



Teaching Proverbs Using Conceptual Metaphors: A Case Study of Kurdish EFL University Students

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ARTICLE INFO

Article History:

Received: 25/4/2023

Accepted: 4/6/2023

Published: Summer 2023

Keywords: *Conceptual Metaphor, Proverbs, Cognitive Linguistics, Kurdish EFL Students*

Doi:

10.25212/lfu.qzj.8.3.45

ABSTRACT

The current study focuses on examining the effectiveness of the Conceptual Metaphor as part of cognitive linguistics in teaching and learning English idiomatic expressions among Kurdish EFL university students. The participants of this study are 62 sophomores in English Department, Soran University. They are enrolled in the course 'Communication Skills', first semester of the academic year 2022-2023. They are divided into the Control and Experimental groups, 31 students in each group. Students in both groups received instruction from the same lecturer for thirteen weeks. Instructional treatments were given to the Control group and Experimental group based on Traditional methods and Cognitive linguistics-approach (using conceptual metaphor), respectively. Pre- and Post-tests were used as the instruments of the study for data collection. The descriptive statistics of SPSS analysis, by Paired Samples t-tests, showed that students in Experimental group outperformed those in the Control group. With respect to the ($p < 0.05$), the difference between both groups was statistically significant in favor of the Experimental group ($t = -6.229, .000$). Besides, the difference between both groups associated with exposed proverbs is statistically significant in favor of the Experimental group ($t = -$

2.882, $p = .007$). Additionally, the difference between both groups associated with unexposed proverbs is statistically different in favor of the Experimental group ($t = -2.664$, $p = .012$). The researchers recommend that the conceptual metaphor theory be used, as an alternative strategy in learning and teaching idiomatic expressions, specifically proverbs, in communication skills classes that involve speaking and listening.

Introduction

Figurative language, proverbs, idioms, and traditional metaphors have long been challenging to teach to EFL students as well as to acquire and utilize. They are frequently introduced with a definition, utilized in example sentences, after which it is left up to the learner to memorize them for tests. There seems to be a need for a more effective approach to teaching proverbs and other types of figurative language. Here, it is believed that such a strategy can be created by adapting the cognitive linguistic concepts of conceptual metaphor and image schema, instead of viewing metaphor as an exceptional mode of communication exclusive to literary language (Shaffer, 2005a and 2005b).

Conceptual metaphor has been demonstrated by Lakoff and Johnson (1980) to be a fundamental feature of daily language and a potent cognitive tool for the conception of abstract categories. Many of the popular English idioms and proverbs, as well as many of the conventional metaphors used in everyday speech, are motivated by them. Image schemas are described as recurrent basic abstract conceptual structures that appear in human conceptualizations of the world and that are crucial to cognitive semantic processes in Lakoff (1987), Lakoff and Turner (1989), and Johnson (1987).

According to Shaffer (2004a), teaching conventional metaphors is more effective when the conceptual metaphor idea is used than when the same content is taught without the concept. Particles can be taught using central image schema and their elaborations, as demonstrated by Shaffer (2004b). This study seeks to see whether proverbs, a third type of figurative speech, can be taught with comparable outcomes to Kurdish EFL university students.



Research Questions

The study attempts to answer the following questions:

1. Does teaching proverbs using a cognitive approach have a noticeable impact on Kurdish EFL learners in terms of understanding English idiomatic expressions, especially proverbs?
2. Does such type of instruction significantly improve the learners' retention of the proverbs to which they were exposed before?

Research Hypothesis

Based on the previous relevant studies, the researchers hypothesize that using the cognitive approach (specifically Conceptual Metaphor) have a significant impact on Kurdish EFL university students' processing of such idiomatic expressions, and it should also that improve the retention of these proverbs.

2. Review of Literature

We may grasp numerous different situations from the one situation that proverbs depict; therefore, they are cognitively economical. Additionally, just by making a reference to a significant fact or moment from that event, we are able to activate a whole scene about that event in our thoughts. For instance, in the proverb "Blind blames the ditch," a blind person falls into a ditch and blames it for it, not realizing that his or her condition was what stopped him or her from falling in the first place (Lakoff & Turner 1989, p. 162). The proverb leads us to the instant that the blind person has already fallen, but we may envision the entire incident, beginning at the time the person was still walking and had not yet reached the ditch. Further, this applies to any circumstance where someone places the blame for their own limitations on others. Proverbs are utilised for communication in a pragmatic way, and understanding them requires applying pragmatic logic. Another example is "the big fish eat the little fish," (Speake, 2004) the Conceptual metaphor of this proverb is EATING IS DOMINANCE, and it shows the nature of some oppressive human beings in exploiting helpless people. In other words, they serve a purpose in communication that goes beyond their linguistic shape and meaning. Proverbs are fascinating to examine

for these and other reasons, as they provide us with numerous insights into our thought processes, how we perceive and classify the world, and how we pass down traditional folk knowledge from one generation to the next (Moreno, 2005).

