Difficulties in learning paremiological competence in a foreign language (FL)

M.ª Dolores ASENSIO FERREIRO[1]
Complutense University of Madrid (Spain)
maasen01@ucm.es

Received: 20/5/2019 | Accepted: 18/6/2019

Abstract

The article contains a study on the existing difficulties for the teacher and the learner during the process of learning the paremiological competence in a foreign language due to the progressive disuse of the paremias in the native language wich makes the acquisition in a foreign language difficult. The aim of this work is to determine how the lack of paremiological competence together with the linguistic, socio-cultural and didactic complexity of paremias hinder their teaching/learning in a foreign language and complicate the transfer between languages. All this causes a fracture in the chain of language learning and acquisition processes between native language and foreign language. Bearing in mind that languages are independent and that the common underlying proficiency (CUP) present in all individuals facilitates the transfer of knowledge and concepts between them, we address two questions: a) to what extent a solid basis of paremiological competence in native language would contribute to the significant understanding of paremias in foreign language class; b) how this phenomenon represents a pedagogical challenge, since learning strategies and didactic proposals must be designed to revitalize the paremiological competence in native language itself so as to facilitate its acquisition in foreign language.

Keywords:
Paremiology.
Learning.
Teaching.
Foreign language.

Título: «Dificultades en el aprendizaje de la competencia paremiológica en lengua extranjera (LE)»

Resumen

El artículo contiene un estudio sobre las dificultades existentes para el docente y el aprendiente durante el proceso de aprendizaje de la competencia paremiológica en lengua extranjera (LE) principalemente debido al progresivo desuso de las paremias en lengua materna (LM), lo que complica su adquisición en LE. El objetivo de este trabajo es determinar cómo la falta de competencia paremiológica junto a la complejidad lingüística, sociocultural y didáctica de las paremias suponen un obstáculo para su enseñanza/aprendizaje en LE y dificulta la transferencia entre lenguas. Todo ello provoca una fractura en la cadena de los procesos de aprendizaje y adquisición de lengua (LM-LE). Teniendo en cuenta que las lenguas son interdependientes entre sí y que la competencia subyacente común (CSC) presente en todos los individuos facilita el tránsito de conocimientos y conceptos entre ellas, abordamos dos cuestiones: a) hasta qué punto una base sólida de competencia paremiológica en LM contribuiría a la comprensión significativa de las paremias en clase de LE; b) cómo este fenómeno representa un reto pedagógico, pues hay que diseñar estrategias de aprendizaje y propuestas didácticas para revitalizar la competencia paremiológica en la propia LM de manera que faciliten su adquisición en LE.

Palabras clave:
Paremiología.
Aprendizaje.
Enseñanza.
Lengua extranjera.

[1] UCM Research Group 930235 *Fraseología y Paremiología* - Phraseology and Paremiology (PAREFRAS, included in the CEI Moncloa, Cultural Heritage Cluster).

Titre: « Difficultés d'apprentissage de la compétence parémiologique dans une langue étrangère (LE) »

L'article contient une étude sur les difficultés rencontrées par les enseignants et les apprenants pendant le processus d'apprentissage de la compétence parémiologique dans une langue étrangère (LE) à cause de la perte progressive des connaissances et de l'utilisation des structures parémiologiques présentes dans la langue maternelle (LM) de nombreux locuteurs ce qui rend difficile l'acquisition de ces éléments en LE. L'objectif de ce travail est de déterminer comment le manque de compétence parémiologique ainsi que la complexité linguistique, socioculturelle et didactique qui caractérise les unités parémiologiques, constituent un obstacle à leur apprentissage en LE et compliquent le transfert entre langues. Tout cela provoque une fracture dans la chaîne des processus d'apprentissage et d'acquisition entre LM-LE. Sachant que les langues sont interdépendantes et que la compétence sous-jacente commune (CSC) présente chez tous les individus facilite le transit des connaissances et des concepts entre eux, on aborde deux questions: a) dans quelle mesure une base solide de compétence parémiologique en LM contribuerait de manière décisive à une compréhension significative des parémies en cours de LE ; b) comment ce phénomène représente un défi pédagogique pour la communauté scientifique car elle doit concevoir des stratégies d'apprentissage et des propositions didactiques pour révitaliser les compétences parémiologiques en LM de manière à faciliter son acquisition en LE.

