



THE COMPARISON OF GERMAN IDIOMS THAT INCLUDE ORGAN NAMES WITH MOTHER TONGUE IDIOMS FOR EFFECTIVE COMMUNICATION IN TARGET CULTURE

Hasan Yılmaz¹

Necmettin Erbakan University,
Meram, Konya,
Turkey

Abstract:

Languages are the means of communication that enable the interaction of different cultures. Having a grasp of a language requires to have sufficient vocabulary in addition to language skills. Considering this fact, foreign language teaching is carried out in order to teach the related foreign language in the most efficient way by making use of the results of different sciences. Linguistics is a branch of science that examines the language within its various aspects and takes it as a work item with different perspectives. On the other hand, semiotics is one of the sub-branches of linguistics and aims to put forth how to use a language effectively as a means of communication through concrete findings. Idioms are also among the most important elements that enrich a language. People who communicate in written communication or in verbal communication express their wishes and thoughts in a concise and effective manner thanks to the idioms they use. In other words, the use of situational and context-dependent idioms during communication is an important sign of the mastery of the language used for communication. In this study, the idioms created by using the functions of human organs belonging to the head that constitute an important part of phraseology which is a major research subject in semiotics will be discussed comparatively in Turkish and German examples. A Turkish student who learns German as a foreign language (L2) and who has knowledge about the approximate equivalent of these idioms in German will be able to learn these expressions in a more concrete way and will manage to use them situationally in real communication environments of target culture as he/she has knowledge in the usage environment of these expressions when the equivalents of these idioms are given in their native language.

Keywords: semiotics, culture, idiom, communication

¹ Correspondence: email yilmazhasan75@hotmail.com

1. Introduction

Foreign language teaching is one of the primary subjects of education and training system all around the world. For this reason, linguistics, philosophy, psychology and literature are known to play an important role in this process. From the grammar-translation method to the intercultural approach which provides important approaches among foreign language teaching methods, there are findings of other disciplines on the basis of each approach such as the silent way method or the Total Physical Response which is still used today. As a result of this kind of scientific studies, various disciplines of language comprehension have emerged, especially in the sub-fields of linguistics such as pragmalinguistics, textilism, semantic, and the findings obtained from these sub-branches have been utilized in language teaching processes. Semiotics demonstrates itself as a branch of science that underlines the need to deal with a different aspect of language and marks the symbols and signs that are an indispensable part of everyday communication.

The term semiologie which is referred as 'göstergebilim' in Turkish is a concept that has been brought from ancient Greek to scientific literature and it has been formed by merging the words of sign and word. The indications and approaches to semiotics have evolved from the work of ancient Greek philosophers and stoicists. In this context, scientists have tried to explain the concept of sign as a contrast between significant and signified in terms of logic and linguistic studies (Rifat, 2009). In general terms, semiotics takes all kinds of signs that contain a communicative function and the systems that are formed by these signs as a subject area.

In order to be able to examine the study area of the semiology in a more concrete way, firstly, it is necessary to examine what the concept of 'sign' means. According to Vardar (2002), the sign is an object or phenomenon that shows something other than itself. The foundations of modern semiotics are based on the work of the Swiss linguist Ferdinand de Saussure. In his work which was translated into Turkish by Vardar as 'General Linguistics Courses', Saussure whose lecture notes were published into a book by his students after his death pointed out that the signs were characterized as a branch of science in sociology which examined their life and underlined that this concept came from Greek (1998).

Although the first study on semiotics was revealed in the work of the English philosopher John Locke who lived in the 18th century, important approaches to contemporary semiotics were made by the American philosopher Charles Sanders Peirce (1839-1914) and the Swiss linguist Ferdinand de Saussure (1857-1913) in the first quarter of the 20th century almost around the same period (Dervişcemaloğlu, 2013). While Peirce points out that semiotics should be carried out on a logical level in his study, Saussure underlines that the semiotic studies on this issue must be socially functional. In this context, idioms are one of the linguistic elements that should be examined with social function.

Phraseology expresses itself as a sub-branch of linguistics which generally examines the expressions in details. This area that is named as 'Phraseologie' in German and as "phraseology" in English and which deals with idioms, matrixing, different phrases, metaphorical uses, their classifications and pragmatic uses is among the new interest areas and research fields of linguistics.