2.1 How Proverbs Work

The Great Chain Metaphor can be used to explain proverbs, according to Lakoff (1989). The communication principle of Quantity, which restricts what can be comprehended in terms of what, the Generic Is Specific metaphor, the connection between the Great Chain and the Nature of Things are its constituent parts. *People Are Animals* is a metaphor that appears in numerous proverbs and comes from the Great Chain of Being. The strength of the Great Chain Metaphor rests in its adaptability to a wide range of circumstances while maintaining the same generic-level structure. Therefore, the saying *Big thunder, little rain can* refer to both a barking dog and a person or even the weather itself, while the saying *All bark, no bite* can refer to nearly all circumstances that are comparable, with the exception of dogs, unless it is not a metaphor (Moreno, 2005).

2.2 Metaphor and Metonymy in Proverbs

Proverbs are considered to be metaphorical in nature by Lakoff (1989), although other researchers disagree and argue that they are metonymic. Both metaphor and metonymy are significant cognitive mechanisms because they involve a process of mapping, either from a source domain to a target domain or from target domain to the source domain. The distinction between a metaphor and a metonymy is not always evident, according to Ruiz de Mendoza (1999), because we might utilise metaphors in a predicative way and metonymies as a referential way, as well as give a potential metonymy a metaphoric quality. In reality, the sole difference between a metaphor and a metonymy is that a metonymic mapping takes place within a single domain (i.e., it has a domain inclusion connection), whereas a metaphoric mapping occurs across several domains. This explains why proverbial metonymy is viewed as necessary in interpreting proverbs according to Kövekcse & Radden (1999) and Panther & Thornburg

(2003). In light of this, Ruiz de Mendoza (1999) believes that the two Idealized Cognitive Models (specific and general) seen in proverbs have a stand-for relationship. The Specific for Generic metonymy would therefore be used to apply the Generic Is Specific mapping to a specific scenario in place of the Generic Is Specific metaphor. Therefore, a source-in-target metonymy involving domain expansion would be present in proverbs. Lakoff and Turner (1989) were the first to recognize the significance of the links between *generic* and *specific* in the organisation and processing of information. Additionally, we observe that the relationship between these two Idealized Cognitive Models is of the *stand-for* variety rather than an identifying one (Moreno, 2005).

2.3 The Universality of Proverbs

If we allow the cultural perspective to play a role, we may say that The Great Chain metaphor is a cultural model that specifies characteristics and behaviour that apply to people, animals, plants, complex items, and other real-world objects, as we have seen before (Moreno, 2005). Different metaphorical schemas are presented by Lakoff & Turner (1989, p. 193–194) to demonstrate how we conceptualize animals and how we use this common knowledge to form metaphorical schemas. Therefore, we can understand lower-order forms of being in terms of individuals or even in terms of these lower-order forms of being in terms of human characteristics and behaviour. They contend that one of the most complex domains from which we may understand the human domain is that of animal life (Moreno, 2005):

- (1) a. “Pigs are dirty, messy, and rude.”
 - b. “Lions are courageous and noble.”
 - c. “Foxes are clever.”
 - d. “Dogs are loyal and dependable.”
 - e. “Wolves are cruel and murderous.”

These schemas contain metaphorical claims. The way we typically envision these creatures is metaphorical. We sometimes struggle to realise that such characterizations of animals are metaphorical since it is so natural for us to



understand non-human features in terms of our own human character traits (Lakoff & Turner, 1989, p. 194). In this statement, Lakoff & Turner (1989) appear to believe that the folk wisdom at the root of proverbs is widespread and hence comes naturally. Hatch and Brown (1995) have persuasively demonstrated that despite our belief that proverbs are culturally specific, many of them have counterparts in other languages. However, despite not sharing certain proverbs, we may still understand them if we come across them for the first time because of the common mental processes that underlie them.

