honesty- education-value-guilt-discipline-respect

Proverbs to be matched with the concepts are in the following:

1. God’s lambs will play.
2. A growing youth has a wolf in his belly.
3. Spare the rod and spoil the child.

4. As the twig is bent, so is the tree inclined.
5. What children hear at home, soon flies abroad.
6. God, and parents, and our master, can never be requited.
7. When children stand quiet, they have done some ill.
8. Children are poor men's richness.

a) Choose the right proverb above which suits best to the following dialogue

Dialogue 2:

Cindy: I thought it was cute when my daughter was being noisy when the guests arrived.

Emily: You noticed that she still does the same when she's grown up.

Cindy: Unfortunately, I encouraged her to be so.

Emily:

Cindy: Early influences have a permanent effect.

(Answer: As the twig is bent, so is the tree inclined.)

As we did more exercises in the classes, the students were increasingly enjoying the time spent learning proverbs and the vocabulary they contain. That activity was also helpful for them in developing their vocabulary and they all enjoyed the metaphorical figures in the proverbs above. It was done in a teaching hour time.

Session 13: Choosing the Right Concept

Sometimes the translation of a proverb is less important than the concept it reflects. Focusing on the concept is more important than making an absolute translation. In the following exercise, the students were asked to find the correct concept the proverb expresses. This activity lasted a teaching hour.

1. Which of the following proverb means “A child should be groomed when he is young”?

- Youth and white paper take an impression. (TRUE)
- Happy is he that is happy in his children
- A wise son maketh a glad father, but a foolish son is the heaviness of his mother

2. Which of the following proverb means “Mother’s love is the best of all”?

- A mother’s love never ages. (TRUE)
- The apple never falls far from tree
- Rule youth well, and age will rule itself

3. What characteristics of children are indicated in the concept of the proverb “Children and fools speak the truth”?

Education/ **Honesty** / value

4. What are the indicated concepts about children in the proverb “God’s lambs will play”?

Value of youth /**like to have fun** / cause problems in the family

Session 14: Word Order in the Proverbs

The following proverbs were specifically chosen from the list of “**English proverbs about children**” since our main focus every time was to teach the students proverbs and their concepts so that we could *improve cultural awareness*. The students were asked to re-order the proverbs. This activity took a teaching hour. The proverbs below together with their meanings were discussed.

e.g.: not, where, is, are, not, children, heaven

(Where children are not, heaven is not)

1. patterns, parents, are

Answer: Parents are patterns.

2. men, what, them, mothers, are, their, made

Answer: Men are what their mothers made them.

3. is, hundred, one, father, than, masters, school, a, more

Answer: One father is more than a hundred school masters.

4. meat, small, have, birds, must

Answer: Small birds must have meat.

5. men, better, weep, children, than, old

Answer: Better children weep than old men.

6. own, man, his, thing, every, best, likes

Answer: Every man likes his own thing best.

The next teaching exercise was completing the proverbs with one word which led to a discussion about the concepts of the proverbs. The students were asked to choose the right word for the right proverb.

Richness- tell- daughter- whip- children- love- apple- fed- tree- time

1. A mother's never ages.(love)

2. Blood will (tell)

3. The never falls far from tree.(apple)

4. Like mother like (daughter)

5. Children must be (fed)

6. Love well, well.(whip)

7. As the twig is bent, so is the inclined. (tree)

8. is the rider that breaks youth.(time)

9. Happy is he that is happy in his(children)
10. Children are poor men's(richness)

Our aim was always to teach as many “children” proverbs as possible. We were always conscious of that goal which was essential for our project. This activity was completed with the explanations and meanings of the proverbs below. That activity helps them make meaningful proverbs and take the features of proverbs into consideration.

They were asked to find and choose the missing word in the following proverbs:

1. Smallmust have meat.
(Birds) - Children / **birds** / cows
2. Children and cannot lie.
(Fools) - Brothers / friends / **fools**
3. The ape thinks her own babes
(Beautiful)- Ugly/ beautiful/ hardworking
4. Where children are not,..... is not.
(Heaven) - Hell / house/ **heaven**

Session 15: Acting Out the Proverbs

We expected several students to imitate and act out the proverbs from our list. The rest of the class tried to guess the proverb. This game brought the students together and created laughter and life-time memories.

The following example proverbs were used in the class during a teaching hour:

1. Happy is he that is happy in his children
2. Love well, whip well.
3. Better children weep than old men.

4. Boys will be boys.
5. Children have wide ears and long tongues.

That activity was a good energiser for the students at the beginning of the classes and the proverbs were easy to act out. The idea of using proverbs for acting out was a good idea and the students were observed while playing this game even in the break times.

Because we focus on teaching proverbs in context or conversational dialogues to see the right usage of them, after each activity, the students were mostly asked to fill in the dialogues with the right proverbs in our exercises:

Dialogue 3:

Sandra: My eight-year-old son has so much fun whispering about harmless secrets with his friends.

Cindy: My daughter likes whispering secrets as well.

Sandra: Is there anything happened that worried you?

Sandra: My eleven year old nephew one day got hurt by his secret.

Cindy: Adults should not say things where children can hear them.

Sandra: I like the proverb(**Answer: Children have wide ears and long tongues.**)

Session 16: Proverb Crossword

There is a list of words below and these words are hidden in the puzzle. The words have been placed horizontally, vertically, or diagonally - frontwards or backwards. The proverbs below are missing one word and the students were asked to choose the right word for each proverb and then to draw a circle around the word when they located a word. They were expected to complete the following dialogue by using the right proverb from the list below.

Birds-apple-weep-daughter-heaven-happy-love-ears-tongues-patterns

s	k	b	i	R	d	s	e
b	p	a	c	D	e	z	a
d	a	u	g	H	t	e	r
h	t	o	n	G	u	e	s
i	t	h	a	P	p	y	g
w	e	e	p	J	f	k	m
p	r	o	p	N	r	s	l
u	n	t	l	O	v	e	x
y	s	h	e	A	v	e	n

1. Better childrenthan old men. (weep)
2. Like mother like (daughter)
3. Parents are.....(patterns)
4. Thenever falls far from tree. (apple)
5. A mother's is best of all. (love)
6. Children have wide ears and long(tongues)

7. Little pitchers have great(ears)
8. Smallmust havemeat. (birds)
9. Happy is he that is in his children.(happy)
10. Where children are not,..... is not.(heaven)

Dialogue 4:

Mark: You like sweets so much.

Emily: It helps me for my mood.

Mark: How?

Emily: Eating sweets makes me smile; otherwise I am sometimes miserable.

Mark: Are you sugar sensitive?

Emily: Yes, My mother really likes sweet foods, too.

Mark:

Answer: Like mother like daughter.

5.3.5. Stage 5: Use of Proverbs to Practice Grammar

The following proverbs are arranged according to the grammatical categories of their core elements. The students were also asked to analyse their structure from the grammatical point of view in English classes. The metaphorical ones and literal proverbs are all easy to understand because as you see in the following, the proverbs were carefully chosen and they have similar literal and metaphorical meaning. The proverbs were given when the grammatical points were the related titles. Those proverbs were finished in 4 weeks and the teacher was careful to include those proverbs into the teaching.

Session 17: Using Proverbs to Teach Grammar

Here are the proverbs and grammar titles chosen:

Relative Clauses:

- He that has no children knows not what love is.

- Happy is he that is happy in his children.
- It is a wise child that knows its own father.

Adjectives:

- The best smell is bread, the best savour salt; the best love that of children.
- Wise child is a father`s bliss.
- Little pitchers have great ears.
- Children are poor men`s richness.

Adverbial Clauses:

- A son is a son till he gets him a wife, but a daughter`s a daughter all the days of her life.
- Twist the wand while it is green.
- Children suck the mother when they are young and the father when they are old.
- Children when they are little make their parents fools, when they are great they make them mad.
- When children stand quiet, they have done some ill.
- Spare when you`re young, and spend when you`re old

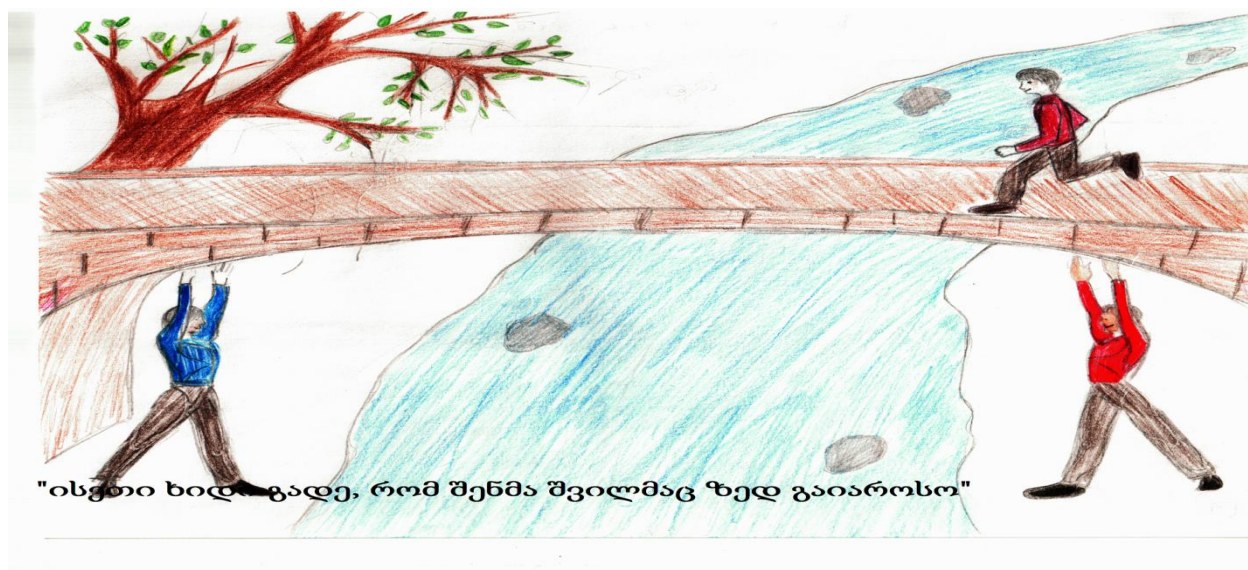
5.3.6. Stage 6: Visualizing Proverbs for Intercultural Competence

One of the most interesting parts was visualising the proverb. This activity was carried out in art classes by giving the students the list of *“Turkish, English and Georgian children proverbs”* and asking them to visualise the proverb according to their understanding.

Session 18: Visualising English, Turkish and Georgian Proverbs for Intercultural Competence

The purpose of this activity is to help the students improve their understanding of other cultures by educating them in the use of multicultural proverbs in cross-cultural instruction. (See Appendix 3: Visualising English, Turkish and Georgian Proverbs for Intercultural Competence)

Georgian Proverb: ისეთი ხიდი გასდე, რომ შვილიშვილმაც ზედ გაიაროს.
iseTi xidi gasde, rom SviliSvilmac zed gaiaros. One should build a bridge for his children to use.



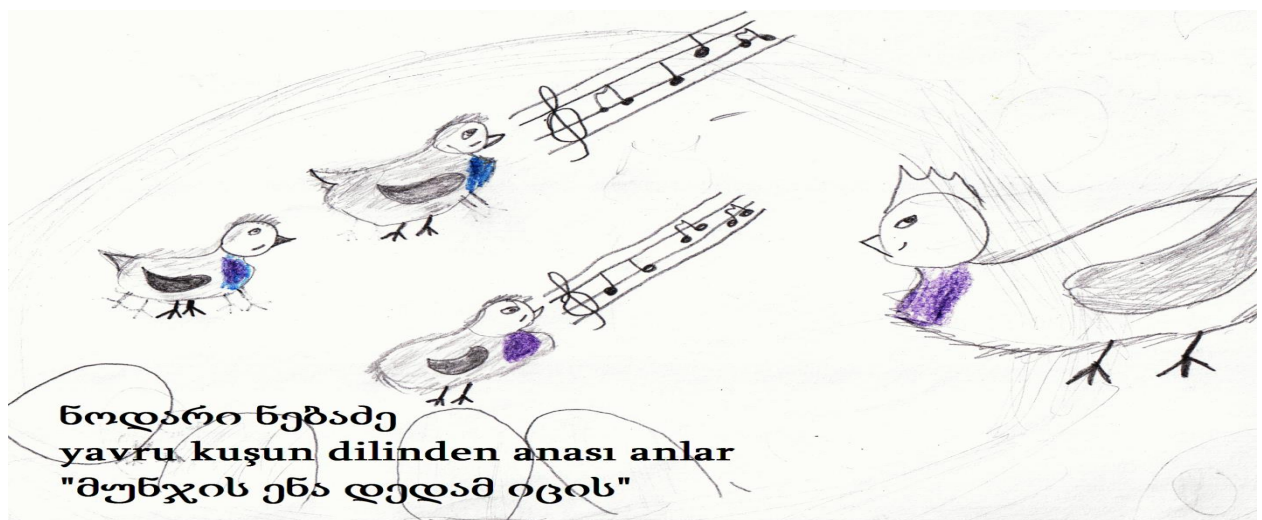
The base of the activity was carried out in English classes by giving them the English translations and doing speaking activities. Finally the Art teachers were given the Georgian translations in art classes that the proverbs were expected to be illustrated by the students. The research team was more motivated every day and the behaviour of the students were worth observing.

Proverb 6: ბავშვსა ჰკითხეს: რათა სტირიო? გამდის და ვტირიო. bavSvsa hkiTxes: raTa stirio?Ggamdis da vtirio. (Georgian) The child was asked why he was crying and he said he did because he found it easier to get what he wanted.



In the first activity, they were also asked to draw a picture with the friend sitting next to them, if they wanted to, and some of them liked the idea, which made the exercise more enjoyable and productive but they liked to work individually rather than in groups. As we want to improve the students' cultural awareness by studying "children proverbs" from three nations, *we wanted Georgian students make illustrations of "Turkish children proverbs" and 'English proverbs about children' after they were given the meanings in English and Georgian language.*

Turkish Proverb: Yavru kuşun dilinden anası anlar. Only its mother understands the young bird's song. (Turkish)



Before they started drawing, we spent ten minutes examining the meaning of the proverb and the metaphor; which took less time after they were experienced in decoding metaphor in proverbs. The students were so surprised to see that the neighbouring countries of Georgia and Turkey have many similar cultural proverbs for children.

Turkish Proverb: *Keçi nereye çıksa oğlağı da oraya çıkar. Where the nanny goat climbs, so does her kid.*

Georgian Proverb: *მეძებრის შვილს დაგეშვა არ უნდაო. meZebris Svils dageSva ar undao. The puppy of the setter does not need additional training.*



Even the metaphorical figure chosen was the same and they were talking to each other happily how they are similar and the surprise in their eyes proved to be quite motivating for the teachers. At that moment we had the feeling that the research and our project idea worked.

English: *An apple does not fall far from the apple tree.*

Turkish: *Armut dibine düşer. A pear will fall to its root.*

Georgian: *ვაშლის ხიდან ისევ ვაშლი ჩამოვარდებაო vaSlis xidan isev vaSli Camovardebao. (Apple falls from the apple tree.)*



We chose this one as the last activity because the students got used to the proverbs and the messages given in the proverbs as we completed many activities. As they got more experienced with proverbs and were able to quickly understand the metaphor hidden in the proverbs, the atmosphere was more enjoyable and there was no need for the teachers' effort to make them more motivated.

Turkish: Büyükler evde söyler, çocuklar damda beyan eder. Adults at home will say -children from the roof will be notified.

Georgian: ბავშვისგან გაიგებ ოჯახის ავსა და კარგსაო bavSvisgan gaigeb ojaxis avsa da kargsao . One will hear the good and bad of a family form a child.

English: A child always tells the truth.

büyükler evde söyler çocuklar
damda beyan eder
"რასაც მშობლები სახლში
ლაპარაკობენ, ბავშვი
სახურავზე დგას და იმეორებს"



They were readily waiting for the next activity in the series. The students felt a bit disappointed at the end of this proverb teaching process when they learned that it was the final part of our activity series to form *intercultural awareness*.(See *Appendix 3: Visualizing English, Turkish and Georgian Proverbs for Intercultural Competence*)

5.4. Activities at the University Level

Our methods are aimed at the students who have at least pre-intermediate level proficiency in the target language because we think that students will easily interpret, understand and speak about proverbs. University students should be better at interpreting the proverbial language which will be helpful to them and contribute to their personal and professional life by developing the virtues needed for a productive and fruitful life.

5.4.1. Aim and the Participants of the Activities

Proverbs are a matter of educating feelings and emotions of the society. It is the ‘training of the heart and mind’ and consists in developing socially accepted feelings and emotions. Like poetry, sometimes it is ‘caught’ rather than taught. There are several factors (social background, age, sex, status, etc.) in the formation of a culture, and those are important factors for the interpretation of proverbs in order to achieve better results in our lessons related to proverbs. It is essentially a matter of creating the right atmosphere, imitation and learning by example. Proverbs help moral development which includes both thinking and behaving morally.

The work of Mieder and Holmes (2000) shows that the perfect time to confront students with the character-building values of proverbial laws of life is at the developmental stage of fourth grade. The research showed that even children in this age group can cope both with abstract and metaphorical proverbs as rules of moral conduct.

I think that proverbs are applicable to a broader approach and methodology in classes and the intention of teachers to identify proverbial materials should be a habit. Our research aimed to deepen our contemporary understanding of “whether, why, and in what ways” we can increase pedagogical teaching of proverbs.

We conducted several experiments and designed appropriate exercises with proverbs for the students who were majoring in English and also studying Turkish as a third language at Samtskhe-Javakheti State University to promote intercultural awareness among students.

I wanted to apply the three nations' proverbs (*English, Georgian, and Turkish*) in class to the students and they were given the proverbs in their Turkish and English Language Classes. *I suggest that proverbs which have a key role in the guidance of its society improve intercultural awareness among students* because the occurrence of the proverbs has resulted from the lifestyle, customs of people, experiences, beliefs, and moral and social values.

In all our exercises no matter whether they were focused on speaking, writing, vocabulary, my aim was to develop the characters of the students. The proverbs, which are contradictory to the contemporary attitudes towards national integration, environment, equality of gender, and focusing on other prejudices, etc., were not chosen.

We have some ideas for using proverbs in the classroom. I believe that there are many ways to inspire children to learn about the foreign language. I wanted to guarantee fun when I was able to incorporate English proverbs into my lesson plan. Proverbs whose content relates to cultural, educational development and awareness have potential to become a useful and a motivational device in foreign language classes. Below, I have teacher-written class activities that create a climate for proverb learning and could be useful for the teachers who are looking for further ways to inspire students to learn proverbs. (*See Appendix 4: A list of the proverbs used in our research.*)

- Matching proverbs with their equivalents
- Filling in the dialogues with the right proverbs
- Grouping the equivalent proverbs
- Talking about one country and Guessing the proverb
- Matching the proverbs with their meanings
- Proverbs about Money
- Proverbs about asking for advice
- Writing example situations for the proverbs
- Composing a story
- Storytelling
- Vocabulary teaching

- Unscrambling letters to complete the proverbs
- Matching the caricatures with the proverbs
- Doing the appropriate acting out
- Proverb Conversation Club
- Answering the questions to complete the proverbs.
- Analysing the structure of proverbs for grammar
- Translation activity for Proverbs
- English Proverbs Crossword

In the exercises, we aimed at bringing about and strengthening motivation through context. I believe that if the teachers are interested in using authentic materials in foreign language classes, carefully chosen proverbs can be used with learners from elementary level upwards. If the learner wants to be an efficient user of a foreign language, he or she should be culturally aware of the foreign language as well.