If we search the roots of Phraseologie and phraseologismus terms, we can uncover that these words are derived from the word 'phrasis', a Greek-Latin word, which means verbal expression. In the 17th century, the word 'phrase' translated from French to linguistics means an utterance that does not have any content and does not mean anything. Cognitive, cultural and intercultural approaches to semiotics have accelerated this field (Burger, 2007 & Dobrovolskij, 1992). As a result of intercultural view, intercultural competence has emerged as a skill to be introduced to foreign language students in foreign language teaching (Glaser, 2005). Sufficient development of this skill requires to understand the metaphorical expressions of the related culture.

The concepts of 'Idiom', "idiomatic and" idiomatismus " are also widely used. This word translated from the Greek word 'idioma' and including the meanings of characteristic, typical and feature finds its equivalent in the literature as idiomatic and figurative expression. In the 20th century, the word Idiomatizität in German shows itself as the equivalent of the term 'idiomaticnost' in Russian and the term 'idiomaticity' in English. In Turkish, it can be translated as an idiom or metaphorical expression. Phraseology findings should be the subject of foreign language teaching. This is inevitable for effective communication in real communication environments of the target culture (Fleischer, 1982). The idioms which were formed by targeting the functions of human organs in the course of history are the subject of study in this context.

2. Methods

In this study, qualitative research methods will be used and the study will be examined descriptively. Before leading into the targeted subject, semiotics will be explained and the relationship between it and idioms will be revealed.

In order for the student to communicate effectively with target culture members, the importance of idioms containing figurative elements will be emphasized in this process. This study is limited to idioms created with human organs in the head. It is a known fact that the use of idiomatic expressions in communication is an important indicator of effective communication. In this context, the idioms created by using human organs have also emerged spontaneously in the course of history in spite of a few minor cultural differences. Some of the idioms which have an important place in both cultures and located in the head region of human beings will be presented comparatively.

3. Finding and Discussion

The approach defending the fact that teaching idioms in foreign language courses as a necessary subject should be discussed in the second plan is refuted in the light of different scientific studies. Likewise, the idea that such metaphorical expressions should be taught at advanced levels in foreign language teaching is not acceptable (Palm, 1995). In this context, Aguado (2002) underlines that such issues should be one of the priorities of foreign language courses and implies the necessity of using idioms for social interaction. He emphasizes that the proper use of idioms in the medium of communication means that the person who communicates in a foreign language will increase his / her respectability by the person or people who speak that language as the mother tongue. In addition, the comparison of such idioms indicates that even the similarities between the two cultures actually differ (Lewandowska & Antos, 2013). The following comparative idioms are the indicators of this issue. Although some idioms seem to be similar to Turkish idioms, it is understood that the usage areas of these idioms are different.

Acquisition of intercultural competence by the students can only be possible with an approach as above. It is known that the most concrete indicator of loyalty to culture is the idioms created with human organs (Heringer, 2007). It is clear that the collective wisdom and accumulation of society manifest themselves in the richest way in such idioms (Földes, 2005). The ability of the students to recognize and interpret idioms will increase due to the sufficient use of idioms in foreign language courses; thus, the use of idioms will be appropriate in accordance with the environment and context.

In daily communication, it is a well-known fact that idioms are the means of telling different concepts with fewer words, and they increase the effectiveness of communication. In this sense, the use of idioms is a concrete indicator of the fact that the people who use these idioms in their speeches have a grasp of the related language. It should be noted that since cultural differences are naturally reflected in languages, it would not be a correct approach to say that idioms have literally equivalent in other languages. While preparing the table below, the works of Herzog (2013), Röhrich (1973) and Osten (1997) were used to collect the idioms found frequently in the current German language. While the German idioms and Turkish equivalents are provided, primarily the Turkish Language Institution web page, the idiom dictionary of Hengirmen (2011), the idiom dictionary of Aksoy (2007), the German expression and idiom webpage named as 'Redensarten_Index', as well as the Turkish and German dictionaries belonging to different publishing houses were utilised.