Mots-clés: Parémiologie. Apprentissage. Enseignement. Langue étrangère.

INTRODUCTION

One of the challenges in educational work lies in how to approach the teaching of paremias in the classroom of foreign language (FL). All languages have a paremiological flow and the FL student, at a specific moment of his learning, must integrate this flow into his repertoire in order to reach an adequate and advanced level in this FL. In this task, the teacher's work is fundamental, since it determines the results largely. However, both in the teaching and in the learning of these linguistic units, teacher and learner encounter difficulties.

In this paper we raise the issues that both must address in the FL class when it comes to acquiring or improving paremiological competence (PC) in another language. Reflecting on these difficulties implies analysing the processes of language acquisition and learning where, in our opinion, there is one of the main obstacles to acquiring adequate knowledge of paremiological competence in FL. Next, we present the consequences that this situation provokes in the communicative competence of the FL of the student and, finally, we formulate some discussions around this issue in order to reconsider the paremiological question in the FL classroom and to find out what we can do from the teaching field.

1. LEARNING AND TEACHING

The learning of a FL entails the acquisition and learning of the PC. Thus, J. Sevilla Muñoz and Barbadillo (2004: 199) state that "knowing a language well means [...] knowing as much as possible its different linguistic manifestations, including proverbs" and, furthermore, they reflect the convenience of including in the pedagogical activity the knowledge of the accumulated popular wisdom, as bearer of knowledge, experiences, traditions and cultural features and history of the community (J. Sevilla Muñoz and Barbadillo 2004: 55). Moreover, the Common European Framework of Reference for Languages (CEFR), despite not explicitly contemplating the paremiological competence, establishes that, among the communicative competences of the language (linguistic, sociolinguistic and pragmatic competences), the expressions of popular wisdom are

included in the sociolinguistic competence (CEFR 2002: 65, 94). Therefore, it recognises that using these language units gives the learner a high command of that language and the possibility of reaching a C1-C2 level in the FL and, consequently, a greater and better communicative capacity in that FL. Some authors, such as Montoro del Arco (2005), prefer to refer to the term *component* avoiding the term *competence* when dealing with the paremiological field, as it is not explicitly mentioned in the CEFR.

We also find references in the Organic Law for the Improvement of the Education Quality of 2013 (LOMCE), which contemplates the competence in consciousness and cultural expressions[2] (CEC) that implies knowing, understanding, appreciating and valuing the different cultural and artistic manifestations, among which we find the paremias. It implies using them as a source of enrichment and considering them as part of the wealth and patrimony of the people.

It is therefore evident that there is a consensus on the need to include the learning of these linguistic units in the didactics of the FL. At the same time, we know that the treatment of paremias in the FL classroom constitutes a challenge for teachers and students, precisely because of the well-known difficulties that these structures entail and that they share with many of the phraseological units (PUs).

In our daily activity in the FL classroom, where students learn the language in formal contexts without any other connection with its culture, we detect that, when it comes to studying paremias, the subject's attitude tends to be one of rejection, sometimes even showing a lack of interest as they consider the use of FL to be far from all usefulness.

On the one hand, the reasons for such rejection may be because of its complexity, both in form and content, as is the case with idiomatic expressions. The fixed form requires exact memorization. On the other hand, its marked idiomatic component complicates its understanding and, therefore, its fixation on FL (Asensio Ferreiro 2018: 31).