5.4.2. Activity 1: Proverbs in Turkish as a Third Language Classes

The study worked with practicing teachers and their students. The students were 17 to 22 years old (homogenous). The student group consisted of 16 female (10 Georgian, 5 Armenian and 1 Turkish) 5 Male (3 Georgian and 2 Armenian). For most of the student group, this was their first experience of university. The importance of group work was considered in the lessons and ground rules were established as part of the lessons which was designed to achieve full inclusivity. Learners were in the early learning stages of proverbs; therefore, it was important that the exercises designed for the lessons were suitable for their level of learning.

We divided the students (21) into three groups consisting of seven students in each group and gave them a list of proverbs. The first two groups worked with Georgian and Turkish proverbs, the third group with English proverbs. The time for this matching activity was limited to 10 minutes for the first step. That step took two teaching hours. Since the students were majoring in English and also studying Turkish as a third language, they were given the proverbs in their original language, Georgian, without their translations to English or Turkish. The language of this activity was Turkish because it was held in Turkish as a foreign language class. *I am showing this activity 1 to be as an example to other English Teachers or foreign language teachers for one of the ways of teaching proverbs in classes.*

Step 1: Matching Georgian Proverbs with their Turkish Equivalents

The students were given the proverbs in ***Georgian, English and Turkish*** languages to match with their equivalents which may seem more difficult to perform.

Georgian proverbs:

1. ბევრის მცოდნე ბევრჯერ შეცდებაო. Bevrīs mcodne bevrjer Secdebao.

English Translation: Who knows a lot is mistaken a lot.

2. ერთი მგელი კვდება, მაგრამ სხვა ათასი ლეკვი რჩება. erTi mgeli kvdeba, magram sxva aTasi lekvi rCeba. **English Translation:** A wolf dies, but a thousand puppies remain.

3. საკუთარი ოჯახის ბოლის ხვის ცეცხლსა სჯობიაო. sakuTari ojaxis bolis xvis cecxlsa sjobiao. **English Translation:** Smoke in your own family is better than fire in another family.

4. ჯერ თავო და თავო, მერე ცოლო და შვილო. Jer Tavo da Tavo, mere colo da Svilo. **English Translation:** First myself, then wife and children.

5. ცუდათ ჯდომას, ცუდათ შრომა ჯობიან. cudaT jdomas, cudaT Sroma jobian. **English Translation:** Somewhat working is better than somewhat sitting.

6. თეთრი ფარჩა შავი დღისთვისაო. TeTri farCa Savi dRisTvisao.

English Translation: White akcha (money, coins) for a black (bad) day.

7. ხე როცა ნედლია, მაშინ უნდა მოღუნო. Xe roca nedlia, maSin unda moRuno.

English Translation: A tree should be bent when tender.

Turkish proverbs:

- A. Gezen tilki, yatan aslandan yeğdir.

English Translation: Travelling fox is better than a lying lion.

- B. Önce can sonra canan.

English Translation: First my life and then sweet heart.

C. Bugünkü yumurta yarınki tavuktan iyidir.

English Translation: Better an egg today, than a hen tomorrow.

D. Bir kapı kapanırsa bin kapı açılır.

English Translation: If one door is closed, one thousand will be opened.

E. Çok bilen çok yanılır.

English Translation: Who knows a lot is mistaken a lot.

F. Ak akçe kara gün içindir.

English Translation: White akcha (money, coins) for a black (bad) day.

G. Ağaç yaşken eğilir.

English Translation: As the twig is bent, the tree is inclined.

Step 2: Matching the English Proverbs with the Turkish and Georgian Proverbs

The students were asked to match the following English proverbs with the proverbs in step 1.

1. **A bird in the hand is worth two in the bush.**
2. Mind other men, but most yourself.
3. A living dog is better than a dead lion.
4. **When one door shuts, another opens.**
5. Too much knowledge makes the head bald.
6. **A penny saved is a penny gained.**
7. As the twig is bent, the tree is inclined.

Their excitement to witness that three nations have similar emotions and attitudes to different concepts was worth seeing.

Step 3: Filling in the Dialogues with the Right Turkish Proverbs

That activity is helpful in teaching the students the correct use of proverbs. The students were given the following dialogues 1 and 2 in Turkish language as an activity and asked to fill in the blanks with the right proverbs above. The same can be repeated in English classes with their English translations.

Here are the dialogues:

Dialogue 5:

Tarık: Hi, Ali. How did your trip go?

Ali: Hi, Tarık. Oh, not too bad but I had problems with the flight home.

Tarık: I hope it wasn't so serious.

Ali: The flight was cancelled at the last minute and I was worried that I wouldn't get back in time for my daughter's birthday.

Tarık: Did the airline company offer any alternatives?

Ali: Anyway, I was offered a flight the next day from a different airport.

Tarık: Just this?

Ali: Or the option of remaining wait-listed for a possible flight in three days time from my original airport.

Tarık: That would have been a more convenient arrangement.

Ali: Yes, I wouldn't have needed to travel to the other airport but I opted for the flight the next day and here I am in plenty of time!"

Tarık:

(Answer: A bird in the hand is worth two in the bush)

“Bugünkü yumurta yarınki tavuktan iyidir; Better an egg today, than a hen tomorrow” means that it is better to have a lesser but certain advantage than the possibility of a greater one that may come to nothing.

Dialogue 6:

Temel: Do you visit other shops for the best price?

Dursun: I don't but my father always researches products before he buys them and tries to find the best deals.

Temel: My father is like your father. Before he bought a new refrigerator, he went to ten stores and negotiated for the lowest price. He saved two hundred dollars.

Dursun: Our fathers believe that (**Answer: A penny saved is a penny earned**)

Step 4: The Proverb “As one door shuts another opens”

The Turkish Lecturer (I) brought a different picture and asked them to use the proverb in their writings by writing a dialogue with their partners, which showed us how the students deal with the wisdom of the proverbs.



“Bir kapı kapanırsa bin kapı açılır. If one door is closed, one thousand will be opened” means an optimistic view on life, in which a refusal or failure is always followed by another opportunity.

The following dialogue was taken from one of the groups in their Turkish translated versions:

Dialogue 7:

Eren: Hello, Mete. How are you? Did you get the job that you went for?

Mete: Hello, Eren. I'm well. No, I didn't get the job.

Eren: What is your next plan?

Mete: I'm feeling a bit miserable. I really needed the money.

Eren: Well, Mete. I know that there is a job going at the supermarket next door.

Mete: Do you think they need it now?

Eren: I saw it advertised this morning. The money is good and it's near to your house so you wouldn't need to pay travel costs.

Mete: Oh, thank you, Eren. I'll go there straight away. **As one door shuts another opens.**



Step 5: Grouping the Equivalent Proverbs

Students were given the following equivalent proverbs in order to group them. The Turkish ones were not given with their translated versions in English.

1. Long absent soon forgotten.
2. Dereyi görmeden paçayı sıvama. **English Translation:**Don't roll up trousers before reaching the stream.
3. Hamlet without the prince of Denmark.
4. Ateş düştüğü yeri yakar. **English Translation:** The fire burns the place where it falls.
5. You can not get blood out of a stone.
6. Öfke ile kalkan zararlar oturur. **English Translation:** He who rises up with wrath will sit down with loss.
7. Only the wearer knows where the shoe pinches.
8. Kambersiz düğün olmaz. **English Translation:** No feast is complete without a jester.
9. Experience is the best teacher.
10. Yoktan yonga çıkmaz. **English Translation:** You cannot get wood chips from a non-existent log.
11. Anger punishes itself.
12. Bin nasihatten bir musibet yeğdir. **English Translation:** One misfortune is better than a thousand pieces of advice.
13. Don't count your chickens before they are hatched.
14. Gözden ırak olan gönülden ırak olur. **English Translation:** Away from the eyes away from the heart.

Answers: (1; 14 – 2; 13 – 3; 8 -- 4; 7- 5; 10- 6; 11- 9; 12)

Because the teacher chose less metaphorically expressed proverbs or literally easy ones, that made the lesson more enjoyable and fun. As we have observed, activities were enjoyable for them and for their self-confidence after having the results of 100 %.

Step 6: Talking about Turkey and Guessing the English Proverb

This exercise will help the students learn more about the other country and culture. I aimed to improve the students' knowledge of Turkey, Turkish language, culture and finally learn a proverb. The students were asked to answer the following questions to find the missing proverb. The first letter of each answer helped them find the English proverb.

1. What is the most famous dessert in Turkey? (Baklava)
2. What is “bread” in Turkish? (Ekmek)
3. What is the most popular drink in Turkey? (Tea)
4. What team did Georgian footballers Shota and Archil Arveladze play for Turkey?
(Trabzonspor)
5. In which city is the biggest mosque of Turkey? (Edirne)
6. In which city is “tea” grown in Turkey? (Rize)
7. What is the currency in Turkey? (Lira)
8. What is the capital of Turkey? (Ankara)
9. What is “Ok” in Turkish? (Tamam)
10. What does “İngiltere” mean in Turkish? (England)
11. What does the word “lale” mean in English? (Tulip)
12. What is the most famous sea food in the Black Sea region? (Hamsi)
13. What is “Hamsi” in English? (Anchovy)
14. Where is Cappadocia in Turkey? (Nevşehir)
15. According to biblical tradition what came to rest on the Mountains of Ararat, now
in eastern Turkey? (Noah's Ark)
16. Which part of Turkey does “Eastern Thrace” refer to? (European)
17. What is the name of the largest lake of Turkey? (Van)
18. It is an ancient city located near the Aegean Sea in Turkey and one of the Seven
Wonders of the World. (Ephesus)
19. One colour of the Turkish flag. (Red)

(Answer: Better late than never)

5.4.3. Activity 2: Using Proverbs in Speaking Activities

Since the students were majoring in English, the next activity series were done in their English Language classes with the same group of the students. The duration of the activity was two teaching hours.

Step 1: Matching the First Halves with the Second Halves of the Proverbs

1. **More haste**.....
 2. Laughter.....
 3. **United we stand,**
 4. Where there is a will,
 5. If you want a thing well done,.....
 6. Love me,
 7. **Better late**.....
 8. The best things
-
- a.is the best medicine.
 - b.divided we fall
 - c.there is a way.
 - d. do it yourself
 - e.love my dog.
 - f.in life are free.
 - g. less speed
 - h.than never

(*Answers: 1;g , 2;a ,3;b, 4;c , 5;d ,6;e ,7;f*)

The students were 70% successful and their mistakes were corrected. For the next activity they were asked to match the joint proverbs above with the meanings in the following.

Step2: Matching the Proverbs with Their Meanings

- A. As long as we stick together we shall be safe.
- B. A joyful heart always helps.

- C. If you are determined enough, you can find a way to achieve what you want, even if it is very difficult.
- D. To enjoy one thing, you must be prepared to put up with another.
- E. Self-reliance and independence breed strength.
- F. When we do things too quickly we are likely to end up with poor results.
- G. Doing something late is better than not doing it.
- H. We don't have to pay for the things that are really valuable, like love, friendship and good health.

Step 3: Choosing the Right Proverbs for the Dialogues

They were asked to choose the right proverbs best fit the dialogues below:

Dialogue 8:

Jane: Don't throw your clothes around the room.

Alan: I need to get my things packed in a hurry.

Jane: Take your time, there is no hurry.

Alan: I have to meet my friend in ten minutes.

Jane: Be careful with the coffee on the table.

Alan: Yes, otherwise I'll have to spend an hour cleaning up the mess I make.

Alan: (**Answer: More haste, less speed.**)

Dialogue 9:

Mark: Are you talking to the new director today?

Alan: About the salary?

Mark: It is better to visit him together. It is our problem as well.

Alan: Some of the friends think that it is impolite or unprofessional to negotiate.

Mark: We should request reconsideration of this offer.

Alan: Why don't you come with me then?

Mark: We should all agree on it and then visit him.

(Answer: United we stand, divided we fall)

The students adhered to proverbs as responsible adults, thus our teaching of proverbial wisdom was worthwhile. Generally, students reacted with interest and enthusiasm to learn ethical values in the form of wise sayings. The teacher had complete freedom and flexibility to choose the proverbs to cover to teach cultural values and highlighted different principles such as optimism, opportunity, knowledge, self-control, family etc. during this activity.

I believe that the students will use the proverbs studied above as valuable source of wisdom for dealing with everyday occurrences in their daily lives and employ them in meaningful context, acting according to the wisdom expressed in proverbs because for each student, the proverb can have personal meaning and motivational power. ***It should be teachers' roles to find which method works well after assessing and evaluating teaching strategies.***

As is known, proverbs are produced orally by ordinary people - farmers, hunters, workers, sailors, housewives etc. So they contain generalisations of people's experience and knowledge of the world. One of the functions of the proverb, obviously, is their didactic character, enlightening, and persuading people. One of the goals in those activities were not to translate but to help the students acquire the language skills, develop cultural knowledge, learn to reflect and ensure the cultural exchange between those three cultures because the proverb appears as a functional means to be able to learn about different cultures.

Step 4: Proverbs about Money

We conducted two different activities in English speaking classes. The aim of the activity was to let the students talk about "money" and learn vocabulary about "money". The first four steps took two teaching hours to finish.

a) Grouping the Following Words Together under two Different Titles

Needy-affluent-broke-rich-penniless-wealthy-poor-prosperous

Someone who has money: wealthy, rich, prosperous, affluent

Someone who doesn't have money: needy, penniless, broke, poor

b) Discuss about “Money”

1. Is it easier for a poor person to become rich or for a rich person to become richer?
2. Can everyone be rich?
3. How do you feel when your friend asks you for money?
4. Which is more important, love or money?
5. Do you think money can buy everything?
6. Do you sometimes have problems with someone because of money?
7. Is it easy to earn money?
8. Can someone be rich just by working?



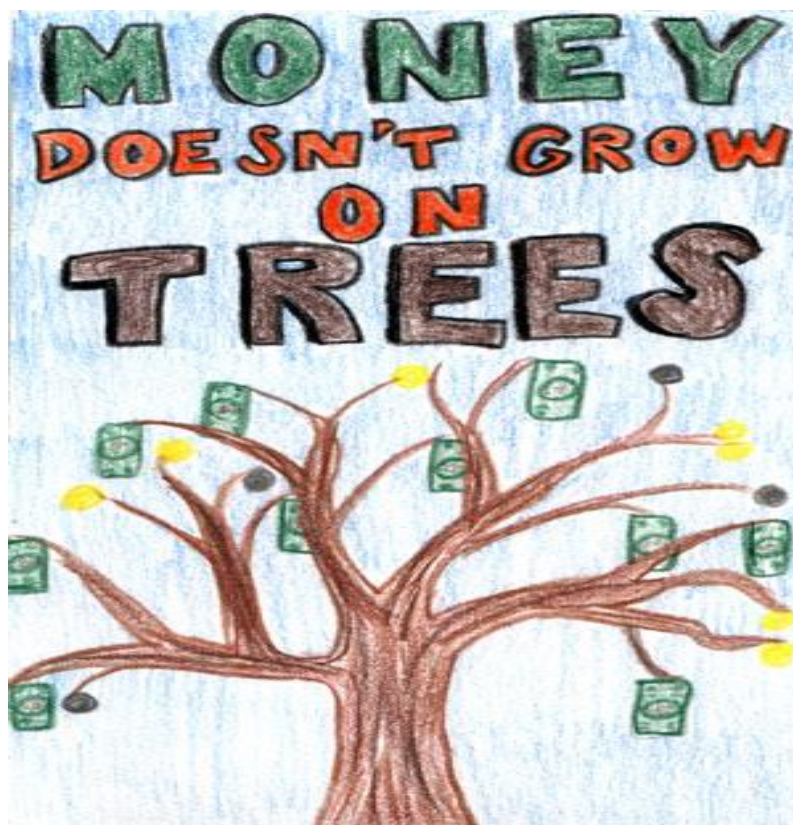
c) Completing the Following Proverbs by Using one Word

Grow – evil- love – free – fool – money – lend - wealthy

- a. Money makes (Money)
- b.your money and lose your friend. (Lend)
- c.does much, money does everything. (Love)
- d. Early to bed and early to rise makes a man healthy,and wise. (Wealthy)

- e. Money doesn't..... on trees. (Grow)
- f. Money is the root of all (Evil)
- g. The best things in life are (Free)
- h. A and his money are soon parted. (Fool)

The students were asked to think about the use of the proverbs above in conversational dialogues as homework.



d) Completing the Dialogues with the Right Proverbs

I support the idea that students should learn proverbs from daily conversation. I wanted to illustrate proverbs by putting them into the context of dialogues about everyday things. In the following dialogues, I prepared quite natural dialogues with typical communicative proverbs in them, and I believe their contexts are realistic and clear.

That part of the activity can be considered as a reading exercise as well. Before starting this activity, the students remembered the proverbs they learned in the previous lesson as a reminder and were then asked to complete the dialogues below with the right proverb. The

students were asked to fill in the following dialogues by using the most appropriate proverbs above:

Dialogue 10:

Jo: Ok kids, we are here for a whole week so you can reset your watches to ‘expedition time’

Kid: What’s that?

Jo: It’s where you get up with the sun, and go to bed with the sun, and walk all day in between.

Kid: But I never get up till 8 o clock.

Jo: I know, that’s why we call it expedition time, set your watch now so that at 5am, it will tell you it is 8am and you can get up.

Kid: OMG! That’s horrible.

Jo: I know, but you will get used to it. And it means that if anything goes wrong on your walk, you will have time to sort it out – before it gets dark. We will be able to get home on the early train. That’s much cheaper. You know.....

(Answer: Early to bed and early to rise makes a man healthy, wealthy, and wise)

Dialogue 11:

Mum: Ok kids, you can chose two kinds of fruit each and put them in the basket.

Nathan: I’m having bananas.

Dominic: I’m having apples and cherries.

Nathan: Ok and I’m having peaches too. Can I have this Lego comic?

Dominic: I need some new pens.

Mum: No!

Nathan: But I really need this new sandwich box, mine is really old, it has space men on it!

Dominic: That's not fair he can't have a new one, mine is even older than his.

Mum: Enough. We have to get toilet paper, shampoo and bread. Nothing else!

.....

(Answer: Money doesn't grow on trees.)

Dialogue 12:

David: Did you read the paper today?

Sarah: Yes, which bit?

David: The bit about the MPs expenses, the one where he had claimed expenses for the sweets on the train. He earns £70,000 a year and still claims for a Kit Kat.

Sarah: That's outrageous. I earn £10,000 and I have to buy my own kit kat.

David: But the best bit, did you see what else he claimed for? A DUCK HOUSE.

Sarah: A what?

David: A tiny shed to put on the tiny island on his duck pond, as a DUCK HOUSE. And it cost £3,000.

Sarah: WHAT! I can't believe that.

David: Sorry, it's true.

(Answer: Money is the root of all evil.)

Step 5: Proverbs about Asking for Advice

In this activity, the students were asked to speak about ***“how important is it to ask for advice from other people”***? One of the objectives was to give the students opportunity to speak about the topic ***“asking for advice”*** individually and work in pairs on the topic. The students are

expected not to ignore other people's advice when they have problems. This activity was completed in two teaching hours. We aimed to carry out *speaking, reading, class and vocabulary teaching* at the same time.

a) Reading the Dialogue (13)

Tom: I appreciate your concern as usual.

Celin: No problem! Does my support help you cope better during troubling times?

Tom: You are always here when I need you and you help me with your good advice. Should I take this new job? Or should I stick with my current one?

Celin: As I have told you many times, it's time for a change.

Tom: Why do you think so?

Celin: You always get your salary late and that makes you unhappy.

Tom: Do you really think so?

