# TEACHING AMAZIGH PROVERBS IN AMAZIGH LANGUAGE CLASS: SOME PEDAGOGICAL APPLICATIONS

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**Abstract**

This article explores the integration of proverbs into language instruction. We present pedagogical applications aimed at effectively utilizing these expressions, demonstrating how learners respond positively to this support, thus reinforcing their understanding of linguistic expressions. The impact of teaching amazigh proverbs on the acquisition of this language within educational institutions.

**Keywords:** classroom, learner, amazigh proberbs, amazigh language class, teaching.

## 1. Introduction

This essay delves into the exploration of various issues related to the teaching of proverbs in a linguistic context, and their reception by instructors and learners. Our focus lies particularly on the impact of teaching Algerian (amazigh) proverbs on the acquisition of the amazigh language within educational institutions. A preliminary observation reveals the scarcity of studies dedicated to the use of proverb instruction, especially within language classes. The amazigh proverb, when integrated into the educational framework, emerges as a contributor to individual education, particularly among learners. Encouraging students to assimilate these expressions, then apply them while developing their knowledge, skills, and values, constitutes one of the primary objectives set by educators. An inherent responsibility in this approach lies in transcribing and archiving proverbs in educational libraries an initiative aimed at preserving this intangible heritage for future generations and providing a corpus for subsequent research.

Proverbs are the intersection of language and culture. Their study highlights both linguistic and cultural knowledge. As linguistic phenomena, they represent language-specific tools. As cultural phenomena, they encapsulate the past and present of people, evoking various aspects of life experiences and representing certain cultural traits. From this perspective, we question how proverbs can serve as pedagogical tools in acquiring a given language and certain characteristics of its culture.

**Problem statement and research questions**

Despite the rich cultural heritage embodied in amazigh (kabyle) proverbs, there is a significant gap in integrating these proverbs into language education. This study seeks to address the following research questions: How does the teaching of amazigh (kabyle) proverbs influence language acquisition among learners? What are the perceptions of educators and students regarding the use of proverbs in language instruction? What

pedagogical techniques can be employed to effectively incorporate proverbs into the curriculum?

To propose answers to this question, we will examine amazigh (Kabyle) proverbs related to various themes such as agriculture, animals, weather, seasons, nature, and education. We have chosen these themes because they refer to universal concepts. Each of these concepts can be perceived and expressed differently depending on individuals, the segmentation of reality, and the unique characteristics of each culture.

**Importance and Objectives of the Study**

The importance of this research lies in its potential to enhance language learning through culturally relevant content. Proverbs are not only linguistic expressions but also carriers of cultural values and wisdom. By integrating proverbs into the educational framework, we aim to contribute to individual education, particularly among learners, by encouraging them to assimilate these expressions and apply them while developing their knowledge, skills, and values. Additionally, this approach has the inherent responsibility of transcribing and archiving proverbs in educational libraries, preserving this intangible heritage for future generations, and providing a corpus for subsequent research.

**Methodology and pedagogical procedures**

The study employs a qualitative research design, incorporating interviews and surveys with educators and learners to gather insights into their experiences and perceptions of teaching proverbs. Additionally, classroom observations will be conducted to analyze the effectiveness of different pedagogical techniques in incorporating proverbs into language instruction. Practical techniques and pedagogical instructions, such as the use of storytelling, contextual analysis, and interactive activities, will be explored to facilitate the integration of proverbs into the curriculum.

In conclusion, this study aims to fill the gap in existing research by providing a comprehensive examination of the role of Amazigh proverbs in language education and offering practical solutions for their effective implementation in schools. By doing so, we hope to contribute to the preservation and promotion of amazigh cultural heritage while enhancing the linguistic competence of learners.

We begin by clarifying our idea that one cannot understand a language without acquiring at least a basic understanding of the culture of the people who speak it. Proverbs, carriers of popular wisdom, customs, beliefs, and history, are, in our view, an effective means of acquiring knowledge about certain aspects of a given people.

Consequently, the knowledge and understanding of proverbs seem important to us in the acquisition of a language, as in the case of the amazigh language. Through this means, we believe we can familiarize learners with the specificities of a language (linguistic approach) and certain characteristic traits of its culture (extralinguistic approach).