3. Conceptual Metaphor Theory

The publication of Lakoff & Johnson's book *Metaphors We Live By* in the early 1980s, which established and expanded on the ground-breaking conceptual metaphor theory, marked the official start of cognitive metaphor research. It describes metaphor as one of the fundamental cognitive processes that shapes how we express and comprehend abstract concepts (Lakoff & Johnson, 1980). Lakoff and Johnson assert that the core of metaphor is to experience and interpret one concept in terms of another in order to support the idea that metaphor is something we live by. Metaphor, thus, can be thought of as a mapping from one domain to another. (Lakoff & Johnson, 1980, p. 5). This mapping establishes a relationship between the source domain and the target domain. The first is typically more tangible and can involve people, animals, plants, or delicacies. The latter is more intangible and could involve time, morality, thought, emotion, or human relations. There may occasionally be more than one-to-one correspondence, or multiple correspondences. For instance, because life has so many sides and is something comprehensive, the metaphor LIFE IS A JOURNEY is incredibly inclusive. The metaphor LOVE IS A JOURNEY, on the other hand, is quite particular because love is only one component of life. As a result, we can observe that metaphors are arranged hierarchically, with more specific patterns deriving their structures from more generic ones (Evans & Green, 2006 ; Grady, 2007).

The phrases *higher* (equivalent to broad) and *lower* (equal to specific) have been used by Lakoff (2006) to describe the hierarchical structure of metaphor as an

alternative to the terms *broad* and *specific*. He offers three levels: the first level is a metaphor for the way events happen, the second level is a broader (wide) metaphor for life, LIFE IS A JOURNEY, and the third level is a lower (particular) metaphor LOVE/CAREER IS A JOURNEY. According to his view, level three earns structure from level two and level two earns structure from level one. Three fundamental categories of metaphors have been established by Lakoff and Johnson (1980), as explained below.

3.1 Structural Metaphors

According to Lakoff & Johnson (1980: p. 15), a structural metaphor occurs when "one concept is figuratively constructed in terms of another." In other words, a source domain can provide a target domain with the framework or structure it needs. The structural metaphor IDEAS ARE MONEY is seen in some English expressions *He's rich in ideas* and *He has a wealth of ideas*. In other words, the cognitive purpose of a structural metaphor is to enable understanding of target A within the structure of source B. Another example of the conceptual metaphor is ARGUMENT IS WAR, which often occurs in our everyday language through several expressions like: *He always wins arguments with her* (Lakoff and Johnson, 1980, p.4).

3.3 Orientational Metaphors

A useful group of metaphors that are derived from spatial relations like up-down or back-front are included in this group of metaphors. These connections, also referred to as *image schemas*, are the result of our physical and spatial experiences with the environment. For instance, they offer us rich sources of mental metaphor when they demonstrate things like *rain comes down* or *smoke goes up* (Radden & Dirven, 2007). These spatial orientations are not arbitrary; rather, they are dependent on the physical interactions we have with our surroundings and the structure of our bodies. Orientational metaphors structure most of the concepts of humans, and the prepositions seen in this type are up-down, in-out, front-back, on-off and so forth. For instance, HAPPY IS UP/SAD IS DOWN leads to these English expressions: *She feels up, you let me down, can you*

give me a lift? (Lakoff and Johnson,1980, p.14). According to Finch (2005) and Saeed (2003), theoretically speaking, *up* and *down* are connected to our understanding of how our senses mirror the physical environment: for example, GOOD IS UP; BAD IS DOWN lead to English expressions like *everything is looking up* and *Sales are down*.

3.2 Ontological Metaphors

A technique of understanding concepts, behaviors, events, emotions, etc. as substances and beings is called an ontological metaphor (Lakoff & Johnson, 1980: p. 26). Ontological metaphors, as opposed to orientational ones, offer us a deeper knowledge based on our experience of actual things and substances. Our perception of the world around us can be understood as consisting of many items and materials, and ontological metaphors are produced by the way we interact with physical objects (Lakoff and Johnson,1980). When we utilize the phrases, *He sinks into sadness* and *Did you witness the morning contest?* we take advantage of the ontological metaphor *States As Containers* and *Events or Actions Are Objects*. According to Saeed (2003), containment schemas are associated with ontological metaphors in that they use concrete things to represent intangible concepts, such as substances and containers.

2. The actor is coming into *view*. (vision)
3. I put plenty of money into *making a movie*. (activity)
4. Students all stood in *silence*. (state)

The italicized abstract terms in the aforementioned sample sentences are perceived as physical containers that contain *the actor*, *money*, and *students*, respectively, based on the imagistic schema in our brains.