Celin: I've been listening to you complain for over a year now. Trust me. Take the job. What do you have to lose?

b) Answering Some General Questions

We told them to speak about those questions after they were given the questions on a piece of paper:

1. What would you do if you had to decide about a major problem in your life?
2. Would you ask others for advice?
3. Do you sometimes hesitate to ask for advice or help?
4. Do you easily trust your friends?
5. How often do you follow others' advice?
6. How often does a piece of advice from others help you?
7. Do you ignore advice from others?
8. When you need to resolve problems, who do you trust and why?
9. Are you interested in what proverbs say about your problem?
10. Do you take proverbs into consideration while making important decisions?
11. Do you think proverbs can help us with our problems?



c) Complete the Following Proverbs by Using One Word from the List Below

Consult- tongue – counsel- advice- asked- astray

- He who has ain his mouth can go anywhere. (Tongue)
- Better to ask the way than go (astray)
- Good has no price. (counsel)
- If you wish good advice, an old man. (Consult)
- Though old and wise, yet still(advise)
- Give neither counsel nor salt unless(asked)

5.4.4. Activity 3: Using Proverbs in Writing Activities

The lesson was used to help the students identify the learning from writing example situations. We wanted to help them form an understanding of how certain situations help the creation of proverbs.

Step 1: Writing Example Situations for the Proverbs

The students were expected to use a proverb effectively in the right situation where it is applicable. They were given the first four proverbs and then the second four to write their paragraphs. Each week one lesson was completed in two teaching hours.

Here are the proverbs:

1. When/while the cat's away, the mice will play.
2. Birds of a feather flock together.
3. The early bird catches the worm.
4. Don't count your chickens before they are hatched.
5. Fine feathers make fine birds.
6. Actions speak louder than words.
7. A rolling stone gathers no moss.
8. Don't change horses in mid-stream.

The followings were taken from the students:

1. Situation 1:

Tomorrow I will go for a job interview, so I need to do some shopping and buy a pair of shoes and trousers for myself today. I want to make a good impression so I will wear nice clothes tomorrow.

(Answer: Fine feathers make fine birds.)

2. Situation 2:

My friend Tom competed in a race last weekend, but before it had even begun he was sure of his victory. Although, I warned him to focus on finishing the race first, he ignored me and lost the marathon. He

(Answer: counted his chickens before they hatched.)

3. Situation 3:

When I was a child, we used to be noisy and lazy as soon as my father left the house for work. Our father's absence had a negative impact for my mother.

(Answer: When the cat is)

4. Situation 4:

I don't think the government will keep their promises for a pension system. We have been told about it many times but we have seen no result so far. Although they keep promising, we don't believe them.

(Answer: actions speak)

5. Situation 5:

My grandfather would get up very early and run every morning even on rainy days. I always admired his energy very much when I was a child. When I asked him why he did this, he would tell me this proverb.

(Answer: A rolling stone gathers no moss.)

6. Situation 6:

I wanted to see my favourite band in concert, so I arrived early and got a good place in line. I waited in line all night and got very good tickets.

(Answer: The early bird catches the worm.)

7. Situation 7:

I saw him once with a group of people who were shouting in the street at midnight. All his friends are irresponsible so I am afraid for his future.

(Answer: Birds of a feather flock together.)

8. Situation 8:

The school director was so successful but he was appointed to a new school in the middle of the semester. It took a few months to appoint a new director and it created a lack of authority at the school. This has caused major organisational issues at our school.

(Answer: Don't change horses in mid-stream.)

9. Situation 9:

Sharon: Will you be at home today?

Mike: Yes, and I will be alone.

Sharon: Your wife shouldn't be here then. Is she on a business trip?

Mike: Yes, She will be out for a week. When she is out, I am planning to play all the games she wouldn't let me to play.

Sharon:

(Answer: When the cat's away the mice will play.)

Step 2: Composing a Story

Students were asked to write proverbs they encounter during classes or extracurricular activities especially those resulting from experience, and later to read them in class. The students were given the following proverbs in order to prepare a story of their own which illustrates the context of the proverbs. It took a teaching hour to finish their composition.

Here are the examples written by the students and taken from them:

- 1. Haste makes waste.**
- 2. Love is blind.**

Story 1: Love is blind

When my cousin met his first girlfriend, he was head over heels in love. He wanted to be with her all the time. He was very happy with her. He was so happy that he didn't notice the problems with their relationship. If they weren't together for one day, his girlfriend would become very sad. At first he thought this was normal for people who are in love but as he matured he understood that this was an unhealthy behaviour. After many months he realised that he spent too much time with her not enough time with his friends and family. He felt stupid for not realising the problem earlier but as the proverb says **"love is blind"**.

Story 2: Haste Makes Waste

My mum said that I had to finish all my homework before I could go outside and play. It was such a beautiful day out that I rushed through my homework and went out. After I came back inside for a minute to get a basketball, my mum asked to see my homework. She looked over it and pointed out many mistakes. She told me I needed to fix them before I went outside again. I sat down and corrected all my mistakes but by the time I

had finished, it was cold and raining outside. My mum told me that I shouldn't have rushed because **haste makes waste**.

Students identified the main idea in the proverbs and gave positive and negative examples about their observations; they wrote, planned out, created a rich text and then loudly read the good ones in classes.

5.4.5. Activity 4: Using Proverbs in Reading Activities

Step 1: Storytelling

I believe that students can learn from a story which leads to a proverb in the end. That can be a useful activity in writing and reading classes. This activity was expected to help them understand certain situations to effectively use a relevant proverb. This step took a teaching hour. For this activity, ***we gave two stories*** to the students and asked them to guess the proverb from the list of following four proverbs:

Don't put too many irons in the fire / Haste makes waste / Love is blind / Easy come easy go

Story 3: Today was going to be a busy day because I knew I needed to get several things done. But I wasn't lucky because I tried to do four things at once. I tried cooking, doing dishes, ironing, and getting ready for work. My breakfast burned, my dishes broke, my shirt burned and my makeup ended up running on my suit. I should have remembered what my mom always told me "....."

(Answer: "don't put too many irons in the fire".)

Story 4: One day I found 20 dollars on the ground when I was a child. I was very excited and I had plans to spend it on a new toy. Later that day I was playing football with my friends. I was the goal keeper and I allowed the winning goal. I was so angry and then I kicked the ball through my neighbour's window. An old lady came out of the house and she was very upset. I felt guilty so I offered her the money I found earlier that day. When I told my father what happened, he laughed and told me one proverb:

(Answer: "Easy come easy go".)

With the help of this activity, they enacted different situations that represent different relevant proverbs. The students learned how to associate the proverbs with the story. It took a teaching hour to complete this exercise.

Step 2: Vocabulary Teaching

Foreign language teachers should have methodology for teaching vocabulary in their classes because words have an important role in expressing our ideas, emotions, feelings to others. Unless the learner has enough knowledge of vocabulary, he cannot understand the message while listening to the speaker. This step of the activity took a teaching hour to complete with their discussions about the meanings.

Choose the word in the parenthesis which best fills the proverbs in the following

1. No time like the
(**Present**, tomorrow, today)
2. Make hay while theshines.
(**Sun**, rain, star)
3. Talk of the devil and he is sure to
(**Appear**, go, know)
4. Don't put all your eggs in one
(**Basket**, spoon, glass)
5. The fruit is the sweetest.
(**Forbidden**, delicious, vegetable)
6. It's never too late to
(**Mend**, jump, bake)
7. It's no use crying over spilt
(**Milk**, water, baby)

Complete the following concepts with the suitable proverbs above

Dialogue 14:

Jane: Hello, Mary. Have you seen Sheila today? I am worried about her. I hear she's having problems.

Mary: Hello, Jane. No, I haven't seen Sheila.

Jane: Oh, well. I do hope she's ok.

Mary: Why don't you call her?

Jane: Oh, no! Wait a moment; here she is now coming along the road.

Mary:

(Answer: Talk of the devil and he is sure to appear.)

Dialogue 15:

(Stephen runs the farm with his son and daughter. Chris and Gayle)

Stephen: I need you two to help me this afternoon, the forecast is good

Chris: But dad, I've arranged to go out with my mates.

Stephen: Sorry, today is the day; it really has to be done now.

Gayle: Well there is no way. I'm doing any, I could help you tomorrow but I am going to swim training.

Stephen: Ok, we can probably manage with just the two of us. We have to

(Answer: Make hay while the sun shines.)

Situation 10:

My friend has been making plans to travel to South America. She insists that she will go in the future but she keeps delaying the trip. She always makes excuses and puts it off. I told her she should take the trip while she has the opportunity. I always tell that there is

(Answer: No time like the present.)

As it is seen, 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 (Yurtbaşı, 2003). I agree with Rowland (1926) who points at some

arguments for the use of proverbs in language teaching. Rowland says that proverbs stick in the mind, build up vocabulary, illustrate admirably the phraseology and idiomatic expressions of the foreign tongue, contribute gradually to a surer feeling for the foreign tongue and proverbs consume very little time (pp. 89-90).

Step 3: Unscrambling Letters to Complete the Proverbs

Because the majority of the proverbs have a rhythmic structure, I think that it can improve the students' reading skills and also their accent, intonation and should be used in loud and silent reading activities. It took a teaching hour to complete this exercise. It was possible to benefit from proverbs in various ways in reading lessons. The readers were expected to relate the text to their own experiences in order to understand the text itself.

Find words missing in the proverbs

1. Let sleeping dogs
(i-e-l)(**lie**)
2. First come first
(d-e-e-s-r-v) (**served**)
3. Home,home.
(w-e-s-e-t) (**sweet**)
4. Practice makes
(-e-t-r-p-f-e-c) (**Perfect**)
5. All that glitters is not
(Gold, iron, metal)(**Gold**)
6. dogs seldom bites.
(Barking, sleeping, white)(**Barking**)

Proverb Best Fits the Dialogue:

They were asked to match the dialogues with the proverbs above.

Dialogue 16:

Tom: I think my mother is going to be **disappointed** with me (**displeased**).

Lisa: What have you done this time?

Tom: I arrived at home two hours after my **curfew**. She will be upset if she finds out
(**time a child must arrive at home at night**)

Lisa: Maybe you should **address** it with her (**discuss**).

Tom: No, I think it would be best if I said nothing. I will keep my curfew in the future. I
should

(**Answer: Let sleeping dogs lie.**)

Dialogue 17:

Tom: There are no chocolate fingers left here.

Mum: We had some left – I put out one each at least; your brothers must have eaten them.

Tom: But this is not fair.

Mum: Then don't arrive so late next time. You know

(**Answer: First come first served.**)

Dialogue 18:

Maureen: That train journey was so tiring; I can't wait to put my **feet up**.

Tony: As soon as we get in, I'm going to put the kettle on.

Maureen: That would be great, biscuits too?

Tony: Of course.

When they got home after a stressful time out in town, they dropped their bags. They
kicked their shoes off and made a cup of tea. They sank in to the sofa, and sighed ...

(**Answer: Home sweet home**)

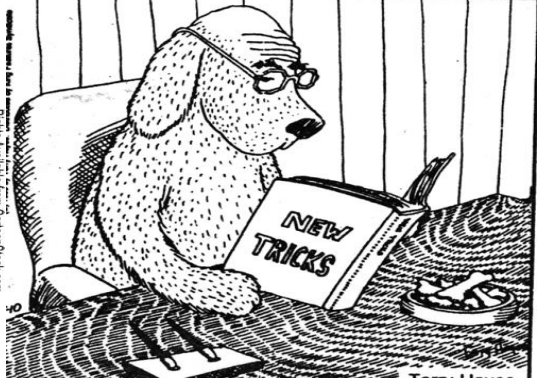
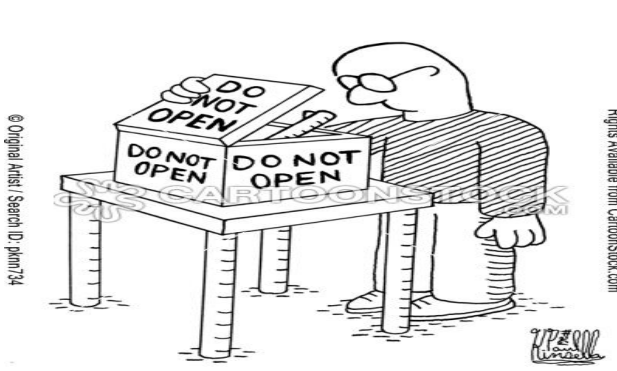
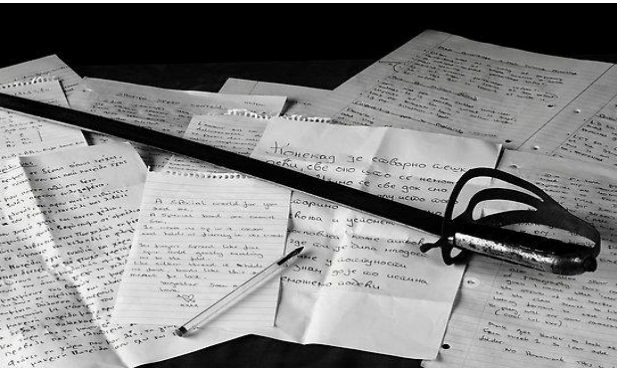
Step 4: Matching the Caricatures with the Proverbs

In our activity, the students were given three different pairs of proverbs as it is in the
following table and shown 6 pictures or caricatures. They were asked to make meaningful

proverbs from the table below by looking at the pictures and caricatures to remind them the proverbs. That activity took two teaching hours to complete.

The grass is greener	mightier than	the worm
The pen is	keeps the doctor	of the fence
Curiosity	catches	the sword
You cannot teach	on the other side	the cat
An apple a day	killed	new tricks
The early bird	an old dog	Away

Pictures or Caricatures given:



Answers are below:

1. You cannot teach old dog new tricks.
2. The grass is greener on the other side of the fence.
3. Curiosity killed the cat
4. The pen is mightier than the sword
5. The Early Bird Catches the Worm.
6. An apple a day keeps the doctor away.

Filling in the Situations by Using the Appropriate Proverb:

The students were asked to fill in the blanks by using the correct proverb from the list above in the right context.

Situation 11: You're never going to teach your father at the age of 79 to use a computer. You know.

(You can't teach old dog new tricks.)

Situation 12: I am fed up with his plans for changing jobs. He wants to work in the public relations department. I think his current job suits him but as you know

(The grass is always greener on the other side of the fence.)

Situation 13: The child cut his finger while exploring his father's tool box. He was curious about the tools and how they are used, but

(Curiosity killed the cat.)

Situation 14: If you are angry at your politicians, you shouldn't throw eggs at them. You should write a petition instead because.....

(The pen is mightier than the sword.)

Situation 15: My brother woke up very early this morning. When I asked why he was awake, he told me that there was a new job vacancy, so he wanted to apply as early as possible. You know

(The early bird catches the worm.)

Situation 16: Grandma would give us lots of apples when we visited her. She believed that

(An apple a day keeps the doctor away.)

Matching the Right Context with the Right Proverb:

The students were asked to fill in the blanks with the correct proverbs above in the previous step.

Dialogue 19:

Tom: Do you like the meal you ordered?

Emily: Yes, it is good but I would rather have what you are eating. It looks much better.

Tom: You should be happy with what you have.

Emily: This always happens to me.

(The grass is always greener on the other side of the fence.)

Dialogue 20:

Alex: I bought my father a new remote for his television but he says he cannot figure it out.

Sandra: It must be difficult for him to learn about a new technology.

Alex: I don't understand why, it is easy for me.

Sandra: For you this technology is normal, but for him it is confusing and strange.

(You can't teach old dog new tricks.)

5.4.6. Activity 5: Class Activities that Create a Climate for Proverb Learning

We didn't force our learners to memorise the proverbs but we noticed that many of our learners remember them without any effort. The exercises made the learning process stimulating and more effective. Some of them were used as warm-up activities, grammar structures/functions, stimuli for a discussion/debate and mostly building cultural awareness.

Step 1: Doing the Appropriate Acting Out

This is reading the sentences silently and doing the appropriate acting out game. Several students imitated and acted out the proverbs. The rest of the class tried to guess the proverb. The following example proverbs were used in the class:

- You cannot have your cake and eat it.
- Heaven protects children, sailors, and drunken men.
- He who hesitates is lost.
- The higher the monkey climbs, the more he shows his tail.
- History repeats itself.
- Home is where the heart is.
- Hope is good breakfast but a bad supper.

Step 2: Proverb Conversation Club

We believe that in foreign language studies, most of us learn the grammar rules and vocabulary but we don't have enough chance to practise speaking in real life. We wanted to give the students this opportunity by discussing interesting and current proverbs in small groups. These are just a few suggestions out of hundreds of proverbs. The students were asked to use the proverbs below to make conversations.

1. Laughter is the best medicine

- Do you think it is true?
- How can laughter help you?
- Do you think laughter improves your health?
- Are you a serious or humorous person?
- Does humour affect your relations with the friends? How?
- Does laughter help your body relax?

2. Where there is a will there is a way

- What does this mean?
- Do you think we can achieve everything?
- Do you believe in positive thinking?
- Is everything under our control?
- Do you have enough determination?

3. The best things in life are free.

- What things in life are free?
- Do you think this proverb is true?
- Do you think people are materialistic?
- Do you like being in the nature and having meditation?
- Are you materialistic and greedy?
- Do you think we deserve everything even if we don't work hard?

Step 3: Answer the Questions to Complete the Proverbs.

1. What broke the camel's back?
2. What you can't teach an old dog?
3. Who is leading the blind?
4. What happens to a fool and his money?
5. What is in the eye of the beholder?
6. What is the root of all evil?
7. What is the best policy?
8. What do the mice do when the cat's away?
9. What should you do when the iron is hot?
10. What does haste make?

Answers:

- It's the last straw that breaks the camel's back.
- You can't teach old dog new tricks.
- The blind is leading the blind.
- A fool and his money are soon parted.
- Beauty is in the eye of the beholder.
- Money is the root of all evil.

- Honesty is the best policy
- When the cat's away, the mice will play.
- Strike while the iron is hot.
- Haste makes waste

Step 4: Analysing the Structure of Proverbs for Grammar

The conclusion from the research in chapter 4 that teachers, trainee teachers, students, and course book writers are not aware of the role proverbs can play in grammar teaching or in the teaching of other language skills and components. Proverbs can be taught in a number of ways. For instance, they can be used as material for analysing their structure from the grammatical point of view. The students were asked to and talk about the meaning and weight of the core element in the semantics of the whole element.

Nouns:

1. A stich in time saves nine.
2. One man's meat is another man's poison.
3. Punctuality is the politeness of the kings.
4. Two wrongs don't make a right.
5. Success has many friends.

Adjectives:

6. Fine feathers make fine birds.
7. Forbidden fruit is the sweetest.
8. The greatest talkers are the least doers.
9. A burnt child dreads the fire.

Verb: to be

10. Love is blind.
11. Silence is golden.
12. Life is sweet.
13. Exchange is no robbery.
14. Necessity is the mother of invention.

-Ing forms:

15. Barking dogs seldom bite.
16. A rolling stone gathers no moss.

17. Seeing is believing.
18. A little learning is a dangerous thing.

Passive Voice:

19. A tree is known by its fruit.
20. Rome wasn't built in a day.
21. Youth will be served.

Modals:

22. An empty sack cannot stand upright.
23. A vat may look at a king.
24. Nothing so bad but might have been worse.
25. Beggars mustn't be choosers.
26. Children should be seen but not heard.

Relative Clauses:

27. He who hesitates is lost.
28. Heaven helps those who help themselves.
29. Happy is the country that has no history.

Step 5: Translation Activity for Proverbs

We brought a reading text taken from BBC news and tried to understand the meaning of the proverb in the article. We used this material for reading, discussions and debates. The students were asked to summarise what they learned and the important message in the proverb. The teacher gave the news article to the students together with the translation of the proverb which supported the message the news article was giving:

Text 1: Oxley Park Academy wins team prize at teaching awards

(<http://www.bbc.com/news/uk-england-beds-bucks-herts-20029019>)

A Milton Keynes school has won a top prize at the annual teaching awards for having the "wow factor". The 85 staff and governors at Oxley Park Academy were named Outstanding Team of the Year at the Pearson Teaching Awards ceremony in London on Sunday. Academy principal Cathy Higgins said they were "thrilled and honoured". The two parents who nominated the school said their teamwork was "a breath of inspirational air". Oxley Park primary school opened with 100 pupils in 2005 at the heart of a new housing development of the same name. Since then, it has grown to cater for more than 500 youngsters and became an academy in July

2011. The school motto is "Dream, believe, achieve - together" and Ms Higgins said the school strongly believed in *the African proverb that it "takes a whole village to educate a child"*. "We work in partnership with parents, families and the community to enhance our children's education," she said. "The children know the part they have to play too - they behave, listen and learn well." She added that "Team Oxley" recognised that every member has a different - but equally important - part to play.