One of the foundations of teaching and learning is the question of learner motivation, that is, the interest they will have in any learning work related to proverbs. Thus, we believe that the acquisition and knowledge of proverbs must involve a certain interaction between the teacher and the learners and among the learners themselves. This allows us to distinguish two kinds of motivation: extrinsic motivation, where the teacher provides the necessary tools to motivate learners, and intrinsic motivation, where learners motivate each other by working in groups. These motivations are taken into account in our didactic proposals. This interaction between

the various agents in the teaching-learning process can, therefore, lead to learner motivation and participation in class.

Regarding the question of how to motivate learners in the field of proverbs, we support the idea that language learning is not limited to acquiring grammatical and orthographic rules. Therefore, it seems important, and even necessary, to us to introduce the teaching of proverbs through culture to lead to the teaching of language structure since our entire analysis is based on demonstrating the intrinsic relationship between language and culture in proverbs. In other words, proverbs should be seen as a strategy for cultural reflection that will gradually lead to a grammatical consideration of the studied language, in this case, the amazigh language.

The following lines represent only a proposal for exploiting pedagogical material, which are proverbs, and consequently, they are not exhaustive. All proposed approaches are related to the different phases: understanding, valorization through culture and language, and learners' ability to use proverbs.

## 2. Theoretecal frame

The teaching of proverbs involves three phases: understanding them, valuing the "treasure" they hold, and using them correctly by learners. The understanding phase should focus on the meaning of a proverb's message. We believe this can be achieved through lexical, morphosyntactic, and semantic analysis. The valorization phase involves focusing on the culture present in the proverbs and the linguistic features that produce specificities. Finally, the use phase can be measured by the learners' ability to use the proverbs in different situations, which constitutes the pragmatic dimension. These different phases have intrinsic relationships, which may result in overlaps in exercise proposals. Sayes Mbaye (2015).

To address these concerns, our proposal suggests using proverbs as a means of motivating learners, encouraging them to assimilate and transmit these expressions to their peers in a learning environment. The process is based on Mackey's (1972) guidelines, emphasizing that the instructor must understand that the teaching method determines what elements to teach, the quantity of elements to choose (selection), the order of teaching (gradation), the mode of content and form transmission (presentation), and the mechanisms to establish to transform language use into an unconscious process (repetition). Since presentation and repetition are interdependent aspects, both falling under the domain of the teacher, the initial analysis must define the quantity of elements taught by the method and what the teacher must teach.

Our research aims to highlight the impact of proverbs on learners while emphasizing their contribution to preserving and transmitting these expressions within their family and social environment. It also aspires to shed light on the role that didactics can play in exploiting these proverbs in the context of language teaching. Our approach is framed partly by the constructivism theory developed by Jean Piaget in 1964 and socioconstructivism, an epistemological paradigm of knowledge that incorporates Piaget's fundamental ideas while emphasizing the importance of the social role in the learning process.

## 3. Methodology

To illustrate this application, our approach relies on a corpus comprising about a hundred proverbs addressing various themes, extracted from different collections such as:

- "Proverbes et dictons kabyles" by Youssef Nacib ;
(Kabyle proverbs and sayings)*[*]
- "Proverbes berbères de Kabylie" by Tahar Hamadache ;
(Berber proverbs from Kabylia)*
- "Proverbes berbères de Kabylie" by Kahina Ait-Ahmed-Slimani.
(Berber proverbs from Kabylia)*

You should provide sufficient detail to allow the work to be replicated. Methods already published should be indicated by a reference. Only relevant modifications should be described here.

Before delving into the details of this research, it is imperative to recall some fundamental principles of language teaching. Mackey (1972) emphasizes that language teaching can vary based on the analysis of what needs to be taught, lesson preparation, techniques used, the type and portion of teaching that can be done by mechanical means, and finally, how to test what has been learned. Therefore, the teacher must ensure the implementation of all necessary means for the success of this teaching, as they play a crucial role as a pedagogical guide. Equipped with techniques to animate the group and encourage the expression of students' desires, the teacher takes into account their needs and interests, creates conditions conducive to the exercise of creative thinking, negotiates with them the objectives and means, evaluates the process, approaches, and the product achieved. They teach students to anticipate and choose, to move from the teaching situation to the learning situation, and to open the school to the outside. Thus, their role is no longer limited to the transmission of knowledge but extends to that of a mediator and partner in the educational project. In the continuation of this article, we deepen the interest of proverbs in the teaching of the amazigh language, explore their contribution to learners' learning, and finally, present some techniques for their teaching in different language classes at different levels.