4. Previous Studies

To the best of our knowledge, two studies were found in the literature that had followed the conceptual metaphors in teaching English proverbs to EFL learners as well as analyzing them metaphorically. For example, Shaffer (2005) worked with 38 Korean students in Chosun University who were enrolled in three English



skills courses in the July-September 2005 period. Additionally, their English proficiency levels were between low- to high-intermediate. The participants of the study were divided into three groups. The Traditional group, the Metaphor group, and the Image group. All three groups received relevant instruction from the same instructor. Right after the pre-test, students had a forty-minute class discussion of eight proverbs. One week later, all three groups had to take the post-test, which contained fill-in-blank items. The researcher reported that the Image group outperformed the Conventional and Metaphor groups in terms of mean scores. This suggests that the combination of material to stimulate related mental imagery and motivating conceptual metaphors in the instructional material for the teaching of proverbs is more effective than a traditional teaching method as well as more effective than the combination of motivating conceptual metaphors alone. It has not yet been possible to create textbook-style teaching resources for proverbs that are based on encouraging conceptual metaphors. Furthermore, in their descriptive study, Namiq and Ali (2019), in Tikrit university, referred to Conceptual metaphors in analyzing the proverbs that were associated with food and drinks. After serious considerations and applications, they came to conclusion that Conceptual metaphors do not appear at random; they have a context, human physical experience, and cultural experience, and they are an unconscious process. Also, Conceptual metaphors are the result of an unconscious process. They happen unconsciously throughout chats.

5. Methodology

The purpose of this study is to examine the effectiveness of Conceptual Metaphor in learning English idiomatic expressions, especially proverbs. To this end, the researchers used a quantitative method in analyzing data to show whether there was a statistically significant difference between the control and experimental groups in terms of remembering and processing proverbs, i.e., to find out whether there is a significant difference the learning outcomes of the pedagogy involving cognitive approaches and the one based on between traditional methods in learning idiomatic expressions. The study took advantage of lesson plans based on the Traditional method and others using Conceptual



Metaphors which were prepared by the researchers and carried out by one of them in a course of thirteen lectures. This study was done at Soran University, Faculty of Education, English Department. Students had classes in the mornings, and they have a 90-minute class five times a week.

Participants

In this study, 62 students were chosen purposively who were the researcher's students in two groups. They were second-year students of English Department at Soran University, studying in a mixed-gendered class, 38 female and 24 males. Their ages ranged from 19 to 25. Their English language proficiency was determined to range from low to intermediate, and they had at least 7 years of English exposure in high schools and primary schools. They were decided to be involved in this study as they were taking the course Communication skills in the Fall 2022 semester. The mentioned course was aimed at improving their communication skills, especially speaking. The participants of this study were not informed that they were chosen to participate in this research. They were divided into two groups, the Control and Experiment groups. It should be mentioned that their native language was Kurdish. Additionally, they were expected to be similar/close in terms of English language proficiency since English Department followed GPA regulations for admission, which was above 70%. That is, students in this department, got accepted to the BA program based on their marks (performance) obtained in the central final examinations. Moreover, the researchers applied both a pre-test and a post-test to identify learning process of the students in both groups.

The Instruments of the Study

Two ten-item achievement tests, as the instruments of the study, were created by the researchers to examine the impact of cognitive linguistics-approach (Conceptual Metaphor) on learning English proverbs. Each test consisted of 10 items (see appendices A1 and A2). The tests were piloted with 24 second year students in English department of the same University, in order to make necessary revision, corrections, or editing before they were formally used with



the intended groups. Both, the pre- and post-tests required students mention the meaning of each proverb either in English or Kurdish. The participants took approximately 25 minutes to complete each test.

Procedure

The research participants were divided into two groups, namely Control Group and Experimental Groups. After administering the pre-test, which included 10 proverbs, thirteen lesson plans were used in thirteen different class periods as an instructional treatment, and each lesson plan took nearly 20 minutes.

One of the researchers used Traditional methods and Conceptual metaphor in teaching idiomatic expressions to the Control and Experimental groups, respectively. The researchers basically took advantage of two books for preparing the metaphorical activities as the instruction for the Experimental group. They were *Idioms Organiser* by Wright (2002) and *Exercises in Everyday English Metaphorical Expressions* by Nourmohammadi and Behtash (2016). Besides, the proverbs used in the instruction for both groups were among the sixteen used by the empirical study of Gibbs et al. (1997).