Text 2: World Cup 2010: India's football absence examined

http://news.bbc.co.uk/sport2/hi/football/world_cup_2010/8802642.stm

There is an **old proverb in India: "Padhoge Likhoge to banoge nawab, kheloge koodoge to banoge kharab."** It means that if you study properly you will be successful in life, but on the other hand if you play too much you will simply waste your life." This mentality has contributed to India's poor performance in sports. And it is probably why India has made an impact on the world map more as a country which has produced more software professionals, doctors, engineers etc. rather than as a nation of sportsmen. Before a Cricket World Cup win in 1983, India's other major sporting victory was in 1975 when the national field hockey team won the World Cup. With the beginning of European countries' domination in hockey, Indian Cricket World Cup triumph in 1983 gave the nation something new to cheer for. Cricket picked up the pace in India and world class players like Kapil Dev, Sunil Gavaskar and Sachin Tendulkar helped in boosting the popularity of game. The kind of attention cricketers got and their celebrity status meant that budding young sporting talent moved towards cricket. Football, on the other hand, was a once popular game but has now fallen into a vicious cycle. It needs funds to attract the talent and popularise the sport, but to attract sponsors they need a team with which the sponsors would like to associate themselves. It could have been very different.

Step 6: English Proverbs Crossword

The words hidden in the proverbs have been placed horizontally, vertically, or diagonally - frontwards or backwards. Find the word in order to complete the proverb.

1. Actions speak louder than *these*.
2. Don't count *these* before they hatch.
3. Two wrongs don't make *this*.

4. A bird in *this place* is worth two in the bush.
5. You shouldn't put all your eggs in *one*.
6. Blood is thicker than *this*.
7. Two heads are better than *this*.
8. Birds of a feather *do this* together.
9. Great minds think *this way*.
10. Don't cry over *this kind of* milk.

C	K	w	o	r	d	s	e
H	S	a	c	i	e	z	a
I	P	t	g	h	a	n	d
C	I	e	n	g	u	e	s
K	L	r	f	t	p	y	g
E	L	a	l	i	k	e	m
N	E	o	o	n	r	s	o
S	D	t	c	o	y	e	n
B	A	s	k	e	t	e	e

Answers:

1. Actions speak louder than *words*.
2. Don't count your *chickens* before they hatch.
3. Two wrongs don't make *a right*.
4. A bird in the *hand* is worth two in the bush.
5. You shouldn't put all your eggs in one *basket*.
6. Blood is thicker than *water*.

7. Two heads are better than *one*.
8. Birds of a feather *flock* together.
9. Great minds think *alike*.
10. Don't cry over *spilled* milk.

To sum up this chapter, in our activities, we hoped to help other foreign language teachers include proverbs in their classes to enrich the educational experience as much as possible. The study of the potential of a proverb in foreign language teaching has revealed that it can be used in many ways to improve the students' skills and develop their understanding of the language. I think that teachers should collaborate to investigate how teenagers can be taught proverbial wisdom as expressions of laws of life. Proverbs can be used as a way of teaching moral values.

In the exercises above, you see some values to be taught in classes by means of different activity types involving proverbs. All English proverbs can be given with their Turkish and Georgian equivalents. It is a cross cultural study of proverbs in the *English, Turkish and Georgian* languages.

Differentiation was required for less able students however, participation by the students was encouraged throughout the lessons. The lessons were designed around the Curriculum/Scheme of Work. The particular needs of the various student groups influenced the lessons design work. I planned to include variety so that differing learning styles were accommodated. There were no challenges with the relevant student groups but I planned to address such situations, if they arose, to ensure that the lessons were a success. I hope that the skills and knowledge developed during this programme helped us to identify and respond to the needs of this learner group. Content was varied according to the needs and ability of the student learner group and sessions included various resources. Because the needs of this learner group varied, a variety of teaching methods such as discussions, ICT (PowerPoint), hand-outs, worksheets, teamwork and effective working practices were employed.

The white board was used for an introduction into the lessons/mind mapping, and alternative approaches, other activities were considered when adaptation was required. The teachers moved around the classroom, ensuring all learners were participating and to explain if there was any uncertainty regarding the intended lesson. The teachers tested if learning was taking place and the approach was reinforced by returning to the subject in subsequent lessons.

The lessons were designed to encourage active participation by all students. The teachers encouraged the learners to express their views and make positive contributions. For assessment, the use of direct question, answer techniques and observations were employed. Consideration was given to each student's learning style; Visual, Audio, Kinaesthetic and Multi-Sensory, thus incorporating all teaching/learning styles into the lesson.

We try to show how these three nations have identical or similar fixed popular sayings that either correspond in meaning but are made up of different words and grammatical forms or correspond word for word. The phraseology of these sayings, especially metaphors, manifests the effects of environment and the ability of imaginative creativity upon verbal expression. The study shows features these three nations "have in common".

I also think that proverbs should be presented in a way to enable students to learn about proverbs dealing with different topics rather than listing proverbs about one topic. Proverbs which contradict with each other shouldn't be given one after the other. The proverbs can be given to students at different times.

Because we have proverbs from three nations, it will help the development of multicultural perspective by the students. The order of the following proverbs should be according to the priorities of the class students and their ages. The point is that teachers should be alert to use proverbs in classes anytime.

The proverbs used in those activities were specifically chosen from daily life to help the students create their stories easily, and one "value" for character development was meant to be taught at a time. Our goal of letting the students show their understanding of proverbs with effective moral messages was a success from the point of learning. Learning is defined as a process in which students find opportunity to communicate, ask questions, and reflect on their thinking. The study automatically gave them this chance.

Children may use the didactic and moral value of proverbs later in their future lives. I hope the students will connect a proverb to a situation after this valuable and motivational series of activities. Rather than studying the proverbs as time fillers, we wanted to teach the students how to use them in the correct context. This is because I believe that by learning words when we need them and then immediately place them in context with known words, the student learns faster and commits this learning to long term memory, which can contribute to the improvement of pragmatic competence.

I was motivated to teach proverbs by preparing contextual activities, because proverbs are true and meaningful depending on the context they are used in. I think that if the student learns how to apply the proverb to various contexts, the benefit of this is achieved for the long term. Students were motivated to understand the literal meaning first and then context by interpreting the figurative language.

When studying proverbs in a foreign language class, it facilitates the learning process, and at the same time, proverbs create an interactive atmosphere within the classroom. Students learned numerous proverbs and learned how to use them in meaningful contexts by illustrating them. At the end of the activity, the students were encouraged to participate in the learning process by expressing their own ideas and confirm that their comprehension was also improved with the help of those wisdom tips.

CONCLUSIONS AND RECOMMENDATIONS

1. Summary of the Research

The research is expected to contribute to **the study of proverbs in foreign language acquisition to develop intercultural competence** and fill in the gap in foreign language teacher education

The research investigates the attitudes of English teachers in secondary schools in, Turkey and Georgia, towards the teaching of proverbs in foreign language classrooms and their knowledge of proverbs in general.

The **research hypothesis** is the following: *Foreign language teachers underestimate the significant role of proverbs in forming intercultural competence in foreign language acquisition; however, designing creative materials will encourage teachers to teach proverbs in foreign language classes.*

The research aims to raise the teachers' awareness of the teaching of proverbs and has suggestions for foreign language teachers to promote the value of proverbs in their foreign language teaching classes. *Proverbs improve intercultural awareness among students so foreign language teachers are expected to be inspired by the results of this research.*

Our study of proverbs is conducted in three directions:

1. Semantic approach to proverbs about children in English, Georgian and Turkish languages.
2. English Teachers' attitudes towards learning and teaching proverbs.
3. Developing foreign language skills and intercultural awareness of young students by teaching proverbs in English, Georgian and Turkish languages.

The Methods Used in the Study are comparative (proverbs from three nations, English, Georgian, and Turkish) and contrastive methods of identification (teachers of English from Georgia and Turkey) and collection of primary data were used. Descriptive statistics are used to present quantitative descriptions. Results of this research are presented with the aid of figures and tables and further explanation with summary comments is provided in respective sections.

Research subject is determining the conceptual framework for the study of proverbs in foreign language acquisition in order to develop intercultural competence, and addressing the importance of teaching proverbs in second language teaching education.

Research target groups are 13-18 year old pupils as well as field specialists, EFL methodology experts, English language teachers, and pupils' parents.

The theoretical value of the study is that it is the first systematic study of the proverbs in three languages (English, Turkish and Georgian) in the directions outlined above. The results of the study can be used in **theoretical and practical** courses of paremiology and foreign language teaching.

Research outcomes are reflected in **conclusions and recommendations** presented in the thesis.

The Structure of the Thesis: The dissertation consists of 5 (five) chapters; each chapter has its own sub-chapters. Research outcomes are reflected in Conclusions and Recommendations, followed by Reference List and 4(four) appendices (Questionnaire: English Teachers' Attitudes Towards Proverbs; The number and percentages of the participant teachers' answers divided by the cities (Tbilisi, Akhaltsikhe, Ordu); Visualizing English, Turkish and Georgian Proverbs for Intercultural Competence; A list of the proverbs used in our research.

2. Conclusions

1. As seen in the definitions by different researchers, the definition of a proverb remains the subject of debate and thus I made an attempt to reach an acceptable definition of this paremia, to single out its characteristic features and to discuss general problems connected to the theory of proverbs.

My definition:

“A proverb is a common metaphorical summary which initially originates locally but subsequently achieves a level of universal usage. A proverb is a reflection by people, based on events they have encountered, containing wisdom for the future generations. In addition to accuracy and relevance poignancy makes them easily remembered and repeated”.

2. As a result of lack of knowledge of proverbs, students don't recognise them and cannot interpret them properly when encountered in everyday life. Thus proverbs are rarely used by younger generations and, consequently, they begin to disappear from everyday speech if English teachers don't include them in lessons.
3. One reason that proverbs are not frequently taught is that they are considered old-fashioned and outdated by some people. It is true that some old proverbs are frequently not used because they reflect a culture that no longer exists. Even those old proverbs teach us vital information.
4. The analysis of the proverbs which have lexemes indicating cultural motifs (realias, beliefs and customs) of the region (*in Turkish, English and Georgian*) has revealed that these three languages and cultures still share a number of proverbs in spite of their religious and cultural differences, which confirms that these nations had contacts with each other for centuries.
5. Language is part of nation's culture and we cannot acquire a foreign language without learning its culture. Proverbs as part of cultural studies is an effective contribution to the process of teaching a foreign language. During that process, language students inevitably learn something about other societies and their cultural practices after this exposure in class.
6. Because proverbs come out of national and universal dimensions, they have similarities between communities, especially those communities with shared cultural, geographical and religious aspects. Exchange of proverbs between cultures shows respect for traditions and history, while students expand their vocabulary in a new language.
7. Proverbs about "children" provide wisdom and advice for life events, these proverbs are generally used to help a person find direction in decision making or discussions. Although they are generalisations, proverbs about "children" can be very useful when common language fails to adequately describe a specific situation.
8. Traditional grammar-based examination is one of the obstacles in implementation of Communicative Language Teaching (CLT) for teachers in Turkey and Georgia. Although the curriculum emphasises Communicative Language Teaching, those teachers

are forced to prioritise the exam topics in determining classroom practices because it is the students' scores from the exam that determines their success as effective teachers in the eyes of the students, colleagues, parents and administrators.

9. The majority of teachers who participated in the research were in agreement as to the importance of learning English proverbs for effective communication. Teaching proverbs helps with language education and is considered integral to the overall English language learning experience. Proverbs also help develop effective communication skills. The reasons that support teaching proverbs include benefits such as improved oral presentation effectiveness, improved reading skills, improved written communication skills, improved listening and comprehension. Teachers think that knowledge and understanding of proverbs makes oral presentations more effective, improves reading and writing skills and listening comprehension.

10. Teachers are in support of the claims of paremiologists that learning proverbs has a positive effect on learning English in relation to the development of cultural learning, metaphorical understanding, and the development of effective communicative skills.

11. The participant teachers considered that English proverbs are vital in *understanding cultural differences and similarities*. Knowledge of English proverbs is helpful in understanding English humour and learning English proverbs is helpful in expressing oneself by using figurative language.

12. Teachers agreed that knowledge of English proverbs is necessary for the use and comprehension of English language outside the classroom. Teachers agreed that English *proverbs should have a place in course books, teaching English proverbs are important and proverbs should be a part of the English language curriculum*.

13. The statistics in the fourth chapter indicate the infrequent use of proverbs in English language teaching. Teachers feel that they have insufficient knowledge of proverbs. They seem to feel less confident in their understanding of proverbs, therefore they exhibit a tendency to avoid using them in ELT. Teachers do not often use proverbs while speaking English and as a result, their knowledge of proverbs is not sufficient to contribute to their efficient teaching of English. The belief that proverbs are an integral part of learning is evident, but *the practice of such teaching is absent*.

14. The teachers unfortunately don't allocate specific time for the use of proverbs to improve the various skills discussed. The data showed that they don't teach proverbs in English language teaching classes and that the use of proverbs is insufficient to effectively teach different language skills such as reading, writing, speaking, listening etc. Unfortunately English teachers don't teach proverbs and consider them as less efficient materials for the development of learners. The data reveals that the main areas of disagreement are the use of proverbs in teaching grammar, listening and writing skills.

15. *Proverbs play a key role in cultural understanding and support development of English as a foreign language teaching.* However, we have identified a contradiction between the views and practice of teachers in this regard. More than half the teachers feel that they should know proverbs but they don't teach proverbs in classes. *This is a contradiction between their positive attitude towards teaching proverbs and their practices.*

16. According to Mieder, proverbs often have multiple meanings and are therefore dependent on context. They should be analysed in whatever context they are found (Mieder, 2004). While some people believe that teaching proverbs is not useful, this is due to a lack of knowledge of relevant teaching methods, so in this study, we have presented some methods which are helpful in the classroom.

17. The study also aimed at demonstrating to teachers the activities and exercises designed by me for use in the classroom to increase their awareness of teaching proverbs. In order to design appropriate exercises with proverbs we conducted several experiments. The study of the potential of a proverb in English language teaching has revealed that it can be used in many ways to improve the students' skills and develop their understanding of the language.

18. These activities not only helped the students improve their methodology, experimentation and attentiveness but the teachers also benefitted. These activities enable young people to learn and use proverbs, in the correct context, in their daily lives. Through proverbs, students develop their thinking and imagination, enrich their vocabulary and are introduced to folk wisdom.

19. 150 drawings by the students show how they understand and deal with the metaphorical language in *“children’s” proverbs in Georgian, English and Turkish languages*. They show us how they conceptualise and visualise meaning and then translate into images, this helps them improve their language and critical thinking skills. The administration and teaching staff teamed up to teach the proverbs; such a creative collaboration makes the research more worthwhile. (*See Appendix 3: Visualising English, Turkish and Georgian Proverbs for Intercultural Competence*)

20. Our idea of teaching proverbs was helpful in Akhaltsikhe region, which is more multi-cultural than other regions of Georgia. The students benefited from the teaching of proverbs. The students in those classes already had good cultural sensitivity skills because of this proverbs helped them to integrate their understanding of cross-cultural differences in values and behaviour. They achieved a new understanding of how culture and the native mode of communication are formed. The teachers and the students began to value each other more after we tried to build awareness of their own culture, values and beliefs. It also created a rich learning environment.

3. Recommendations

English is currently the most studied foreign language in many countries in the world. Under these general results obtained from the study, some recommendations can be made in order to increase the promotion of teaching proverbs in English as a foreign language classes:

- Language is a tool and a skill that is required at all stages of human life. What we need is not just to know the language but at the same time, to successfully use it. Thoughts and feelings should be expressed in a beautiful style, which requires aesthetic and cultural wealth.
- Course offerings in English as a foreign language in our schools should be re-designed for the new century. *A significant role should be given to proverbial wisdom in education and learning so that learners will have a richer understanding of the culture.* English language teaching materials promoting teaching proverbs should be prepared and published for English teachers and their students.

➤ The potential benefits of the inclusion of proverbs in cultural awareness teaching, materials and texts are high so those materials should be incorporated into the English foreign language instruction in schools with the help of curriculum designers.

Methodological change and reforms should be implemented as soon as possible. English language teaching materials, especially course books, which incorporate teaching of the proverbs, should be selected.

➤ The proverbs to be taught to learners of different levels and ages should be selected. Exercises for proverb teaching to students of different levels of language proficiency and different ages (e.g. young learners, adults etc.) should be prepared. Identifying proverbs with philosophical ideas relevant to all school subjects can be useful in the school community and school learning. If teachers or curriculum designers include proverbs in the curriculum, this will make a contribution towards shaping children's character development and ensuring educational outcomes that are in line with traditional values.

➤ The goals of education will be more enhanced when a clear understanding of the value of education is stated to the students and teachers. Proverbs should be used while teaching some values, such as being a good citizen of the country and placing the needs of the society and country before personal needs. Students can be more encouraged to learn proverbs for their value in enhancing the qualities of the culture rather than pursuing education for the sake of commercial gain or employment opportunities.

➤ Students who are interested in another country's proverbs are more likely to develop a working relationship since the proverbs will help them understand the culture of that country. As a consequence of globalisation, economic relations between countries are increasing so doing business with other countries means being cognisant of the culture of that country. By using proverbs, people can more effectively communicate and establish trust with their partners and customers.

➤ Because proverbs are witty sayings and capture the main ideas in a concise and unique style; they can be an effective learning tool. Using familiar proverbs, which are based on past experiences of students, contributes to understanding new material. Teachers should consider proverbs useful, should ask other colleagues how they teach them, and ensure wider participation of students in classes.

- ***Teachers should evaluate the way they are teaching and their general knowledge of proverbs for intercultural competence.*** Teachers should be critical of their work and should evaluate the quality of that work. Teachers need to develop their language competence and language awareness. Proverbs can be seen as an integral part of the target language and culture, and should be included in teacher training programs to help teachers in the improvement of both organisational and pragmatic competence. Thus, teachers will be aware of 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.
- If the teachers have the knowledge of English proverbs, they can contribute to the development of learners' metaphoric, ***intercultural***, pragmatic and organisational competences and eventually, their communicative competence. They are used with a certain communicative purpose that transcends their linguistic form and meaning.
- When teaching the use of proverbs, the teacher should know when a proverb is inapplicable and must help students to use the right proverb at the right time. Indeed, as is known, proverbs frequently contradict each other so students should be careful when using them. It is the mission of the teacher to advise the students to pay attention to the stated situations and spend sufficient time on explaining the meaning and application of the proverbs.
- Foreign language teachers should have a plan to teach proverbs by asking students to collect several proverbs from their parents or other adults. Students can classify those proverbs with the assistance of other teachers which will create team work and resources to teach proverbs in all schools involved.
- Teachers should teach proverbs in classes in countries such as Georgia and Turkey, where students have limited exposure to English outside the classroom, even though they have access to English language channels on TV, internet and other means of mass media. Although students may hear proverbs on television and in movies, they do not have the opportunity to clarify meaning because they don't receive feedback and successful acquisition won't happen. For these reasons, the teachers' mission should be to confidently provide instruction about proverbs to their students.