### 3.1 The learner and the proverb

Every individual, whether a child or an adult, feels an imperative need to express themselves, communicate, and exchange, whether through speech, gesture, drawing, music, or song all essential means of expression.

Childhood art embodies the most instinctive and spontaneous form of poetic expression, reflecting the world and the individual. Freinet (1973) argues that this expression develops in the child through images emanating from their perception of the world. He insists on the need to place the student at the center of their learning, encouraging exploration and self-directed trial and error. In a learning situation, the student must attribute meaning to what they assimilate, and it is crucial to place them in situations conducive to their learning. In this perspective, Piaget (1964) asserts that the pedagogical approach is based on the principle of the conscious construction of knowledge by the student themselves, through a research approach. This approach relies on observation and analysis to extract rules and conclusions

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[*] Our own translation

that will have an application beyond the initial learning situations. Aware of their acquisitions and the strategies they develop, the student reflects on their own learning practices, engaging in an experience of metacognition and intellectual autonomy.

Evaluating the degree of interest the learner has in proverbs becomes, for these reasons, a crucial step for the success of this teaching. Rost (1985) emphasizes that teaching achieves its goal when the apprentice ceases to be a servile imitator. Thus, teaching is about stimulating the student's study.

Although the main goal of this article is not the exhaustive study of proverbs but rather their pedagogical exploitation in the language class, it is nevertheless essential to attempt to give one or more possible definitions of the proverb. So, what is a proverb? How can it be defined? Privat (1999) believes that defining a proverb represents too arduous a task to justify the effort to achieve it. Even if we manage to gather in a single definition all the essential elements, we still would not have an indisputable touchstone. An incommunicable quality lies in the fact that two sentences, one is a proverb, and the other is not. How then to recognize a statement as a proverb or not? Many researchers try to bring clarification to this problem. In this regard, Privat (1999) points out that any paremiological study must face an avalanche of more or less synonymous terms, such as proverb, saying, maxim, sentence, adage, parable, aphorism, apophthegm, axiom, formula, thought, precept, not to mention more generalizing terms such as proverbial phrase, gnomic formula, phraseological unit, phraseological freezing, linguistic freezing, etc.

According to the same source, specialized proverb dictionaries prove to be of little use because they lack categorization in the choice of their content, making it impossible to verify the nature of the formulas listed for a definitive distinction. The titles of these dictionaries, whether recent or ancient, testify to this difficulty:

- Dictionary of Proverbs and Sayings.*[†]
- Dictionary of Proverbs, Sentences, and Maxims.*
- Dictionary of French Proverbs and Comical, Burlesque, and Familiar Sayings.*
- Notable teachings, adages, proverbs.*
- General history of proverbs, adages, sentences, apophthegms*, etc.

These collections contribute little to the elaboration of a precise definition of the proverb. French language dictionaries also present differences, as shown by some definitions:

- *"Brief maxim, passed into common usage"*. (DALF, Flammarion, 1990)
- *"Short statement expressing popular advice, a truth of common sense or experience, which has become of common use"*. (Petit Larousse illustré, 1993)
- *"Sentence, maxim, often expressed in few words, expressing a general and traditional truth and which appears most often in spoken language to support an assertion, confirm a decision"*, ... (Lexis, Larousse, 1989)
- *"Truth of experience, or practical and popular wisdom advice, common to a whole social group, expressed in a generally figurative and figurative elliptical formula"*. (Petit Robert, 1993).

These divergent definitions underline the inherent complexity in the precise characterization of the proverb, a central question in our exploration of its teaching in the language class.

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[†] Idem.

### 3.2 The conception and acquisition of the proverb by the learn

Just as the teacher incorporates linguistic elements such as nouns, verbs, adverbs, adjectives, etc., they can also exploit proverbs, considering them as essential as the former. Proverbs, as a means of education, contribute to knowledge acquisition from an early age, fostering interpersonal exchanges. Their integration into the educational process therefore deserves careful consideration.

The teacher can adopt various approaches to using proverbs in the classroom. The school, as a learning environment, provides the child with the opportunity to learn, through these statements, the behaviors to adopt within the family and society, as well as the necessary precautions and advice. As they evolve as citizens within this society, they will transmit to others and future generations the teachings acquired at school.