Regarding the socio-cultural aspect, we observe that students have little knowledge of these linguistic units in their mother tongue (ML). As Sevilla Muñoz and Cantera (2002: 255) state, "in recent years, the use of proverbs in the spoken language is going through difficult times as a clear decrease is observed. Older people use fewer and fewer sayings and younger people hardly use them at all". Lewandowska (2008: 20-21) states that the negative or at least distant attitude of young people is mainly due to the fact that they consider them archaic modes of expression far removed from the reality of their own socio-cultural environment. In addition, Corpas (1996: 51) assures that the knowledge and use of these linguistic units that belong to the socio-cultural heritage of the speaking community have diminished notably in the course of the last century among the younger generations. The fact that speakers of a language keep paremias out of their communicative context does not only affect their active paremiological competence, that is, their knowledge and use, but also their passive paremiological competence, preventing the comprehension of these linguistic units in their communicative interaction as FL speakers with native speakers of that language. Becerra Hiraldo (2018) also points out that proverbs are disappearing to make way for other types of units in a stable way.

Finally, from the didactic point of view, Zurdo and J. Sevilla Muñoz (2016: 53) point out that paremias have traditionally been present in school handbooks, grammars and dictionaries in most languages. However, as Sevilla Muñoz and Cantera state (2002: 276-277), the suppression of these linguistic units in textbooks from the second half of the last century neutralised one of the ways that had actively contributed to the diffusion and conservation of the oral tradition. Another factor that has caused the decline in the knowledge of paremias has been the fact of eliminating

[2] For more information, see http://www.educacionyfp.gob.es/educacion/mc/lomce/el-curriculo/curriculo-primaria-eso-bachillerato/competencias-clave/cultura.html.

them from the general dictionaries, as Morvay[3] explains (1997: 423). According to specialists such as Navarro (2004), the presence of PUs in programming and developing teaching skills in primary and secondary classrooms is, in most cases, purely testimonial. Their exclusion from school programming, together with the effects derived from the profound changes in society, have been determining factors in the disappearance of many of the sententious statements.

Therefore, this panorama shows that the learning and teaching of paremias in FL class is a difficult task for the agents involved in the teaching process. The circumstances surrounding it, not only the linguistic but also the socio-cultural and didactic circumstances, do not facilitate the student to deepen his study or to achieve a suitable paremiological competence to reach a high level in the FL.

2. ACQUISITION AND LEARNING PROCESSES OF THE ML/FL

Among the aforementioned aspects, we think that one of the main requirements for the process of acquiring and learning paremiological competence in FL to be effective is that the student has sufficient socio-cultural references in his own language. This will provide the learner with basic strategies and resources to complete this process successfully. It is certainly not easy to have a paremiological cultural heritage in one's own ML today because, as we already mentioned, younger students lack that level of competence in their own language.

If we look at the concept of competence itself, from the linguistic perspective of Chomsky (1964) it is defined as the mastery of the principles that govern the language and the action as the manifestation of the rules that underlie the use of the language. As an alternative to the chomskian definition of competence, Hymes (1972) refers to it as a communicative action in line with the demands of the environment. He defines it as the capacity to emit expressions that are appropriate to the context in which they are produced and to understand expressions related to the context in which they are found.

Taking into account Hymes' perspective, we can affirm that the speaker capable of producing and understanding paremias in his ML is considered a speaker who has sufficient paremiological competence in his ML. Therefore, in the processes of acquisition and learning in his own language, he will be able to internalize and assimilate these linguistic units fluently, while at the same time he will be able to create paremiological awareness in his ML.

If he has this awareness in the ML, he can use it during the processes of acquisition and learning of the FL and make a significant learning of PC in the FL. This learning strategy is possible precisely by what Cummins (2005: 4) calls the common underlying proficiency (CUP). According to this author, this competence present in all individuals allows them to transfer knowledge and skills from one dominated language to another less dominated language, as he explains: "in other words, although the surface aspects of different languages are clearly separate, there is an underlying cognitive/academic proficiency that is common across languages".

In his model, which he calls the Linguistic Interdependence Hypothesis, Cummins assumes that the mastery of the academic language is transferred from one language to another because, in language learning, languages are not separated from each other but rather interdependent. Individuals have knowledge capabilities and skills that enable them to share knowledge between languages[4]. This teaching method increases the understanding of linguistic concepts, as "conceptual

[3] See Zurdo and Sevilla Muñoz (2016: 54).