➤ Teaching proverbs can promote inter-disciplinary understanding and help students interconnect their understanding with that of their fellow students. In multi-cultural classes, some students may complain that their ethnic group is not sufficiently reflected in images throughout the school period. School administrators and other teachers should permit students of multicultural backgrounds to place their drawings on specified walls and areas in the school. Those drawings can include proverbial sayings which reflect their geographical origin.

In conclusion, I feel very positive about the research particularly the reactions of the parents and staff to our teaching interventions and experiments. I believe that “children” proverbs also triggered the students’ and teachers’ intellectual and emotional interest in their knowledge of moral wisdom. I hope to see the students act out in the way metaphorically expressed in the proverbs. ***I agree that proverbs may have a vital role in character development especially introducing proverbs to young learners.*** I hope our research will be beneficial to other educators around the world.

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APPENDIX 1:

QUESTIONNAIRE

English Teachers' Attitudes towards Proverbs

Dear Participant,

The aim of this questionnaire is to learn English Teachers 'Attitudes towards Proverbs at High Schools. 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 statement very carefully and answer them sincerely. Halis GÖZPINAR, PhD Student at Tbilisi State University, Turkish Language Lecturer at Samtskhe-Javakheti State University halisgozpinar@gmail.com

INFORMATION

1. The name of the school you are teaching in: _____
2. Did you finish ELT department at University? Yes ☐ No ☐
3. What classes do you teach at the school now? 12 ☐ 11 ☐ 10 ☐ 09 ☐
4. What age group are you in? 20-28 ☐ , 29-35 ☐ , 36 -40 ☐ , 44-50 ☐ , 51-60 ☐
5. Gender: ☐ Male ☐ Female
6. The full name of the University you graduated from:

7. Write the name of the city/town where your high school is: _____
8. For how many years have you been teaching English? _____ years
9. Have you ever been to a foreign country and what was the purpose of your visit?
☐ Yes ☐ No -----

Please read the statements below carefully and write your responses in the spaces provided.

Part 1: English Teachers' Attitudes towards the Learning and Teaching of English Proverbs.

1. Learning proverbs is integral to the overall English language learning experience.
ანდაზების სწავლა არის განუყოფელი ნაწილი ინგლისური ენის სწავლის
გამოცდილებაში.
Strongly Agree 5 Agree 4 Not sure 3 Disagree 2 Strongly disagree 1
2. To communicate effectively in English, you need to learn to use proverbs.

ინგლისურად ეფექტური კომუნიკაციისთვის, თქვენ გჭირდებათ ისწავლოთ ანდაზების გამოყენება.

Strongly Agree 5 Agree 4 Not sure 3 Disagree 2 Strongly disagree 1

3. Using proverbs in oral presentations will make them more effective.

ანდაზების გამოყენებაზე პირპრეზენტაციები გახდის მას უფრო ეფექტურს.

Strongly Agree 5 Agree 4 Not sure 3 Disagree 2 Strongly disagree 1

4. Knowing proverbs will improve reading skills.

ანდაზების ცოდნა აუმჯობესებს კითხვით უნარებს.

Strongly Agree 5 Agree 4 Not sure 3 Disagree 2 Strongly disagree 1

5. Using proverbs in written communication will improve my writing skills.

ანდაზების გამოყენება წერილობით კომუნიკაციაში აუმჯობესებს ჩემი წერის უნარებს.

Strongly Agree 5 Agree 4 Not sure 3 Disagree 2 Strongly disagree 1

6. Understanding proverbs improves listening comprehension.

ანდაზების გაგება მნიშვნელოვანია უკეთესი მოსმენის გამომუშავებისთვის.

Strongly Agree 5 Agree 4 Not sure 3 Disagree 1 Strongly disagree 1

7. English proverbs are important in understanding cultural differences and similarities.

ინგლისური ანდაზები მნიშვნელოვანია, იმიტომ რომ უკეთესად გავიგოთ კულტურული მსგავსებები და განსხვავებები.

Strongly Agree 5 Agree 4 Not sure 3 Disagree 2 Strongly disagree 1

8. Knowing English proverbs is helpful in understanding English humor.

ინგლისური იუმორის გაგებისთვის, აუცილებელია ვიცოდეთ ინგლისური ანდაზები.

Strongly Agree 5 Agree 4 Not sure 3 Disagree 2 Strongly disagree 1

9. Learning English proverbs is helpful in expressing oneself using figurative language.

ინგლისური ანდაზების სწავლა მნიშვნელოვანია იმისთვის, რომ განვავითაროთ ხატოვანი ენის გამოყენების უნარი.

Strongly Agree 5 Agree 4 Not sure 3 Disagree 2 Strongly disagree 1

10. Outside the classroom, one needs to understand proverbs when communicating in English.

საჭიროა ვინმემ გაიგოს ანდაზები ინგლისური კომუნიკაციის დროს კლასის გარეთ.

Strongly Agree 5 Agree 4 Not sure 3 Disagree 2 Strongly disagree 1

11. Proverbs should be included in English textbooks.

მე მჯერა ანდაზები უნდა ისწავლებოდეს ინგლისურ სახელმძღვანელოებში.

Strongly Agree 5 Agree 4 Not sure 3 Disagree 2 Strongly disagree 1

12. Proverbs should be a part of the English language curriculum

მე ვფიქრობ, რომ ანდაზები ინგლისური ენის სასწავლო გეგმის ნაწილი უნდა იყოს საშუალო სკოლებში.

Strongly Agree 5 Agree 4 Not sure 3 Disagree 2 Strongly disagree 1

13. I teach proverbs in my classroom

ჩემს კლასში ანდაზებს ვასწავლი.

Strongly Agree 5 Agree 4 Not sure 3 Disagree 2 Strongly disagree 1

Part 2: English Teachers' Thoughts About Their Knowledge of English Proverbs.

1. I know the semantic features of proverbs (e.g. their themes, synonyms and antonyms, etc.).

ვიცი ანდაზების სემანტიკური თვისებები. (მაგალითად, მათი ფუძე, სინონიმები, ანტონიმები და ა.შ.)

Strongly Agree 5 Agree 4 Not sure 3 Disagree 2 Strongly disagree 1

2. I understand the literary aspects of proverbs (e.g. use of metaphors, rhyme etc.)

ვიგებ ანდაზების ლიტერატურულ ასპექტებს. (მაგალითად, მეტაფორების, რითმის გამოყენება და ა.შ.)

Strongly Agree 5 Agree 4 Not sure 3 Disagree 2 Strongly disagree 1

3. I understand the typical structures of proverbs.

მე ვგებულობ ტიპიური ანდაზების სტრუქტურებს.

Strongly Agree 5 Agree 4 Not sure 3 Disagree 2 Strongly disagree 1

4. I understand the cultural aspects of English proverbs.

ინგლისური ანდაზების კულტურულ ასპექტებს ვიგებ

Strongly Agree 5 Agree 4 Not sure 3 Disagree 2 Strongly disagree 1

5. While reading, I can understand proverbs.

კითხვისას შემიძლია ამოვიცნო ანდაზები.

Strongly Agree 5 Agree 4 Not sure 3 Disagree 2 Strongly disagree 1

6. I can understand proverbs in spoken conversation.

საუბრის დროს შემოიძლია მივხვდე ანდაზების მნიშვნელობას

Strongly Agree 5 Agree 4 Not sure 3 Disagree 2 Strongly disagree 1

7. I use proverbs while speaking in English.

ვიყენებ ანდაზებს ინგლისურად საუბრისას.

Strongly Agree 5 Agree 4 Not sure 3 Disagree 2 Strongly disagree 1

8. I use proverbs while writing in English.

ვიყენებ ანდაზებს ინგლისურად წერისას.

Strongly Agree 5 Agree 4 Not sure 3 Disagree 2 Strongly disagree 1

9. I know proverbs well enough to use them in my English teaching lessons.

საკმარისად კარგად ვიცი ანდაზები იმისათვის რომ, გამოვიყენო ინგლისური ენის გაკვეთილებზე.

Strongly Agree 5 Agree 4 Not sure 3 Disagree 2 Strongly disagree 1

Part 3: English Teachers' Practice in Teaching English Proverbs in the Classrooms

1. I teach the importance of proverbs in communication.

ვასწავლი ანდაზების მნიშვნელობას კომუნიკაციაში.

Strongly Agree 5 Agree 4 Not sure 3 Disagree 2 Strongly disagree 1

2. I use proverbs while teaching grammar.

ვიყენებ ანდაზებს, გრამატიკის სწავლებისას.

Strongly Agree 5 Agree 4 Not sure 3 Disagree 2 Strongly disagree 1

3. I use proverbs while teaching vocabulary.

ვიყენებ ანდაზებს ლექსიკის სწავლებისას.

Strongly Agree 5 Agree 4 Not sure 3 Disagree 2 Strongly disagree 1

4. I use proverbs to teach listening skills.

ვიყენებ ანდაზებს მოსმენის უნარების სწავლებისთვის.

Strongly Agree 5 Agree 4 Not sure 3 Disagree 2 Strongly disagree 1

5. I use proverbs to teach writing skills.

ვიყენებ ანდაზებს წერის უნარების სწავლებისთვის.

Strongly Agree 5 Agree 4 Not sure 3 Disagree 2 Strongly disagree 1

6. I use proverbs to teach reading skills.

ვიყენებ ანდაზებს კითხვის უნარების სწავლებისთვის.

Strongly Agree 5 Agree 4 Not sure 3 Disagree 2 Strongly disagree 1

7. I explain the poetic features of proverbs (e.g. rhyme, alliteration, meter etc.)

ვხსნი ანდაზების პოეტურ თვისებებს (მაგალითად რითმი, ალიტერაცია, მეტრი და ა.შ.)

Strongly Agree 5 Agree 4 Not sure 3 Disagree 2 Strongly disagree 1

8. I teach English proverbs in comparison with Georgian/ Turkish proverbs.

ვასწავლი ინგლისური ანდაზების შედარებას ქართულ ანდაზებთან.

Strongly Agree 5 Agree 4 Not sure 3 Disagree 2 Strongly disagree 1

9. I use English proverbs in culture teaching.

ინგლისურ ანდაზებს ვიყენებ კულტურის სწავლებისთვის.

Strongly Agree 5 Agree 4 Not sure 3 Disagree 2 Strongly disagree 1

10. I use proverbs in speaking English in the classes.

ინგლისურად საუბრისას ვიყენებ ანდაზებს კლასში.

Strongly Agree 5 Agree 4 Not sure 3 Disagree 2 Strongly disagree 1

11. The textbooks we use include activities for the purpose of teaching English proverbs.

სახელმძღვანელოებს, რომელსაც ვიყენებთ, შეიცავს სავარჯიშოებს იმ მიზნით, რომ ვასწავლოთ ინგლისური ანდაზები.

Strongly Agree 5 Agree 4 Not sure 3 Disagree 2 Strongly disagree 1

12. Although the textbooks we use in the classes include proverb exercises, I do not use them during the lessons.

სახელმძღვანელოებს, რომელსაც ვიყენებთ კლასში, შეიცავს სავარჯიშოებს ანდაზებზე, მაგრამ მე არ ვიყენებ მათ გაკვეთილებზე.

Strongly Agree 5 Agree 4 Not sure 3 Disagree 2 Strongly disagree 1

APPENDIX 2:

The number and percentages of the participant teachers' answers divided by the cities (Akhaltzikhe, Tbilisi, Ordu)

Akhaltzikhe English Teachers' idea of Learning and Teaching of English Proverbs (58, fifty eight teachers)							
	LEARNING AND TEACHING OF ENGLISH PROVERBS	<i>Agree</i>	<i>Agree%</i>	<i>Neutral</i>	<i>Neutral%</i>	<i>Disagree</i>	<i>Disagree %</i>
1	Learning proverbs is integral to the overall English language learning experience.	40	69	16	28	2	3
2	To communicate effectively in English, you need to learn to use proverbs.	38	66	12	21	8	14
3	Using proverbs in oral presentations will make them more effective.	43	74	12	21	3	5
4	Knowing proverbs will improve reading skills.	38	66	13	22	7	12
5	Using proverbs in written communication will improve my writing skills.	31	53	14	24	13	22
6	Understanding proverbs improves listening comprehension.	31	53	13	22	14	24
7	English proverbs are important in understanding cultural differences and similarities.	44	76	12	21	2	3
8	Knowing English proverbs is helpful in understanding English humour.	45	78	4	7	9	16
9	Learning English proverbs is helpful in expressing oneself using figurative language.	43	74	8	14	7	12
10	Outside the classroom, one needs to understand proverbs when communicating in English	40	69	5	9	13	22
11	Proverbs should be included in English textbooks.	38	66	18	31	2	3

12	Proverbs should be a part of the English language curriculum	45	78	11	19	2	4
13	I teach proverbs in my classroom	28	48	12	21	18	31
14	I know the semantic features of proverbs (e.g. their themes, synonyms and antonyms, etc.).	26	45	11	19	21	36
15	I understand the literary aspects of proverbs (e.g. use of metaphors, rhyme etc.)	30	52	16	28	12	21
16	I understand the typical structures of proverbs.	36	62	14	24	8	14
17	I understand the cultural aspects of English proverbs.	35	60	21	36	2	3
18	While reading, I can understand proverbs.	28	48	17	29	13	22
19	I can understand proverbs in spoken conversation	35	60	13	22	10	17
20	I use proverbs while speaking in English	22	38	21	36	15	26
21	I use proverbs while writing in English	23	40	13	22	22	38
22	I know proverbs well enough to use them in my English teaching lessons	26	45	22	38	10	17
23	I teach the importance of proverbs in communication.	23	40	21	36	14	24
24	I use proverbs while teaching grammar.	14	24	23	40	21	36
25	I use proverbs while teaching vocabulary.	22	38	19	33	17	29
26	I use proverbs to teach listening skills.	15	26	25	43	18	31
27	I use proverbs to teach writing skills.	22	38	20	34	16	28
28	I use proverbs to teach reading skills.	32	55	15	26	11	19
29	I explain the poetic features of proverbs (e.g. rhyme, alliteration, meter etc.)	23	40	17	29	18	31
30	I teach English proverbs in comparison with Georgian/ Turkish proverbs.	34	59	15	26	9	16
31	I use English proverbs in culture teaching.	35	60	15	26	8	14
32	I use proverbs in speaking English in the classes.	21	36	21	36	16	28

33	The textbooks we use include activities for the purpose of teaching English proverbs.	21	36	21	36	16	28
34	Although the textbooks we use in the classes include proverb exercises, I do not use them during the lessons.	15	26	26	45	17	29

Tbilisi English Teachers' idea of Learning and Teaching of English Proverbs (62, sixty two teachers)							
	LEARNING AND TEACHING OF ENGLISH PROVERBS	Agree	Agree%	Neutral	Neutral%	Disagree	Disagree %
1	Learning proverbs is integral to the overall English language learning experience.	41	66	19	31	2	3
2	To communicate effectively in English, you need to learn to use proverbs.	42	68	18	29	2	3
3	Using proverbs in oral presentations will make them more effective.	49	79	12	19	1	2
4	Knowing proverbs will improve reading skills.	42	68	16	26	4	6
5	Using proverbs in written communication will improve my writing skills.	32	52	23	37	7	11
6	Understanding proverbs improves listening comprehension.	42	68	17	27	3	5
7	English proverbs are important in understanding cultural differences and similarities.	45	73	16	26	1	2
8	Knowing English proverbs is helpful in understanding English humour.	48	77	11	18	3	5
9	Learning English proverbs is helpful in expressing oneself using figurative language.	45	73	16	26	1	2
10	Outside the classroom, one needs to understand proverbs when communicating in English	36	58	25	40	1	2

11	Proverbs should be included in English textbooks.	47	76	14	23	1	2
12	Proverbs should be a part of the English language curriculum	39	63	21	34	2	3
13	I teach proverbs in my classroom	25	40	32	52	5	8
14	I know the semantic features of proverbs (e.g. their themes, synonyms and antonyms, etc.).	22	35	29	47	11	18
15	I understand the literary aspects of proverbs (e.g. use of metaphors, rhyme etc.)	28	45	26	42	8	13
16	I understand the typical structures of proverbs.	36	58	22	35	4	6
17	I understand the cultural aspects of English proverbs.	39	63	19	31	4	6
18	While reading, I can understand proverbs.	11	18	42	68	9	15
19	I can understand proverbs in spoken conversation	34	55	22	35	6	10
20	I use proverbs while speaking in English	22	35	33	53	7	11
21	I use proverbs while writing in English	20	32	32	52	10	16
22	I know proverbs well enough to use them in my English teaching lessons	24	39	29	47	9	15
23	I teach the importance of proverbs in communication.	29	47	23	37	10	16
24	I use proverbs while teaching grammar.	14	23	29	47	19	31
25	I use proverbs while teaching vocabulary.	31	50	22	35	9	15
26	I use proverbs to teach listening skills.	20	32	29	47	13	21
27	I use proverbs to teach writing skills.	17	27	31	50	14	23
28	I use proverbs to teach reading skills.	28	45	29	47	5	8
29	I explain the poetic features of proverbs (e.g. rhyme, alliteration, meter etc.)	26	42	25	40	11	18
30	I teach English proverbs in comparison with Georgian/ Turkish proverbs.	32	52	25	40	5	8
31	I use English proverbs in culture teaching.	30	48	27	44	5	8
32	I use proverbs in speaking English in the classes.	20	32	10	16	32	52

33	The textbooks we use include activities for the purpose of teaching English proverbs.	19	31	27	44	16	26
34	Although the textbooks we use in the classes include proverb exercises, I do not use them during the lessons.	16	26	31	50	15	24

Ordu English Teachers' idea of Learning and Teaching of English Proverbs(57, fifty seven)							
	LEARNING AND TEACHING OF ENGLISH PROVERBS	Agree	Agree%	Neutral	Neutral%	Disagree	Disagree %
1	Learning proverbs is integral to the overall English language learning experience.	39	68	10	18	8	14
2	To communicate effectively in English, you need to learn to use proverbs.	37	65	13	23	7	12
3	Using proverbs in oral presentations will make them more effective.	44	77	8	14	5	9
4	Knowing proverbs will improve reading skills.	28	49	21	37	8	14
5	Using proverbs in written communication will improve my writing skills.	18	32	24	42	15	26
6	Understanding proverbs improves listening comprehension.	13	23	22	39	22	39
7	English proverbs are important in understanding cultural differences and similarities.	45	79	9	16	3	5
8	Knowing English proverbs is helpful in understanding English humour.	43	75	9	16	5	9
9	Learning English proverbs is helpful in expressing oneself using figurative language.	43	75	10	18	4	7

10	Outside the classroom, one needs to understand proverbs when communicating in English	29	51	16	28	12	21
11	Proverbs should be included in English textbooks.	43	75	11	19	3	5
12	Proverbs should be a part of the English language curriculum	40	70	15	26	2	4
13	I teach proverbs in my classroom	15	26	16	28	26	46
14	I know the semantic features of proverbs (e.g. their themes, synonyms and antonyms, etc.).	17	30	21	37	19	33
15	I understand the literary aspects of proverbs (e.g. use of metaphors, rhyme etc.)	19	33	15	26	23	40
16	I understand the typical structures of proverbs.	19	33	18	32	20	35
17	I understand the cultural aspects of English proverbs.	26	46	23	40	8	14
18	While reading, I can understand proverbs.	26	46	22	39	9	16
19	I can understand proverbs in spoken conversation	22	39	20	35	15	26
20	I use proverbs while speaking in English	13	23	20	35	24	42
21	I use proverbs while writing in English	10	18	18	32	29	51
22	I know proverbs well enough to use them in my English teaching lessons	15	26	23	40	19	33
23	I teach the importance of proverbs in communication.	13	23	13	23	31	54
24	I use proverbs while teaching grammar.	4	7	13	23	40	70
25	I use proverbs while teaching vocabulary.	17	30	16	28	24	42
26	I use proverbs to teach listening skills.	5	9	16	28	36	63
27	I use proverbs to teach writing skills.	8	14	18	32	31	54
28	I use proverbs to teach reading skills.	13	23	14	25	30	53
29	I explain the poetic features of proverbs (e.g. rhyme, alliteration, meter etc.)	6	11	11	19	40	70
30	I teach English proverbs in comparison with Georgian/ Turkish proverbs.	24	42	11	19	22	39