On the lexical level, proverbs are an extremely rich source, addressing various areas of life such as agriculture, animals, weather, seasons, nature, education, etc. The learner will benefit from strengthened memorization by familiarizing themselves with this varied context, thus facilitating their learning. This lexical richness contributes to expanding the learner's knowledge and enriching their linguistic expression in various areas of daily life.

### 3.3. The use of proverbs by the learner and the proverbs contribution to him

In the context of language teaching, we strive to simultaneously cover the language itself, the cultural phenomena related to it, and language practices. A rigorous selection is required to identify priority elements. For language teaching, especially Tamazight in our case, the adoption of an active communicative methodology is relevant. The active method encompasses various approaches such as questioning, intuition, imitation, repetition, as well as the active physical participation of the student.

According to Puren (1988), the active methodology represents a compromise between a return to certain traditional processes and techniques and the maintenance of the major principles of direct methodology. Based on oral practice in real-life situations, the teacher aims to advance the cultural communication situation in the daily life of the learners. Thus, the teacher must justify their didactic-pedagogical choices, ensuring their coherence with the needs of the learners and scientific knowledge.

Firstly, the teacher must define the objectives of integrating proverbs into the language class and ensure their understanding by the learners (diagnostic evaluation). Then, they propose collective manipulation exercises in large or small groups, asking comprehension questions of relatively low cognitive level to encourage the participation of all students. Finally, they provide individual exercises or propose autonomous activities on proverbs, reacting immediately to the responses or interventions of the learners.

In the field of teaching/learning, the integration of proverbs plays a crucial role in the development of intercultural competence in learners. They offer the learner, who already masters the vocabulary of a language, the opportunity to learn, understand, and use them effectively later on. By assimilating and mastering these proverbs, the learner easily integrates into the society they are part of, thus raising their intellectual quotient. Facing verbal duels, they acquire the principles and foundations of the society to which they belong.

A language is much more than a mere communication vehicle; it embodies the expression of individual thought. In this perspective, Michaud & Marc (1981) emphasize that each language, with its peculiarities, specificities, and history, constitutes a unique reflection of the internal system, civilization, and culture it represents. The study of the relationship between language and culture raises several concerns, with the first, pragmatic one, concerning the teaching of "civilization" as an essential component of language learning. This approach provides substantial content while deploying the context of language use.

Within the field of native language teaching, Tamazight in this case, we argue that the teacher can and should integrate proverbs into the class. They can serve as supporting texts or even be inserted into the taught discourse, just like other linguistic aspects such as pronouns, adjectives, complements, verbs, etc. Proverbs are of crucial importance in daily life, and due to the diversity and richness of the themes they explore, they constitute an exceptional pedagogical resource. Their integration into the school curriculum becomes imperative, offering learners new perspectives and an expanded discovery of the world around them.

Especially during vocabulary lessons, proverbs prove extremely useful due to the lexical richness they contain. They address various subjects such as meteorology, animals, women, nature, friendship, brotherhood, land, plants, etc. The teacher must introduce them progressively, linking them to the themes addressed in class. By actively exploiting them, the student gains a deep understanding and memorizes them more easily. They learn not only words but also the customs and traditions of their ancestors, reinforcing their motivation and learning abilities. This approach promotes the development of their moral faculties, general culture, and attachment to their native language.

By incorporating proverbs into their reflections, the student connects these teachings to the contexts addressed in class and in their social environment. Thus, we actively contribute to the improvement of their intercultural ability and their ability to communicate effectively. These statements require practical validation in the field through surveys conducted with trainers and learners. In the school context, as a learning environment, the learner acquires not only academic knowledge but also the principles of conduct, wisdom, and morality, becoming an exemplary citizen in the service of their family and society, a fundamental element of the latter.

### 3.4. Proposals for pedagogical applications: placing proverbs at the heart of active teaching

In this section, we propose concrete recommendations to enrich the teaching of proverbs in the language class, exploring the most conducive methods to effective assimilation. We have deliberately chosen an active approach, considered particularly beneficial for the success of this teaching. Active methods emphasize the learner's activity, placing them at the center of their learning. Learning is no longer just a transmission of knowledge; it is a process of personal transformation. The teacher, in this perspective, becomes a guide facilitating access to knowledge rather than a simple dispenser of knowledge.

In the school context, where the acquisition of language fundamentals, understanding sentence structure, and knowledge of word composition are essential, the integration of proverbs becomes an additional resource to enrich the language and refine the expression of

learners. It is crucial for the learner to understand the appropriate context for using these formulas, often inherited from previous generations.