Table 1: German Idioms situational context Equivalents in Turkish: eye

| | | |
|---------------------------------------|---|-------------------------------|
| etw. im Auge behalten | It is used to keep track of something and keep it under observation. | Göz önünde tutmak/bulundurmak |
| mit einem blauen Auge davonkommen | It means that you save yourself from a dangerous situation without great damage. | Ucuz kurtulmak |
| ein Auge auf etw./jmdn geworfen haben | It is used when a person wants to have something. | Bir şeyde gözü olmak |
| ein Auge (beide Augen) zudrücken | It expresses the situations in which it is desired to be tolerated and understanding towards something. | Göz yummak/Görmezden gelmek |
| grosse Augen machen | It is used when a person is much surprised. | Gözleri faltaşı gibi açılmak |
| jmdm. die Augen öffnen | It is used to illuminate/inform someone about the origin of a subject. | Birinin gözünü açmak |
| jmdn. aus den Augen verlieren | It is used when the personal connection with a person is no longer maintained. | Birini gözden kaybetmek |

Table 2: German Idioms situational context Equivalents in Turkish: head

| | | |
|--|--|---------------------------------------|
| den Kopf oben behalten | It indicates that a difficult situation should be handled with courage and determination. | Başını dik tutmak |
| sich den Kopf einrennen | It refers to situations in which someone tries to reach for something and gets into trouble as a result. | Başını belaya sokmak; başına iş almak |
| nicht auf den Kopf gefallen sein | It means that somebody is not stupid, he is normal. | Kafası çalışmak |
| sich etw. durch den Kopf gehen lassen | It is used when somebody decides on something after a lot period of consideration. | İyice düşünüp taşınmak |
| den Kopf hängen lassen | It is used for the situations in which it is thought to be low-spirited and not brave enough. | Cesareti kırılmak |
| jmdm. raucht der Kopf | It is used when somebody works hard mentally and gets tired as a result. | Kafa yormak/Kafası dumanlı olmak |
| jmdn. vor den Kopf stossen | It is used when somebody annoyed another person. | Kafasını kızdırmak |
| jmdm. den Kopf verdrehen | It describes situations in which somebody is much affected by something. | Birinin başını döndürmek |
| den Kopf verlieren | It describes situations in which a person behaves unconsciously, not wisely. | Zıvanadan çıkmak/ Kafayı yemek |
| jmdm. den Kopf waschen | It means criticising somebody violently. | Azarlamak/fırçalamak |
| mit dem Kopf durch die Wand wollen | It is used when trying to transform something negative in to positive by using all means. | Deveye hendek atlatmayı istemek |
| sich den Kopf zerbrechen | It is used when a person considers everything and calculates the consequences of it. | Kafa yormak/patlatmak |
| jmdm. den Kopf zurechtrücken/zurechtsetzen | It is used when trying to show the correct path to someone. | Birinin aklını başına getirmek |
| jmdm. etw. auf den Kopf zusagen | It is used in situations in which it is needed to say the things directly without circumlocution. | Birine bir şeyi açık açık söylemek |

Hasan Yılmaz
THE COMPARISON OF GERMAN IDIOMS THAT INCLUDE ORGAN NAMES
WITH MOTHER TONGUE IDIOMS FOR EFFECTIVE COMMUNICATION IN TARGET CULTURE

| | | |
|----------------|--|-----------------|
| Köpfchen haben | It is used to express that someone is intelligent. | Kafası çalışmak |
|----------------|--|-----------------|

Table 3: German Idioms situational context Equivalents in Turkish: mouth

| | | |
|----------------------------------|--|-------------------------------------|
| Mund und Nase aufsperrern | It refers to amazement and admiration for something. | Küçük dilini yutmak |
| jmdm. über den Mund fahren | It is used to imply inconvenient interruption. | Lafa karışmak/Birinin sözünü kesmek |
| nicht auf den Mund gefallen sein | It is used for people who are able to defend themselves orally. | Hazır cevap olmak |
| den grossen Mund haben | It is used to describe people who are disrespectful and do not know how to behave in different settings. | Patavatsızlık etmek |
| den Mund halten | It is used to describe a situation in which a talkative person needs to stop constant talking. | Çenesini tutmak |
| den Mund voll nehmen | It is used for people who try to pretend to have something that is not real. | Bol keseden atmak/sıkılmak |
| sich den Mund verbrennen | It is used for situations in which someone makes himself or herself disgraceful by the sentences being used thoughtlessly. | Cıvık davranmak/konuşmak |
| sich etw. vom Munde absparen | It is used when something is achieved with great sacrifices. | Dişinden tırnağından arttırmak |
| jmdm. nach dem Munde reden | It is used for someone who consciously talks to people in a way they like. | Nabza göre şerbet vermek |