31	I use English proverbs in culture teaching.	27	47	15	26	15	26
32	I use proverbs in speaking English in the classes.	10	18	14	25	33	58
33	The textbooks we use include activities for the purpose of teaching English proverbs.	19	33	17	30	21	37
34	Although the textbooks we use in the classes include proverb exercises, I do not use them during the lessons.	13	23	18	32	26	46

English Teachers' idea of Learning and Teaching of English Proverbs (177 Teachers)							
	LEARNING AND TEACHING OF ENGLISH PROVERBS	Agree	Agree%	Neutral	Neutral%	Disagree	Disagree %
1	Learning proverbs is integral to the overall English language learning experience.	120	68	45	25	12	7
2	To communicate effectively in English, you need to learn to use proverbs.	117	66	39	22	21	12
3	Using proverbs in oral presentations will make them more effective.	136	77	32	18	11	6
4	Knowing proverbs will improve reading skills.	108	61	50	28	19	11
5	Using proverbs in written communication will improve my writing skills.	81	46	61	34	35	20
6	Understanding proverbs improves listening comprehension.	86	49	52	29	39	22
7	English proverbs are important in understanding cultural differences and similarities.	134	76	37	21	6	3
8	Knowing English proverbs is helpful in understanding English humour.	136	77	24	14	17	10

9	Learning English proverbs is helpful in expressing oneself using figurative language.	131	74	34	19	12	7
10	Outside the classroom, one needs to understand proverbs when communicating in English	105	59	46	26	26	15
11	Proverbs should be included in English textbooks.	128	72	43	24	6	3
12	Proverbs should be a part of the English language curriculum	124	70	47	27	6	3
13	I teach proverbs in my classroom	68	38	60	34	49	28
14	I know the semantic features of proverbs (e.g. their themes, synonyms and antonyms, etc.).	65	37	61	34	51	29
15	I understand the literary aspects of proverbs (e.g. use of metaphors, rhyme etc.)	77	44	57	32	43	24
16	I understand the typical structures of proverbs.	91	51	54	31	32	18
17	I understand the cultural aspects of English proverbs.	100	56	63	36	14	8
18	While reading, I can understand proverbs.	65	37	81	46	31	18
19	I can understand proverbs in spoken conversation	91	51	55	31	31	18
20	I use proverbs while speaking in English	57	32	74	42	46	26
21	I use proverbs while writing in English	53	30	63	36	61	34
22	I know proverbs well enough to use them in my English teaching lessons	65	37	73	41	39	22
23	I teach the importance of proverbs in communication.	65	37	57	32	55	31
24	I use proverbs while teaching grammar.	32	18	65	37	80	45
25	I use proverbs while teaching vocabulary.	70	40	57	32	50	28
26	I use proverbs to teach listening skills.	40	23	70	40	67	38
27	I use proverbs to teach writing skills.	47	27	69	39	61	34
28	I use proverbs to teach reading skills.	73	41	58	33	46	26
29	I explain the poetic features of proverbs (e.g. rhyme, alliteration, meter etc.)	55	31	53	30	69	39

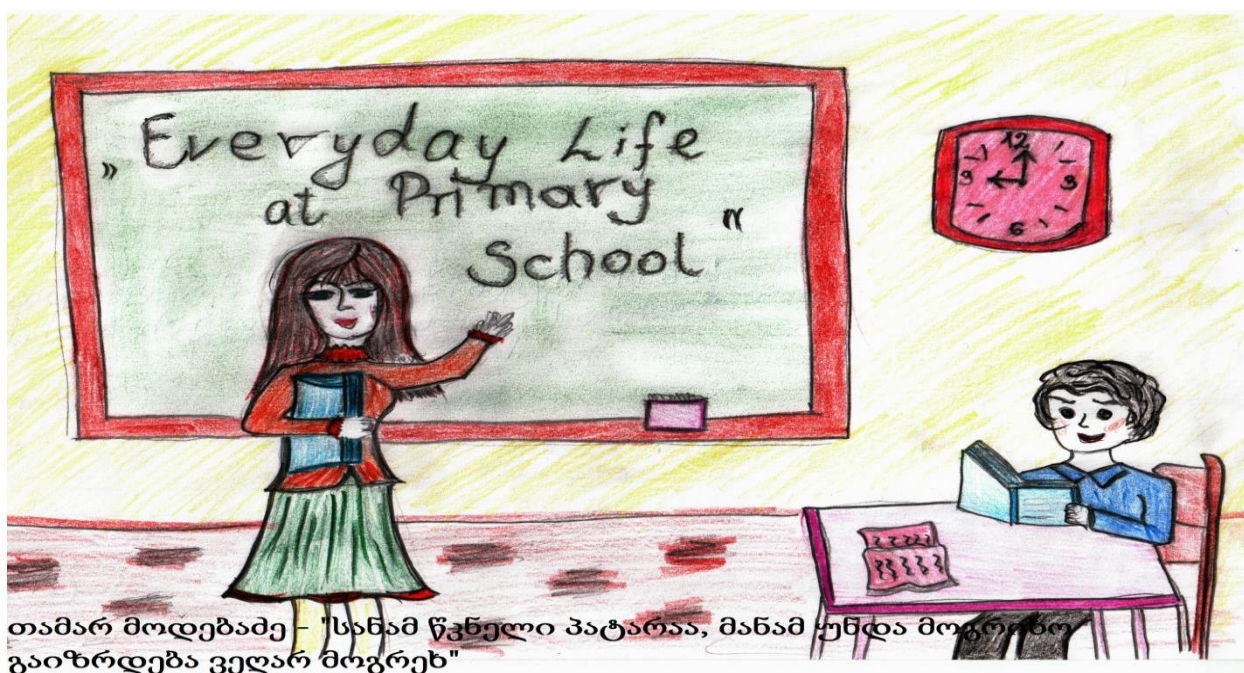
30	I teach English proverbs in comparison with Georgian/ Turkish proverbs.	90	51	51	29	36	20
31	I use English proverbs in culture teaching.	92	52	57	32	28	16
32	I use proverbs in speaking English in the classes.	51	29	45	25	81	46
33	The textbooks we use include activities for the purpose of teaching English proverbs.	59	33	65	37	53	30
34	Although the textbooks we use in the classes include proverb exercises, I do not use them during the lessons.	44	25	75	42	58	33

APPENDIX 3: Visualizing English, Turkish and Georgian Proverbs for Intercultural Competence

Proverb 1: Gençliğin kıymeti ihtiyarlukta bilinir. / The value of youth will be known in old age. (Turkish)



Proverb 2: The twig of the tree must be bent when it is green. (English)



Proverb 3: Çok çocuk anayı şaşkın, babayı düşkün eder. Many children make the mother exhausted and the father tired. (Turkish)



Proverb 4: ერთი შვილი – არა შვილი, ორი შვილი – ვითომ შვილი, სამი შვილი – მართლა შვილი. erTi Svili – ara Svili, ori Svili – viTom Svili, sami Svili – marTla Svili. (Georgian). One child is no child; two children do not count either, three children are real children.



Proverb 5: Çocuk çocuğa bakarak ağlar. The child was crying by looking at the child crying.
(Turkish)

1) Հոգեժշտ ճիգով յուրիկն ա լսիմ.

Ե՛ր օրն ուն ծղրտման
 ցուրտն, ամառն ցանկեցա՛նք
 մոտ հաճեցանք, Բայց անցած
 ժամ ցուրտն լսիմ մոտ ան
 ցամ ամ Ե՛ր, Ե՛ր Ե՛ր
 Ե՛ր Ե՛ր.



Zhana Inasaridze

Proverb 6: ბავშვსა ჰკითხეს: რათა სტირიო? გამდის და ვტირიო. *bavSvsa hkiTxes: raTa stirio?gamdis da vtirio. (Georgian) The child was asked why he was crying and he said he did because he found it easier to get what he wanted.*



Proverb 7: Babası eksi elma yer, oglunun disi kamasır. *(Turkish) პაპის ნაჭამმა ტყემაღმა შვილიშვილს მოსჭრა კბილიო* *papis naWamma tyemalma SviliSvils mosWra kbilio. (Georgian) Sour plum (Koruk) eaten by the father-sets the children's teeth on edge - effected the children.*



Proverb 8: An apple does not fall far from the apple tree. (English)

Armut dibine düşer. A pear will fall to its root. (Turkish)

ვაშლისხიდანისევევაშლიჩამოვარდებაო. vaSlisxidanisevvaSliCamovardebao.

(Apple falls from the apple tree.) (Georgian)



Proverb 9: დედა ნახე, მამა ნახე, შვილი ისე გამოჩნახე. *deda naxe, mama naxe, Svili ise gamonaxe.* (Georgian) *Look at mother and father and decide about the child.*



"დედა ნახე მამა ნახე შვილი ისე გამოჩნახე"



"დედა ნახე მამა ნახე შვილი ისე გამოჩნახე"

Proverb 10: კარგი შვილი დედის გულის ვარდიაო, ავი შვილი დედის გულის დარდიაო. kargi Svili dedis gulis vardiao, avi Svili dedis gulis dardiao. (Georgian). A good child is a rose of his/her mother's heart. a bad child is the sorrow of his mother's heart.



ნათია ზურაბაშვილი
"კარგი შვილი დედის გული ვარდიაო"



ტიკო ვარდიპე
"კარგი შვილი დედის გულის ვარდიაო"

Proverb 11: ბევრი შვილი ჭირიაო, ცეცხლიც არის, ვერცხლიც არის. bevri Svili Wiriao, cecxlic aris, vercxlic aris. (Georgian) Having many children in the family is fire as well as silver.

Çok çocuk anayı şaşkın, babayı düşkün eder. Many children make the mother exhausted and the father tired. (Turkish)



Proverb 12: ისეთი ხიდი გასდებ, რომ შვილიშვილმაც ზედ გაიაროს. *iseTi xidi gasde, rom SviliSvilmac zed gaiaros. (Georgian) One should build a bridge for his children to use.*



Proverb 13: *Like father like son, like mother like daughter*



Proverb 14: შვილმა რომ დედისთვის ხელისგულზე ერბოკვერცხი მოიწვას, მის ამავს მაინც ვერ გადაიხდისო. *Svilma rom dedisTvis xelisgulze erbokvercx i moiwvas, mis amags mai ncv qer gadi xdiso.*

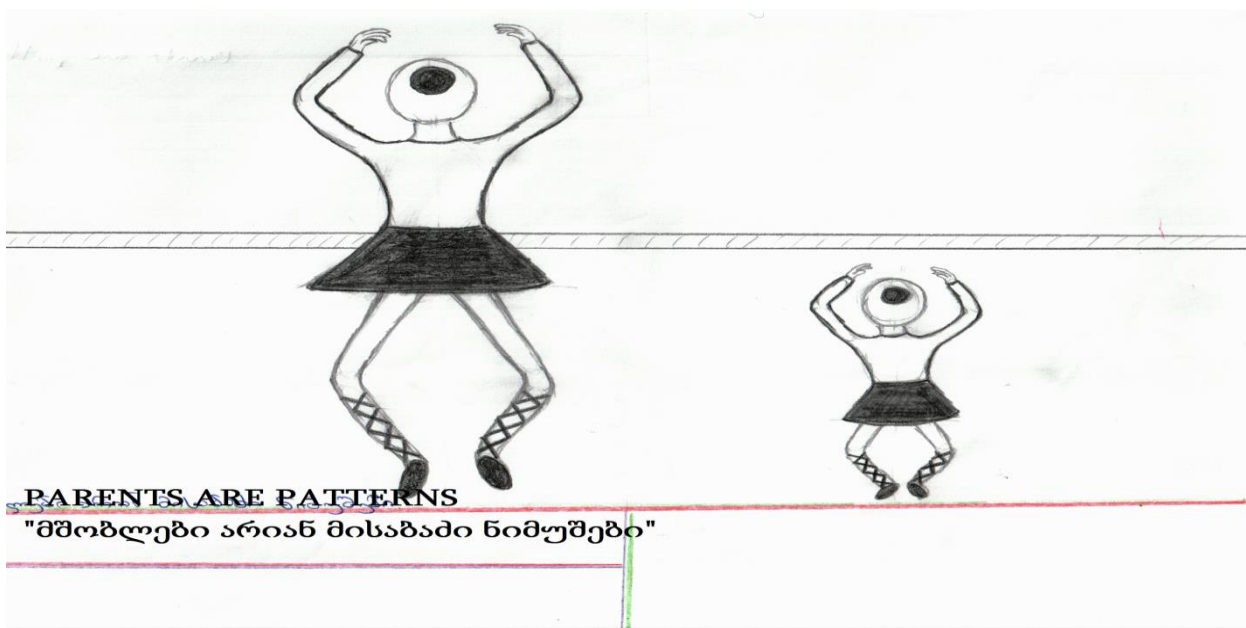
mainc ver gadaixdiso. (Georgian) Whatever the child does, even if he/she makes scrambled eggs on the palm of his/her hand, he/ she can not pay to his/her Mum for her care.

აჩიკო ნასიძე

"შვილმა, რომ დედის გულსათვის ხელის გულზე ერბო-კვერცხი მოიწვას, იმის ამაგს მაინც ვერ გადაიხდისო"



Proverb 15: Parents are patterns



Proverb 16: Yavru kuşun dilinden anası anlar .Only its mother understands the young bird's song. (Turkish)



Proverb 17: Children are the keys of paradise. (English)



Proverb 18: Like mother, like daughter. (English)



Proverb 19: Çocuk ağlamadan büyümmez. The child does not grow without crying. (Turkish)



Proverb 20: Babası oğluna bir bağ vermiş, oğlu babasına bir salkım üzüm vermemiş .A father gave his son a vineyard , but a son didn't give his father a bunch of grapes. (Turkish) მამამ შვილს ვენახი აჩუქა და შვილმა მტევანიც არ მიაწოდა mamam Svils venaxi aCuqa da Svilma mtevanic ar miawoda. (Georgian) Father gave a vineyard to his child and the child did not offer a bunch of grapes.

მარი შეშაბერიძე

"მამამ შვილს ვენახი მისცა, შვილმა კი მტევანიც ვერ
გაიმეტა"



Proverb 21: Anasız çocuk kanatsız kuş gibidir. An orphan is like a wingless bird. (Turkish)



ანა თაბუნიძე

"დედით ობოლი შვილი უფროს ჩიტს ჰგავს"

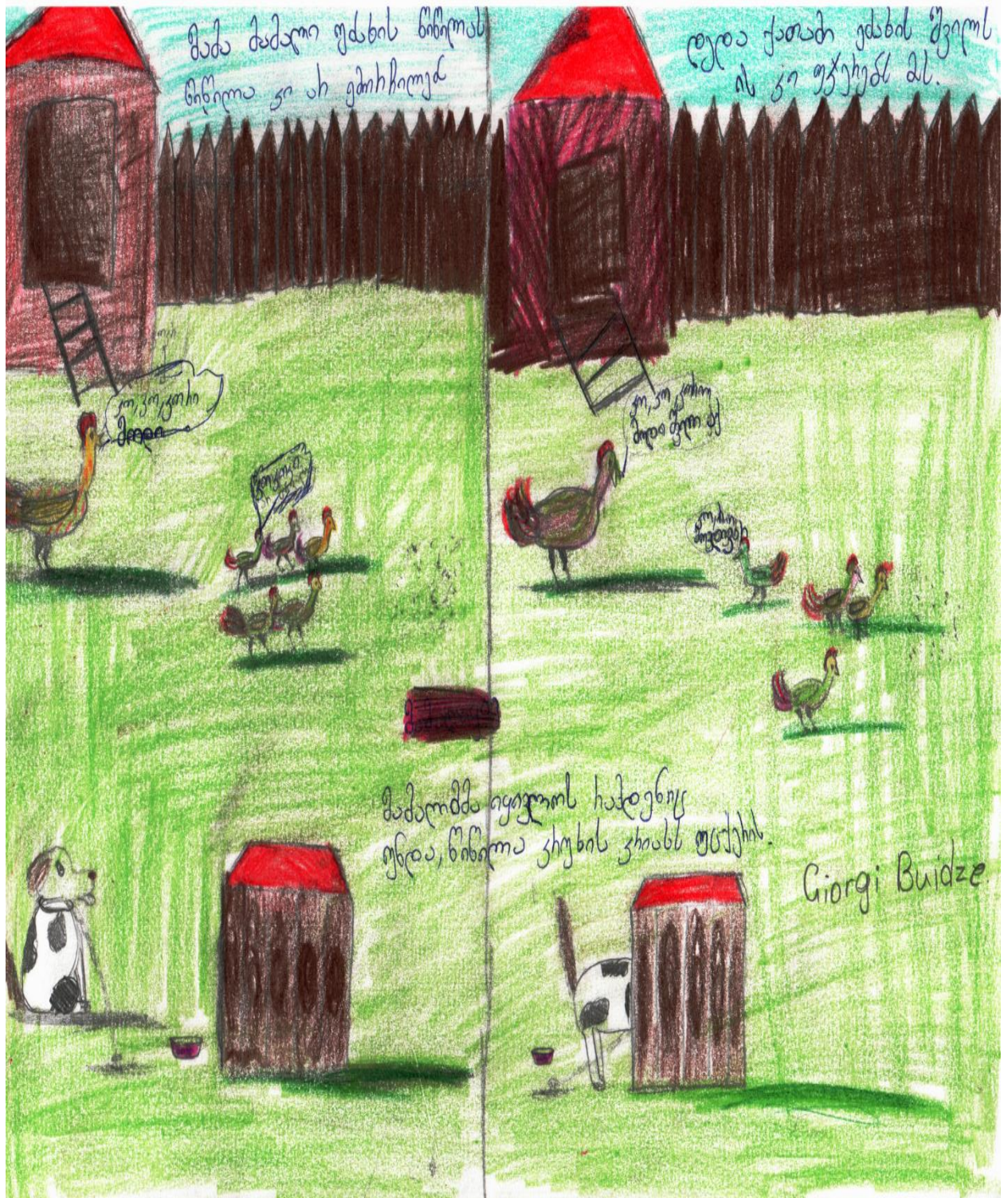
Proverb 22 : ბავშვსა ჰკითხეს: რათა სტირიო? გამდის და ვტირიო *bavSvsa hkiTxes: raTa stirio? gamdis da vtirio. (Georgian) The child was asked why he was crying and he said he did because he found it easier to get what he wanted.*



Proverb 23: მეძებრის შვილს დაგეშვა არ უნდაო *meZebris Svils dageSva ar undao. The puppy of the setter does not need additional training. (Georgian)*



Proverb 24: Horoz ne kadar öterse ötsün, civciv tavuğun dıkdıkına bakar. Doesn't matter how much the cock crows, the chick looks for the cackle of the mother hen. (Turkish)



Proverb 25: Oğlan atadan öğrenir sofrayı kurmayı, kız anadan öğrenir biçki biçmeyi. *A son learns from his father how to provide for a table and a daughter learns from her mother how to cut out clothes.*

Kız anasından görmeyince sofrayı kaldırmaz. *Unless a daughter has learned from her mother she doesn't clear the table after a meal. (Turkish)*

გოგოს ნაკეთი სამზარი, ბიჭის ნამკალი ყანაო gogos nakeTi samxari, biWis namkali yanao. *The girl should take care of the dinner, the boy, harvest the crop. (Georgian)*