Students in the Control group were informed that idiomatic expressions were considered separate words and/or phrases, and they needed to be understood and memorized. The same procedure was used with the Experimental group; however, before being exposed to the idiomatic expressions, the Experimental group was informed and introduced to conceptual metaphors in the sense of cognitive linguistics. The conceptual metaphors used in the lesson plans are regarded as the main conceptual metaphors to associate idiomatic expressions with their meanings. For example, the four major conceptual metaphors of this study were LIFE IS A CONTAINER, LIFE IS A JOURNEY, TIME IS MONEY, and ANGER IS HEAT.

In fact, both groups were given handouts in all the thirteen lessons. One week after the end of the course, a post-test was administered to the participants of both groups without informing them that a test would be taken. The pre-test and post-test were similar in terms of content, time, and organization, but with different items. The researchers included 10 proverbs. More specifically,



students were exposed to three of the proverbs, during their in-class instruction, and seven proverbs were new (unfamiliar), to which students were not exposed before in the class. The purpose of including the proverbs that students had not seen before was to examine the impact of the conceptual metaphor on processing the true meanings of unfamiliar proverbs in addition to the impact of the conceptual metaphor on students' retention of the previously studied proverbs. The unfamiliar proverbs are labelled as *Unexposed*, and the previously studied proverbs are labelled as *Exposed*.

Data Analysis

The data analysis of the current study follows the quantitative method of the quantitative because the study is in the direction of quantitative approach. The data gathered from both groups through pre-test and post-test was calculated and analyzed utilizing the Paired- Samples T-Test. The procedure of T-Test makes a comparison between two groups of cases. That is, the participants in such tests should be divided into two groups randomly to be clear that any differences in answers is based on the instructional treatment only, and no other factors are involved. Thus, any difference in scores between the Experimental group and Control group is displayed by the instructional treatment (or lack of treatment), not by other (variable) factors like age, sex, economy, or so forth.

Results

The descriptive statistics including means, standard deviations, and the number of students concerning the similarity of both groups in terms of language proficiency are shown in Table 1 and Table 2 below. Table 1 shows that the language proficiency of both groups before the metaphorical instruction is similar with reference to the alpha level 0.05. The mean is 1.29 for the control group and 1.32 for the experimental group.

Table 1: Paired Samples Statistics: Means and Standard Deviations of both groups in the pre-test.

	Mean	N	Std. Deviation	Std. Error Mean
PreTest_C	1.29	31	1.716	.308
PreTest_E	1.32	31	1.904	.342

Table 2 shows that there are no statistically significant differences between Control and Experimental groups before the instructional treatment.

Table 2: Paired Differences between both groups in Pretest

	Paired Differences					T	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pair 1: PreTest_C PreTest_E	-.032	2.714	.487	-1.028	.963	-.066	30	.948

In order to know if there is any difference in the progress of students' performance, the researchers made a comparison between the results of the pre- and post-tests of both groups. Table 3 shows the statistical differences in students' performance after they had received treatment based on Traditional methods. The mean difference between the pre- and post-tests of the Control group is significantly different, which is (m = 1.29) for Pre-test and (m = 2.45) for Post-test.

Table 3: Means and Standard Deviations of the Pre- and Post-test of Control group

	Mean	N	Std. Deviation	Std. Error Mean
PreTest_E	1.32	31	1.904	.342
PostTest_E	3.74	31	1.949	.350

Additionally, Table 4 describes the progress of students' performance in Experimental group after they had received Metaphorical instruction. There is a

statistically significant difference between the Pre- and Post-test results, which is ($m = 1.32$) for the Pre-test and ($m = 3.74$) for the Post-test.

Table 4: Means & Standard Deviation of the Pre- and Post-Test results of Experimental group

	Mean	N	Std. Deviation	Std. Error Mean
PreTest_C	1.29	31	1.716	.308
PostTest_C	2.45	31	1.786	.321

These statistical results suggest that the implementation of instructional treatments, based on Traditional methods and Conceptual Metaphor, has helped both groups to perform better in the Post-tests. However, other paired samples t-tests were carried out to show if there was a statistically significant difference between the Post-tests of both groups in learning English proverbs. By looking at Table 5 and Table 6, it is seen that the difference between Control and Experimental groups in the Post-tests is statistically significant.

Table 5: Means and Standard Deviations of the Post-tests of Control and Experimental groups.