[4] Cummins raises the idea that language skills can be achieved under two conditions: adequate exposure to the FL, either at school or in the environment, and motivation to learn it.

elements and learning strategies are transferred from one language to another". Thus, a child who has understood in its ML the process of photosynthesis does not need to understand it in the FL, as the concept is already there; it only needs to acquire the terms. The following figure shows the so-called "Dual-Iceberg" model (Cummins 1984 1996). In it, we can observe to what extent the dominance of the ML favours the development of the FL and how the competence underlying both languages makes this expansion possible:

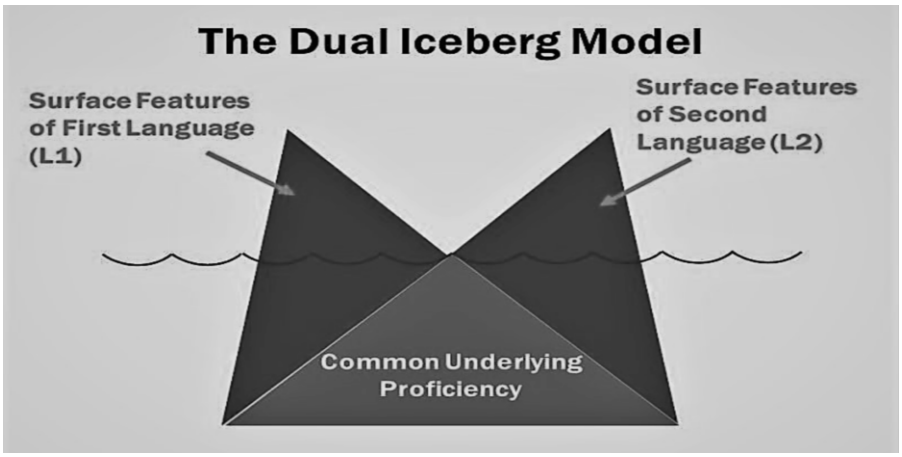


Figure 1: The Dual-Iceberg representation of bilingual proficiency
Source: Cummins (1986)

According to Cummins' proposal, we infer that students who already have paremiological structures in their ML will more easily learn these same structures in the FL and will come to acquire paremiological competence in that language. In the following figure, we try to show how the CUP interferes in the learning and acquisition of the PC in the ML and its later learning in the FL:

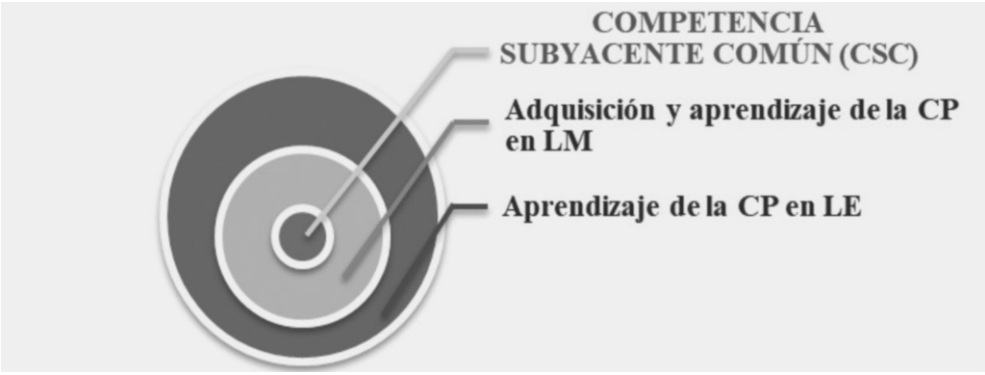


Figure 2: Common underlying proficiency and paremiological competence in the ML/FL
Own source

Thus, this intrinsic competence of the individual would be enabling a knowledge and strategy transfer that would pave the way for the learning of paremiological competences between the two languages. What happens though, when during the acquisition process and the learning of the PC in the ML and the FL, the learner does not have the mentioned resources, referents and strategies?