Proverb 26: ისეთი ხიდი გასდგ, რომ შვილიშვილმაც ზედ გაიაროს. *iseTi xidi gasde, rom SviliSvilmac zed gaiaros. One should build a bridge for his children to use. (Georgian)*



Proverb 27: Büyükler evde söyler, çocuklar damda beyan eder. *Adults at home will say - children from the roof will be notified. (Turkish)*

ბავშვისგან გაიგებ ოჯახის ავსა და კარგსაო. *bavSvisgan gaigeb ojaxis avsa da kargsao. One will hear the good and bad of a family form a child. (Georgian)*

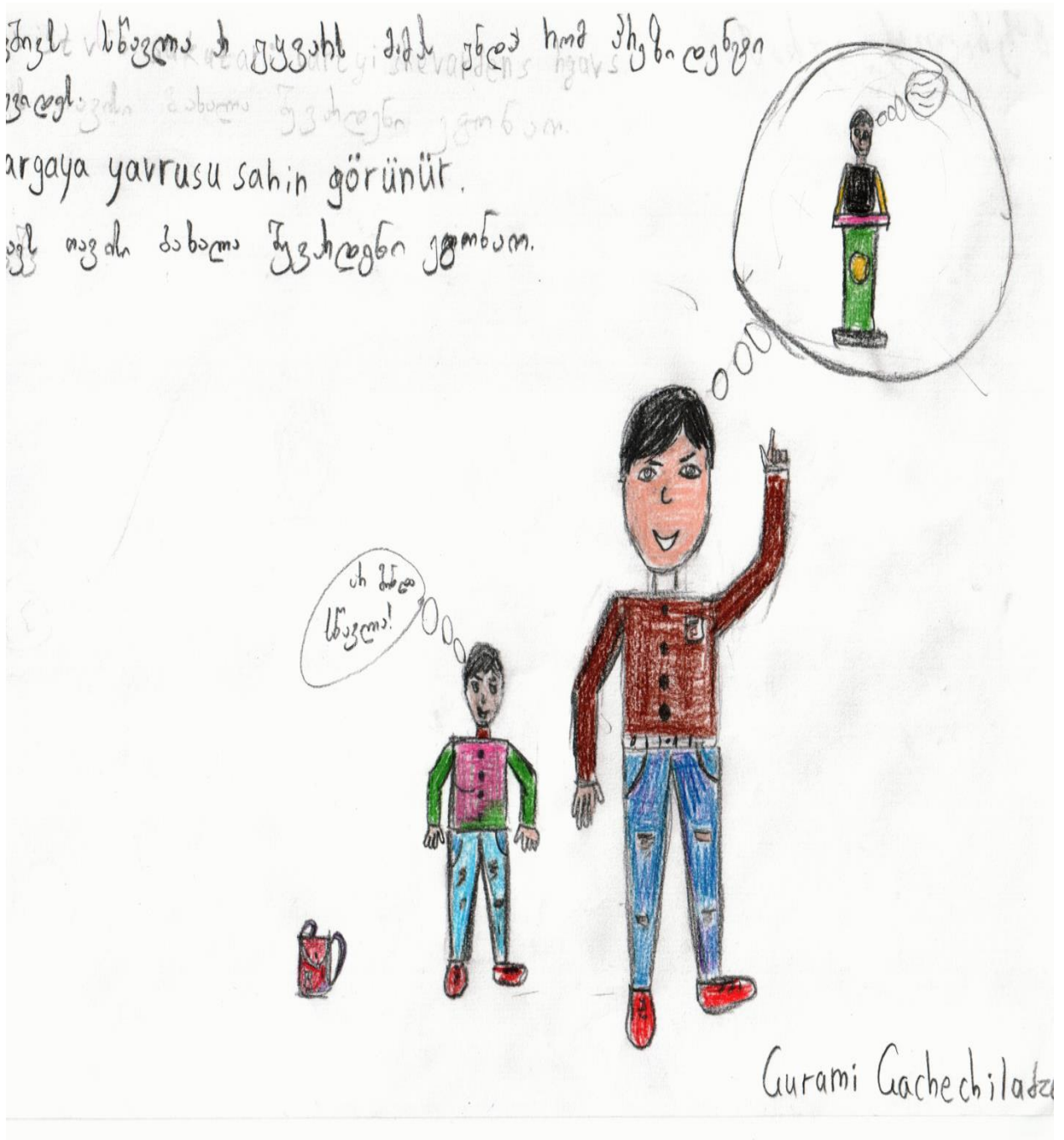
A child always tells the truth. (English)



Proverb 28: Kargaya yavrusu şahin görünür. To a crow her own young bird seems a falcon.

Karga yavrusuna bakmış, “benim akpak evladım” demiş. The crow looked at her young and said, “O my pure white young.” (Turkish)

ყვავსაც თავის ბავშლას მოსწონს yavrsac Tavis baxala moswons. A crow also likes its child. (Georgian)



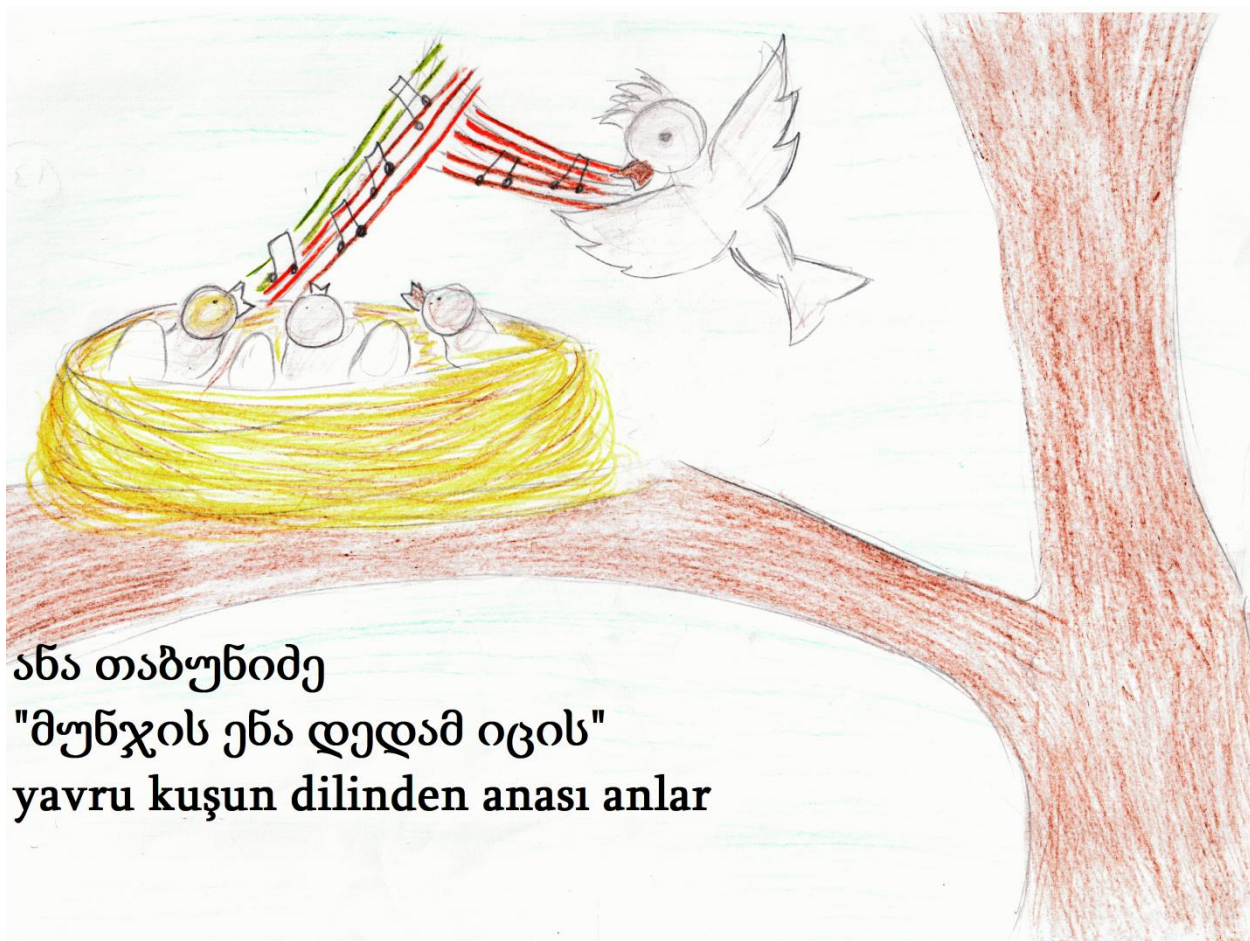
Proverb 29: Horoz ne kadar öterse ötsün, civciv tavuğun dıkdıkına bakar. Doesn't matter how much the cock crows, the chick looks for the cackle of the mother hen. (Turkish)



Proverb 30: კვიცი იყიდე დედა იკითხე kvici iyide deda ikiTxe. When you buy a foal, ask for its mother. (Georgian)



Proverb 31: Yavru kuşun dilinden anası anlar. Only its mother understands the young bird's song. (Turkish)



ანა თაბუნძე
"მუნჯის ენა დედამ იცის"
yavru kuşun dilinden anası anlar



yavru kuşun dilinden anası anlar
ელისა დიანელი
"მუნჯის ენა დედამ იცის"

Proverb 32: ბოროტი შვილის დედასა რა მოაშორებს სევდასა. boroti Svislis dedasa ra moaShorebs sevdasa. Mother of an evil child is always in sorrow. (Georgian)



ნიკა ზაზაძე
"ბოროტი შვილის დედასა რა
მოაშორებს სევდასა"

Proverb 33: სოფელში რომ მიხვიდე, იქაური ამბავი ყმაწვილსა ჰკითხო. sofelSi rom mixvide, iqauri ambavi ymawvilsa hkiTxeo. When you go into the village, ask the child to tell you the truth. (Georgian)



ნუნუ მელიქიძე
"სოფელში რომ მიხვიდე
იქაური ამბავი ბავშვს
ჰკითხო"

Proverb 34: Keçi nereye çıksa oğlağı da oraya çıkar. Where the nanny goat climbs, so does her kid. (Turkish)

მეძებრის შვილს დაგეშვა არ უნდაო. meZebris Svils dageSva ar undao. The puppy of the setter does not need additional training. (Georgian)



Proverb 35: შენი ჭირიმეთი შვილი არ გაიზრდებაო. Seni WirimeTi Svili ar gaizrdebaო. The child will not grow up with only caresses. (Georgian)

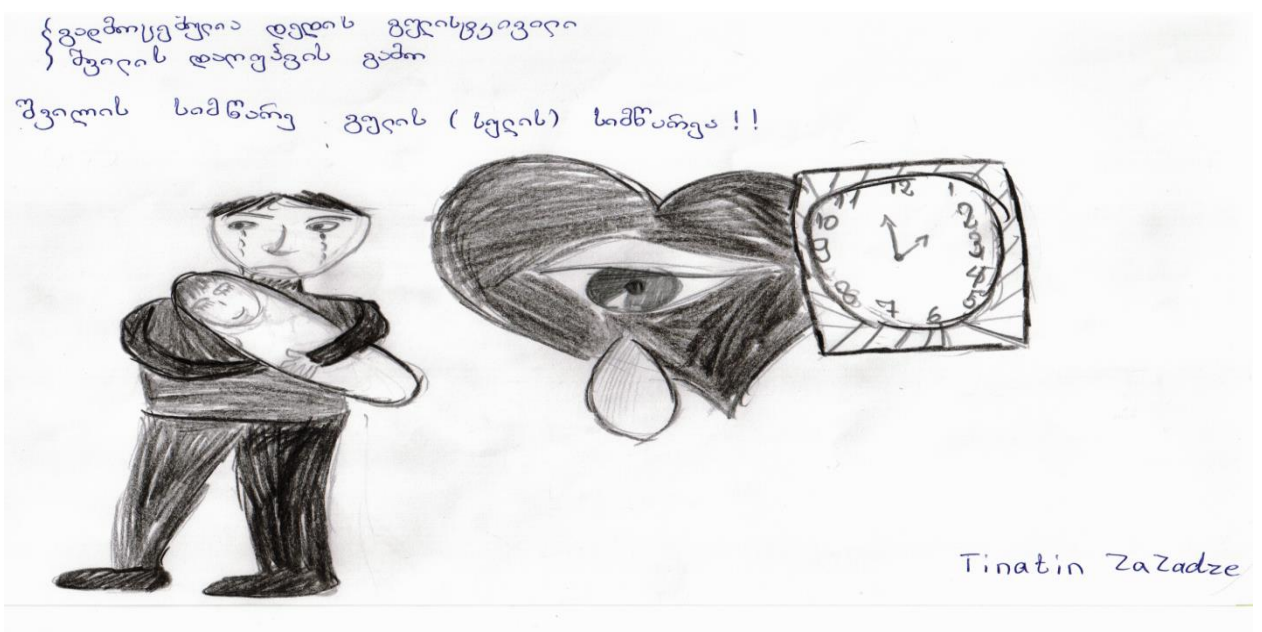


Proverb 36: Dört göz bir evlat içindir. Four eyes are for one child. (Turkish)

Proverb 37: ყველა სიკვდილმა გვერდით ჩამიარაო, შვილის სიკვდილმა გულზე გადამიარაო. yvela sikvdilma gverdiT Camiarao, Svilis sikvdilma gulze gadamiarao. The death of all the other people was easy compared to that of the son/daughter which broke my heart. (Georgian)



Proverb 38: Ağlarsa anam ağlar, kalanı yalan ağlar. If anyone would cry for me, it is only my mother, the others would do so only feignedly. (Turkish)



Proverb 39: Meyve ağaç dalında, çocuk ana kucağında yaşar. Fruit in a tree, a child at the hands of his mother lives. (Turkish)



Proverb 40: ვაშლის ხიდან ისევ ვაშლი ჩამოვარდებაო. vaSli xidan isev vaSli Camovardebao. (Apple falls from the apple tree.) (Georgian)



Proverb 41: Çocuk ağlamadan büyümmez. The child does not grow without crying. (Turkish)



Proverb 42: Where children are not, heaven is not. (English)



Proverb 43: Children are poor men's richness. (English)



Proverb 44: God's lambs will play. (English)

Abdal düğünden, çocuk oyundan uslanmaz. A fool never gets enough of wedding feasts even as a child never gets enough of playing. (Turkish)



Proverb 45: Like mother, like daughter. (English)



Proverb 46: Children have wide ears and long tongues. (English)

ბავშვებს აქვთ ფართი ყურები და გრძელი ენა.

ლუკა სუდაძე



ლუკა სუდაძე

"ბავშვებს აქვთ ფართი ყურები და გრძელი ენა"

Proverb 47: Children are poor men's richness. (English)

გიორგი ფატარიძე

ბავშვები არიან ღარიბი კაცის სიმდიდრე



Proverb 48: შენი ჭირიმეთი შვილი არ გაიზრდებაო. Seni WirimeTi Svili ar gaizrdebao. The child will not grow up with only caresses. (Georgian)



დავით ნარიმანიშვილი

"შვილი შენიჭირიმეს ძახილით არ გაიზრდება"

Proverb 49: Evlat acısı içler acısı. The grief for one's child is deplorable. (Turkish)



Proverb 50: Abdal düğünden, çocuk oyundan uslanmaz. A fool never gets enough of wedding feasts even as a child never gets enough of playing. (Turkish)



Proverb 51: Children are the keys of paradise. (English)



გვანცა ნოზაძე
"სამოთხის გასაღები ბავშვებშია"

Proverb 52: What children hear at home, soon flies abroad. (English)

büyükler evde söyler çocuklar
damda beyan eder
"რასაც მშობლები სახლში
ლაპარაკობენ, ბავშვი
სახურავზე დგას და იმეორებს"



APPENDIX 4:
A LIST OF THE PROVERBS USED IN OUR RESEARCH

THE LIST OF THE ENGLISH PROVERBS RELATED TO CHILDREN

1. Where children are not, heaven is not.
2. Children are the keys of paradise.
3. The best smell is bread, the best savour salt; the best love that of children.
4. Children are poor men's richness.
5. The crow/owl thinks her own bird(s)/young fairest/whitest.
6. The ape thinks her own babes beautiful.
7. Parents are patterns.
8. The apple never falls far from tree.
9. Blood will tell.
10. A mother's love never ages.
11. A mother's love is best of all.
12. What the mother sings to the cradle goes all the way down to the grave.
13. Men are what their mothers made them.
14. Like hen, like chicken.
15. One father is more than a hundred school masters.
16. No love to a father's.
17. Like mother like daughter.
18. Like father like son, like mother like daughter.
19. Take a vine of a good soil, and the daughter of a good mother.

20. A boy's best friend is his mother.
21. A father's goodness is higher than the mountains; a mother's goodness is deeper than the sea.
22. God, and parents, and our master, can never be requited.
23. A wise son maketh a glad father, but a foolish son is the heaviness of his mother.
24. One father is enough to govern one hundred sons, but not a hundred sons one father.
25. A son is a son till he gets him a wife, but a daughter's a daughter all the days of her life.
26. Happy is he that is happy in his children
27. A child's service is little, yet he is no little fool that despises it.
28. Wise child is a father's bliss.
29. Children suck the mother when they are young and the father when they are old.
30. Wife and children are bills of charges.
31. Small birds must have meat.
32. The first service a child does his father is to make him foolish.
33. Children when they are little make their parents fools, when they are great they make them mad.
34. Children are certain cares, but uncertain comforts.
35. Children must be fed.
36. As the twig is bent, so is the tree inclined.
37. Raw leather will stretch.
38. A growing youth has a wolf in his belly.
39. Woe to the kingdom whose king is a child.

40. He that spoils(cockers) his child provides for his enemy.
41. A child may have too much of his mother's blessing.
42. Give a child while he craves, and a dog while his tail doth wave and you'll have a fair dog, but a foul knave.
43. Too much liberty spoils all.
44. Dawted (spoilt) daughter makes daidling (lazy) wives.
45. Kindness is lost that's bestowed on children and old folk.
46. One should be strict with their children.
47. Better children weep than old men.
48. A pitiful mother makes a scabby (nasty) daughter.
49. Rule youth well, and age will rule itself.
50. Spare the rod and spoil the child.
51. The kick of the dam hurts not the colt. (Said to point out that children do not feel angry or bitter when punished by their parents)
52. Birchen twigs break no ribs.
53. The rod doth not make less the mother's love.
54. What children hear at home, soon flies abroad.
55. Children and fools speak the truth.
56. Children have wide ears and long tongues.