	Mean	N	Std. Deviation	Std. Error Mean
PostTest_C	1.16	31	.688	.124
PostTest_E	2.42	31	1.119	.201

Table 6: Paired Differences between Control & Experimental group

	Mean	N	Std. Deviation	Std. Error Mean
Control_Ex	1.19	31	1.014	.182
Experiment_Ex	1.90	31	.831	.149

Considering Tables 7 and 8, we can see that students' performance was different in terms of *exposed* categories of proverbs. According to ($p < 0.05$), there is a statistically significant difference between both groups, the mean is 1.19 for the Control group and the mean is 1.90 for the Experimental group. Obviously, students in the experimental group made significantly better progress than the Control group in the exposed category of proverbs.

Table 7: Means and Standard Deviations of Exposed Category of Proverbs in both groups

	Paired Differences					T	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
PostTest_C PostTest_E	-1.258	1.125	.202	-1.671	-.846	-6.229	30	.000

Table 8: Paired Differences Between Both Groups in Terms of Exposed category of proverbs

	Paired Differences					T	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Control_Ex - Experiment_Ex	-.710	1.371	.246	-1.213	-.207	-2.882	30	.007

Furthermore, Tables 9 and 10 show that the difference between the Control and Experimental groups in the *unexposed* items category is statistically meaningful based on ($p < 0.05$). The mean difference ($m = 1.06$) for the Control and ($m = 1.90$) for the Experimental groups is also statistically significant.

Table 9: Means and Standard Deviations of Unexposed Category of Proverbs in both groups

	Paired Differences					T	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Control_Un - Experiment_Un	-.839	1.753	.315	-1.482	-.196	-2.664	30	.012

Table 10: Paired Differences Between Both Groups in Terms of Unexposed category of proverbs

	Mean	N	Std. Deviation	Std. Error Mean
Control_Un	1.06	31	1.124	.202
Experiment_Un	1.90	31	1.469	.264

Pedagogical Discussions

Currently, with the exception of one unit in Lazar (2003) and a brief section in Wright (2002), there are very few English teaching materials accessible that use the idea of conceptual metaphor. The findings of this study should encourage those who create English teaching materials to design lessons based on the idea of conceptual metaphors and to teach conventionalized metaphor accordingly. In fact, there could be a possibility that the participants of this study might have memorized some of the proverbs before taking the post-test without knowing about the metaphors, that was because they had already completed their first year in English department. However, the simple existence of Conceptual metaphors in the mind does not seem to be adequate for their active usage in a foreign language learning (Kovecses and Szabo, 1996, p. 351). The improved metaphor-awareness technique might be appropriate for pedagogy focused on awareness and attention in the study of foreign languages. It is both feasible and useful to learn by accident, but paying attention is necessary if adult learners want to master a foreign language (Schmidt, 1990). According to the findings of the existing study and Boers (2004), the cognitive linguistics approach can be considered an alternative strategy in learning and teaching idiomatic expressions. The current study is possibly the first to explore the effectiveness of the conceptual metaphor theory on learning English proverbs in a Kurdish EFL setting. It is worth mentioning that the learners’ L1 backgrounds may have had effect on figuring out the meanings of certain proverbs by comparing them with proverbs that exist in Kurdish. Therefore, the study’s results leave considerable implications for learning and teaching English proverbs in EFL classes; however, there should be follow-up studies conducted in different EFL settings, levels of



English language proficiency, materials, proverbs, instructors, colleges and so forth to reassure the current findings.

Conclusion

The results of the study display a statistically significant difference in progress between both the Control and Experimental groups. That is, the Experimental group performed better in processing the unfamiliar proverbs as well as the retention of the proverbs to which they were exposed. the difference between the Control and Experimental groups, after the instructional treatment, was statistically meaningful based on ($p < 0.05$). The mean difference ($m = 1.16$) for the Control and ($m = 2.42$) for the experimental groups was also statistically significant. According to Lakoff (1992), a metaphor is a cross-domain mapping that allows a collection of metaphors to be gathered under a single, higher-level conceptual metaphor that connects two domains. Here, it has been experimentally demonstrated that the conceptual metaphor, as one of the cognitive linguistic approaches, can make it easier for learners to process and retain conventionalized metaphorical phrases. The experimental group's better outcomes could be attributed to the conceptual metaphor's ability to explain the conventionalized metaphor's final meaning as well as the conceptual metaphor's ability to make learners familiar with the concrete (target) domain. The study's findings support the effectiveness of conceptual metaphor theory, demonstrating that conceptual metaphors in fact play a significant role in cognitive perception and can be used to improve language learning strategies.