If we observe the normal course that the student goes through throughout his academic and experiential stage, we will see that maintaining the order of the factors during the development of the process is fundamental to reach a significant paremiological learning in the FL. The following figure includes a scheme that represents this idea:

1. ACQUISITION	**2. LEARNING**	**3. LEARNING**
ML	ML	FL
1. Interiorization process	1. Interiorization process	1. Interiorization process
2. Under NATURAL conditions	2. Under FORMAL conditions	2. Under FORMAL conditions
3. INFORMAL	3. SISTEMATIC	3. SISTEMATIC
4. UNCONSCIOUS process	4. CONSCIOUS process	4. CONSCIOUS process
ACQUISITION OF PAREMIOLOGICAL COMPETENCE	**ACQUISITION OF PAREMIOLOGICAL COMPETENCE**	**ACQUISITION OF PAREMIOLOGICAL COMPETENCE**

Figure 3: Experiential and academic path of the student in acquisition and learning of the PC in the ML/FL. Own source

As reflected in this scheme, it is noticeable that it is a linear process where the attainment of one phenomenon leads unfailingly to the next and where the sense of the process is clearly unidirectional. This implies that there is first the acquisition of paremiological consciousness in the ML, which occurs unconsciously throughout the student's life. Later, when the student accesses a formal instruction, he consciously learns the PC both in the ML and in the FL. We have to take into account that, although the current dominant trend in the opinion of Martín Peris (2008) is to use the term "acquisition" to refer jointly to "acquisition" and "learning" processes, other authors such as Strevens (1964) or Krashen (1981) do make the distinction between the two terms. Thus, it has become accepted that a person *acquires* a language when the process of internalising it is carried out under natural conditions without any external organisation and, on the contrary, that he *learns* a language when the process of internalisation is complemented by some kind of study, with an external direction or by someone else. Krashen also states that acquisition is a conscious process and learning is an unconscious process resulting from language knowledge.

The problem arises either when, before the PC learning in the FL, the process in the ML is not developed properly, because it does not take place or because it occurs in a very low proportion, as we have explained. At that moment there are some ruptures in the chain of acquisition and learning processes of the PC between the ML and the FL that hinder an adequate interiorization and a correct understanding of the PC in the FL, whose consequences we present below.

3. CONSEQUENCES

The main consequence of the scarce or sometimes null paremiological awareness that students currently have, derived from the recession that the use of paremias has experienced. This phenomenon provokes the impossibility in the student to carry out an adequate learning of the paremias in the FL. Due to the ruptures in the normal chain of acquisition and learning processes in the ML there is a breakdown that makes it difficult for the student to reach the PC in the FL. Therefore, the learner cannot make use of the language he masters, in particular of his socio-cultural referents and of the paremiological universe in his own language. In the following figure, we will represent this concept:

1. ACQUISITION	2. LEARNING	3. LEARNING
ML	ML	FL
1. Interiorization process	1. Interiorization process	1. Interiorization process
2. Under NATURAL conditions	2. Under FORMAL conditions	2. Under FORMAL conditions
3. INFORMAL	3. SISTEMATIC	3. SISTEMATIC
4. UNCONSCIOUS process	4. CONSCIOUS process	4. CONSCIOUS process
		~~ACQUISITION OF PAREMIOLOGICAL COMPETENCE~~

Figure 4: Rupture in the chain of the acquisition and learning process in the PC of the ML/FL
Own source

As Zurdo and Sevilla Muñoz (2016: 61) state, it is convenient to resort to the support of the students' ML as an effective strategy to overcome a possible rejection motivated by the difficulties offered by the approach to these linguistic units. They are common to many languages because of shared historical-cultural traditions, especially in the case of European ones. The students' own competence allows them to become aware of the affinities and differences that paremias present and to use their personal experience to establish an association or spontaneous discrimination between the samples they have in the two languages (Ruiz Gurillo 1994: 142; Morvay 1997: 424, Martín Martín 2008; Peramos Soler, Leontaridi and Ruiz Morales 2009; Máynova 2011-1012, Navarro, 2004; Detry 2012: 102). However, if there is a lack of PC in the ML, the learner will not be able to make use of his CUP during the learning of the FL and, therefore, his possibilities of carrying out a proper understanding of these linguistic units will be diminished. The following figure shows the existing imbalance between the languages of the student when the learning development suffers in one of its phases and how the progressive loss of PC in the ML destabilizes the support point in that language to learn PC in the FL:

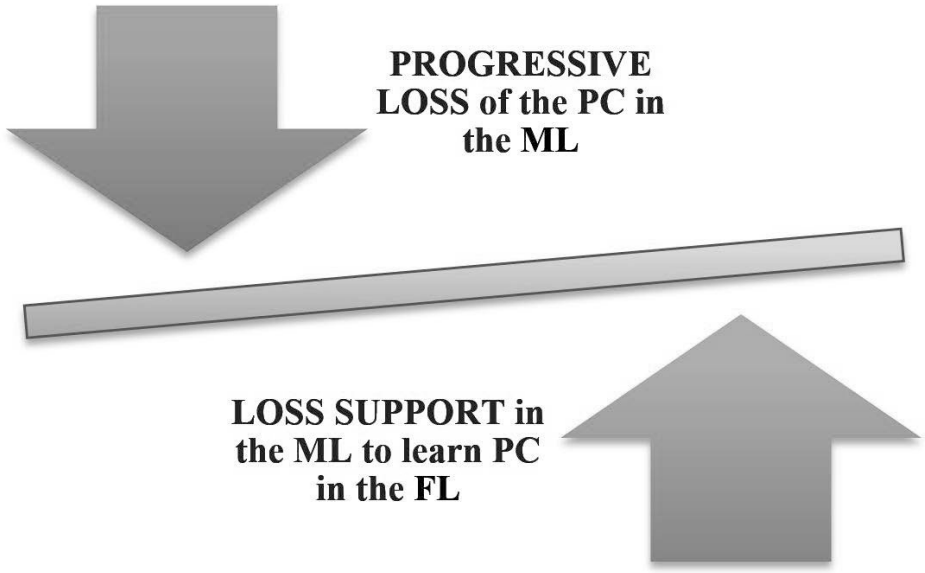


Figure 5: Imbalance in PC learning between ML/FL
Own Source

The progressive loss of PC in the ML and, consequently, the lack of a base in the student's own language prevents him from having the characteristic conceptual elements of these structures. Not being aware of the specific nature of paremias, these structures are strange and disconcerting to him during his learning the FL, since he does not understand the very essence of paremias, that is, their metaphorical sense and their rigid and immovable form. That is why, in most cases, the student ends up doing a very ephemeral memory learning. As Cummins explained with the example of photosynthesis, the student who has acquired and learned a concept does not need to relearn it in his FL learning process, but simply incorporates the elements into the FL. So, the process is simplified. Therefore, if the student's academic and experiential process passes through the appropriate phases presented in Figure 3, the student would have the characteristic conceptual elements of the paremias and the appropriate learning strategies not only to make use of his CUP, but also to transfer the mastery of the PC acquired and learned in his ML to the FL.

Among the consequences of this lack of paremiological awareness in the ML, another, which may not get as much impact in the short term but may progressively lead to a loss of identity in the culture itself, can be highlighted. Crystal (2004: 39) suggests that one of the main ways of manifesting identity is through language, which leads us to meditate on this and wonder what will happen to languages when they begin to lose their particular essence and become flat languages. Given that socio-cultural, historical and anthropological knowledge specific to each culture is acquired through paremias, the paremiological decline in the individual's own language entails an irrecoverable loss of knowledge and wealth. However, to enter into these disquisitions involves asking why it is convenient and fundamental to acquire and learn paremias in the ML, a question that could be subject of another work.

Finally, we can point out another repercussion generated by this generalized ignorance of paremias. The communicative activity, both expressive and comprehensive, of the FL speaker with the native speaker is complicated and often meaningless, as the comprehension of the FL speaker is limited and he often does not understand the native speaker's speech. In addition, as Lenon (1998: 11) points out, the discourse of the foreign speaker is often characterized by being a 'non-idiom-

atic' discourse, due to the lack of understanding of paremias in the FL, which distances them from the community of native speakers of that language and complicates the communicative activity between them. Faced with the difficulties presented here, several questions can be asked: What can be done from the teaching field to solve this situation? How can we get the FL students to assimilate paremias in the FL classroom? Why is it necessary to revitalize the ML paremias for the FL learning? We will try to offer some conclusions on this matter.