Table 4: German Idioms situational context Equivalents in Turkish: tooth

| | | |
|------------------------------------|--|-------------------------------|
| jmdm. auf den Zahn fühlen | It is used in case of trying to learn the real situation and intentions of other people by asking different and skilled questions. | Ağzını yoklamak |
| sich an etw. die Zähne ausbeissen | It is used for the situations in which a person tries hard to overcome a difficulty, but fails in the end. | Beyhude çabalamak |
| jmdm. die Zähne zeigen | It is used in situations in which someone doesn't like the things done by another. | Dişini göstermek |
| die Zähne zusammenbeissen | It expresses the need to be resilient and courageous in difficult situations. | Dişini sıkmak |
| die Zähne nicht auseinanderkriegen | It is used in cases in which the statements are not directly uttered and expressed. | Dile getirmemek/Oralı olmamak |

Table 5: German Idioms situational context Equivalents in Turkish: nose

| | | |
|--------------------------------|---|-------------------------------------|
| die Nase voll haben | It is used to talk about getting bored and not wanting anymore. | Canına tak etmek/Bıkkınlık gelmek |
| eine gute Nase für etwas haben | It is used for people who foresee something will happen. | Burnu iyi koku almak |
| jmdn. an der Nase herumführen | It is used to mean that someone is deliberately misled. | Birinin iplerini elinde bulundurmak |
| jmdm. auf der Nase herumtanzen | It is used to mean the misuse of someone's good intention to make him do what the | Birini elinde oynatmak |

Hasan Yılmaz
THE COMPARISON OF GERMAN IDIOMS THAT INCLUDE ORGAN NAMES
WITH MOTHER TONGUE IDIOMS FOR EFFECTIVE COMMUNICATION IN TARGET CULTURE

| | | |
|--------------------------------------|---|---------------------------------|
| | other person wants. | |
| die Nase in alles stecken | It is used for people who are interested in topics that do not concern them. | Her şeye burnunu sokmak |
| die Nase hochtragen | It is used to describe arrogant, cool, big-headed people. | Burnu havada olmak |
| etw. fährt jmdm. vor der Nase weg | Not being able to get anything with a little time difference. | Bir şeyi kıl payı kaçırmak |
| jmdm. etw. vor der Nase wegschnappen | Someone's getting a thing faster than the others just before they get it. | Kaşla göz arasında (kapıvermek) |
| sich an der eigenen Nase zupfen | It is used to define the necessity of being aware of one's own shortcomings rather than criticizing others. | Kendi işine bakmak |

Table 6: German Idioms situational context Equivalents in Turkish: tongue

| | | |
|---------------------------------|---|-------------------------------------|
| eine spitze Zunge haben | It is used to describe people who willingly use ironical and critical expressions most of the time. | Sivri dilli olmak |
| die Angst bindet jmd. die Zunge | It is used to define people who cannot temporarily speak or never speak a word because they are so frightened. | (Korkudan) dili tutulmak |
| Seine Zunge im Zaum halten | It is used for people who are advised to be careful when they speak. | Konuşurken ihtiyatlı/dikkatli olmak |
| jmd. hat ein Wort auf der Zunge | It is used in cases in which a person actually knows what to say but can not utter it as he can not recall the words or does not want to say it at that moment. | Dilinin ucuna gelmek |
| etwas auf der Zunge tragen | It is used for people who say something immediately (yabbers), but do not have a bad idea or intention. | Dilinin ucunda olmak |
| Eine spitze Zunge haben | It is often used to describe people who usually make sarcastic or critical comments. | İğneleyici bir dili olmak |

Table 7: German Idioms situational context Equivalents in Turkish: ear

| | | |
|------------------------|--|--------------------------------|
| Auf den Ohren sitzen | It is used when someone does not want to hear something that he/ she needs to hear or pretends not to hear it. | Duymazdan gelmek |
| die Ohren spitzen | It is used for people who listen carefully. | Kulak kesilmek |
| die Ohren steif halten | It defines that one should not lose courage in spite of the difficulties. | Cesur olmak/metanetini korumak |

Table 8: German Idioms situational context Equivalents in Turkish: face

| | | |
|--|---|--------------------|
| ein langes Gesicht machen | It describes the situation of people who are unhappy because of disappointment. | Suratını asmak |
| das Gesicht verlieren | It is used to express the status of people who have lost their prestige because of any situation. | İtibarını yitirmek |
| ein Gesicht machen wie drei Tage Regenwetter | It is used to describe sulky people who reflect their low morale on their face. | Surat asmak |