The branch of cognitive linguistics has emphasised the significance of metaphor in language. The application of the cognitive linguistic perspective to L2 acquisition, however, is still in its infancy, and L2 learners' capacity to understand and employ metaphors is still not recognised as being a fundamental skill (Kellerman, 2001; Littlemore & Low, 2006, as cited in Yasuda, 2015). Because teachers still view metaphor as a poetic and literary method unrelated to L2 instruction, the development of metaphoric ability may not have entirely passed into mainstream educational practise. Teachers may believe that idioms are



distinct from metaphors and conclude that they may be taught in the same way as any other word without any consideration of metaphors (Littlemore & Low, 2006, p. 269)

Recommendations

The instructional treatment used by the instructor was not part of the class's syllabus; on the contrary, it was created for the sake of the experiment only. Furthermore, the current study worked on the short-term impact of the conceptual metaphor on learning proverbs. That is, students had to take the Post-test one week after they received the treatment based on Traditional methods and cognitive linguistics approach (conceptual metaphor), and it only assessed their short-term memory. Follow-up research should apply a delayed post-test to investigate the long-term impact of the conceptual metaphor on learning idiomatic expressions, especially proverbs. Thus, students can take advantage of metaphors to understand or guess the true meanings of the idiomatic expressions to which they have/have not been exposed before based on the awareness motivated by the conceptual metaphors without using a dictionary.

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APPENDICES

Appendix A1: Pre-test

Name: _____ Group _____

Year: _____ Gender _____

Explain the meaning of the following proverbs either in English or Kurdish.

1. Blood is thicker than water. _____
2. Haste makes waste. _____
3. Strike while the iron is hot. _____
4. Don't cry over spilt milk. _____
5. The apple doesn't fall far from the tree. _____
6. The forbidden fruit is always the sweetest. _____
7. You reap what you sow. _____
8. Money doesn't grow on trees. _____
9. The early bird catches the worm. _____
10. Don't put all your eggs in one basket. _____

Appendix A2: Post-test

Name: _____ Group _____

Year: _____ Gender _____

Explain the meaning of the following proverbs either in English or Kurdish.

1. All that glitters is not gold. _____
2. The early bird catches the worm. _____
3. Better late than never. _____
4. Don't count your chicks before they are hatched. _____
5. Clothes do not make a man. _____
6. Look before you leap. _____
7. A friend in need is a friend indeed _____
8. Fire does not extinguish fire. _____
9. Don't put all your eggs in one basket. _____
10. A rolling stone gathers no moss. _____

فیرکردنی پهنی پشینان به به کارهینانی میتافوری چه مکی: لیکۆلینه وهیه کی مهیدانیه له سهر فیرخوازه کورده کانی زمانی ئینگلیزی له قوناغی زانکۆیدا

پوخته:

ئهم توێژینه وهیه سه رنج ده خاته سه ر لیکۆلینه وه له کاریگه ریی میتافوری چه مکی وه ک به شیک له زمانه وانی درکپیکردن له فیربوونی دهسته واژه ئیدیۆمیه کانی زمانی ئینگلیزی له نیوان فیرخوازه کورده کانی زمانی ئینگلیزی له قوناغی زانکۆیدا. به شداربووانی ئهم توێژینه وهیه بریتین له 62 فیرخوازی قوناغی دووه می به شی ئینگلیزی، زانکۆی سوران، که له کۆرسی 'کارامه یی گفتوگۆکردن' دا له وه رزی یه که می سالی خویندنی 2022-2023 ناویان تۆمارکراوه و، به سه ر دوو گروپی جیاوازا دا به شکران که بریتین له گروپی کۆنترۆل و گروپی تاقیکاری. ههر گروپی 31 فیرخوازی له خوگرتبوو. فیرخوازانی ههر دوو گروپه که بۆ ماوه ی سێزده ههفته له لایه ن هه مان وانه بیژه وه رینماییه یان پیدراوه. به شیوه یه کی پوونتر، رینماییه فیرکاریه کان له سه ر بنه ما ی شیوازه و رینگا نه ریتیه کان و ریبازی زمانه وانی درکپیکردن (به به کارهینانی میتافوری چه مکی)، به گروپی کۆنترۆل و گروپی تاقیکاری درا. تاقیکردنه وه کانی ده ستپیک و کۆتایی وه ک ئامرازی توێژینه وه که بۆ کۆکردنه وه ی زانیاری به کارهینان. ئاماری وه سفکه ری شیکاری SPSS و Paired Samples t-tests نیشانی دا که فیرخوازانی گروپی تاقیکاری له گروپی کۆنترۆل باشتتر بوون. به پپی پیه ری ($p < 0.05$)، جیاوازی نیوان ههر دوو گروپه که له رووی ئاماریه وه گرنگ و به رچاو بوو، له به رژه وه ندی گروپی تاقیکاری ($t = -6.229, .000$). جگه له وه ش، جیاوازی نیوان ههر دوو گروپ سه باره ت به و په نده پشینانه ی که پشتر به رکه وته یان له گه ل هه بووه، له رووی ئاماریه وه گرنگ و به رچاو بوو له به رژه وه ندی گروپی تاقیکاری ($t = -2.882, p = .007$). ههروه ها، جیاوازی نیوان ههر دوو گروپ سه باره ت به و په نده پشینانه ی که نوپوون و پشتر به رکه وته یان له گه ل نه بووه، له رووی ئاماریه وه گرنگ و به رچاو بوو له به رژه وه ندی گروپی تاقیکاری ($t = -2.664, p = .012$). توێژه ران پشیناری ئه وه ده که ن که تیوری میتافوری چه مکی به کارهینریت، وه ک ستراتیژییه کی جیگه وه له فیربوون و فیرکردنی دهسته واژه ئیدیۆمیه کان، به تایبه تی پهنی پشینان، له پۆله کانی 'کارامه یی گفتوگۆکردن' دا که قسه کردن و گوینگرتن له خۆده گریت.