For students studying the amazigh language, we suggest a variety of activities centered on amazigh proverbs, tailored to their level and age, while respecting Bloom's taxonomy, a classification of levels of knowledge acquisition. This part aims to propose concrete techniques and practices for the integration of proverbs into lessons. Beyond the basic use of proverbs, the attitude of learners towards this literary genre must be assessed: are they genuinely interested? Are they motivated to learn them? Attracting and maintaining learners' engagement are essential prerequisites. If a proverb is present in the supporting text or any other document, its exploitation in class can be enriching, especially if it is related to the theme discussed that day. Encouraging learners to research the meaning of proverbs or the message they convey promotes active participation, thus stimulating learning.

### 3.4.1. For primary level: playful exercises for an interactive approach

At the primary level, teaching proverbs can be made captivating through playful and interactive exercises, where the teacher plays an important role in facilitating the use of proverbs by learners.

First proposition, give exercises which consist to cut out images representing different parts of the human body, animals, and flora. Learners are then invited to complete proverbs using these images. These simple exercises are both entertaining and educational, stimulating children's interest while enhancing their motivation.

A Second proposition of this of this approach involves fill-in-the-blank exercises. In this case, proverbs are selected, and a word is erased, leaving the learner the task of finding it. Pre-established answers are provided among which the learner must choose the correct option. For example: "*Ala ……… i inekren laṣel-is.*" (*The donkey alone denies his origins*.) Learners are then invited to choose the missing word from options such as *izem (the lion), ayyul (the donkey), tafunast (the cow)*. This method not only allows for learning proverbs but also enriches the children's language vocabulary.

A third proposal of this creative approach and which is to split a proverb into two parts, each half written on a separate piece of paper. Each learner receives one of the halves and must circulate in the class to find the person holding the missing half of the proverb. An additional instruction can be added not to show the paper to others and simply share the half of the proverb they possess.

These pedagogical activities not only teach proverbs but also promote the development of vocabulary and language understanding in children while integrating elements of scientific and socio-cultural knowledge related to ancestral heritage.

### 3.4.2. Interactive pedagogical strategies for middle and high schools: Enhanced teaching of proverbs

When dealing with larger groups, challenges arise, such as a lack of exchanges and interactivity between students and the teacher. Motivation can also wane due to a lack of interest and curiosity in the proposed content. An effective approach is to divide the group into small teams, thus stimulating participation and engagement of learners. Here are some interactive strategies for dynamic teaching of proverbs:

- First proposition consists of activities of imaginary definitions activity: Each team is assigned a proverb. Team members imagine several possible definitions and then research the true meaning. They then create a role-playing game to illustrate how the proverb can be used in various contexts.

- Second proposition which consists of complete the proverbs: Learners receive a part of a proverb and must complete it. They then imagine a meaning for the new expression. Afterward, the true meaning of the proverb is revealed, adding a challenge by giving them a random word to incorporate into the proverb.

- Third proposition which consists of role-playing game with proverbs: Each team receives a situation for a role-playing game. Learners integrate as many proverbs as possible contextually. Points are awarded for each successful use of a proverb.

- Fourth proposition which consists of linking proverbs to personal events: Learners choose a proverb that evokes an event from their past. They explain this incident in detail, thus creating a personal connection with the chosen proverb.

To overcome the problem of unclear objectives and skills regulation, these interactive methods encourage active participation while fostering a deep understanding and sustained engagement of learners.

Furthermore, in exploring specific themes such as "season," proverbs add a significant cultural dimension. For example:

- Σuhdeγ tirezzaf n meγres d win γer-s ar d-yarew umadaγ tixellal. Hamadache (2004: 48): "I swear not to visit in March until the bramble produces pins."

- Deg uzγal hufhuf, deg tegrest rḍel ay aweṭṭuf: "In summer, sing, sing; in winter, lend, O ant."

These activities and strategies aim to make the teaching of proverbs more engaging, relevant, and culturally enriching for learners at different educational levels. They not only enhance language skills but also contribute to a deeper understanding of cultural nuances and traditions reflected in proverbs.