CONCLUSIONS

Based on the considerations presented in this work, we can affirm that, if learning a FL implies dealing with all the communicative competences of the language, the paremiological competence must also be included and, therefore and despite the difficulties that this entails, it must be dealt with in the classroom of any FL. Among other reasons because, when a student learning a FL wishes to reach the competence levels set by the CEFR properly, he is obliged to know and assimilate these expressions.

There are numerous methodological and didactic proposals for dealing with paremias in the FL classroom. In spite of this, the treatment of these linguistic units continues to be complicated. Not only due to the barriers that their nature imposes on the student because of their special composition and content, but mainly due to the lack of knowledge that students have of them in their own language. The absence and, sometimes, the lack of PC in the ML creates obstacles in the transfer between languages, so that the student cannot resort to his PC in order to correctly learn the PC in the FL. He therefore cannot make use of it.

Paremias very much embody a philosophy that reflects human behaviour in interaction with the environment around him. Their existence is dynamic and changing in time. It presents the mentality of the people, as well as their appearance or disappearance from the socio-cultural scene in accordance with the interest that the speaker places in them. This means that their existence and survival depends on the will of society in its time, for which reason it constitutes an impossible task to try to act on that will. However, as we have highlighted in this paper, the importance that paremias represent in any language forces us to continue investigating how we can contribute in other ways to the survival, knowledge and maintenance of paremias. It is necessary to investigate how to revitalize the paremias between the younger generations in order to familiarize the learner with them in their first language. Thus, access to the FL in this field will be easier and more effective, and the learners will be able to use their CUP in the process.

Consequently, and in view of the impossibility of acting in the natural oral discourse of the individual, in our opinion it is advisable to intervene from the teaching sphere and focus efforts on reintroducing paremias in the initial academic levels. Recovering the paremias in school textbooks and including them in their didactic programmes would provide students with a source of incalculable knowledge in their own language, creating the necessary bases for learning of the FL. Teachers should look for ways on how to bring paremias closer to students during their school years, since at this stage these linguistic units can be fixed in the cognitive construct of the native speaker, so that he or she can resort to this learning when incorporating them into the FL.

In short, if it is difficult to acquire the PC in the ML, it is convenient to focus on how to approach the learning of this competence in the first language, in such a way that it not only has a positive impact on the learning of the FL, but mainly on the interest and love for their own culture. If the student establishes a connection with these structures, he will be creating a personal and identity bond that will hardly be broken in the future. This will all lead to greater motivation and willingness to learn foreign languages.

REFERENCES

ASENSIO FERREIRO, M.ª D. (2018): "Una propuesta metodológica en el aprendizaje de las expresiones idiomáticas en FLE: los vídeos de Youtube y una presentación Power Point". *Anales de Filología Francesa*, no. 26, 27-45.

BECERRA HIRALDO, J. M. (2018): *Sabiduría casera en forma de refranes y dichos*. Universidad de Granada. http://digibug.ugr.es/bitstream/handle/10481/49519/BecerraHiraldo_Refranes.pdf;jsessionid=A7A95D0CF454FD16BE62D977E704E85F?sequence=6.

CHOMSKY, N. (1964): *Current issues in linguistic theory*. The Haghe: Mouton.

CORPAS PASTOR, G. (1996): *Manual de fraseología española*. Madrid: Gredos.

COUNCIL OF EUROPE, (2001): Common European Framework of Reference for Languages: Learning, Teaching, Assessment, Cambridge University Press, Cambridge.

CUMMINS, J. (2005): "A proposal for action: strategies for recognizing heritage language competence as a learning resource within the mainstream classroom". *The modern language journal*, 89 (4), 585-592.

CRYSTAL, D. (2005): *The language revolution.* Cambridge: Polity Press.

DETRY, F. (2012): "Estrategias de aprendizaje e iconicidad fraseológica: claves cognitivas para el estudio de expresiones idiomáticas en una LE". *Paremia*, 21: 97-106.