Table 9: German Idioms situational context Equivalents in Turkish: brain

| | | |
|----------------------------|---|---------------------------------------|
| jmdm. das Gehirn wegpusten | It describes the situation in which a person is mercilessly murdered with a bullet in the head. | (Silahla) birinin beynini akıtmak |
| sich das Gehirn verrenken | It is used in case of thinking broodly without reaching a conclusion. | (Çaresizce) kafa yormak |
| sich das Gehirn zermattern | It is used to define that the mind is exhausted after thinking a lot. | (Sürekli olarak) düşünmekten yorulmak |
| jmd. ist gehirnamputiert | It is used to indicate that someone is not normal. | Aptal/Salak olmak |
| Gehirn wie ein Sieb haben | It is used to indicate that someone's memory is not in good condition. | Balık hafızalı olmak |

These similar idioms and metaphorical expressions should not be a subject to be told in only one lesson (Lüger, 2004). In order to develop each language skills, such terms should be taken comparatively and sample sentences from current German should be included in the lesson for the students at every opportunity. These types of comparative linguistic studies are of great importance for the preparation of foreign language students for intercultural environments (Knapp, 2011). The intercultural comparison of metaphorical expressions and idioms is a must to recognize the target culture (Kühn, 2007). The use of these linguistic elements in the course content facilitates the understanding of metaphorical expressions and idioms in authentic materials and eases the production of suitable answers for these phrases. In other words, dominance of the target language necessitates the use of such metaphorical expressions at the appropriate opportunity and requires the understanding of what is heard.

4. Conclusion

The frequency of using idioms in daily life communication constitutes a significant proportion. In order to communicate effectively, idioms that contain metaphoric elements are often used. This is very important for achieving the desired success in both written and oral communication. During the communication, instead of long, intertwined sentences, short and concise expressions and idioms should be used to convey the opinion of the individuals to the other people. This situation will not only save the person from the difficulty of creating long sentences in order to explain himself, but also will enable the communication partner to understand the related topic more easily and effectively. This is also the case for communication in foreign languages. It is very important to urge a foreign language student at every opportunity to use these expressive elements that include such metaphorical linguistic elements so that he/she can communicate effectively in real communication environments. Thus, his vocabulary will be enriched, and his comprehension and retention skills will improve. Also, the foreign language student will also be able to express himself in written and oral communication situationally. As the use of idioms during communication is an

important indicator of language dominance, the language learner will be more confident and linguistically active in intercultural communication environments.

About the Author

Hasan Yılmaz, who graduated from Konya Selcuk University Faculty of Education, German Language Teaching Department in 1997 started to work as an assistant at the same department in 1998. He completed his master's degree in 2000 and PhD in 2006 and worked as an Assistant Professor between 2007 and 2014. Yılmaz who received the title of Associate Professor in 2014 is currently teaching German at the same department. The researcher who has several articles, translations and several books about foreign language teaching focuses on 'Linguistics' and 'Language Acquisition' as his main fields of research.

References

- Aksoy, Ö. A. (1984). *Atasözleri ve Deyimler Sözlüğü*. İstanbul: Türk Dil Kurumu Yayınları.
- Aksoy, Ö. A. (2007). *Atasözleri ve Deyimler Sözlüğü 2*. İstanbul: İnkılap Kitapevi.
- Aguado, K. (2002). Formelhafte Sequenzen und ihre Funktionen für den L2-Erwerb. In: *Zeitschrift für Angewandte Linguistik*. 27–49.
- Burger, H., Dobrovolskij, D., Kühn, P., & Norrick, N. R. (2007). Phraseologie. *Phraseology. Ein Internationales Handbuch Zeitgenössischer Forschung*. An International Handbook of Contemporary Research. Band 1. Berlin, New York: de Gruyter.
- Dobrovolskij, Dimitrij (1992). Phraseologie und sprachliches Weltbild (Vorarbeiten zum Thesaurus der deutschen Idiomatik). In: Földes, C. [Ed.]. *Deutsche Phraseologie in Sprachsystem und Sprachverwendung*. Wien: Edition Praesens, 171–195.
- Fleischer, W. (1982). *Phraseologie der deutschen Gegenwartssprache*. Tübingen: Niemeyer.
- Földes, C. (2005). Kulturgeschichte, Kulturwissenschaft und Phraseologie: Deutsch-ungarische Beziehungen. In: Hausner, I. & Wiesinger, P. [Eds.]: *Deutsche Wortforschung als Kulturgeschichte*. (pp. 323–345) Wien: Verlag der Österreichischen Akademie der Wissenschaften.
- Glaser, E. (2005). Fremdsprachenkompetenz in der interkulturellen Zusammenarbeit. In: Thomas, A., Kinast, E.-U. & Schroll-Machl, S. (Eds.): *Handbuch Interkulturelle Kommunikation und Kooperation* (pp. 74-94): Band 1: Grundlagen und Praxisfelder. 2. Auflage. Göttingen: Vandenhoeck & Ruprecht.
- Hengirmen, M. (2011). *Deyimler Sözlüğü*. Ankara: Engin.
- Heringer, H. J. (2007). *Interkulturelle Kommunikation: Grundlagen und Konzepte*. Tübingen: Francke.
- Herzog, A. (1993). *Idiomatische Redewendungen von A-Z*. Berlin: Langenscheidt.
- Herzog, A. (2013). *Idiomatische Redewendungen von A-Z*. Stuttgart: Klett Sprachen.