### 3.4.3. Integration of proverbs into various pedagogical sessions: A transversal enrichment

To fully exploit the richness of proverbs, the teacher can integrate them transversally into different sessions, thus stimulating active participation of learners and fostering a deep understanding. To understand and make proverbs understood, particularly in the field of teaching-learning, the teacher can make it possible through an approach that allows learners to grasp the messages contained in the proverbs, as well as the communicative and cultural intentions. Here are some ways to succeed in this teaching:

- The teacher can hold session vocabulary session: During a vocabulary session, learners can be invited to search for proverbs containing antonyms, synonyms, or metaphors, which they will then explain. This activity encourages a thorough reflection on the nuances of language and strengthens the understanding of figurative expressions.

- The teacher can do regional research: The teacher can assign each learner the task of researching themes, images, symbols, etc., specific to their region. The characteristics attributed to humans and animals in proverbs can then be subject to comparative study, highlighting cultural similarities and differences.

• The teacher can do grammar session: The use of proverbs can be integrated into grammar lessons. For example, when studying adverbs like "imerna," proverbs containing adverbs can be cited. This allows the learner to retain adverbs while discerning their different categories, such as manner, place, time, or quantity.

**Examples:**

*"Ddawn ubrid, nnign ubrid, leqrar-is d abrid"*: "Downstream of the path, upstream of the path, one must return to the path".

*"Deg wass tettnadi lebyut, deg yiḍ tesserɣay zzyut"*: "During the day, she lingers in houses; at night, she burns the oils."

*"Cwiṭi d-igellun s waṭas"*: "Little that brings much."

*"Baṭel yebṭel"*: "Free is canceled."

• The teacher can organize the additional activities: Learners can also be encouraged to look for equivalents of these proverbs in other languages, such as Arabic and French. Moreover, the analysis of a corpus of proverbs can serve as a basis for exploring the meaning of specific terms, such as "tagmat" (brotherhood), "laṣel" (origins), "tidet" (truth), thus developing the semantic understanding of students.

### 3.4.4. Amazigh proverbs: Anecdotes and creative scenarios

The richness of amazigh (kabyle) proverbs often finds its origin in anecdotes, tales, or stories. To exploit this narrative dimension, the teacher can guide learners in an interactive exploration of the origin of each proverb, emphasizing the deep connection they have with specific stories. All this to enhance the treasure contained in amazigh (kabyle) proverbs. The teacher can interest learners in the importance of:

• Link between proverbs and origins: Each student can be encouraged to collect two to three proverbs and identify their origin by relating the story or anecdote underlying them. This process enhances the understanding of the cultural context in which proverbs come to life and demonstrates that these expressions are often invoked in reference to specific situations that inspired them.

• Theatrical or cinematic performance: After exploring the origin of proverbs, students can be invited to mimic the story by producing a theatrical play or a short film. This creative activity offers learners a unique opportunity to bring proverbs to life, turning them into lively performances. For example, the proverb "Rebbi yella, iɣzer yella," derived from a family story in a Kabyle village, could be dramatized as part of cultural activities within the school.

This interactive approach aims to broaden the understanding of students beyond simple linguistic expressions, connecting them more deeply to the rich oral and narrative tradition of amazigh culture. By encouraging creativity and active participation, the teacher contributes to anchoring proverbs in the experiences and imagination of learners.

## 4. Evaluation of learning: In-depth examination of amazigh proverbs

The evaluation of students comprehension and knowledge in this teaching can be achieved through a series of carefully designed exercises. Before proceeding with these exercises, the teacher must motivate students towards this approach. An effective strategy is to form groups of students within each language class, with instructions to establish a corpus, each focused on a particular theme, inspired by what has been discussed in class. The corpora thus formed will serve as the basis for evaluating the skills of students through sets of exercises.

a) In the context of this evaluation, it would be pertinent to ask students to distinguish simple sentences from complex sentences, specifying, for each complex sentence, whether the clauses are linked by juxtaposition, coordination, or subordination. For example:

- "*Aḍad ur issenɛat ara ar yiman-is*". "The finger does not point at itself."
- "*Aḥbib yettban di tmuɣli-s*". "A friend is recognized by his gaze."
- "*Aḥiwel, aɣiwel* ». "Brings a lot and without delay."
- "*Akken teɣli zerriɛa, ad temɣi*". "The seed germinates as it falls."
- "*Ala ammus i ikeččmen gar yiccer d uksum*". "Only dirt penetrates between the nail and the flesh."
- "*Argaz d targa, tameṭṭut d tamda*". "Man is a stream, woman is a welcoming basin."