THE LIST OF THE GEORGIAN PROVERBS RELATED TO CHILDREN

57. უბავშვოსახლიმკვდარიაო. Ubavshvosakhlimkvdariao (A house without children is dead)

58. უშვილოქალიუნაყოფობეო. Ushvilo kali unakopokheao (A woman without a child is a fruitless tree)
59. ყვავსაცთავისბახალამოსწონს. Kvavsats tavis bakhala mostsons (A crow also likes its child)
60. ინდიშვილი, მინდიშვილი, რაცდედ-მამა - იგიშვილი. Indishvili, mindishvili, rats ded-mama, igishvili (How are the mother and father, so the children)
61. დედანახე, მამანახეშვილიისეგამონახე. Deda nakhe, mama nakhe, shvili ise gamonakhe (Look at mother and father and decide about the child)
62. ვაშლისხიდანისევაშლიჩამოვარდებაო. Vashliskhidanisevvashlichamovardebao. (Apple falls from the apple tree)
63. სამოსელსნაწიბურიგაუსინჯედაშვილსდედ-მამაო. Samoselsnatsiburi gausindje da shvils ded-mamao. (When you buy clothes look at the seams, when you look at the child ask for her/his mother and father)
64. ხემგამოისხახილიო, რაცმამაისაშვილიო. Khemgamoiskhakhilio, rac mama isa shvilio (The fruit ripens in the tree, the child is like his his/her father)
65. კვიციგვარზეხტისო. Kvitsi gvarze khtiso. (The foal follows his father's behaviour.)
66. გოგოსნაკეთისამხარი, ბიჭისნამკალიყანაო. Gogosnaketisamkhari, bitchisnamkalikanao (The girl should take care of the dinner, the boy harvest the crop)
67. პაპისნაჭამმატყემალმაშვილიშვილსმოსჭრაკბილიო. Papis natchamma tkemalma shvilishvils mostchra kbilio. (Tkemali (sour plum) eaten by grandfather sets the children's teeth on edge)
68. შვილმარომდედისგულისათვისხელისგულზეერბო-
კვერცხიმოიწვას, მისამაგსმაინცვერგადაიხდისო. Shvilma rom dedis gulisatvis khelis gulze erbo-kvertskhi moitsvas, mis amags maints ver gadaixdiso. (Whatever the child does, even if he/she makes scrambled eggs on the palm of his/her hand, he/she cannot pay to his/her Mum for her care)

69. ყველასიკვდილმაგვერდითჩამიარა, შვილისიკვდილმაგულზეგამიარაო. Yvela sikvdilma gverdit chamioarao, shvilis sikvdilma gulze gadamiarao. (The death of all the other people was easy compared to that of the son/daughter which broke my heart)
70. კარგიშვილიდედისგულისვარდიაო. ავიშვილიდედისგულისდარდიაო. Kargi shvili dedis gulis vardiao. Avi shvili dedis gulis dardiao (A good child is a rose of his/her mother's heart, a bad child is the sorrow of his/her mother's heart)
71. ბოროტიშვილისდედასარამოაშორებსევდასა. Borotishvilis dedasaramoashorebssev dasa (Mother of an evil child is always in sorrow)
72. მამამშვილსვენახიაჩუქადაშვილმამტევანიცარმიაწოდა. Mamam shvils venakhi achuka da shvilma mtevanits ar miatsoda (Father gave a vineyard to his child and the child did not offer a bunch of grapes)
73. ერთიყმაწვილისგაზრდას, ერთიბათმანიფეტვისახეკასჯობიაო. Erti kmatsvilis gazrdas, erti batmani fetvis akheka sdjobiao (It is better to collect one sack of barley rather than bringing up one child)
74. ხეროცანედლია, მაშინუნდამოღუნო. Khe rotsa nedlia, mashin unda moghuno (A tree should be bent when tender)
75. სანამწნელიპატარაა, მანამუნდამოიგრიხოს, გაიზრდებავეღარმოგრეხო. Sanamtsnelipataraa, manamundamoigrikhos, gaizrdebavegharmogrekho (The twig of the tree must be bent when it is green)
76. შვილსდედ-მამახაზინაჰგონიაო. Shvils ded-mama khazina hgoniao (A child thinks their parents are their bank)
77. მაღლაბავშვიავწიედათავშიჩამკრაო. Maghla bavshvi avtsie da tavshi chamkrao. (I held the child up and he hit me in my head.).
78. ბავშვსრომგაუცინებ, მუშტსგიჩვენებსო. Bavshvs rom gautsineb, mushts gichvenebso (If you smile to the child, he/she will show you a fist)

79. შვილიმტრულადგაზარდე, მოყვრადგამოგადგებაო.Shvili mtrulad gazarde, mokvrad gamogadgebao (Raise the child up strictly, he/she will be your friend when he/she is an adult)
80. შენიჭირიმეთიშვილიარგაიზრდებაო.Shenitchirimetishviliar gaizrdebao (The child will not grow up with only caresses)
81. ბავშვიდაასაქმედაუკანგაუდექიო.Bavshvi daasaqme da ukan gaudeqio (When you ask the child to do something, do not forget to follow him closely - When one gives a child something to do, he should run after him)
82. ბავშვსროკაკალსმისცემ, იმისგასატეხიცთანუნდაგაყოლო. bavshvs rom kakals miscem, imis gasatexic tan unda gaayolo (When you give the child a walnut, do not forget to give him a nut-cracker as well)
83. ბავშვითუარიტირებს,ძუძუსარმოაწოვებენო. Bavshvi tu ar itirebs, dzudzus ar moatsovinebeno (If a child does not cry, he will not be breastfed)
84. ბავშვსჰკითხეს: რატატირიო? გამდისდავტირიო. Bavshvsa hkitxes: rata stirio? gamdis da vtirio (The child was asked why he was crying and he said he did because he found it easier to get what he wanted).
85. ბავშვისპირითსიმართლეღაღადებსო. Bavshviis pirit simartle gagadebso (Truth is poured out of the child's mouth)
86. სოფელშირომმიხვიდეიქაურიაშბავიყმაწვილსაჰკითხო. Sofelshi rom mixvide, iqauri ambavi ymawvilsa hkitxeo (When you go into the village, ask the child to tell you the truth)

THE LIST OF THE TURKISH PROVERBS RELATED TO CHILDREN

87. Çocuklu ev pazar, çocuksuz ev mezar. (A house with children is like a marketplace and a house without children is like a graveyard)
88. Çocuksuz baba meyvesiz ağaca benzer. (A father without children is like a fruitless tree)

89. Kargaya yavrusu şahin görünür. (To a crow her own young bird seems a falcon)
90. Dört göz bir evlat içindir. (Four eyes are for one child)
91. Kır atın yanında duran ya huyundan ya suyundan kapar. (Who stands by a grey horse will be affected either by his temper or by its water)
92. Armut dalının dibine düşer. (The pear does not fall far from the tree)
93. Yavru kuşun dilinden anası anlar. (Only its mother understands the young bird's song)
94. Ana gibi yâr olmaz. (No friend like a mother)
95. Anasına bak kızını al, kenarına bak bezini al. (Look at the mother before marrying the daughter just as you examine the selvage before you buy the cloth)
96. Oğlan babaya kız anaya yar olur. (The son is a friend to the father, and the daughter to the mother)
97. Oğlan atadan/babadan öğrenir sofrayı kurmayı, kız anadan öğrenir bıçkı biçmeyi. (A son learns from his father to earn a living, and a daughter learns from her mother how to cut out clothes)
98. Babası eksi elma yer, oğlunun dişi kamasır. (Sour plum (Koruk) eaten by the father sets the children's teeth on edge - effected the children)
99. Atanın duası tutar, ananın ahı. (The father's blessing takes effect, and a mother's sigh)
100. Ağlarsa anam ağlar, kalanı yalan ağlar. (If anyone would cry for me, it is only my mother, the others would do so only feignedly)
101. Evlat acısı içler acısı. (The grief for one's child is deplorable)
102. İyi evlat (anayı) babayı vezir eder, kötü evlat rezil eder. (A good child makes his parents proud, a bad one makes them ashamed of him)
103. Babası oğluna bir bağ vermiş, oğlu babasına bir salkım üzüm vermemiş. (The father gave his son a vineyard, but the son did not offer him a bunch of grapes)
104. Çocuk büyötmek taş kemirmek. (Raising children is like gnawing at stones)

105. Evladın varsa bin derdin var, evladın yoksa bir derdin var. (If you have children you will have a thousand worries, if you have no children you will have one worry)
106. Ağaç yaş iken eğilir. (A tree should be bent when young)
107. Çocuk ekmeği dolapta bitiyor/yetiştiriyor sanır. (A child thinks bread grows in the cupboard)
108. Yavru kuşun ağızı büyük olur. (A young bird's mouth is big)
109. Çocuğu şımartma, başına çıkar. (Do not spoil the child or he will sit on your head)
110. Evladını dövmeyen dizini döver. (He who doesn't beat his daughter will beat his knees)
111. Çocuğa güven olmaz. (The child is no trust)
112. Çocuğa iş buyuran ardınca kendi gider. He who sends a child on an errand must go after him as well.
113. Çocuk çocuğa bakarak ağlar. (The child was crying by looking at the child crying)
114. Kış güneşi çocuğa benzer, bazen ağlar bazen güler. (Winter sun is like the child, sometimes cry and sometimes laugh)
115. Çocuğun bulunduğu yerde dedikodu olmaz. (Don't gossip while children are around)
116. Büyükler evde söyler, çocuklar damda beyan eder. (Adults at home will say -children from the roof will be notified)

THE LIST OF THE GEORGIAN PROVERBS USED IN OUR ACTIVITIES

117. თეთრიფარჩაშავიდღისთვისაო. (Tetri parcha shavi dghistviso) English Translation: White "piece of cloth" (parcha) is for the black day.
118. ძმამდმისთვისაო, შავიდღისთვისაო (Dzma dzmistvisao shavi dghistvisao) English Translation: The brother is the brother in a black (trouble) day.
119. ჯერთავოდათავო, მერეცოლოდაშვილო. (Djer tavo da tavo mere tsolo da shvilo.)English Translation: First myself, then wife and children.

120. თავისბინაზემამალიცმამალიაო. (Tavis binaze mamalits mamaliao.) English Translation: Every cock crows in his own flat.
121. საბანიისედაიხურე, როგორცფეხიგაგიწვდებოდეს. (Sabani ise daikhure, rogorts pekhi gagitsvdebodes) English Translation: Stretch your legs according to the size of your quilt.
122. ზარმაცისათვისყოველიდღეუქმეა. (Zarmatsisatvis koveli dghe ukmea.) English Translation: For a lazy guy everyday is a holiday.
123. ბავშვმათუარიტირა, ძუძუსარმოაწოვებენო. (Bavshvma tu ar itira dzudzus ar moatsovebeno) English Translation: If a baby doesn't cry, it will not be suckled.
124. ძაღლისენედაჯობიგვერდზემოიდეო. (Dzaghli akhsene da djokhi gverdze moideo.) English Translation: Speak of the dog, put the stick next to you
125. ბევრისმცოდნეებერჯერშეცდებაო.(bevris mcodne bevrjer Secdebao.) English Translation: Who knows a lot is mistaken a lot.
126. ერთიმგელიკვდება, მაგრამსხვაათასილეკვირჩება. (erTi mgeli kvdeba, magram sxva aTasi lekvi rCeba)English Translation: A wolf dies, but a thousand puppies remain.
127. საკუთარიოჯახისბოლისხვისცეცხლსასჯობიაო .(sakuTari ojaxis boli sxvis cecxlsa sjobiao.)English Translation: Smoke in your own family is better than fire in another family.
128. ჯერთავოდათავო, მერეცოლოდაშვილო. (jer Tavo da Tavo, mere colo da Svilo)English Translation: First myself, then wife and children.
129. ცუდათჯდომას, ცუდათშრომასჯობიან. (cudaT jdomas, cudaT Sroma sjobian.)English Translation: Somewhat working is better than somewhat sitting.

THE LIST OF THE TURKISH PROVERBS USED IN OUR ACTIVITIES

130. Gezen tilki, yatan aslandan yeğdir. English Translation: Travelling fox is better than a lying lion.
131. Önce can sonra canan. English Translation: First my life and then sweet heart.
132. Bugünkü yumurta yarınki tavuktan iyidir. English Translation: Better an egg today, than a hen tomorrow.
133. Bir kapı kapanırsa bin kapı açılır. English Translation: If one door is closed, one thousand will be opened.
134. Çok bilen çok yanılır. English Translation: Who knows a lot is mistaken a lot.
135. Dereyi görmeden paçayı sıvama. English Translation: Don't roll up trousers before reaching the stream.

136. Ateş düştüğü yeri yakar. English Translation: The fire burns the place where it falls.
137. Öfke ile kalkan zararlar oturur. English Translation: He who rises up with wrath will
138. Kambersiz düğün olmaz. English Translation: No feast is complete without a jester.
139. Yoktan yonga çıkmaz. English Translation: You can not get wood chips from a non-existent log.
140. Bin nasihatten bir musibet yeğdir. English Translation: One misfortune is better than a thousand pieces of advice.
141. Gözden ırak olan gönülden ırak olur. English Translation: Away from the eyes away from the heart.
142. Ak akça kara gün için. English Translation: White akcha (money, coins) for a black (bad) day.
143. Dost kara günde belli olur. English Translation: It becomes clear in a time of trouble (black day) who is one's friend.
144. Önce can sonra canan. English Translation: First myself, and then sweet heart.
145. Her horoz kendi çöplüğünde öter. English Translation: Every cock crows on his own dunghill.
146. Ayağını yorganına göre uzat. English Translation: Stretch your legs according to the size of your quilt.
147. Deliye hergün bayram. English Translation: To a fool everyday is festival.
148. Doğmadık çocuğa kaftan biçilmez. English Translation: You should not cut out /make clothes for an unborn child.
149. Ağlamayan çocuğa meme vermezler. English Translation: They will not suckle the baby unless it cries.
150. İti an, çomağı hazırla. English Translation: Speak of the dog, get the stick ready.

THE LIST OF THE ENGLISH PROVERBS USED IN OUR ACTIVITIES

151. Actions speak louder than words.
152. All's well that ends well.
153. A bad workman always blames his tools.
154. A bird in the hand is worth two in the bush.
155. An eye for an eye and a tooth for a tooth.
156. A stitch in time saves nine.

157. A penny saved is penny earned
158. All the wisdom you gain, you will pay for in pain
159. All is fair in love and war
160. A rolling stone gathers no moss
161. A living dog is better than a dead lion.
162. A penny saved is a penny gained.
163. As the twig is bent, the tree is inclined.
164. Anger punishes itself.
165. A fool and his money are soon parted.
166. All that glitters is not gold.
167. An apple a day keeps the doctor away.
168. A little learning is a dangerous thing.
169. A tree is known by its fruit.
170. An empty sack cannot stand upright.
171. A vat may look at a king.
172. Actions speak louder than words.
173. A bird in the hand is worth two in the bush.
174. A good maxim is never out of season
175. All the good sense of the world runs into proverbs
176. A burnt child dreads the fire.
177. Barking dogs seldom bites.
178. Better late than never
179. Better to ask the way than go astray
180. Blood is thicker than water.
181. Birds of a feather flock together.
182. Beggars mustn't be choosers.
183. Beauty is in the eye of the beholder.
184. Cut your coat according to your cloth
185. Curiosity killed the cat
186. Children should be seen but not heard.
187. Common proverb seldom lies
188. Don't put all your eggs in one basket.
189. Don't count your chickens before they are hatched.
190. Don't change horses in mid-stream.

191. Don't put too many irons in the fire
192. Don't cry over spilled milk.
193. Everything comes to him who waits.
194. Experience is the best teacher.
195. Early to bed and early to rise makes a man healthy, wealthy, and wise.
196. Every proverb is truth
197. Every cock crows on his own dunghill.
198. Exchange is no robbery.
199. Easy come easy go
200. First come, first served.
201. Fast bind, fast find
202. Far shooting never killed bird
203. For there to be peace there must first be war
204. Failure is the mother of success.
205. Fine feathers make fine birds.
206. Forbidden fruit is the sweetest.
207. First come first served.
208. Good counsel has no price.
209. Give neither counsel nor salt unless asked
210. Great minds think alike.
211. Hunger is the best cook
212. Heaven helps those who help themselves.
213. Happy is the country that has no history.
214. Home, sweet home.
215. Heaven protects children, sailors, and drunken men.
216. He who hesitates is lost.
217. History repeats itself.
218. Home is where the heart is.
219. Hope is good breakfast but a bad supper.
220. Hamlet without the prince of Denmark.
221. He who has a tongue in his mouth can go anywhere.
222. Honesty is the best policy
223. Haste makes waste
224. If you want a thing well done do it yourself.

- 225. If you wish good advice, consult an old man.
- 226. It's never too late to mend
- 227. It's the last straw that breaks the camel's back.
- 228. It's no use crying over spilt milk.
- 229. Live and let live
- 230. Long absent soon forgotten.
- 231. Love me, love my dog.
- 232. Lend your money and lose your friend.
- 233. Love does much, money does everything.
- 234. Love is blind
- 235. Let sleeping dogs lie.
- 236. Life is sweet.
- 237. Laughter is the best medicine.
- 238. Men may meet, but mountains never greet
- 239. Money talks
- 240. Money makes money.
- 241. Mind other men, but most yourself.
- 242. More haste less speed.
- 243. Make hay while the shines.
- 244. Money is the root of all evil.
- 245. Money doesn't grow on trees.
- 246. Nothing ventured, nothing gained
- 247. No rose is without a thorn
- 248. No time like the present.
- 249. Nothing so bad but might have been worse.
- 250. Necessity is the mother of invention.
- 251. Nothing can beat a proverb
- 252. Once bitten, twice shy
- 253. Out of sight, out of mind.
- 254. Only the wearer knows where the shoe pinches.
- 255. One man's meat is another man's poison.
- 256. Old proverbs are the children of truth
- 257. Practice makes perfect.
- 258. Punctuality is the politeness of the kings.

259. Proverbs cannot be contradicted
260. Proverbs are the children of experience
261. Proverbs are the wisdom of the streets
262. Proverbs are true words
263. Rome wasn't built in a day.
264. Stretch your arms no further than your sleeve will reach.
265. Strike while the iron is hot.
266. Success has many friends.
267. Silence is golden.
268. Seeing is believing.
269. Too much knowledge makes the head bald.
270. Though old and wise, yet still advise
271. The best things in life are free
272. Talk of the devil and he is sure to appear,
273. The forbidden fruit is the sweetest.
274. The grass is greener on the other side of the fence.
275. The pen is mightier than the sword
276. The higher the monkey climbs, the more he shows his tail.
277. The blind is leading the blind.
278. Two wrongs don't make a right.
279. The greatest talkers are the least doers.
280. Two heads are better than one.
281. Though the old proverb be given up, it is none the less true
282. The old saying cannot be excelled
283. The wisdom of the proverb cannot be surpassed
284. The early bird catches the worm.
285. United we stand, divided we fall.
286. When one door shuts, another opens.
287. What everyone says is true
288. Where there is a will, there is a way.
289. When/while the cat's away, the mice will play.
290. You cannot teach an old dog new tricks
291. You cannot have your cake and eat it.
292. You cannot get blood out of a stone.

293. Youth will be served.
294. You shouldn't put all your eggs in one basket.

Modern Georgian alphabet with the letters, National transcription and IPA transcription

ა	a	ა	ჰ	k'	k'	ტ	t'	t'	ძ	dz	ძ
ბ	b	ბ	ლ	l	l	უ	u	u	წ	ts'	წ
გ	g	გ	მ	m	m	პ	p	p ^h	ჭ	ch'	ჭ
დ	d	დ	ნ	n	n	კ	k	k ^h	ხ	kh	x
ე	e	ე	ო	o	ო	ღ	gh	ღ	ჯ	j	ჯ
ვ	v	ვ	პ'	p'	p'	ყ	q'	q'	ზ	h	ზ
ზ	z	ზ	ჟ	zh	ჟ	შ	sh	შ			
თ	t	t ^h	რ	r	რ	ჩ	ch	ჩ ^h			
ი	i	i	ს	s	ს	ც	ts	ც ^h			

The main concepts of the dissertation are given in the following articles:

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3. Gozpınar, H. (2014). Turkish-Georgian Equivalent proverbs and Turkish loan-words in Georgian Language. Karadeniz, 6 (21), 116-126
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4. Gozpınar, H. "Activities to promote the use of proverbs to develop foreign language skills", Modern Journal of Language Teaching Methods (MJLTM), Vol. 4, Issue 4, December 2014, 107-112
<http://www.mjltm.com/index.php?option=content&t=co&i=17>
5. Gozpınar, H. "Why and How the proverbs help in language classes". Contemporary issues of teachers' training: scientific and technological innovations in education, Azerbaijan Teachers' Institute, November 26-28, pp. 120-124, Baku, Azerbaijan, (2012)
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7. Gozpınar, H. "The Proverb: Practice makes perfect". 2nd International Symposium on Language and Communication: Exploring novelties, İzmir University, June 17-19, 2013, pp. 477- 483, İzmir-Turkey. (2013)