- Kühn, P. (2007): Phraseologie des Deutschen: Zur Forschungsgeschichte. In: Burger, H./Dobrovolskij, D./Kühn, P. et al. (Eds.): *Phraseologie/ Phraseology. Ein internationales Handbuch der zeitgenössischen Forschung 2. An International Handbook of Contemporary Research 2.* (pp. 619–643) Berlin: Walter de Gruyter.
- Knapp, K. (2011). *Angewandte Linguistik*. Tübingen und Basel: UTB.
- Lewandowska, A. & Antos, G. (2013). Üben als Wissenstransfer. Am Beispiel von Deutsch als Fremdsprache. In: Lewandowska, A. & Ballod, M. (Eds.): *Wissenstransfer durch Deutsch als Fremdsprache. Eine internationale Perspektive.* (pp. 177-194). Frankfurt a.M.: Peter Lang.
- Lüger, H., H. (1997). Anregungen zur Phraseodidaktik In: *Beiträge zur Fremdsprachenvermittlung* 32, 69-120.
- Osten A. (1997). *Das grosse Buch der Redewendungen*. Wien: Tosa.
- Palm, C. (1995). *Phraseologie*. Eine Einführung. Tübingen.
- Röhrich, L. (1973). *Lexikon der sprichwörtlichen Redensarten*. Band 1./ Band 2. Wien: Herder.
- Rifat, M. (2009). *Göstergebilimin ABC'si*, İstanbul: Say Yayınları.
- Vardar B. (1998). *Genel Dilbilim Dersleri*. İstanbul: Multilingual.
- Vardar, B. (2002). *Açıklamalı Dilbilim Terimleri Sözlüğü*. İstanbul: Multilingual. Internet Sources
- Dervişcemaloğlu, B. (2013). *Göstergebilim*. Retrieved 07 October, 2018 from <https://tr.scribd.com/document/333705645/BaharDervi%C5%9Fcemalo%C4%9Flu-Gostergebilim-pdf>
- Türk Dil Kurumu (TDK). *Atasözleri ve Deyimler Sözlüğü*. Retrieved October-December 2018, http://www.tdk.gov.tr/index.php?option=com_atasozleri&view=atasozleri
- Redensarten-Index. *Wörterbuch für Redensarten, Redewendungen, idiomatische Ausdrücke, Sprichwörter und Umgangssprache*. Retrieved October-December, 2018 from <https://www.redensarten-index.de/suche.php>

Creative Commons licensing terms

Author(s) will retain the copyright of their published articles agreeing that a Creative Commons Attribution 4.0 International License (CC BY 4.0) terms will be applied to their work. Under the terms of this license, no permission is required from the author(s) or publisher for members of the community to copy, distribute, transmit or adapt the article content, providing a proper, prominent and unambiguous attribution to the authors in a manner that makes clear that the materials are being reused under permission of a Creative Commons License. Views, opinions and conclusions expressed in this research article are views, opinions and conclusions of the author(s). Open Access Publishing Group and European Journal of Foreign Language Teaching shall not be responsible or answerable for any loss, damage or liability caused in relation to/arising out of conflicts of interest, copyright violations and inappropriate or inaccurate use of any kind content related or integrated into the research work. All the published works are meeting the Open Access Publishing requirements and can be freely accessed, shared, modified, distributed and used in educational, commercial and non-commercial purposes under a [Creative Commons Attribution 4.0 International License \(CC BY 4.0\)](https://creativecommons.org/licenses/by/4.0/).