كليله وشه: ميتافؤرى چهمكى، پهندى بيشينان، زمانه وانى دركپيكردن، فيرخوازه كورده كانى زمانى ئينگليزى.

تعليم الأمثال باستخدام الاستعارات المفاهيمية: دراسة ميدانية على الطلاب الأكراد في قسم اللغة الإنجليزية في المرحلة الجامعية

ملخص:

يركز الباحثون في هذا البحث على دراسة فعالية الاستعارة المفاهيمية كجزء من علم اللغة المعرفي في تعلم التعبيرات الاصطلاحية الإنجليزية من قبل الطلاب الأكراد في قسم اللغة الإنجليزية في جامعة سوران. شارك في هذه الدراسة 62 طالباً في المرحلة الثانية بقسم اللغة الإنجليزية في هذه الجامعة والذين تم تسجيلهم في مادة "مهارات الاتصال"، في الفصل الدراسي الأول من العام الدراسي 2022-2023 ، وتم توزيعهم في مجموعتين، واحدة للضبط والثانية تجريبية، وهناك 31 طالباً في كل مجموعة. لقد تلقى الطلاب في كلا المجموعتين محاضرات من نفس المحاضر أو مدرس المادة لمدة ثلاثة عشر أسبوعاً. أعطيت المعالجات الإرشادية لمجموعة الضبط والمجموعة التجريبية بناءً على الأساليب التقليدية ومنهج اللغويات المعرفية (باستخدام الاستعارة المفاهيمية)، على التوالي. تم استخدام الاختبارات السابقة وبعدها الاختبارات اللاحقة كأدوات الدراسة لجمع البيانات. تم استخدام برنامج SPSS لتحليل الإحصائيات الوصفية بالإضافة إلى اختبارات t -test. وقد أظهرت العينات المزدوجة أن الطلاب في المجموعة التجريبية تفوقوا في الأداء على مجموعة الضبط. أما بالنسبة لـ ($p < 0.05$) فإن الفرق بين المجموعتين كان ذا دلالة إحصائية لصالح المجموعة التجريبية ($t = -6.229$) ($p = 0.000$) إلى جانب ذلك ، فإن الفرق بين المجموعتين المرتبطتين بالأمثال المكشوفة ذو دلالة إحصائية لصالح المجموعة التجريبية ($t = -2.882$, $p = .007$) بالإضافة إلى ذلك فإن الفرق بين المجموعتين المرتبطتين بالأمثال غير المكشوفة يختلف إحصائياً لصالح المجموعة التجريبية ($t = 2.664$, $p = .012$)

يوصي الباحثون باستخدام نظرية الاستعارة المفاهيمية ، كاستراتيجية بديلة في تعلم وتعليم التعبيرات الاصطلاحية ، وتحديد الأمثال في محاضرات "مهارات الاتصال" والتي تتضمن التحدث والاستماع. **الكلمات المفتاحية:** الاستعارة المفاهيمية ، الأمثال ، علم اللغة المعرفي ، طلاب اللغة الإنجليزية كلغة أجنبية.