HYMES (1972): "On communicative competence". In J. B. Pride & J. Holmes [eds.] Sociolinguistics. Selected Readings. Harmondsworth: Penguin, 269-293.

KRASHEN, S. (1981): *Second language acquisition and second language learning*. Oxford: Pergamon Press.

LENON, P. (1998): "Approaches to the Teaching of Idiomatic Language". *IRAL*, vol. XXXVI/1: 11-30.

LEWANDOWSKA, A. (2008): *Sprichwort-Gebrauch heute. Ein interkulturellkontrastiver Vergleich von Sprichwörtern anhand polnischer und deutscher Printmedien*. Bern, Berlin, Bruxelles, Frankfurt am Main, New York, Oxford, Wien: Peter Lang.

LEY ORGÁNICA PARA LA MEJORA DE LA CALIDAD - ORGANIC LAW FOR THE IMPROVEMENT OF QUALITY (LOMCE) (2013), *BOE* number 295, of 10 December 2013. BOE-A-2013-12886. http://www.educacionyfp.gob.es/educacion/mc/lomce/el-curriculo/curriculo-primaria-eso-bachillerato/competencias-clave/competencias-clave.html.

MARTÍN MARTÍN, J. M. (2008): "El grado de conocimiento de las unidades fraseológicas en estudiantes de Traducción e Interpretación". *Paremia*, 17, 187-199.

MARTÍN PERIS, E. [coord.] (2008): *Diccionario de términos claves de ELE*. Madrid: SGEL.

MÁYNOVA, N. I. (2012): *Aspectos socio-culturales de paremias españolas con componente hagionímico (propuesta didáctica)*. *The Cognitive and Structural Aspects of the Language and Discourse.* Rusia: Universidad Lingüística Estatal de Piatigorsk. www.pglu.ru/en/science.

MONTORO DEL ARCO, E. T. (2005): "La Fraseología en la Historiografía gramatical: balance y perspectivas". In M. C. Cazorla Vivas, N. M. Contreras Izquierdo *et al*. (coords.) *Estudios de Historia de la Lengua e Historiografía lingüística.* Madrid: AJIHLE, 563-575.

MORVAY, K. (1997): "Aspectos lexicográficos y didácticos de la Paremiología y Fraseología". *Paremia*, 6, 423-432.

NAVARRO, C. (2004): "Didáctica de las unidades fraseológicas" http://www.ub.es/filhis/culturele/cnavarro.html.

PERAMOS SOLER N.; E. LEONTARIDI, E.; RUIZ MORALES, M.; BARRIO BARRIO, J. F. (ed.) (2009): *Actas de las Jornadas de Formación del Profesorado en la Enseñanza de L2/ELE y la Literatura Española Contemporánea*. Sofía: Spanish Ministry of Education and the University of Sofia "San Clemente de Ojrid": 185-204. http://www.educacion.es/exterior/bg/es/publicaciones/actas_sofia_3_junio_web.pdf.

RUIZ GURILLO, L. (1994): "Algunas consideraciones sobre las estrategias de aprendizaje de la fraseología del español como lengua extranjera", J. Sánchez Lobato, I. Santos Gargallo (eds.), *Problemas y Métodos en la Enseñanza del Español como Lengua Extranjera*. IV International Congress of ASELE Madrid 1993, CVC 141-151.

SEVILLA MUÑOZ. J.; BARBADILLO, M. T. (2004): "Valor didáctico del refrán". *Paremia*, 13, 195-204.

SEVILLA MUÑOZ, J.; CANTERA ORTIZ DE URBINA, J. (2002): *Pocas palabras bastan: Vida e interculturalidad del refrán*. Salamanca: Provincial Council of Salamanca.

SEVILLA MUÑOZ, J.; ZURDO RUIZ-AYÚCAR, M. I. T.; SEVILLA MUÑOZ, J. (2016): *El mínimo paremiológico: aspectos teóricos y metodológicos*. Madrid: Centro Virtual Cervantes, Instituto Cervantes. *Biblioteca fraseológica y paremiológica*, serie "Mínimo paremiológico", number 1.

STREVENS, P. (1964): *Tongues of Men (Language & Language Learning).* London: Oxford.