b) To further the evaluation, students can be questioned on nouns belonging to the lexical field of fauna and flora in proverbs. For example:

- "*Adder-d aqjun, heyyi-d aɛekkaz.*""Speak of the dog, prepare a stick."
- "*Alɣem uriwala ara taɛrurt-is, tin n gma-s iwala-tt*". "The camel sees the hump of its brother but not its own."
- "*Am win ittnadin iẓuran n taga*". "Like one searching for thistle roots."
- "*Anda nwiɣ ad ččeɣ tixsi ay nsiɣ mebla imensi.* »"That's where I hoped to eat a lamb, and I ended up sleeping without dinner."
- "*Aɣyul iruḥ, tabarda-s fell-I tettfuḥ*". "My donkey has gone astray, all that's left is its foul-smelling pack."
- "*Axxam-is ur as-yezmir, lǧamaɛ yeṭṭef-as amezzir*". "He can't keep his own house in order, yet he takes it upon himself to sweep the mosque with rosemary."
- "*Azger ma tɣesbeḍ-t, ad iffeɣ i uḍref*"."A pressured ox emerges from the furrow."
- "*Efk-iyi yelli-k ternuḍ-iyi lɛula-s d irden*". "Give me your daughter and even the wheat to feed her."

c) In amazigh proverbs, different human types are represented, including woman *(tameṭṭut),* man*(argaz),* and mother-in-law*(tamɣart)*. The study of stereotypes and the characteristics attributed to them is essential in this collection of proverbs, allowing to distinguish what is specific to each type and what is a symbol.

d) The teacher can ask students to extract the moral conveyed by the amazigh proverb. For example:

- "*Axxam d axxam-is, rray d rray-is* ». Nacib (1996: 06) "The hearth is hers, the decision is hers." Through this proverb, students will understand the often honorable place assigned to married women.

e) Another approach is to address the phenomenon of lexical borrowing from proverbs, asking students to identify borrowings in the corpora they have constituted. Students can also:

- Analyze the influence of borrowings on amazigh proverbs and on language in general.

• Propose equivalents in Tamazight to substitute for these borrowings.

In case a student has difficulty explaining the meaning of a proverb, guidance is provided, such as presenting an equivalent to guide them in their research. For example, by stating the proverb: "Win yeqqes uzrem, yettaggad aseɣwen," "Celui qui est mordu par un serpent, a peur même d'une liane" (The one bitten by a snake fears even a vine), and proposing its equivalent in French "Chat échaudé craint l'eau froide" (Once bitten, twice shy), the student can understand that when a person undergoes a difficult experience, they will harbor a lasting apprehension.

The vocabulary present in proverbs is also exploited to facilitate understanding. Interested students can take notes on the content of the table, asking to know more. The analysis of proverbs allows grasping their content and the message they convey, as they can sometimes be interpreted in several ways. This fosters a deep understanding of language and culture.

Consequently, this evaluative approach not only promotes the understanding of proverbs but also the ability of students to analyze and relate them to specific themes, thus reinforcing their profound understanding of language and culture.

## 4. Conclusion:

The use of proverbs, along with the ensuing communication process, offers the learner the opportunity to shape their social and cultural identity simultaneously. This allows them to integrate easily into society while capitalizing on their acquired intellectual quotient. Consequently, the proverb is considered a discourse of the individual's socialization.

The integration of proverbs into the language learning process can significantly contribute to the development of knowledge, curiosity, and reasoning abilities of the learner. By explaining the meanings of proverbs and the morals they convey, the learner acquires good attitudes that can be adopted in their social environment, thus contributing to their inculcation among their peers. This interactive approach aims to broaden the understanding of students beyond simple linguistic expressions, connecting them more deeply to the rich oral and narrative tradition of amazigh culture and civilization.

The teaching of proverbs in the amazigh language class becomes attractive to the student, motivating and educating them while helping them to value their culture and preserve their rich heritage. The pedagogical applications suggested for the integration of amazigh proverbs into the teaching of Tamazight across different levels of the national education system provide the teacher with valuable pedagogical support. This facilitates language learning while strengthening the understanding of associated culture and traditions. Thus, this enriching approach offers learners a comprehensive and balanced perspective for a thorough mastery of the Tamazight language. Using proverbs when teaching the amzigh language at school, is an essential means of transmitting the values, customs and foundations of amazigh society to children.

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